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Increasing the Value of Mutual Cooperation and Students' Conceptual Understanding on Cooperative Learning Model through the Performing Art of *Gotong Sisingaan*

ABSTRACT: This research is to increase the value of mutual cooperation among students and the ability of students in understanding the concepts about cooperative learning model in Social Studies education. One of the solutions to solve the problem is done by applying cooperative learning model through the performing art of "gotong sisingaan" (toy lion). The art of "gotong sisingaan" is a form of local wisdom that is full of noble values and is the core value of the mental revolution, namely the value of mutual cooperation. The research was conducted at the SDN (Public Elementary School) Barulaksana, Lembang, West Bandung Regency; SDN Manggahang 1, Bale Endah, Bandung Regency; and SDN Serangsari, Cipunagara, Subang Regency in West Java Province, Indonesia, on Social Studies subjects in class V about the Diversity of Ethnic and Cultural Groups. The method is quasi experiment with the instruments research: test, observation, interview, documentation study, and questionnaire. The results showed that the model of cooperative learning can improve understanding of concepts and values of mutual cooperation of students in all experiment class. The art of "gotong sisingaan" can become the media to improve the students' understanding of the Social Studies' concept through the mutual cooperative learning.

KEY WORD: Mutual Cooperation Value; Conceptual Understanding; Cooperative Learning; Performing Art of Gotong Sisingaan; Students of Elementary School.

RESUME: "Meningkatkan Nilai Gotong-Royong dan Pemahaman Konseptual Siswa tentang Model Pembelajaran Kooperatif melalui Seni Pertunjukan Gotong Sisingaan". Penelitian ini bertujuan untuk meningkatkan nilai kerja sama antara siswa dan kemampuan siswa dalam memahami konsep tentang model pembelajaran kooperatif dalam pendidikan IPS (Ilmu Pengetahuan Sosial). Salah satu solusi untuk menyelesaikan permasalahan tersebut adalah dengan menerapkan model pembelajaran kooperatif melalui seni pertunjukan gotong sisingaan. Seni gotong sisingaan adalah bentuk kearifan lokal yang penuh dengan nilai-nilai luhur dan merupakan nilai inti dari revolusi mental, yaitu nilai gotong-royong. Penelitian dilakukan di SDN (Sekolah Dasar Negeri) Barulaksana, Lembang, Kabupaten Bandung Barat; SDN Manggahang 1, Bale Endah, Kabupaten Bandung; dan SDN Serangsari, Cipunagara, Kabupaten Subang di Provinsi Jawa Barat, Indonesia, pada mata pelajaran IPS di kelas V tentang Keanekaragaman Kelompok Etnis dan Budaya. Metodenya adalah quasi eksperimen dengan instrumen penelitian: test, observasi, wawancara, studi dokumentasi, dan kuesioner. Hasil penelitian menunjukkan bahwa model pembelajaran kooperatif dapat meningkatkan pemahaman konsep dan nilai gotong-royong siswa di semua kelas eksperimen. Seni gotong sisingaan bisa menjadi media untuk meningkatkan pemahaman siswa tentang konsep pendidikan Ilmi Sosial melalui pembelajaran kooperatif.

KATA KUNCI: Nilai Gotong-Royong; Pemahaman Konsep; Pembelajaran Kooperatif; Seni Pertunjukan Gotong Sisingaan; Murid Sekolah Dasar.

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INTRODUCTION

Nusantara or Indonesian archipelago has a unique cultural diversity between the regions with one another. The diversity is actually referring to the noble character and philosophical meaning of our predecessors culture, even the diversity of nation culture as evidence that our nation's ancestors creative and innovative. On the other hand, these characters and values are an unwritten guide to life and derive from the life and culture of our ancestors, and reflect the noble culture of our nation and different from other nations (Schultz & Lavenda, 2009; and Sabarisman & Unayah, 2016).

This means that each ethnic group has a unique local wisdom and is relatively different from other cultures, such as: Sundanese ethnic in West Java, Indonesia that has a friendly character and gentle, and it can be seen from the intonation of a soft voice and seductive. Comparing to Batak ethnic in North Sumatera, who always opened to the renewal; Javanese ethnic, who holds the manners of his/her ancestors; the Maduranese and Buginese ethnics in East Java and South Sulawesi, who are known to be resilient; and Chinese ethnic is known for abstinence, as well as Minang ethnic in West Sumatera, who is known to help each other in the overseas (Suryadinata, Arifin & Ananta, 2003).

Similarly, other ethnic groups, such as Aceh, Dani, Sasak, Nias, and Toraja, also have different, but equally positive cultural and life guidelines to build common prosperity as a nation-state of Indonesia (Suryadinata, Arifin & Ananta, 2003; and Madiasworo, 2009). Some values, culture, way of life, the meaning of philosophical, and various other positive things can serve as a basis for being transformed the *soul* into learning process and results (Geertz, 1973; and Hutton, Jiang & Kumar, 2015).

Local wisdom has meaning and is a good things, it can be seen of institutionalizing the local wisdom from one generation to the next generation (Snively & Corsiglia, 2000; and Mungmachon, 2012). Better welfare and life are the common goals and hopes, so the differences in individual characters

are not as influential as they have the same vision. Inter-individual, inter-regional, and inter-ethnic groups are actually complementary to cover each other's shortcomings (Cameron *et al.*, 2005; and MacDonald, 2013).

The image and cultural identity of a region is shaped by the character of each individual, so that it will become a collective character and has characteristics that are relatively different from other ethnic or ethnic groups, all of which form the basis of diversity. In addition, the wealth of cultural and intellectual must be preserved and passed from time to time as the development capital of a whole and rooted nation (Sturm, 2006; and Chalmers, 2011).

The development of science and technology is very quickly, and to affect the way of view and the mindset of the nation, especially the younger generation. It is addressed with open arms, but still choosing and sorting the culture in accordance with the norms that apply for a long time in *Nusantara* with the development of information and communication that is the absolute driving force of the globalization of cultural values in society experiencing challenges in existence. It should be also addressed with full of openness, but still preserving local culture with a firm believer in a principle of "global thinking, local character" (UNESCO, 2009).

In the Sundanese proverb, there is even the term "*jati kasilih ku junta*", which means that noble local culture and full of character values replaced by outside cultures that are not in accordance with the norms of Eastern world (Iskandar, 1997). This needs to be observed, because the cultural heritage and traditional values contain many local wisdom that is still highly relevant to the current conditions and should be preserved, adapted, or even developed further towards the common welfare that we longely craved for.

In fact, the local culture has been greatly abandoned, as it is considered as "*kuno*" (old-fashioned) and "*tidak gaul*" (not intercourse), so the substantive meaning

of local wisdom has faded, dimmed, and gradually abandoned, yet it is an invaluable heritage, a just guide of life, safe, and prosperous of our ancestors. Conservation efforts are not up to its substantive meaning, but merely clothing, rituals, and other activities that do not have a profound effect on the implicit meanings of these things (UNESCO, 2009).

So, the researchers can conclude that it is only the preservation of "formality" and "symbolic" only. Cultural institutions in general only make our cultural wealth as a form of commodity that is more concerned with economic aspects alone, not focusing as an institution that became the front guard to maintain the values and substantive meaning of cultural diversity (Yunus, 2013).

The younger generation becomes difficult to absorb the implicit meaning of various forms of cultural diversity that can actually be a capital to improve the welfare and dignity of the nation as a cultured nation (Subagyo, 2012). The younger generation has the view that cultural rituals are merely a feature in physical form, but from a physical form, it must be a trigger to have a suitable character.

Hoarding the treasures of the world and power tends to be the ultimate goal of the use of cultural attributes. Many governmental political elites use customary clothing, but their nature and character do not reflect the true "urang Sunda" or Sundanese people. The elite often do imaging alone, so it will bring false goodness and not benefit, it actually destroys the image of the culture itself. In the end, people become a priori and conclude, why use the attributes of local culture, yet those who use them also stumble corruption cases and they are "disgusted" with promises of the rulers who use religious masks and power guards, who always break promises and not can be trusted (Widyanti, 2015).

However, despite the anxious people even doubt the possibility of cultural noble values that can be self "urang Sunda", but such wisdom excavation effort remains to

be done. The people have an obligation to return to their true selves through the excavation and interpretation of the noble cultural values that exist as a source of local wisdom and have been firmly upheld by our ancestors long ago. This effort needs to be done to uncover the substantive meaning of local wisdom, where the people must open awareness, honesty, and some noble cultural values to socialize and develop it into a principle of life that is dignified and implemented in everyday life (Perdhana, 2015).

For example, the cultural value of *gotong sisingaan* (toy lion) performing art in Subang, West Java, Indonesia, as a form of mutual aid culture in the association of life.¹ Then, in turn, these cultural values must be disseminated and earthed into all aspects of community life in order to become the identity of local communities, especially the Sundanese people. The existence of *gotong sisingaan* (toy lion show) culture is an asset (capital, wealth) of the nation's culture that needs to be protected and conserved to raise awareness of national identity to be passed on to the next generation in good and whole state (Pupitasary, 2013).

The performing art of *gotong sisingaan* are loaded with mutual cooperation value, harmony, mutual respect, and cooperation. This can be seen from the performances of the *gotong sisingaan* itself, such as in carrying the *sisingaan*, there is mutual cooperation value that is "the same weight bears, the same light is carried"; then, the harmony value that is when lifting and shouldering the *sisingaan*, there must be harmony value among the bearers, due to if not harmonious, then, the *sisingaan* will not move well. The value of mutual respect that is when there is a fatigue bearer, then, the other bearers must understand and rest first in the dance, but still run normally, then the value of cooperation, it can be seen from the cooperation between the bearers to lift and carry the *sisingaan* (Lilis, 2013).

¹See, for example, "Sisingaan: The Traditional Dance from Subang, West Java". Available online at: <http://1redwhite.blogspot.co.id/2012/03/sisingaan-traditional-dance-from-subang.html> [accessed in Bandung, Indonesia: November 10, 2016].

At the time, when the writers were young and was in the lap and the care of parents, the we found culture of mutual cooperation also in the form of making a house, that is when *ngadegkeun* (establishing) the house, the villagers invited and asked for help to *ngadegkeun* neighboring house. It is done without giving them a single wage, just given the *alakadarnya* (simply)'s food. However, the value of mutual cooperation's culture is now faded, it can be seen from the neighbors who only want to help if given a decent wage (Inoguchi & Newman, 1997; and Huang & Su, 2010).

Because so the importance of mutual cooperation which is a manifestation of performing art of *gotong sisingaan* earlier, the Indonesian government that is currently in power entering a value of mutual cooperation as the performing arts "core values" of mental revolution. It will not be meaningful if the value of mutual cooperation is not reflected from the character and culture of the nation, especially for "urang Sunda", to achieve the noble purpose; so the value of mutual cooperation must be instilled early on to the young generation of Sundanese people (cf Rosidi, 2003; and Khuriyah, Utaya & Sapto, 2017).

In addition to nurture it, as a do-effect of treatment, is increasing an ability of understanding the concepts, because of various tests carried out the capability of student in understanding the concepts is still very low. The way that can be taken to solve the problem is by using the cooperative learning model through the performing art of *gotong sisingaan*.

Cooperative learning model is a model that requires students to help each other in small groups (Loeser, 2008). The main idea in this lesson is that there is a collective collaboration among the students, so that it can be ensured within the group there is a process of mutual help, mutual giving, and testing each other for the achievement of common goals within a group (Johnson & Johnson, 1990; and Loeser, 2008). Cooperative learning is

one also model of learning that adheres to constructivism (Slavin, 2010; and Yi & LuXi, 2012).

With these considerations, the authors assume that by using cooperative learning model through the performing art of *gotong sisingaan*, both problems can be solved. The material that will be the focus of research that is related to cultural and ethnic diversity, it aims to tolerance among the accumulated in the form of differences can be further improved, not to mention now a lot of SARA (*Suku, Agama, Ras, dan Antargolongan* or Ethnic, Religion, Race, and Inter-Groups)-based conflict that occurred in Indonesian social and political landscap (Suryadinata, Arifin & Ananta, 2003; Kemenkumham RI, 2013; and Farisi, 2014). So that, the name of tolerance is not only on the theoretical level, but also practical in the form of learning in the classroom significantly.

Theoretical Basis of Sisingaan Show.

The diversity of traditional arts has a characteristic and gives pride to the community in it and then, of course, there must be a conservation effort and continuous art development that is raised by various parties. The search, preservation, and development of local arts continue to be encouraged through various channels by involving various agencies, especially at the level of the Sundanese community itself (cf Iskandar, 1997; and UNESCO, 2009).

One of the tribes that has various traditional values is Sundanese arts, such as: *Tari Topeng* (Mask Dance), *Gotong Sisingaan* (Toy Lion Show), *Doger Kontrak* (Contract Dance), *Belentuk Ngapung* (Traditional Song), *Bajidoran* (Male Dance), *Tayuban* (Female Dance), *Gembyung* (Traditional Dance), *Banjjet* (Sundanese Funny Folk Theater), *Jaipong* (Modern Sundanese Dance), *Pencak Silat* (Traditional Self-Defense Art), and others in West Java area (Williams, 1999; and Kurnia, 2003). Of the many types of art that resides in the Sundanese tribe, the performing art of *gotong sisingaan* in Subang, West Java, Indonesia is an art that is full of philosophical and historical values are

qualified and rich in cultural values and deep philosophical value (Munajar, 1986; and Kurnia, 2003).

The performing art of *gotong sisingaan* is actually not just a form of euphoria when a child is circumcised, but at the beginning is one form of figurative resistance to the colonial government's arbitrariness and injustice as reflected in the joints of people's life at that time. As stated by Nanu Munajar (1986) and Lindawati Lilis (2013) that *gotong sisingaan* was adopted by the (laborers) employees during the colonial period, meant that the younger generation symbolized by the boy over the lion was fighting against injustice and disfigurement symbolized by the lion (Munajar, 1986; and Lilis, 2013).

The philosophical value of the *gotong sisingaan* performing art has spread in society and has played an important role in the life and culture of society. In another sense that *gotong sisingaan* performing art is a form of struggle and result of struggle based on a sense of unity and equality of fate and prosperity (Munajar, 1986; Kurnia, 2003; and Lilis, 2013).

The performing art of *gotong sisingaan* displays two to four or more *sisingaan* dolls carried by the bearers with accompaniment of dance and accompanied by accompaniment music. Above the stuffed lion is usually sitting a child, who has been circumcised or a public figure in welcoming guests or various other events (Munajar, 1986; and Lilis, 2013).

The values that appear in the performing arts of *gotong sisingaan* are numerous, among the dominant ones appearing as follows: (1) social values, *gotong sisingaan* performing arts in the show implies that there is a feeling of mutual help in *gotong sisingaan*, have sense of tolerance among others, and considers the problem of individuals in a group become a collective problem anyway; (2) theatrical value, the *gotong sisingaan* performing art is highly visible theatrical value of the various steps, ranging from the preparation, *helaran* or show and perform, to the demonstration; (3) the commercial value of their wages

visible when a studio of *gotong sisingaan* called upon to perform, either by the bride circumcision nor a welcoming ceremony or other events; (4) universal value, the lion is an animal that is revered and regarded as the king of the jungle, especially in Europe and Africa, although in West Java, there are not habitats for the lion animals but there is a tiger, but for the society, concept of lion may appears not in its habitat and accepted as its own, and proved on *gotong sisingaan* values; (5) spiritual values, the *gotong sisingaan* performing art is trusted by the community as a form of celebration, because the circumcision is not transitional form of which was not free from unclean, due to there is residual urinary at the male, to be the cleanest of all of them, and the valid of worship, one of the main namely *sholat* or prayer; and (6) values of tone together, in the show of *gotong sisingaan*, there is a form of cooperation with the firm principle on "keep light work and bear the same weight" (Lilis, 2013).

The performing art of *gotong sisingaan*, as mentioned earlier, nowadays are not only child's thanks giving when circumcision, but also held as a welcome guest for local, national, even international. Nevertheless, since these art performances are more often performed to entertain circumcised children, in this description more emphasizes the course of these art performances when presented in the occasions of *khitanan* (feast celebrating a circumcision) ceremonies, i.e. from preparation, *helaran* (show and perform), and final performance in the form to demonstrate the skills of the bearers (Munajar, 1986; Kurnia, 2003; and Lilis, 2013).

The day before the child was carried on a performing art of *gotong sisingaan* to be surrounded around the village, he was bathed with flower water by the make-up, the bridal make-up of the circumcision. The next day, the new bride and groom in the make-up in a special place, but not permanently. Before starting to self, the circumcised child is bathed first to clean all the dirt. Finished, the bath then dressed. First

of all is make-up with scrub powder. Then eyelids polished with *eye shadow* and lips polished with a special lipstick (cf Sumiati, 2014; and Rusliana, 2017).

To give the impression of “masculinity”, above the boy’s lips are given a thick mustache with an eyebrow pencil (depicting *Gatot Kaca* puppet figures). Next, the child was dressed up with a set of special clothes that had been provided to imitate the clothes of *Gatotkaca*. Finish, the child who will be circumcised dressed, then, make-up to dress the child who will accompany the bride circumcision. The boy was dressed to identify another *wayang* (puppet show) character. Arjuna figure, for example, is a companion symbolizes the nature of brave, strong, skilled, but still friendly and honest (Pupitasary, 2013; Sumiati, 2014; and Rusliana, 2017).

Meanwhile, a group of *gotong sisingaan* cutters and gamelan drummers are ready in the yard or on the side of the road with preceded accompaniment music liling. After the bride and groom are finished dressed, the two children are raised to the *sisingaan* by tied to each other, so that children do not fall and accompanied also under it by the companion, who brings the needs of children and water when the bride is thirsty. Then, the instruments of the wasps were rung back and performed rhythmically dynamic songs (Munajar, 1986; Kurnia, 2003; Lilis, 2013; and Pupitasary, 2013).

Along with the sounds of the percussion tools, the *sisingaan* lifter began to perform movements of a dynamic dance that is in harmony and harmonious with the accompaniment of the music. Each movement they do together, compact, and in unison. In many dance movements tucked the *pencak silat* (traditional self-defense art) firm and varied. In order to perform a rhythmic movement with music, there must be value of cooperation among the cutters, the value of mutual cooperation in carrying the *sisingaan* and the value of protecting that, so the bride is not falling is very necessary and must be considered (Pupitasary, 2013).

Formation of the *gotong sisingaan* dancers is arranged and commanded by a leader. Through the cue of the leader, the *sisingaan* cutter begins to make a formation to carry the *sisingaan*, usually the leader is the special person or the lion cutters at the front who is the bride cutter of the circumcision. They divided themselves into several groups, each group consisted of four persons. While still performing dance moves, each group approached the *sisingaan* that will be carried. They begin to make attractive and acrobatic movements while starting to lift the *sisingaan* and put it on the shoulders. Each group carries a *sisingaan* that is ridden by each one child (Lilis, 2013).

The composition of motion of the dance performed somewhat differently when this art is performed in a parade in relation to the circumcision ceremony, compared with the performance on stage. The composition of *gotong sisingaan* dance movement, displayed during circumcision children parading, is: *Tap Tilu* consisting of movements of *kuda-kuda* (ready to stance), *ngayun* (swing), *ngadeg* (stance), *minced* (little dance), and *gurudugan* (masse dance). These movements are accompanied by trumpet or bugle in the time of *bubuka* (overture) and *gurudugan*, complete with musical accompaniment. The next motion is *ancang-ancang* (to square off) and *najong* (to strike) with rotating body position. This movement is accompanied by the rhythm of the song of *gurudugan*. Then, followed the movements of *minced-solor-minced* accompanied by *Kangsreng* (dynamic) song. The next round is an acrobatic attraction performed along the way with the accompaniment of music in a dynamic rhythm (Pupitasary, 2013).

The composition of dance and song art of *gotong sisingaan* was staged on the overture that strains through the trumpet and *gurudugan*. Next is the song to accompany the movements, such as: *kuda-kuda* (ready to stance), *ngayun* (swing), and *jeblagan* (jump). Then, the song of *Kangsreng* is to accompany the movements, such as: *eway*, *minced*, *solor*, and *minced* again. Followed also by the song of *Gondang*

for accompanying the movements, such as: *bangkaret* (stand-up dance), *gegebrig* (treamble), *bajing luncat* (jump squirrel), and *depok* (sit-down dance). Then, the song of *gotong sisingaan* art accompanied by *jaipongan* (Sundanese modern dance) that moves dynamically. Things are further attractions of acrobatic movements, such as: *bangkong muter* (swivel frog), *gotong singa* (hold the toy lion), *paantel suku* (tribal foot), *melak cau* (planting banana), and *nincak sagala* (step on randomly); and all these activities done by mutual cooperation (Munajar, 1986; Lilis, 2013; and Pupitasary, 2013).

Mutual Cooperation Value. Mutual cooperation is a positive attitude that supports the development in the countryside and also need and must be maintained as a manifestation of the habit of doing a job together for the same purpose (Irfan, 2016). Mutual cooperation is a value that is still held firm by rural communities as well as very different from urban communities that tend to individualist (Subagyo, 2012). In Indonesian social and political context, mutual cooperation is a part of social and cultural ethics that depart from the humanity that is the trigger of a sense of unity and diversity as a nation-state (Suryadinata, Arifin & Ananta, 2003; and Farisi, 2014).

Social and cultural ethics that depart from deep humanity by showing honest, caring, understanding, mutual respect, mutual help, mutual love among fellow human beings and citizens. This ethic is intended to re-establish the life of a high-culture nation by encouraging, respecting, and developing a national culture derived from regional cultures (including the culture of mutual assistance) in order to be able to carry out adaptation, interaction with other nations with proactive action in line with the demands of globalization (Suneki, 2012).

The concept of mutual assistance is a concept that was unearthed in the life of the majority Indonesian community as a farmer. However, apart from the activities of planting and building a house, in terms of art of any value, there is mutual

cooperation value, including the performing art of *gotong sisingaan*. In general, understanding mutual cooperation can be found in large Indonesian dictionaries that call it "work together" (TP, 2008). Whereas in the Anthropological perspective of development, as stated by Koentjaraningrat (2004) and Muryanti (2014), "mutual cooperation" is defined as the mobilization of manpower without any payment for a project or work that is beneficial to the public, or useful for development for the common good (Koentjaraningrat, 2004; and Muryanti, 2014).

Mutual cooperation comes from the word in Javanese, namely *gotong-royong*. The word of *gotong* can be paired with the word of *pikul* or lift. The word of *royong* can be paired together (Koentjaraningrat, 2004; and Muryanti, 2014). So the word of "mutual cooperation" simply means to lift something together or also be interpreted as a work done jointly. For example: cleaning gutters together, building a Posyandu (*Pos Pelayanan Terpadu* or Integrated Service Post)'s place together, and in this case is lifting a doll lion together by a cutters from an invited toy lion group. Thus, mutual cooperation has an understanding as a form of active participation of an individual in a group doing selfless work together with a common goal to fulfill common interests as well (Bintarto, 1980; Koentjaraningrat, 2004; and Muryanti, 2014).

Such active participation can be in the form of material, money, physical, mental, spiritual, skill, constructive thought or counseling, to pray only to God alone, and the last is a very minimal contribution. Conceptually, mutual cooperation can be interpreted as a cooperative model that is mutually agreed upon. In this context, Koentjaraningrat (2004), as cited also by Muryanti (2014), divides the two types of mutual assistance known to the Indonesian people: mutual cooperation please help and *gotong-royong* work devotion (Koentjaraningrat, 2004; and Muryanti, 2014).

Gotong-royong activities help to occur in agricultural activities: from cultivating to harvesting, building houses, various

party activities, celebration of *gotong sisingaan*, and on the occurrence of natural disasters or death. While mutual assistance work is usually done to do something that is in the public interest, which is differentiated between mutual cooperation on the initiative of citizen with mutual cooperation, but in essence is not always forced in the sense of binding as a whole and must be done (Munajar, 1986; Lilis, 2013; and Pupitasary, 2013).

The concept of mutual cooperation can also be interpreted in the context of community empowerment, because it can be a social capital to establish institutional strength at community, state, and community level across nations and countries in realizing common prosperity. It is also due to mutual assistance contained in the meaning of collective action to struggle, self-governing, common goal, and sovereignty (Koentjaraningrat, 2004; and Kemenkumham RI, 2013). In a socio-cultural perspective, the value of mutual cooperation is a spirit that is manifested in the form of individual behavior or action that is done unconditionally or expecting rewards to do something together for the sake of mutual interest or a particular individual. For example, farmers jointly clean the irrigation channels that led to his rice field, the community worked together to build houses affected by tornadoes, and various other activities (Pranadji, 2009:62).

Even, in the history of the development of society, cultivation activities such as cultivating the soil to harvest done in mutual help took turns to each owner of the rice field by helping each other. Culture of mutual cooperation is a reflection of behavior that has characterized the Indonesian nation since ancient times. When conducted studies throughout Indonesia, it will be found the practice of mutual cooperation with various terms and forms, both as a value and as behavior (*cf* Bintarto, 1980; Koentjaraningrat, 2004; and Muryanti, 2014).

The behavior of the community in the mutual cooperation activity shows a form of solidarity within the community

group. Mutual cooperation is a cultural characteristic of the Indonesian nation that prevailed through generations to form a real social behavior in the social life value system. This value makes mutual cooperation activities always built in the life of the community as a cultural heritage that deserves to be preserved, but now it looks faded, let alone rural in the city began to arise symptoms (Koentjaraningrat, 2004; and Muryanti, 2014).

In this regard, Bintarto (1980) and Tri Pranadji (2009) argue that the value in Indonesian cultural systems contains four concepts, namely: (1) the human being is not alone in this world, but surrounded by the community, society, and the surrounding universe; (2) thus, man is essentially dependent in all aspects of his life to his fellowmen to help each other; (3) therefore, he should always try to keep his relationship with one another as motivated by the soul as equally as taste and other similarities; and (4) always strive to be *conform* as much as possible, do the same with each other in the community, driven by the same spirit, and the same height as low as creatures of God (Bintarto, 1980; and Pranadji, 2009).

Bintarto (1980) also explained the relation of mutual cooperation as a cultural value. Given the value of making mutual cooperation must always be maintained and required in various aspects of life with a form that is tailored to the cultural conditions of the community concerned. The mutual cooperation activity is conducted by community members, both in rural and urban areas. Yet each has a different value. The activity of mutual cooperation in urban area has been much influenced by material and wage system. While in rural, mutual cooperation as a solidarity among peoples in a unity of territory or kinship and done without any reward (Bintarto, 1980).

As stated by Bintarto (1980); Koentjaraningrat (2004); and Muryanti (2014) that mutual cooperation is a concrete social behavior and is a social life value system that has been passed down in rural

life in Indonesia. Growing tradition of life, mutual cooperation in rural areas cannot be separated, because of agricultural life requires great cooperation in the effort to cultivate the land, planting, and maintaining to harvest the harvest (Bintarto, 1980; Koentjaraningrat, 2004; and Muryanti, 2014).

For the people of Indonesia, mutual cooperation is not only meaningful as behavior, as the notion put forward before, but also acts as moral values. It means that mutual cooperation is always a reference behavior, the view of life of the nation of Indonesia in various forms in everyday life. As known, every behavior that is shown by human always refers to the moral values that become the reference of life and view of his/her life (cf Bintarto, 1980; Kartodirdjo, 1987; Koentjaraningrat, 2004; and Muryanti, 2014).

Conceptual understanding is a systematic way of understanding and telling about something, it acquires and may be different from others. Understanding the concept is strategic positions in the ladder of learning. On the ladder of learning, the order from bottom to top is the data, information, knowledge, understanding, insight, and wisdom (Longworth & Davies, 1996). A person will not be able to achieve the level of *insight* and *wisdom*, before he/she was through tiers of *data*, *information*, *knowledge*, and *understanding*; and it is a systematic *sequence* (Ackoff, 1989; Longworth & Davies, 1996; and Bellinger, Castro & Mills, 2004).

The taxonomic study showed that the understanding of the concept is at levels similar, but different terms according to the experts who put forward; while the level of understanding of the concept, namely: *comprehension* according to B. Bloom *et al.* (1956)'s taxonomy; *meaningful learning* according to taxonomy of D. Ausubel (1963); *declarative knowledge* by J.R. Anderson (1976)'s taxonomy; *remember paraphrased* according to M.D. Merrill (1983)'s taxonomy; *verbal information* according to taxonomy of R.M. Gagné (1985); and at the level of *understand the*

relationship according to the taxonomy of C.M. Reigeluth & J. Moore (1999). This shows that the understanding of the concept has a very important role in learning (cf Morgan, 2009; Huitt, 2011; Rhalmi, 2011; and Reigeluth, 2013).

Understanding the concept is also the basis for achieving learning outcomes. The results showed higher learning students' understanding of the concept of a high and vice versa (Sun & Fah, 2013). This is supported by the opinion of A.K. Venkatesh *et al.* (2017) that the understanding of the concept is a *prerequisite* for achieving the knowledge or ability at a higher level. It means that understanding the concept is a basic foundation of learnings (Venkatesh *et al.*, 2017). If students have a good understanding of the concept, the knowledge gained is able to remember longer or in another term retention rate of students to be better, so it will be a positive influence on their learning outcomes. And vice versa, if the student's understanding of the concept is less good, then, the student's ability to remember and understand the subject matter becomes less good, so would result in low learning results obtained by the students themselves (Sun & Fah, 2013; and Venkatesh *et al.*, 2017).

I.W. Suastra (2009) also describes one of the goals of Social Studies in elementary school that the student has the ability to develop knowledge and understanding of the concepts that are useful, that can be applied in real life students. Social Studies learning concepts systematically arranged, so that the necessary understanding of the concepts in each subject matter before proceeding to the next matter. The concept is earlier taught will be the basis for further development of concepts. If the basic concept being taught is not controlled properly, it will affect the understanding of the concept further. This can lead to a failure of students in solving problems in the learning process is carried out at school, so the students' ability to apply the concepts in everyday life becomes very low (Suastra, 2009).

Cooperative Learning Types.

Cooperative learning model is a series

of learning activities, conducted by students in certain groups to achieve learning objectives, have been formulated by the teacher or by the contents of the existing standards. R.E. Slavin (1995) and R.M. Gillies (2007) explain that the cooperative learning is a learning model, where students learn and work in small collaborative groups whose members 5 or more people with the structure of a heterogeneous group of various things (Slavin, 1995; and Gillies, 2007).

Meanwhile, Isjoni (2009) suggested that cooperative learning is an approach or a series of strategies specifically designed to give encouragement to the students to work together during the learning process, so outside learning be nurtured collective cooperation in terms of both positive and focused (Isjoni, 2009). Furthermore, D.W. Johnson & R.T. Johnson (1990) and G. Stahl (2013) stated that cooperative learning can improve learning outcomes and attitudes help each other in everyday social behavior as well as in group learning activities in the classroom (Johnson & Johnson, 1990; and Stahl, 2013).

Cooperative learning is a learning model that focuses on the use of small groups of students to work together to maximize the learning conditions to achieve the learning objectives, so that it will appear on mutual respect, mutual help, and mutual describes the contents of learning (Sugiyanto, 2010). Anita Lie (2007); Rohman Arif (2009); and T. Baker & J. Clark (2010) revealed that the model of *cooperative learning* is not the same as simply learning in groups. There are five basic elements of *cooperative learning* what distinguishes it from the distribution group that carried out carelessly, which placed emphasis on positive interdependence between individual students in their own group; their individual responsibility to contribute to the group; face to face; intensive communication between students; and evaluation of process groups (Lie, 2007; Arif, 2009; and Baker & Clark, 2010).

Cooperative learning, according to R.E. Slavin (1995) and F. Huang & J. Su (2010), refers to a wide variety of

learning model in which students work together in small groups consisting of various levels of achievement, gender, and ethnic backgrounds different to help each in learning about the subject matter (Slavin, 1995; and Huang & Su, 2010). In a cooperative class, students are expected to help each other, each other to discuss, and argue to hone the knowledge that they control the time and reduce or even close the gap in the understanding of each student.

Cooperative learning is more than just learning groups, because in this model there should be encouragement structure and tasks that are cooperative and, therefore, caused open interaction and relationships that are interdependent (positive interdependence) effective among the group members. Agus Suprijono (2009) suggested that cooperative learning is a broader concept covering all types of group work, including more forms led by teachers or directed by the teacher, but the teacher does not dominate and only acted as pacilitator only (Suprijono, 2009).

Generally, considered to be more cooperative learning directed by the teachers, where teachers assign tasks and queries as well as providing materials and information designed to help students solve problems that meant, and teacher essentially as an individual, who is technically handle the discussion group and class discussions. Teachers usually assign specific test form at the end of the task (Johnson & Johnson, 1990; and Stahl, 2013).

Anita Lie (2007) again describes a cooperative learning model is based on a philosophy of life in the form of *homo homini socius*. This philosophical foundation emphasizes that human beings are social creatures. Social interaction is a key person can put himself in the neighborhood, in this case in environment group learning in the classroom (Lie, 2007).

From the definition put forward by the experts above, it can be concluded that cooperative learning is a learning model that puts students in small groups whose members are heterogeneous, composed of

students with high achievement, medium and low, women and men with different ethnic backgrounds to help each other, and work together to learn the subject matter, so that the process of learning all the members of the maximum and no reluctance to ask for with peers.

Related to cooperative learning objectives, R.E. Slavin (1995) and J.W. Loeser (2008) suggests that the most important goal of the cooperative learning model is to provide students the knowledge, concepts, skills, and understanding they need in order to become members of society happy and contribute significantly to do together (Slavin, 1995; and Loeser, 2008). J.W. Loeser (2008) also suggested that the goal is to create a cooperative learning model pro-norms of academic among the students, and the academic pro-norms has an influence which is important for student achievement (Loeser, 2008).

Pertaining the basic elements in cooperative learning, Linda Lundgren (1994) and Isjoni (2009) suggested that elements in the cooperative learning are as follows: (1) students should have the perception that they "sink or swim together with friends in a group that has the same goal"; (2) students must have a responsible for the other students in the group, in addition to responsibility towards oneself in studying the materials encountered, so it would appear collective empathy within and among groups; (3) students divide task and shared responsibility among the members of the group; (4) students are given an evaluation or award, which will take effect on the evaluation of the group; (5) students share leadership, while they acquire the skills to work together for learning early; and (6) each student will be asked to give an account for individually material studied in cooperative groups (Lundgren, 1994; and Isjoni, 2009).

D.W. Johnson & R.T. Johnson (1990), as cited also by Agus Suprijono (2009), said that not all learning can be considered cooperative learning groups. To achieve

maximum results, the five elements in a cooperative learning model should be applied. Five elements are as follows:

Firstly, *Positive Interdependence*. This element indicates that in the cooperative learning, there are two accountability groups: (1) learn the material assigned to the group; and (2) ensure all group members individually studying the assigned material, so it would appear the nature cooperate together.

Secondly, *Personal Responsibility*. Liability arises if to judge the success of the group. The purpose of cooperative learning is forming all the members of the group into a powerful personal. The liability is a key to ensuring all members are reinforced by learning activities together. That is, after the joint study group, group members should be able to accomplish the same task with each individual gets a part in a group.

Thirdly, *Face to Face Promotive Interaction*. This element is important, because it can generate positive interdependence. The characteristics of the interaction of promotion is to help each other effectively and efficiently, sharing information and means necessary, process the information together more effectively and efficiently, to remind each other, help each other to formulate and develop arguments, and to improve the ability of insight into the problems faced, mutual trust, and motivate each other to achieve success together.

Fourthly, *Interpersonal Skills*. To coordinate the activities of students in achieving the goals, the student must know and trust each other, able to communicate accurately and not overly ambitious, mutual acceptance and mutual support, and is able to constructively resolve conflicts among members.

Fifthly, *Group Processing*. Processing is meaning the judging. Through batch processing can be identified by sequence or stages of group activities and the activities of the group members. Who among the group members were very helpful and who did not help. The purpose of processing the group is increasing the effectiveness of members in contributing to the collaborative

Table 1:
Type of Mutual Cooperative Learning Matriculation of *Gotong Sisingaan*

NO	Cooperative Learning	Steps Performing of <i>Sisingaan</i>	Implementation of Mutual Cooperative Learning of <i>Sisingaan</i>
1.	Positive interdependence.	Each lifter of <i>sisingaan</i> cannot bear alone, there must be another lifters, so lions can be lifted.	Firstly, learn the material assigned to the group. Secondly, ensure all group members individually studying the assigned material.
2.	Individual responsibility.	When lifter bear the lion, there is a personal responsibility that he carried it well, pay attention to the road well, and pay attention to surrounding places.	The purpose of cooperative learning is forming all the members of the group into a powerful personal. The liability is a key to ensuring all members are reinforced by learning activities together. That is, after the joint study group, group members should be able to accomplish the same task.
3.	Promotive interaction.	Among lifter, there should be mutual understanding, mutual help, and not to be selfish, so that harmony can be shown.	Mutual aid effectively and efficiently, sharing information and means necessary, process the information together more effectively and efficiently, to remind each other, help each other to formulate and develop arguments and to improve the ability of insight into the problems faced, mutual trust, and motivate each other to gain success together.
4.	Communication between members.	Lifter harmonious communication between lion's lifters, it is intended that there is no misunderstanding between lifter.	To coordinate the activities of students in achieving the goals, the student must know and trust each other, able to communicate accurately and not too ambitious, mutual acceptance and mutual support, as well as to resolve conflicts constructively.
5.	The evaluation process of the group.	When <i>gotong sisingaan</i> take place, there are evaluators who unknowingly observed, i.e. the audience, if the exciting lion dance and the costumes, the celebration will then be called back.	Through batch processing can be identified by sequence or stages of group activities and the activities of the group members. Who among the group members were very helpful and who did not help. The purpose of processing the group is increasing the effectiveness of members in contributing to the collaborative activities to achieve group goals. There are two levels of processing, namely a small group and the class as a whole.

activities to achieve group goals. There are two levels of processing: a small group and the class as a whole (Johnson & Johnson, 1990; and Suprijono, 2009).

Anne S. Goodsell (1992) and Isjoni (2009) suggested that cooperative learning also adds elements of social interaction in learning. In the cooperative learning, students learn together in small groups to help each other. Grades are arranged in groups of 4-5 students with heterogeneous capabilities. Intent is a heterogeneous group composed of students of mixed ability, gender, and ethnicity. It is beneficial to train students to accept differences and to work

with friends of different backgrounds and abilities, so there are the attitude respect each other and help each other (Goodsell, 1992; and Isjoni, 2009).

Isjoni (2009) also stated that the cooperative learning is taught specific skills to be able to work just as well in the group, such as being a good listener, students are given an activity sheet with questions or tasks that are planned to be taught. During group work, task group members are to achieve mastery (Isjoni, 2009).

Cooperative Learning Matriculation in the Form of Gotong Sisingaan's Performing Art. In order for learning steps describe the

Table 2:
Schematic *Randomized Pretest-Posttest Comparison Group Design*

Class	Pre-test	Treatment	Post-test
Experiment 1	T ₁	X ₁	T ₂
experiment 2	T ₁	X ₂	T ₂
experiment 3	T ₁	X ₃	T ₂

Information:

T1 = Pre-test.

T2 = Post-test

X1 = Activity experiments in SDN Serangsari, Cipunagara, Kabupaten Subang (village).

X2 = Activity experiments in SDN 1 Manggahang, Bale Endah, Kabupaten Bandung (district).

X3 = Activity experiments in SDN Barulaksana, Lembang, Kabupaten Bandung Barat (city).

cooperative model, the authors construct a transformation matrix syntactic relationships and cooperative learning with measures of mutual *gotong sisingaan* (toy lion) performing art. As for that matrix, see table 1.

Matrix has been created, it can be synthesized into learning steps of *cooperative* type in the performing art of *gotong sisingaan* (toy lion), as follows: stage 1, express purpose of learning and motivate students; stage 2, provides information; phase 3, organize students into several study groups; stage 4, guide students to learn group; phase 5, conducted an evaluation; and stage 6, reward and reinforcement.

METHODS

The study design used was *randomized pre-test – post-test comparison group design* (Creswell, 1994; Sugiyono, 2006; Sukmadinata, 2007; Tabachnick & Fidell, 2007; and Bungin, 2008). In this design, the sample will be divided into three classes: experiment 1, experiment 2, and experiment 3. The first class is done in SDN (*Sekolah Dasar Negeri* or Public Elementary School) Serangsari, Cipunagara, Kabupaten Subang as representative of village school; second class is done in SDN Manggahang 1, Bale Endah, Kabupaten Bandung, as representative of district school; and the third class is done in SDN Barulaksana, Lembang, Kabupaten Bandung Barat, as representative of city school. The table 2 is design scheme research conducted.

FINDINGS AND DISCUSSION

Concept of Training Upgrades.

Implementation model of *cooperative learning* in each class obtained through observations conducted by the observers on every third meeting held in the experimental class. The use of models of *cooperative learning* in all three classes is the performing art of *gotong sisiangaan* (toy lion) accomplished almost entirely from conveying the purpose of learning and motivate students until the end of the activities of reward and reinforcement to students. The calculation result on implementation learning model can be seen in figure 1.

Based on figure 1, it can be seen that at the first meeting on implementation the learning model is not entirely materialize unless the teacher in the classroom activity in district sschool. This happens because at the first meeting in the school of village and city, teachers do not give students the opportunity to ask questions about the material that has been studied for a limited time and the student was no one to ask about the material, because the material studied the concept is quite simple: the introduction of cultural diversity, so most of them have been able to understand the material that has been delivered. In addition to this, the division of a heterogeneous group of very time-consuming. While the second meeting on ethnic and cultural diversity of the material throughout the learning activities are carried out.

When analyzed closely, the activities

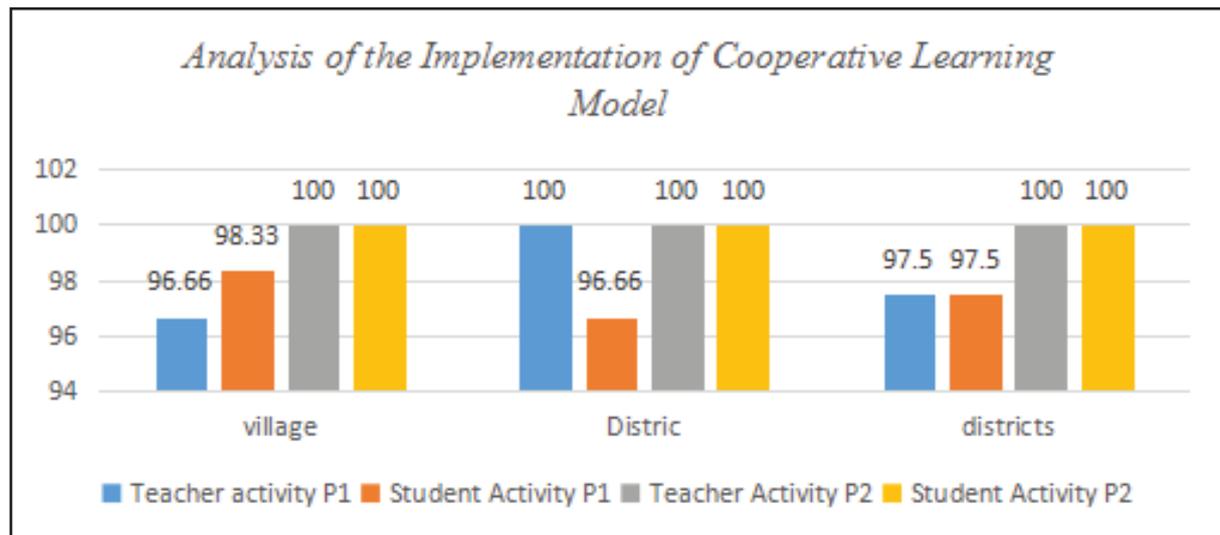


Figure 1:
The Calculation Result on Implementation Learning Model

tend to be more active learning, and this is caused of the use of model of *cooperative learning*. The model can be a solution to avoid passive learning in students, especially for learning materials that tend to be theoretical. In the model of *cooperative learning*, students not only learn and accept what is presented, but the teacher can learn from other students as well as having the opportunity to learning other students, so the students' ability to learn independently could be improved (Solihatin & Raharjo, 2007).

This model provides an opportunity for students to collaborate with each other in tasks structured, centered on student primarily to address problems found teachers to enable students, such as students who lack the social skills, students who cannot work together with other students, students who are aggressive and do not care about the others, making it clear by using the model of *cooperative learning*, student activities to be increasing (Lasmawan, 1997; and Huang & Su, 2010).

Understanding the Capabilities Concept.
The ability of understanding the concept of students on ethnic and cultural diversity of the material was measured with a multiple-choice test of 20 questions and 5

descriptions. Data comparing the average score of *pre-test* and *post-test* for the third class of the study, namely: *pre-test* on the class in village school to get a score of 55.8, the class in district school is 61.4; and the class in city school is 57.6. It has increased in the *post-test* with details as follows: in the class of village school gets a score of 78.6; the class of district school is 79.3; and the class of city school is 76.7.

From these details, we can conclude that the average score of *pre-test* ability in understanding the concept of ethnic and cultural diversity of the material on Social Studies' classes entirely in third on 50. The average score of *pre-test* highest grade obtained by the class of district school, i.e. 61.4; and the lowest grade of 55.8 is the class of village school.

Results score *post-test*, after a study, showed an average increase in scores of third-class research. The whole class study had an average score of *post-test* above 70 are included in the achievement of the medium category; or it can be said that the three experimental class has the same effect on the achievement of students' ability in understanding the concept of the ethnic and cultural diversity of the material. The average score of *post-test* highest grade obtained by the class of district school, i.e.

79.3; and the lowest scoring average of 76.7 derived from the class of city school with n-gain values are relatively similar, namely above 0.5 and less than 0.6 with moderate improvement category.

Achievement Comparison of Capabilities in Concept Training. Statistical test to compare the achievement of understanding capabilities is done by conducting tests of normality, homogeneity, and hypotheses. The first analysis is a statistical testing result conducted a *pre-test* for three classes of experiments to determine the ability of the start prior to the study.

The result of the calculation, that the score of *pre-test* for three classes is the normal class and homogeneous, so to determine whether or not there is a difference in the score of *pre-test* can be calculated by using *one-way ANOVA* or *Analysis of Variances* (Tabachnick & Fidell, 2007). After calculating the results stated that there was no significant difference between the scores of *pre-test* ability of understanding the concept in the class of village school, class of district school, and class of city school. It can be seen from the calculation where the *p-value* (significance) of 0.557 is greater than 95% confidence level (0.05). So that, through the test, this hypothesis can be stated that the initial ability of third grade students at relatively the same experiment. Therefore, to compare the achievement of *treatment* that has been done needs to perform statistical tests (normality, homogeneity, and hypotheses) on the results of the *post-test* third student the experimental classes.

Based on the calculation that the score of *post-test* third of the normal class and homogeneous, so to determine whether or not there is a difference in the score of *post-test* can be calculated by using *one-way ANOVA*. Results of the calculations stated that there was no significant difference between the scores of *post-test* ability in understanding of the concept in class of village school, class in district school, and class in city school. It can be seen from the calculation where the *p-value* of 0.251 is greater than 95%

confidence level (0.05).

Based on the results of *post-test* score show that a comparison of the use of *mutual cooperative learning* model in performing art of *sisingaan* (toy lion) on achieving from three classes is relatively equal. However, although there is no significant difference between the three grades, the average score of *post-test* on the ability of students in understanding the concepts included into the category of being and all students reach KKM (*Kriteria Kelulusan Minimal* or *Minimal Mastery Criteria*), so that there is a significant improvement between the scores of *pre-test* and *post-test*.

The results are consistent with research conducted by Sariyem (2013) that model of *cooperative learning* can enhance the ability of understanding the concept of the Social Studies (Sariyem, 2013). It is also supported by the research results of Sarifah Nurhasanah (2010), which concluded that the model of *cooperative learning* can enhance the ability of understanding the concept of Social Studies' students on proclamation of Indonesia independence's material (Nurhasanah, 2010).

These results are in accordance with the opinion of Rusman (2012) that in the process of cooperative learning, students learn in small groups of four to six people and students work together positive interdependence and liable independently (Rusman, 2012). Therefore, students will become more active with the group's friends in the learning process, so that the interactions that occur can form new ideas and enrich the intellectual development of students. Students can absorb the material well and can weave patterns and lays back well.

The research result of J.W. Loeser (2008) states that the use of *cooperative learning* models can transform the learning of which are *teacher centered* into *student centered*; thus, having a positive impact on students' low academic achievement and can help build confidence in the ability of critical thinking in understanding the concept of Social Studies as a whole and meaningful (Loeser, 2008).

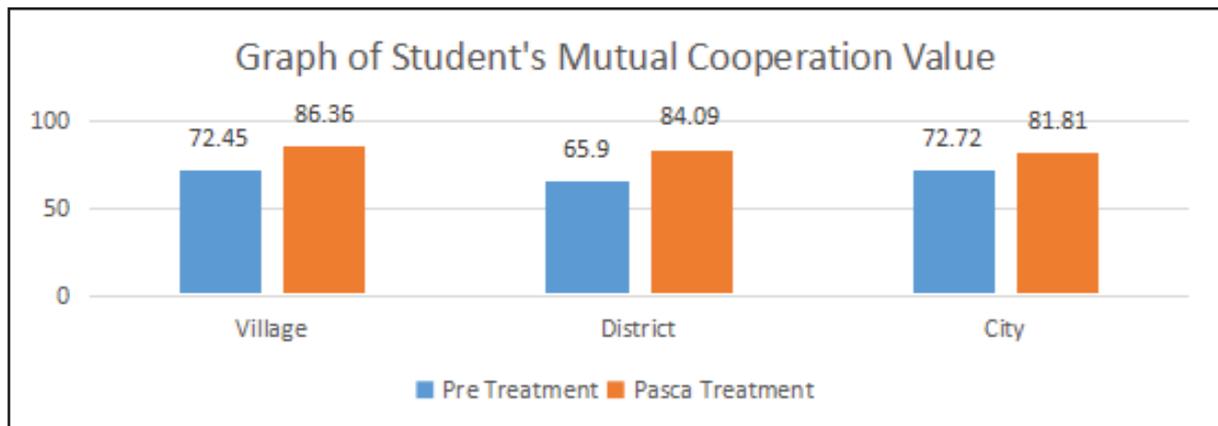


Figure 2:
A Percentage of the Value of Mutual Cooperation in the Emergence of Three Schools

Enhancing the Value of the Mutual Cooperation. Based on the results of field observations confirmed by observation sheet, the value indicators based on mutual cooperation, then obtained a percentage of the value of mutual cooperation in the emergence of three schools in the material of ethnic and cultural diversity. See figure 2.

If we see from the figure 2, it appears that the percentage of the most high-emergence of the value of mutual cooperation of *pre-treatment* is happening in the city school. It is probably not due to appear by itself on these values, but it was revealed from interview with one of the teachers, as follows:

[...] they are taught to live with each other share, because if you look at the conditions in the field in real terms, that the level of the urban community individualist higher than rural areas. This happens because the high economic demands that urban communities tend to measure everything by the material (interview with Respondent A, 2/9/2016).

The lowest value appears is in school district, namely in schools that are not too town, but not too villages. From the observation and interviews revealed that most teachers already elderly, so that teachers work ethic has begun to diminish, let alone provide a model or innovative methods to improve one aspect of attitudes, they tend to be more emphasis on the cognitive aspects that

constitute the demands of parents directly and quantitatively the results can be seen (interview with Respondent B, 9/9/2016).

Value of mutual cooperation of *pre-treatment* in the village school is the mid-level, based on observations and interviews revealed that that the teacher is less inculcate mutual cooperation, they often attend training to improve the quality of the character of students, but after they return to school, they return to the condition that *the original*. It was revealed also that they had a very small salary, which is cut by a variety of debt, so it is increasingly making their work ethic to be low. However, there are things that make the value of their mutual cooperation was not too bad, the value of mutual cooperation in the community around the student is still very strong; thus, indirectly teach them about the importance of mutual cooperation and sharing, because of the tendency of people around them do not necessarily judge everything by the material (interview with Respondent C, 16/9/2016).

After the results of *pre-treatment* of the value of mutual cooperation is established, the authors do a *treatment* in the form of the use of *cooperative learning* models by performing art of *gotong sisingaan* (toy lion)'s cooperation type, so we get the value of the *post-treatment*, namely: the value of mutual cooperation of the lowest appear in the students of city school, this happens

because they are used by the learning to instill good character on one of the values of mutual cooperation, but it becomes less than the maximum when the environment around them do not reflect the culture.

In this context, Ki Hadjar Dewantara's concept that there should be synergy among the respective components of *Tri Pusat* (Three Centers) of Education, namely: Schools - Community - Family, so the theory learned in school is not perceived contradiction by students in real life (cf Dewantara, 1977; Suratman, 1985; and Gunawan, 1989). Based on the results of this study, it can be used as empirical evidence that family and community components greatly influence the behavior and character of students (Dewantara, 1977; Suratman, 1985; Gunawan, 1989; and Hamdani, 2015). From n-gain value is also the smallest in the students of school city that is equal to 0.33, which is in the middle criteria.

Classes that have increased the most in the form of n-gain is students of district school, but in terms of achievement is at the mid-level, n-gain of 0.533 is the criterion being, and this is happening because people are diverse, that some have left the value of *gotong-royong* or mutual cooperation and some still hold these values, so that when given *treatment* in the form of stimulus model of *cooperative learning*, students whose community still holds the value of mutual aid to be moved and be have reflected that value (Lasmawan, 1997; and Huang & Su, 2010). Also it is supported by some teachers who undertake further studies into the levels of S-2 (Master Students), so that the low work ethic teachers should be re-energized (interview with Respondent D, 23/9/2016).

The highest-performance value is currently in the students of village school, but in terms of improvement in the position of being the n-gain value of 0.50. All this is happened, because of the support of the teaching environment of mutual cooperation, but not be balanced by maximum support from the teacher. If the implementation of this model gets maximum support from all teachers as

well as counter balanced by character of society that upholds mutual cooperation, the authors assume that the promotion and achievement of mutual cooperation value is highest in rural areas (cf Lasmawan, 1997; Huang & Su, 2010; and Hamdani, 2015).

Results were directly proportional to the research findings of R.M. Mattingly & R.L. VanSickle (1991) and T. Baker & J. Clark (2010), whose found that the model of *cooperative learning* can encourage the growth of social responsibility and individual students, and the development of a positive attitude of dependency (Mattingly & VanSickle, 1991; and Baker & Clark, 2010). Also strengthened the research conducted by C. Environments (2008) and G. Stahl (2013) that the use of *cooperative learning* model can encourage the growth of an attitude of solidarity and openness between students, which is the basis of the value of mutual cooperation (Environments, 2008; and Stahl, 2013).

Meanwhile, M.S. Obaidat & S. Misra (2011) explained that the cooperative learning is a learning system that provides opportunities for children to collaborate with fellow students in a structured task. In the cooperative learning also occurs interaction between students in the group that is formed heterogeneous, so that later can create peer tutoring learning (Obaidat & Misra, 2011). According to R.E. Slavin (2010), the most important goal of cooperative learning is to provide students the knowledge, concepts, skills, and understanding they need in order to become a happy member of society and contribute to other community members (Slavin, 2010).

This is consistent with research conducted by J. Cooper (1991) and R.M. Felder & R. Brent (2007), who stated that the cooperative learning has been able to increase interpersonal attraction among students who initially had a prejudice less well, with the experience could improve the interaction of the group (ethnic and social status), both in classroom teaching or in social relationships outside the classroom (Cooper, 1991; and Felder & Brent, 2007). The

atmosphere created in the implementation of the teaching model of *cooperative learning* will take place effectively and nurtured values in accordance with the educational goals of Social Studies, that are mutual cooperation, openness, and democratic matters (Solihatin & Raharjo, 2007).

This will provide also optimal opportunities for students to obtain much information about the material being taught and social skills as well as train attitude.

As we know that the *cooperative* has the meaning of cooperation. For that, we need the cooperation or cooperativeness, tolerance, and student responsibility both to themselves and to others or members of the group (Lasmawan, 1997; Huang & Su, 2010).

J. Jarolimek & W.C. Parker (1993), as cited also by Sapriya (2009), suggested that the real test in Social Studies learning occurs when students are out of school, i.e. living in a society. If the school provides new insights to students, improves skills, or awareness and high sensitivity about community issues, then since the learning process in school, students need to be introduced how to behave outside school, both as children and as adults, so that will be embedded the culture of *gotong-royong* (mutual cooperation) for young generation of Indonesia in the future (Jarolimek & Parker, 1993; and Sapriya, 2009).

Furthermore, Anita Lie (2007) and Isjoni (2009) mentioned that cooperative learning is a learning system that provides opportunities for learners to work with other students in structured tasks. It is further said also that cooperative learning only works, when it is already in the form of a group or a team in which students work directed to achieve a predetermined goal (Lie, 2007; and Isjoni, 2009). Group formation also based on cognitive flow learning, which one of its principles is learning through social interaction.

Jean Piaget (1932), as cited also by Molly Zhou & David Brown (2015), believes that learning together, both among people, children, and with adults will help their cognitive development (Piaget, 1932; and Zhou & Brown, 2015). Without

social interaction, the child's cognitive development remains "egocentric". By contrast, through social interaction, the child's cognitive development will lead to "multiple views", meaning the child's cognitive repertoire will be enriched with various angles of views and alternative actions (Daniels, 2012; and Zhou & Brown, 2015).

Based on some opinions and previous research results, the more reinforce that the cooperative learning model can increase the value of mutual assistance among students.

CONCLUSION

The performing art of *gotong sisingaan* (toy lion), that is full with mutual cooperative learning, can improve students' understanding of the Social Studies' concept; and the ability of understanding the concept is not influenced by the demographics of an area. However, the dependent variable other, the value of mutual cooperation is strongly influenced by the demographics of an area. The value of mutual cooperation in rural or villages areas is relatively higher than urban or city areas, the condition is directly or indirectly a significant effect on the level of mutual cooperation of students.

In addition, through research, this revealed that learning to stimulate work in groups, in the form of cooperative learning, is significant effect on the increase in the value of mutual cooperation of students.²

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³**Statement:** Herewith, we affirm that this article is our original work and not a product of plagiarism, and that the article has not been submitted, reviewed, or published in another scholarly journal. Upon acceptance for publication, we will not withdraw our manuscript from the *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial dan Kemanusiaan* (*Journal of Humanities and Social Sciences Education*).

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