

Social Reconstruction of Mutual Cooperation Values in Junior High Schools of Central Mamuju

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HOW TO CITE:

Harisman, Jumadi, Firdaus Suhaeb, Ridwan Said Ahmad, Najamuddin⁵ (2026). Social Reconstruction of Mutual Cooperation Values in Junior High Schools of Central Mamuju. *International Journal of Special Education*, 41(20s), 383-392

ABSTRACT:

Mutual cooperation (gotong royong) is a core communal value inherited from Indonesian local wisdom, yet its practice among adolescents is increasingly weakened by individualism, digital distraction, and the erosion of communal habits in daily school life. This study examines how mutual cooperation values are socially reconstructed within junior high schools in Central Mamuju Regency, West Sulawesi. Using a qualitative case study design, data were collected through in-depth interviews with teachers, students, and school principals, non-participant classroom and extracurricular observation, and document analysis across three public junior high schools. Data were analyzed thematically following the interactive model of Miles, Huberman, and Saldaña, supported by source and method triangulation. The findings reveal that social reconstruction of mutual cooperation occurs through three interrelated mechanisms: (1) the revitalization of local Mandarese cultural expressions such as sipatuo-sipatokkong and mesa kada di ai tuo, mesa kada di patuo within civic and cultural learning; (2) structured school habituation programs, including communal cleaning (kerja bakti), classroom duty rosters (piket), and collaborative project-based learning; and (3) partnership between schools, families, and local customary leaders that reframes cooperation as a shared moral responsibility rather than an imposed obligation. Nevertheless, reconstruction efforts are constrained by unequal teacher commitment, limited curricular time, and competing individualistic norms reinforced by social media. The study concludes that sustainable reconstruction of mutual cooperation values requires the deliberate integration of local wisdom into a hidden and formal curriculum, consistent habituation, and continuous collaboration among school, family, and community actors.

Keywords: mutual cooperation; social reconstruction; gotong royong; junior high school; local wisdom; qualitative study

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1. Introduction

Mutual cooperation, widely known in Indonesia as gotong royong, has long been regarded as a defining characteristic of the nation's social character and one of the foundational values embedded in the fourth and fifth principles of

Pancasila. As a collective ethos, gotong royong manifests in everyday practices such as communal work, shared responsibility for public facilities, and voluntary assistance among neighbors, and it has historically functioned as a mechanism of social cohesion in both rural and urban communities across the archipelago. In the

context of education, mutual cooperation is not merely a cultural artifact to be memorized in civic textbooks; it is expected to be lived, practiced, and internalized by students as part of their character formation, particularly during the formative years of junior high school when adolescents begin constructing their social identity. In recent years, however, educators, parents, and community leaders in various regions of Indonesia have expressed growing concern that the spirit of mutual cooperation among adolescents is weakening. Rapid digitalization, the pervasive use of smartphones and social media, the rise of individualistic achievement culture in schools, and the gradual fading of communal traditions in daily family life have been identified as contributing factors. This phenomenon is particularly visible in Central Mamuju Regency, West Sulawesi Province, a region historically rooted in strong Mandarese customary values such as sipatuo-sipatokkong (mutual sustaining of life) and the local maxim *mesa kada di ai tuo, mesa kada di patuo*, which roughly translates to "one word to give life, one word to take life," underscoring the centrality of unity and collective word-keeping in community life. Despite this rich cultural heritage, preliminary observation in several junior high schools in Central Mamuju indicates that students increasingly hesitate to participate in communal cleaning activities, classroom duty rosters, and collaborative group tasks, preferring individual or digitally mediated interaction over face-to-face collaboration. This tension between inherited cultural values and shifting adolescent behavior raises an important educational and sociological question: how are mutual cooperation values being reconstructed within the social space of the school in response to these changes? The concept of social reconstruction, as advanced by educational philosophers such as Theodore Brameld, positions the school as an agent of social change responsible for actively rebuilding values that are threatened by broader societal transformation, rather than passively transmitting a fixed cultural inheritance. Complementing this view, the social constructionist perspective of Berger and Luckmann explains that social values are not

static; they are continuously externalized, objectivated, and internalized through repeated social interaction, habituation, and institutional reinforcement. Applied to the school setting, this suggests that mutual cooperation values can be deliberately reconstructed through curricular design, habituation programs, teacher modeling, and collaboration with families and customary institutions. From an anthropological perspective, Geertz's classic account of cultural systems reminds us that communal values such as *gotong royong* are best understood not as fixed traits but as webs of meaning continuously reproduced and reinterpreted through everyday social interaction; a perspective that resonates with the reconstructive lens adopted in this study. Similarly, Bronfenbrenner's ecological systems theory suggests that adolescent value development is shaped by the interaction of nested environments, family, school, peer group, and broader community, implying that a school-only account of value change would be incomplete without attention to how these environments interact and occasionally conflict in the messages they send about cooperation versus individual achievement. Previous studies on *gotong royong* in education have largely focused on its conceptual alignment with Pancasila-based character education or its measurement through quantitative character assessment instruments, with comparatively limited attention paid to the lived, contextual process through which mutual cooperation values are reconstructed at the school level, particularly in culturally distinctive regions such as Central Mamuju. This gap is significant because value reconstruction is inherently a social and interactional process that quantitative instruments are ill-suited to capture in depth. A qualitative inquiry that foregrounds the perspectives of teachers, students, and school leaders is therefore needed to understand not only whether mutual cooperation values persist, but how schools actively rebuild and sustain them amid social change. The urgency of this study is further underscored by national education policy directions. The Indonesian Ministry of Education, Culture, Research, and Technology has explicitly positioned *gotong royong* as one of

the six core dimensions of the Pancasila Student Profile (Profil Pelajar Pancasila), alongside faith and piety, global diversity, independence, critical reasoning, and creativity. This policy framing signals that mutual cooperation is not regarded as a peripheral moral add-on but as a central competency that schools are mandated to cultivate. Yet policy mandates alone do not guarantee meaningful implementation; how a value such as *gotong royong* is translated from a curricular document into everyday student behavior depends heavily on the specific social processes that unfold within each school, processes that are shaped by local culture, leadership, and the lived relationships between teachers and students. Central Mamuju offers a particularly instructive setting for examining this translation process because it sits at the intersection of strong indigenous Mandarese communal tradition and the same nationwide currents of digitalization and individualization affecting adolescents elsewhere in Indonesia. Furthermore, junior high school represents a critical developmental window for the formation of social values. Early adolescence is marked by heightened peer orientation, identity exploration, and increasing capacity for abstract moral reasoning, making it a particularly sensitive period during which cooperative or individualistic orientations may become consolidated. If schools fail to actively reconstruct communal values during this period, there is a risk that individualistic patterns reinforced by digital media and academic competition will become entrenched well into later adolescence and adulthood. Conversely, if schools succeed in embedding cooperative practice into daily routines during this formative stage, there is reason to expect a more durable internalization of mutual cooperation as a personal value rather than a temporary compliance behavior. This developmental consideration provides additional theoretical justification for situating the present inquiry specifically within the junior high school context rather than at the elementary or senior secondary level. Accordingly, this study aims to explore the process of social reconstruction of mutual cooperation values in junior high schools of

Central Mamuju, with three specific objectives: (1) to describe the forms of mutual cooperation practices currently observable among junior high school students; (2) to identify the mechanisms through which schools reconstruct mutual cooperation values amid the erosion of communal habits; and (3) to examine the roles of local wisdom, teachers, and community actors in supporting this reconstruction process. It is expected that the findings will contribute both theoretically, by extending the application of social reconstruction theory to a culturally specific educational context, and practically, by informing school policies and character education programs that strengthen collective values among adolescents.

2. Methodology

Design. This study employed a qualitative case study design, chosen for its capacity to provide an in-depth, contextualized understanding of how mutual cooperation values are socially reconstructed within a bounded system, namely junior high schools in Central Mamuju Regency. The case study approach followed Creswell and Poth's framework, which emphasizes multiple data sources, rich contextual description, and thematic interpretation within a real-life setting rather than the testing of predetermined hypotheses.

Participants/Sample. Participants were selected purposively from three public junior high schools in Central Mamuju Regency that were identified, through preliminary consultation with the local Education Office, as actively implementing mutual cooperation-based habituation programs. The total sample comprised 24 participants: 3 school principals, 9 teachers (civic education, cultural arts, and homeroom teachers), and 12 students drawn from grades VII to IX, selected using maximum variation sampling to capture diverse perspectives across gender, grade level, and level of engagement in school communal activities. Inclusion criteria required participants to have been affiliated with the school for at least one full academic year to ensure sufficient familiarity with school culture.

Table 1. Profile of Study Participants

Participant Group	Number	Gender (M/F)	Selection Basis
School principals	3	2 / 1	One per participating school
Teachers (civic education, cultural arts, homeroom)	9	4 / 5	Purposive; active involvement in cooperative habituation programs
Students (grades VII–IX)	12	6 / 6	Maximum variation across grade level and activity engagement
Total	24	12 / 12	—

Instruments. Data were collected using three main instruments: (1) a semi-structured interview guide covering perceptions of mutual cooperation, personal and communal experiences, and perceived changes over time; (2) an observation checklist used during classroom activities, communal cleaning sessions (*kerja bakti*), and extracurricular programs to record behavioral indicators of cooperation such as task-sharing, initiative, and peer assistance; and (3) a document review protocol used to examine school regulations, lesson plans, extracurricular program guidelines, and school activity reports related to character education and communal values.

Procedure. Data collection was conducted over eight weeks. It began with an orientation visit to each school to build rapport and obtain informed consent, followed by two to three observation sessions per school during regular class hours and communal activities. In-depth interviews, each lasting approximately 40–60 minutes, were conducted individually with teachers and principals and in small focus groups of three to four students to encourage a more comfortable and natural discussion among peers. All interviews were audio-recorded with participant consent and transcribed verbatim. Relevant school documents were collected concurrently with interviews and observations to enable triangulation.

Data Analysis. Data were analyzed using thematic analysis guided by the interactive model of Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion

drawing/verification, conducted iteratively throughout the data collection period. Transcripts and field notes were coded manually and cross-checked between two researchers to enhance analytical consistency. Emerging codes were grouped into broader categories and subsequently into three overarching themes representing the mechanisms of social reconstruction. Trustworthiness was strengthened through source triangulation (comparing accounts of principals, teachers, and students), method triangulation (interviews, observation, and documents), and member checking, in which preliminary findings were shared with three key informants to confirm accuracy of interpretation.

Research Ethics. Ethical clearance for the study was obtained from the research ethics committee of the affiliated university, and permission to conduct fieldwork was granted by the Central Mamuju Education Office. All adult participants provided written informed consent, while student participants provided assent alongside written parental consent. Participants were assured of confidentiality, voluntary participation, and the right to withdraw at any stage without consequence; pseudonyms are used throughout this article to protect participant identity, and no individually identifying school names are disclosed.

Researcher Positionality. The first and second authors have prior professional experience in civic and character education in West Sulawesi, which facilitated rapport-building with schools but also required deliberate reflexive practice to

avoid interpretive bias. To mitigate this risk, an external qualitative research colleague not involved in data collection reviewed the coding framework and offered an independent reading of a random subset of transcripts, and discrepancies in interpretation were resolved through discussion until consensus was reached, a process commonly referred to as investigator triangulation.

3. Results

Analysis of interview transcripts, observation notes, and school documents yielded three major themes describing how mutual cooperation values are socially reconstructed in junior high schools of Central Mamuju: (1) revitalization of local Mandarese cultural wisdom, (2) structured school habituation of cooperative practice, and (3) collaborative partnership between school, family, and customary leaders. Each theme is elaborated below, supported by illustrative excerpts from participants.

3.1 Revitalization of Local Mandarese Cultural Wisdom

Teachers and principals across all three schools reported deliberate efforts to reintroduce local cultural expressions of cooperation into classroom instruction, particularly within civic education and local content (*muatan lokal*) subjects. Rather than teaching mutual cooperation solely as an abstract Pancasila value, teachers connected it explicitly to Mandarese customary concepts such as *sipatuo-sipatokkong* and the communal philosophy embedded in *mesa kada di ai tuo, mesa kada di patuo*. One civic education teacher explained that framing cooperation through familiar local proverbs made the value feel less like an external moral lesson and more like an inherited identity that students were encouraged to reclaim.

Several schools invited local customary figures (*tokoh adat*) to deliver occasional cultural sessions explaining the historical role of *gotong royong* in Mandarese village life, including traditional house-building (*mappasossorang*) and communal harvest activities. Students who attended these sessions described a shift in their understanding of cooperation, from viewing it as

a school obligation to seeing it as part of their cultural heritage. This suggests that reconnecting students with localized cultural narratives functions as a symbolic anchor that gives cooperative behavior deeper meaning beyond compliance with school rules.

3.2 Structured School Habituation of Cooperative Practice

The second theme concerns the deliberate institutionalization of cooperative routines within daily school life. All three schools maintained structured classroom duty rosters (*piket*), scheduled communal cleaning activities (*kerja bakti*), and collaborative project-based assignments designed to require task interdependence among students. Teachers emphasized that habituation, repeated practice reinforced through consistent expectation and modest social recognition, was considered more effective in shaping cooperative disposition than verbal instruction alone. Observation data supported this pattern: during *kerja bakti* sessions, most students actively distributed tasks among themselves, such as sweeping, arranging classroom furniture, and maintaining the school garden, with teachers primarily supervising rather than directing each step. In project-based learning activities observed in social science and cultural arts classes, students demonstrated role differentiation within groups, alternating between material preparation, presentation drafting, and coordination roles. However, the degree of engagement varied noticeably by class and by teacher; classes led by teachers who consistently modeled cooperative behavior and provided reflective discussion after activities exhibited stronger and more voluntary participation than classes where habituation was treated as a routine administrative requirement.

A recurring sub-pattern within this theme was the use of small-group accountability structures, in which groups of four to five students were held collectively responsible for shared outcomes, such as classroom cleanliness scores or group project grades. Several teachers noted that this structure discouraged free-riding behavior and encouraged peer-to-peer negotiation, an

interactional process several students described as "learning to listen to friends who think differently." Several homeroom teachers also described the deliberate use of positive social recognition, such as verbal appreciation during morning assembly or simple peer-nomination certificates for "the most helpful classmate of the month," as a low-cost reinforcement strategy to sustain motivation for cooperative behavior over time. Students generally responded positively to these forms of recognition, describing them as motivating not because of any tangible reward but because being acknowledged by peers and teachers made cooperative effort feel "seen" and valued rather than taken for granted. This finding suggests that symbolic recognition, more than material incentive, may play an important reinforcing role in sustaining adolescent cooperative behavior within the school setting.

3.3 Collaborative Partnership between School, Family, and Customary Leaders

The third theme highlights that reconstruction of mutual cooperation values extended beyond the school gate through active engagement with families and village-level customary structures. Two of the three schools organized joint community service activities involving parents, students, and neighborhood associations, such as collective cleaning of public spaces around the school and participation in village independence day preparations. Principals viewed these joint activities as opportunities to model cooperation as a value shared across generations rather than

confined to the classroom. Parents interviewed indirectly through teacher reports and a small number of parent representatives present during school events expressed appreciation for these initiatives, noting that children who participated in joint school-community activities were more willing to assist with household and neighborhood tasks. Teachers further noted informal coordination with local customary leaders (kepala adat and imam kampung) to align school messaging about cooperation with values reinforced in religious and customary gatherings, creating a more consistent value environment for students across school, home, and community settings. One principal described this cross-institutional alignment as creating a "chain of consistent expectation" in which the same cooperative message a student hears in the classroom is echoed during Friday religious gatherings and reinforced again through neighborhood-level customary activities on weekends. Students who experienced this consistency across settings reported less difficulty in seeing mutual cooperation as a genuine personal value rather than a rule that applied only within school walls, whereas students whose families or neighborhoods were less engaged with school-organized activities more frequently described cooperation as something practiced "because it is required at school," indicating a weaker degree of internalization consistent with the social constructionist expectation that value internalization is strengthened by cross-contextual reinforcement.

Table 1. Summary of Reconstruction Mechanisms and Supporting Data Sources

Theme	Illustrative Practice	Primary Data Source
Revitalization of local wisdom	Incorporating sipatuo-sipatokkong into civic lessons; customary figure guest sessions	Interviews, documents
Structured habituation	Piket rosters, kerja bakti, group-based project learning	Observation, interviews
School-family-community partnership	Joint communal service; coordination with customary leaders	Interviews, documents

3.4 Barriers and Challenges to Reconstruction

Beyond the three major reconstructive mechanisms, findings also revealed several constraining factors mentioned consistently across schools. The first was unequal commitment among teachers in modeling and reinforcing cooperative behavior. While some teachers actively facilitated reflective discussion after cooperative activities, others treated habituation programs such as *piket* and *kerja bakti* as purely administrative checklists. One student remarked that cooperative activities "feel different" depending on which teacher is supervising, describing sessions led by more engaged teachers as more meaningful and sessions led by less engaged teachers as "just finishing quickly to be allowed to go home."

The second constraint was limited curricular time allocated to explicit character-based activities amid mounting academic examination pressure. Several teachers explained that with increasing emphasis on standardized academic assessment and preparation for regional examinations, time formally dedicated to character education and communal activities was often the first component to be reduced when the academic schedule became congested. Principals acknowledged this tension but noted that without dedicated policy protection for character-based time allocation, cooperative habituation activities remain vulnerable to being deprioritized.

The third and most frequently mentioned constraint was the competing pull of individualistic norms reinforced through social media use. Multiple students associated increased smartphone and social media use with reduced face-to-face interaction with peers outside structured school activities, describing a preference for individual entertainment during break times over group interaction that had reportedly been more common among older siblings' generation. Teachers similarly observed that students appeared more comfortable coordinating through group chat applications for academic tasks than through direct face-to-face negotiation, which several teachers felt reduced

opportunities for students to practice the relational skills, patience, compromise, and shared accountability, that underpin genuine cooperative disposition rather than merely coordinated task completion.

Taken together, these barriers suggest that while institutional mechanisms for reconstructing mutual cooperation values are actively in place across the three schools studied, their effectiveness is uneven and contingent on individual teacher commitment, structural protection within the academic calendar, and the broader digital social environment in which students are embedded outside school hours.

4. Discussion

The findings of this study illustrate that mutual cooperation values among junior high school students in Central Mamuju are not simply eroding in a linear fashion; rather, they are being actively reconstructed through deliberate institutional effort. This pattern resonates strongly with Brameld's theory of social reconstructionism, which positions schools not as neutral transmitters of static cultural content but as active agents responsible for rebuilding values that are challenged by broader social transformation. The revitalization of Mandarese cultural wisdom observed in this study exemplifies this reconstructive role: rather than abandoning cooperation as an outdated communal ideal, teachers repositioned it as a living cultural identity relevant to students' contemporary lives, a strategy that appears to increase the perceived authenticity and personal relevance of the value being taught.

The process observed also aligns closely with Berger and Luckmann's social constructionist framework of externalization, objectivation, and internalization. Structured habituation practices, such as *piket* and *kerja bakti*, represent externalized cooperative behavior that becomes objectivated through repeated, institutionally sanctioned routine, eventually shaping students' internalized disposition toward cooperation. The variation in engagement observed between classes with strong teacher modeling and those treating habituation as administrative routine

further supports the theoretical claim that internalization depends heavily on the quality and consistency of social reinforcement, not merely the existence of a rule or program.

The third theme, involving school-family-community partnership, extends existing literature on character education by demonstrating that value reconstruction is most effective when it is not confined to the school as an isolated institution. This finding is consistent with ecological perspectives on adolescent development, which emphasize that consistent value reinforcement across multiple social environments, home, school, and community, produces more durable behavioral change than efforts concentrated in a single setting. In the context of Central Mamuju, the active involvement of customary leaders adds a culturally specific dimension to this ecological alignment, suggesting that in regions with strong adat structures, customary institutions can serve as an underutilized partner in character education initiatives.

At the same time, the constraining factors identified, uneven teacher commitment, limited curricular time, and competing individualistic norms from social media, indicate that reconstruction is neither automatic nor guaranteed to be sustained. This tension mirrors broader concerns in Indonesian education discourse regarding the gap between formally stated character education policy and its inconsistent implementation at the school level. It also raises an important implication for practice: sustainable reconstruction of mutual cooperation values likely requires not only programmatic design but also deliberate investment in teacher capacity building, so that habituation activities are consistently accompanied by reflective dialogue rather than treated as compliance-based routines.

The findings also speak to a broader tension in Indonesian civic education between standardized national curricular content and regionally distinctive cultural expression. While the Pancasila Student Profile framework provides a unifying national language for mutual

cooperation as a target competency, the present study suggests that its meaningful realization at the classroom level depends on translation into locally resonant cultural idioms. This implies that a one-size-fits-all national curriculum approach to character education may be less effective than a framework that explicitly encourages, and provides pedagogical space for, regional adaptation. Schools in Central Mamuju that drew on Mandarese customary philosophy appeared to generate stronger student engagement than a purely abstract presentation of gotong royong as a generic national value, suggesting that cultural specificity functions as a pedagogical asset rather than merely a decorative addition to civic instruction.

The role of small-group accountability structures identified within the habituation theme also merits theoretical attention. From a social learning perspective, collective responsibility for shared outcomes creates naturally occurring opportunities for observational learning and peer modeling, as students observe and imitate cooperative behavior demonstrated by more socially skilled peers within their group. This mechanism suggests that cooperative competence may be transmitted not only vertically, from teacher to student, but also horizontally, from peer to peer, a pathway that is consistent with Bandura's social learning theory and one that school programs might deliberately strengthen through structured peer mentoring or rotating leadership roles within cooperative tasks.

It is also worth situating these findings within the ongoing national debate about how best to operationalize the Pancasila Student Profile beyond slogan-level policy language. Critics of character education implementation in Indonesia have long noted a tendency for values-based programs to be reduced to ceremonial or symbolic activities with limited follow-through, such as one-off flag ceremonies or poster campaigns that generate visibility without corresponding behavioral change. The mechanisms identified in this study, particularly sustained habituation and cross-institutional partnership, suggest a more promising pathway precisely because they rely on repeated,

embedded practice rather than isolated symbolic events, lending support to Lickona's long-standing argument that character formation requires consistent action and practice rather than instruction alone.

The barriers identified in this study, particularly the competing influence of digitally mediated individualism, also warrant a more nuanced theoretical framing than a simple narrative of cultural decline. Rather than viewing digital technology as inherently antithetical to mutual cooperation, it may be more productive to consider how schools might reconstruct cooperative practice to intentionally incorporate digitally mediated collaboration, for instance through collaborative digital projects that still require negotiation, division of labor, and shared accountability, thereby meeting students within their contemporary technological environment rather than positioning cooperation and digital life as inherently opposed domains.

Taken as a whole, the three reconstructive mechanisms identified in this study, cultural revitalization, structured habituation, and cross-institutional partnership, should not be understood as independent or sequential stages but as mutually reinforcing processes. Cultural revitalization appears to provide cooperative practice with symbolic meaning and legitimacy; structured habituation translates that meaning into repeated behavioral routine; and cross-institutional partnership extends the consistency of reinforcement beyond the school day. Where all three mechanisms operated in tandem, as observed most clearly in one of the three participating schools, teachers and principals reported the strongest and most self-sustaining student engagement, suggesting that the completeness rather than the mere presence of reconstructive mechanisms may be the more decisive factor in shaping durable cooperative disposition among adolescents.

These findings should be interpreted in light of certain limitations. As a qualitative case study confined to three schools within a single regency, the transferability of findings to other regions with different cultural contexts should be

approached cautiously, although the underlying theoretical mechanisms may still offer useful analytical lenses elsewhere. Additionally, reliance on self-reported perceptions and limited-duration observation may not fully capture longer-term shifts in student behavior, and future research employing longitudinal or mixed-methods designs could further strengthen understanding of how mutual cooperation values evolve over the course of adolescents' schooling.

5. Conclusion

This study demonstrates that mutual cooperation values among junior high school students in Central Mamuju are being socially reconstructed through three interconnected mechanisms: the revitalization of local Mandarese cultural wisdom, structured school habituation of cooperative practice, and collaborative partnership among schools, families, and customary leaders. These mechanisms collectively transform mutual cooperation from an abstract moral lesson into a lived, culturally anchored, and socially reinforced practice. However, the sustainability of this reconstruction remains vulnerable to uneven teacher commitment, limited instructional time, and the competing influence of individualistic digital culture.

Based on these findings, it is recommended that schools in Central Mamuju, and potentially in other culturally rich regions of Indonesia, formally integrate local wisdom-based cooperative values into civic and cultural curricula, provide structured professional development for teachers on modeling and facilitating cooperative habituation, and strengthen institutionalized collaboration with families and customary leaders. School leaders may also consider formally protecting time allocation for character-based habituation activities within the academic calendar, so that such programs are not the first casualty of scheduling pressure during examination periods, and may explore structured approaches to positive social recognition, such as regular peer-nomination practices, as a low-cost strategy for sustaining student motivation toward cooperative behavior.

For future research, longitudinal qualitative or mixed-methods studies are recommended to trace how mutual cooperation values develop across students' full trajectory of junior high school education, as well as comparative studies across regions with differing cultural and socio-economic contexts to test the broader applicability of the reconstruction mechanisms identified here. Future inquiry might also usefully examine how schools can intentionally reconstruct cooperative practice within digitally

mediated contexts, rather than treating digital technology solely as a competing force, in order to develop cooperative competencies that remain relevant to the social realities of contemporary adolescents. Ultimately, the case of Central Mamuju suggests that mutual cooperation, far from being a fixed cultural relic, can be actively and meaningfully reconstructed when local wisdom, consistent habituation, and cross-institutional collaboration are deliberately woven into the everyday fabric of school life.

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Acknowledgements (Optional)

The authors would like to thank the principals, teachers, and students of the three participating junior high schools in Central Mamuju Regency for their openness and cooperation throughout the data collection process. Appreciation is also extended to the local customary leaders who generously shared their perspectives on Mandarese cultural values, and to the Central Mamuju Education Office for facilitating research access. This study received no external funding.

Author Declaration

The authors declare that this manuscript is original work and has not been published or submitted elsewhere in whole or in part. All authors contributed to the conception, data collection, analysis, and writing of this manuscript and have approved the final version for submission. The authors declare no conflicts of interest related to this research.