



The Model of Collective Cultural Restoration Based on Traditional Law as Estimate Increasing Household Economic Welfare and Maintenance of Kolor Ethnic Social Harmony

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Abstract

The miniature plurality of the Indonesian nation as a multiethnic, multicultural, and multilingual nation can be seen, among others, in the province of East Nusa Tenggara (NTT) because the population of NTT is formed from sixteen ethnic groups spread over five large islands and a number of small islands. The Manggarai ethnic group oversees several ethnic groups and one of them is the Kolor ethnic group that is scattered in the Waerana and surrounding areas. In accordance with the scope of aspects as the scope of the study, the main targeting points that are targeted in this research are the conceptualization and dynamics of the culture of Gotong Royong culture in the life of the Kolor ethnic group and; the design of the cultural restoration model of gotong royong as a plan to increase household economic welfare and maintain social harmony of the Kolor ethnic group. Some of the prominent characteristics that characterize the model of cultural restoration of Gotong Royong, among others, are in the form of a Joint Venture Based on the Culture of Gotong Royong, hereinafter abbreviated as (UB-BBGR); the minimum number of group members is five people with the majority being women; organizational structure consisting of a chairman, secretary, treasurer, and members who are elected through a process of deliberation; and each group determines its own group name and motto using the local Kolor language.

Keywords: *Model of Cultural Restoration; Conceptualization and Cultural Dynamics; Kolor Ethnic*

Introduction

The Indonesian nation is the fourth largest pluralistic nation in the world because its society is made up of diversity, including the diversity of ethnic groups that are widely spread throughout Indonesia, which are politically embodied within the Unitary State of the Republic of Indonesia (NKRI). Because each of these ethnic groups has its own cultural figure and local language style, it is not surprising that the Indonesian nation is not only known as a multiethnic nation but also a multicultural and multilingual nation. The miniature plurality of the Indonesian nation as a multiethnic, multicultural, and multilingual nation can be seen, among others, in the province of East Nusa Tenggara (NTT) because the population of NTT is formed from sixteen ethnic groups spread over five large islands and a number of small islands. One of the ethnic groups in the province of NTT is the Manggarai ethnic group which inhabits most of the western part of the island of Flores with its distribution boundaries being the Flores

Sea to the north, the Sawu Sea to the south, the Sape Strait to the west, and Wae Mokel to the west. eastern part (Bustan et al., 2021).

The Manggarai ethnic group oversees several ethnic groups and one of them is the Kolor ethnic group which is spread in the Waerana and surrounding areas (Verheijen, 1991) in Kota Komba sub-district, East Manggarai district. Distinctiveness as a distinguishing specialty and characteristic of the Kolor ethnic cast is reflected in the cultural figure and the style of language they use. Apart from the differences in the figure of Kolor culture as a symbol of internal identity and a symbol of the external identity of the Kolor ethnic group as a member of the Kolor cultural community, one of the cultural products and practices dripping from past history or the Kolor ethnic ancestral heritage that is accepted and agreed upon as the common property of the Indonesian people is the gotong culture. cooperation. This can be seen in the view of Fernandez (1990) which states that the culture of gotong royong is one of the products and cultural practices of past historical drops that belong to the Indonesian people. The culture of gotong royong contains a set of values that serve as a philosophical foundation for the Indonesian people in managing their behavior patterns and lifestyles in their social interactions in society and interacting with the environment. The written and implied values in the gotong royong culture illustrate the conceptualization that is imprinted and contained in the cognitive map of the Indonesian people about the significance or meaning of cooperation or mutual assistance in the context of their lives as members of a society in an effort to improve household economic welfare on the one hand and the maintenance of social harmony or the harmony of social relations on the other side (Koentjaraningrat, 2004; Pandur and Tulis, 2014).

However, along with the dynamics of Indonesian society towards a more advanced and modern life order in accordance with the constellation of a developing world as a result of the rapid development of science and technology, especially information and communication technology, their conceptualization of the significance or significance of the culture of gotong royong as a forum for facilitating Increasing household economic welfare and maintaining social harmony tend to shift beyond the functional framework and meaning frame that has been inherited and mandated by their ancestors. The phenomenon of change is marked, among others, by the increasingly symptomatic display of individualistic and materialistic behavior patterns and lifestyles in their daily lives. As a further impact, the level of inspiration for the cultural value of gotong royong as part of local wisdom from past history or ancestral heritage tends to get weaker day by day. The phenomenon of changes in behavior patterns and lifestyles causes economic disparities to tend to widen and social harmony or social relations become looser (Poespwardojo, 1993).

Economic growth did experience a significant increase as a result of the acceleration of infrastructure development, but this did not change the economic life posture of the Kolor ethnic household. Economic growth raises a number of inherent social problems because it does not create many new jobs, does not provide a sense of justice and equity, does not strengthen the role of local democracy or democracy based on local wisdom, and does not create investment opportunities for the younger generation or millennial generation Kolor so that they can prepare and organize a better future pattern of life. The phenomenon of change is further exacerbated by the spread of the Covid-19 pandemic virus which causes uncertainty in household economic conditions and gaps in social harmony or harmony in social relations as a result of the provisions for social distancing in social arrangements in society.

By referring to a number of conceptions, facts, and phenomena of change described above as a background, the researcher is interested in designing a model for the restoration of the culture of mutual cooperation as an approach to increasing household economic welfare and maintaining social harmony in the life of the Kolor ethnic group. As the basic data in designing the model, first of all, the conceptualization and cultural dynamics of gotong royong culture in the life of the Kolor ethnic group are examined from two time parameters, past and present, as a source of reference and reference. Therefore,

according to the scope of aspects as the scope of the study, the main target points that are targeted in this research are (1) the conceptualization and dynamics of the culture of gotong royong culture in the order of the Kolor ethnic life and (2) the design of a model for restoration of the culture of gotong royong as an approach to improving welfare, household economy and the maintenance of social harmony of the Kolor ethnic.

Literature Review

Culture is a symbol of internal identity or self-marking and a symbol of external identity or distinguishing feature of members of an ethnic or ethnic group. However, finding a comprehensive definition of culture that is seen as a theoretical guide is very difficult because the word or term culture is '*omnibus-amorphous*' – it has various definitions (Sudikan, 1991). Apart from the diversity of definitions, according to Koentjaraningrat (1992), what is meant by culture is a whole system of ideas, actions, and human creations in the context of the life of the community that is made theirs by learning. This definition implies that culture has three forms which include the cultural system, the social system, and the material system. The manifestations of these three forms embody empirically in a number of elements or elements that make up the content of culture, including knowledge, belief, art, morals, customs, abilities, and other habits acquired by humans in the context of their lives as members of a society (Suriasumantri, 2002).

The elements or elements that make up the content of the culture are interrelated in a single unit as a whole so that changes that occur in one element or elements will have a direct or indirect effect on other elements or elements. The phenomenon of changes in elements or elements of the economic system from the framework of thought and behavior patterns of non-monetary terms into a framework of thought and patterns of behavior in monetary terms, for example, causes changes in the appearance of behavior and lifestyles of people who tend to deify material and money which are seen as the main indicators for measuring the meaning of their lives in the context of everyday interactions. The phenomenon of this change illustrates the dynamics of a culture of mutual assistance, which originally worked together and helped selflessly (without being paid with money in return) turned into self-interest (paid with money as a reward for the work someone has done).

On the other hand, according to Suparlan (1986), what is meant by culture is the overall knowledge of humans as social beings that is used as a background for thinking in understanding and interpreting the environment, experiences, and structuring their behavior. This conception is related to Foley's (1991) view which states that culture is a shared knowledge map (cognitive map) of a society whose essence describes their perspective on the world. This knowledge map forms a cultural system as a control mechanism for their behavior as members of society because it contains a set of rules, recipes, plans, strategies, and cognitive models as behavioral guidelines for them in dealing with the environment that includes the natural-physical environment, and socio-cultural environment.

According to Sudikan (2005), what is meant by culture is a symbolic device that is given meaning in a knowledge system that functions as a common reference source for the owner of that culture in structuring behavior and strategies, for them in adapting to the environment (Alfian, 1980). This view is in line with Geertz's opinion, as quoted by Pals (2001), which states that culture is a pattern of meanings or ideas belonging to a community that are contained in symbols that are used to carry out their knowledge of the nature of life and life and reveal awareness, them about the meaning of life as they are humans and society. These cultural symbols are an approach for them in managing attitudes, awareness, and various forms of knowledge to understand the world, both the factual world or the world that is factually happening as well as the symbolic world or the world of symbols where the existence of the object as a reference or reference is only at the ideational level, or is imaginative so that it requires in-depth interpretation to be able to understand and interpret it.

Given the complexity of the symbolic meaning system in the culture of a society, the ethnographic method is used as a guide as well as a knife of analysis because the ethnographic method aims to describe in writing about social organization, symbolic resources, and the process of interpreting the existence of a society according to what they do, what they do and what they do. they know, the things they produce and use (Spradley, 1997). The basic assumption underlying it is that all forms of community culture are a unified whole as a complex system as the basis for the formation of knowledge and belief, art and morals, tools and technology, language, customs, legends, myths, and all related elements in it. (Pals, 2001). A holistic approach is used in this study because culture is a unit of a number of interrelated elements in a single whole (Sudikan, 2005). Functional relationships between cultural elements form a network of symbolic meaning systems that are social-collective in nature, so that an individual sees his own meaning if he lives in togetherness with others in a group, ethnicity, and society (Fernandez, 1990). Therefore, the maintenance of social harmony or the harmony of social relations is one of the main principles that must be followed by their daily behavior patterns and lifestyles, as reflected in the application of the cultural value of gotong royong as part of local wisdom dripping from past history or heritage. ancestors who put forward the importance of cooperation and mutual assistance.

Culture as an aspect of human life is dynamic in the sense that culture must undergo changes. The phenomenon of cultural change usually takes place in line and simultaneously with the dynamics of the people who are the owners, adherents, and followers of the culture concerned. The phenomenon of cultural change can be seen in the view of Koentjaraningrat (1991) which states that culture as a whole system of ideas, actions, and human work in the context of life as members of a society cannot live and develop without interaction. The influence of interaction causes culture to experience continuous changes that take place simultaneously with the dynamics of the supporters of the culture concerned in following the constellation of the developing world. In addition to originating from within the scope of people's lives themselves or the influence of internal factors, the phenomenon of cultural change that occurs in the life order of a society also originates from outside or the influence of external factors as a result of contact with other cultures and communities.

However, according to Pals (2001), not all cultures or aspects of culture develop in the same phase. The development of some forms of culture in a certain period may lag far behind others. This is implied in the 'doctrine of survival' which one of the important conceptualizations in it states, that talking about progress in every civilization cannot rule out things that are not developing or things that are in a state of backwardness or backwardness. Thus, the study of the phenomenon of cultural change that occurs in the life order of a society must refer to the reality of the past when the culture was still in a simple condition to match the reality of the present. Because in all cultures of society, each generation undoubtedly has its own social and intellectual capacity to develop and continue what the previous generation has achieved. Cultural changes bring various side effects in the form of positive impacts in the form of progress and renewal as well as negative impacts in the form of changes in behavior patterns and lifestyles of the people. The pattern of behavior and lifestyle that was originally a social-collective nature as the soul and at the same time the breath of the gotong royong culture has been eroded by the presence of individualistic and materialistic patterns of behavior and modern lifestyle. As a result, the institutional structure as an approach that facilitates the arrangement of their behavior patterns and lifestyles no longer functions optimally according to the rules that have been outlined and passed down by their ancestors. The influence of the changing conditions that take place so rapidly as a result of the intensity of cross-ethnic communication and interaction causes the institutional structure to experience congestion at a certain level. The bottleneck occurs because the old cultural schemata no longer function optimally as moral guides and adequate ethical guidelines for them in approaching existing social realities (Kaplan and Manners, 1999; Sudikan, 2005).

Changes in the culture of a society, in addition to having a positive impact in the form of progress and renewal, also have a negative impact in the form of changes in behavior patterns and lifestyles of the

people concerned. The pattern of behavior and lifestyle which was originally based on the socio-collective framework of thinking as its philosophical foundation has been eroded by the presence of modern individualistic and materialistic patterns of behavior and lifestyle. As a result, the institutional structure as a forum that facilitates the arrangement of their behavior patterns and lifestyles no longer functions optimally according to the rules outlined and passed down by their ancestors. The influence of rapidly changing conditions as a result of the intensity of communication and interaction with other communities and cultures causes the institutional structure to experience bottlenecks. This happens because the schemata of the old culture that contains a description of their perspective on the world is no longer functioning optimally. These cultural schemata or knowledge maps no longer function or are meaningful as moral guides and adequate ethical guidelines for them in approaching existing social realities. These situations and conditions of inconsistency encourage them to carry out social movements in the form of rearranging past experiences so that they become a unified whole and meaningful again, which at the cultural level is known as the 'revitalization movement'.

The revitalization movement is a social movement or social engineering that is designed and implemented for the purpose of rearranging past experiences so that they become a unified whole and meaningful. The revitalization movement aims to give meaning to something that for the community concerned has become a world that is scattered and has lost its meaning or value. The goal of the revitalization social movement is to revive the meaning or cultural value of the ancestral heritage that is already in a porous state, both in the content of the teachings as well as in number and intensity, for the sake of realigning a harmonious, harmonious, and balanced community life (Kaplan and Manners, 2007). 1999; Sudikan, 2005).

Method

This research includes descriptive research with the humanist-phenomenological paradigm as its philosophical foundation (Muhadjir, 1995; Nusa Putera, 2011; Afrizal, 2014) because it describes the data as and as it is according to the facts found at the time this research was conducted regarding behavior, perceptions, motivations, actions, and so on (Moleong, 2006). This research is also characterized as a study-action research because it combines the conceptualization and dynamics of the culture of gotong royong in the life of the Kolor ethnic group as the basic data for the design and application of the design model and the application of the model for the reconstruction of the culture of gotong royong as an approach to increasing household economic welfare and maintaining social harmony Kolor ethnicity.

This research is based on two types of data as a reference source which includes primary data obtained through field research or field research and secondary data obtained through library research. The field research aims to explore and collect primary data concerning the conceptualization and dynamics of the culture of gotong royong in the life of the Kolor ethnic group. Based on these data, the researchers designed and implemented a model of restoration of a culture of mutual cooperation as an approach to increasing household economic welfare and maintaining social harmony of the Kolor ethnic as the main problem that became the main object studied in this study. became the subject of this study, with the main location being Mbapo village in the village of Overtime. Mbapo village was chosen as the location of this research because the researcher had built a rapport with the community members in several previous research activities. Sources of data are Kolor ethnic members who live in Mbapo village represented by several key informants who were selected based on several ideal criteria proposed by Faisal (1990), Spradley (1997), and Sukidan (2005). Data collection methods used were observation, interviews, and focus group discussions (Bungin 2007). In line with the application of several methods above, several data collection techniques are recording, elicitation (elicitation), and note-taking.

Literature research aims to obtain secondary data that is relevant to the main problem as the focus of the study in this research concerning the conceptualization and dynamics of the culture of mutual

cooperation in the life order of the Kolor ethnic group as basic data in designing and implementing a model of restoration of the culture of mutual cooperation as an approach to increase household economic welfare and maintenance social harmony in the reality of Kolor ethnic life. The data collection method applied is a documentary study method which is carried out by tracing various data available in various documents, both printed documents or documents available in print media as well as electronic documents or documents available in electronic media. The data collection technique applied is the reading and note-taking technique which is carried out simultaneously in the sense that the use of the two techniques supports each other. Types of documents as data sources are general references in the form of books and special references in the form of research results, monographs, scientific articles, papers, and so on, both available in print media and in electronic media. The data collected was analyzed qualitatively using inductive methods because the analysis moved from data to abstractions and concepts/theories, and coding techniques. The data analysis process took place from the initial data collection until the report on the results of this study was written (Sudikan, 2005).

Results and Discussion

Conceptualization and Dynamics of Mutual Cooperation Culture

As in the order of life of other communities in the territory of Indonesia, the culture of gotong royong is one of the local wisdoms inherited from the ancestors that lives and develops in the order of the Kolor ethnic life. The conceptualization of the gotong royong culture that lived and developed in the Kolor ethnic life in the past was not only integrated at the verbal level or textually present, but also manifested at the nonverbal level or manifested contextually in the form of bodily actions. The location of the difference only relates to the way of disclosure and the mechanism of its implementation according to the specifics of the context of the situation as well as the socio-cultural context as a wordless environment that underlies the presence and meaning of the conceptualization of the culture of gotong royong in question. The application of the culture of gotong royong in the order of the Kolor ethnic life in the past was targeted at increasing household economic welfare and maintaining social harmony within the scope of their lives as humans and society, especially in the scope of their lives as members of a clan or tribe. The application of the gotong royong culture is the embodiment of the philosophical foundation of their ancestral heritage which teaches them that common interests and the maintenance of social harmony must be the spirit that breathes their daily patterns of behavior and lifestyle, both as individuals and as members of society, especially in their interactions with others. brothers who belong to one clan.

The philosophical foundation underlying the application of the culture of gotong royong in the social reality of the Kolor ethnic group in the past is closely related to the views of Fernandez (1990), Koentjaraningrat (1992), and Koentjaraningrat (2004) which state that the social-collective framework of thinking is one of the philosophical foundations of heritage. ancestors who breathe the behavior patterns and lifestyles of the Indonesian people. The significance or significance of the social-collective thinking framework is manifested in their life together as a society bound by awareness of the ownership of cultural unity which is also strengthened by the unity of the language. The cultural unit that becomes the glue that holds the life together of the Kolor ethnic group is known as the Kolot culture and the language unit is known as the Kolor language. The conceptualization of the culture of gotong royong that lived and developed in the social reality of the Kolor ethnic group in the past is reflected in a group of words or terms that have the equivalent meaning of the word or term *dodo* or *leles* in the Central Manggarai language (Bustan, 2005; Bustan, 2006). The significance or meaning of the nature of work that is expressed and implied in the words or terms traced must be realized empirically in action, namely in the form of working together in groups. This is in line with the conceptualization that is imprinted and stated in the cognitive map or knowledge map of the Kolor ethnicity in the past, that the nature of their life as humans and society will feel its significance or meaning if they are in togetherness with other fellow human beings.

This conceptualization is meaningfully related to the nature of human existence from a sociological perspective as a monodualistic creature, meaning that humans are individual beings and at the same time social beings. Therefore, conceptually, a word or term that is equivalent in meaning to the word or term 'gotong royong' in Indonesian means working together to achieve a common goal, namely the fulfillment of the basic needs of their lives as humans and society. In accordance with the context of the non-native environment in which it is based, both the context of the physical natural environment and the socio-cultural context that surrounds their lives, as mentioned earlier, the goal of traceable culture leads to the improvement of household economic welfare and the maintenance of social harmony.

The mechanism for implementing the traced culture that lived and developed in the life order of the Kolor ethnic group in the past has manifested itself in various spheres of life. As informed by the informants, the application of a traced culture that lived and developed in the social reality of the Kolor ethnic group in the past manifested not only in the process of working on agricultural land and building or repairing residential houses, but also in other socio-cultural events such as marriage events, death events, and so on. so. This shows that the mechanism for implementing a traced culture in the life of the Kolor ethnic group in the past manifested itself in situations of joy and sorrow. Their participation in these activities and events is motivated by love so that they work voluntarily and selflessly because they work without expecting material things in any form, including money, as a reward for the time and energy used.

From an economic point of view, with an emphasis on the significance of money as a medium of exchange, the behavior patterns and lifestyle of the Kolor ethnic group in the past were 'non-monetary terms'. This is because, as explained earlier, the philosophical basis that breathes their lives is social-collective or not individualistic and materialistic so they do not try to go through various forms and ways to pursue material and money abundance because the abundance of material and money is not an indicator and parameter to measure the existence and their social role in the context of their daily life in society. The public interest, especially their interests as brothers who are included in one clan, is above the private interests of individuals. The reason for this is that the significance or meaning of their lives as individuals or individuals will find its articulation in togetherness with other community members, especially with fellow brothers who still come from the same blood line and traditional house. Therefore, through the implementation of a traced culture, they try to maintain the closeness of social harmony in order to maintain the harmony of social relations in the context of their lives as humans and society.

Apart from the embodiment of traced culture in temporal and situational events, the application of traced culture in the life order of the Kolor ethnic group in the past can be witnessed routinely in the work of agricultural land because their main livelihood as farmers. In accordance with the tradition that has been applied traditionally since their ancestors, in applying the trace culture, they work in groups with the number of members of each group varies, consisting of men and women. The pattern of work implementation is shifting according to a mutually agreed schedule, but for certain reasons the schedule may change at any time. Land owners or garden owners only prepare lunch with makeshift side dishes to be eaten together in the garden. If the location of the garden or agricultural land is far enough from the village, then food and drink are brought together when they go to work in the morning. If the location of the garden or agricultural land is not too far from the village, food and drinks are delivered later in the afternoon by members of the family who own the garden.

The picture of the atmosphere of togetherness in the context of carrying out traced activities is witnessed not only when they are working in the garden or when they eat lunch in the garden, but also when they go to the garden in the morning and return to their respective homes in the afternoon. They leave together when they go to the garden in the morning and they return together when they return to their respective villages or houses in the afternoon. The nonverbal behavior they display implies that the mechanism for implementing a traced culture in the reality of the life of the Kolor ethnic group in the past

was not only aimed at increasing household economic welfare originating from agriculture, but also leading to the maintenance of social harmony or the harmony of social relations between them.

In line with the dynamics of the Kolor ethnic group towards a more advanced and modern life order in accordance with the developing world constellation, several aspects that characterize the Kolor cultural figure as a symbol of internal identity and external symbols of the Kolor ethnic group undergo changes and shifts at a certain level. Several factors that cause changes and shifts in the function of Kolor culture as a symbol of internal identity and external symbols of the Kolor ethnic group as members of the Kolor cultural community are as follows: (1) the rapid development of science, technology and art (IPTEKS), especially information and communication technology (ICT), which has occurred in recent decades; (2) mobilization of the Kolor ethnic community as a result of developments and progress in the field of education, especially formal education through school channels; and (3) the intensity of communication and interaction between the Kolor ethnic community and the community members from other cultural backgrounds who leave and enter the Kolor area.

As a result of a number of causal factors stated above, it is found that there are a number of forms of changes that occur in the current social reality of the Kolor ethnic group. As informed by several informants, the influence of the rapid development of science and technology, especially in the field of ICT, which has occurred in the last few decades, some of the Kolor ethnic groups, especially groups of the younger generation who are educated or who have received education, tend to view cultural products and practices as droplets of past history or heritage. Its ancestors as something that is traditional, ancient, and outdated. Therefore, cultural products and practices of ancestral heritage, including traced culture, do not need to be maintained anymore at this time because they are no longer in accordance with the progress and demands of today's modern era.

The influence of the mobilization of the Kolor ethnic community as a result of developments in the field of education, especially in the field of formal education through the school channel, has caused their view of the world to expand day by day. Because of that, they tend to no longer want to be bound and fully confined in the network of meanings of the old culture or the traditional culture of their ancestral heritage which is seen as not functional at the present time. The phenomenon of change is further strengthened by the increasing intensity of their communication and interaction with people from other cultural backgrounds who have left and entered the Kolor area in the last few decades.

Individualistic and materialistic behavior patterns and lifestyles tend to become entrenched in the life structure of most of the Kolor ethnic people today. The abundance of material and money tends to be one of the main indicators and parameters in measuring a person's existence and social order in the context of social life. The influence of transcendence on material and money causes their level of meaning to the local wisdom of their ancestral heritage to become weaker day by day, along with the wider household economic gap between residents and the looser social harmony. The socio-collective framework of thinking that was previously one of the philosophical foundations and guides for their life in the past is no longer a social capital and cultural capital that breathes their behavior patterns and lifestyles in today's society.

The significance of traced culture as one of the aspects that characterizes and characterizes the figure of the Kolor ethnic culture in the past tends to experience changes and shifts outside the functional framework and meaning frame mandated by its ancestors in the present. The facts show that the word or term traces is still present textually in the social reality of the Kolor ethnic group today, but its meaning as a forum for cooperation to improve household economic welfare and maintaining social harmony tends to no longer manifest empirically in nonverbal behavior or actions. Physical action according to the essence of the content and the substance of the real meaning. Money is one of the main tools they use as a reference and reference to measure the value of the work that one person does for others, not least in the

family realm. The phenomenon of this change is one of the empirical evidences that show that the economic pattern that is monetary in nature has begun to become entrenched in the life of the Kolor ethnic group at the present time.

The work that one person does for another person is no longer based on the dimension of love because they no longer help their fellow brothers and sisters voluntarily and selflessly, not least with their fellow brothers who still have kinship relations, according to the essence of the message contained in the trace culture. The work they do for other brothers and sisters, including work related to activities in the agricultural sector, must be paid for in a certain amount and amount of money. According to the data obtained at the time this research was conducted, the amount of daily wages varied between Rp. 50.000, - and Rp. 70.000, - (seventy thousand rupiah). Each worker is paid Rp. 50.000, - (fifty thousand rupiah) as the daily wage if the food (lunch) is borne by the land owner and paid Rp. 70.000, - if the food (lunch) is borne alone. The amount of daily wages or wages tends to move up from time to time according to the regional minimum wage (UMR) that applies as a reference.

Even though they are still on a small scale and only stick to trace cultures, such changes illustrate that the Kolor ethnic people tend to start experiencing symptoms of 'decolorization' because they no longer display the Kolor's behavior patterns and lifestyle in the context of their lives in the community even though they are still living in the community. womb of Kolor culture. The symptom of 'decolorization' is one indication that they are starting to experience alienation and uprooting from the original Kolor cultural roots. The phenomenon of change shows that the significance or significance of Kolor culture as a symbol of internal identity which is a marker of self-reliance and a symbol of external identity which is a distinguishing feature or character of their character as a community of Kolor culture is starting to be in a condition, especially in the content of the teachings contained therein as outlined. and inherited from their ancestors.

The Mutual Cooperation Cultural Restoration Model

By referring to the data on the conceptualization and dynamics of the culture of gotong royong in the life of the Kolor ethnic group, a model for the restoration of the culture of gotong royong is designed and applied as an approach to increase household economic welfare and maintain social harmony of the Kolor ethnic group. The objectives to be achieved through the design and application of the mutual cooperation culture restoration model are (1) to improve household economic welfare based on the culture of gotong royong and (2) to maintain social harmony in the context of shared life based on the culture of gotong royong. The targets to be achieved through the design and application of the model for the restoration of the culture of gotong royong in the life of the Kolor ethnic group are as follows: (a) an increase in household economic welfare based on the culture of gotong royong and (2) the maintenance of social harmony in the context of living together based on a culture of gotong royong. cooperation.

The pattern of approach is old wine in a new bottle (old wine in new packaging) in the sense that the philosophy that breathes the formation of the model is an old value that is expressed and implied in the culture of gotong royong (cooperation and help) in combination with values marked by use of money as joint venture capital. The mutual cooperation culture restoration model is in the form of a Mutual Cooperation Cultural-Based Enterprise, hereinafter abbreviated as (UB-BBGR), with a minimum number of group members of five people with the majority being women because the main goal to be achieved is to increase household economic welfare, in addition to maintaining harmony. social services as a follow-up. The organizational structure of the group, in this case UB-BBGR, consists of a chairman, secretary, treasurer, and members who are selected through a deliberation process. Each group determines their own group name and motto using the local Kolor language according to cultural texts inherited from their ancestors which is carried out together through deliberation and consensus. Sources of funds for each group are (a) stimulus and entry fees from researchers plus a monthly membership fee of Rp. 500.000,-

and (b) joint venture funds through mutual cooperation (trace) to increase the amount of capital. Purchases of basic household goods are carried out jointly and distributed to each group member according to the amount of their needs. The amount of the difference between the purchase price and the selling price is mutually agreed upon because part of it is for administrative purposes and part is reserved for the remaining operating results. Daily based monitoring and evaluation carried out on an ongoing basis through ICT tools (WA Group – according to the name of the group).

Based on the results of the deliberation and consensus that was carried out, two groups were formed as a forum for the application of the model of cultural restoration of mutual cooperation as an approach to increasing household economic welfare and maintaining social harmony of the Kolor ethnic group. The name, motto, and organizational structure/management of group I are as follows:

Name : Sa Nai (One Heart)
 Motto : Poka barrier balance is the same, Poka Soet balance is okay
 (Heavy is the same as carried, light is the same as being carried)
 Structure : Josep Alam (Chairman)
 Markus Mar (Secretary)
 P. Jei J. Alam (Treasurer)
 Kornelia Ndai (Member)
 Efra Sesen (Member)

The names, mottos, and organizational structure/management of group II are as follows:

Name : Ba Nggo'i (Bring Kindness)
 Motto : Eghin sa nepi, zo'ong sa bondo
 (Today one basket, then one barn)
 Structure : Karolus Natong (Chairman)
 Anastasia Kurnia (Secretary)
 Maria Y. Arnas (Treasurer)
 Gabriel Nanik (Member)
 Maria Y. Daghong (Member)

The work program of each group in order to seek additional capital is designed and implemented based on the results of joint deliberation through the lonto leok culture, a democracy based on the local culture of the Manggarai community.

Conclusion

The culture of gotong royong as one of the local wisdoms of the Kolor ethnic heritage in the past, apart from being integrated in verbal behavior or words, is also manifest in nonverbal behavior or actions/deeds that are targeted at increasing household economic welfare and maintaining social harmony. The gotong culture that lived and developed in the social reality of the Kolor ethnic group in the past, as reflected in the word or term 'together work', manifests empirically in agricultural land work activities, building new houses, repairing houses, marriage events, death events, etc. The work is done voluntarily because it is inspired by the social-collective framework of thinking as its philosophical foundation and is selfless because it is not paid materially in any form in return, including money. Several factors that cause changes in Kolor culture as a symbol of internal identity and external symbols of the Kolor ethnic are the rapid development of science, technology and art (IPTEKS), especially information and communication technology (ICT), the mobilization of the Kolor ethnic community as a result of advances in education, formal through school channels, and the intensity of cross-ethnic communication and interaction. As a result of the influence of these factors, some of the Kolor ethnic group, especially the younger generation group, tend to view the products and cultural practices of their ancestral heritage as traditional, ancient, outdated, and do not want to be fully bound in the old cultural meaning network or traditional culture.

They tend to display individualistic and materialistic behavior patterns and lifestyles, by making the abundance of material and money as the main indicators in measuring their existence and social order in the context of social life, so that their level of meaning towards local wisdom inherited from their ancestors is getting weaker, the household economic gap is getting wider, and the bonds of social harmony are getting looser. The culture of gotong royong, as reflected in the word or term trace, which characterizes the figure of Kolor culture as a symbol of Kolor's ethnic identity has undergone significant changes. The word or term traced is still present textually, but its meaning as a forum for cooperation to improve the economic welfare of the house and the maintenance of social harmony does not manifest contextually in the reality of their daily life because money is the main means to measure the value of the work someone does to earn money. others. The phenomenon of diminishing meaning or trace cultural values illustrates that the Kolor ethnic community began to experience symptoms of decolorization because they experienced alienation and uprooted from the original Kolor cultural roots, meaning that they did not become Kolor people even though they were born and raised in the womb of Kolor culture.

The goal to be achieved through the design and application of a model of restoration of the culture of mutual cooperation in the life of the Kolor ethnic group is to improve the economic welfare of the household and maintain social harmony in the context of shared life based on the culture of gotong royong. The targets to be achieved are increasing the economic welfare of cooperative households and maintaining social harmony in the context of living together based on the culture of gotong royong. The pattern of approach is old wine in a new bottle in the sense that the philosophy that underlies the formation of the model is an old value that is expressed and implied in the culture of gotong royong (cooperation and help) in combination with values marked by the use of money as joint venture capital. Some of the prominent characteristics that characterize the model of the restoration of the gotong royong culture are as follows: (1) in the form of a Mutual Cooperation Culture-Based Enterprise, hereinafter abbreviated (UB-BBGR); (2) the minimum number of group members is five people with the majority being women; (3) the organizational structure consists of a chairman, secretary, treasurer, and members who are elected through a process of deliberation; and (4) each group determines its own group name and motto using the local Kolor language.

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