



“Indigenous” Cooperatives Supporting SDGs Development in Indigenous Communities: a study of social and communication (Case: The Consumer Cooperative of Warga Sauyunan, Kampung Naga, Regency of Tasikmalaya, West Java, Indonesia)

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Abstract

The purpose of this study is to describe the role of cooperative, namely The Consumer cooperative of Warga Sauyunan, in supporting SDGs development in indigenous community at Kampung Naga, The Regency of Tasikmalaya, West Java, Indonesia. The kampong consists of 101 house-hold and 300 people. This study was based on the background of poverty issues as the main problem faced in Indonesian socio-economy, especially in rural areas, and the issue of sustainability of community development. Cooperative development program could be seen as one effort to reduce poverty through community based development (CBD) by paying attention to the SDGs principles. This study used descriptive method. This research resulted in some findings: (1) cooperative could support the indigenous community in Kampung Naga by promoting their economy, and by strengthening social ties and network in the communities, (2) cooperative practice and principles are in line with the social values and principles of the community in which they always keep the harmonious relationship with the nature, (3) indigenous communication pattern of the community is the local wisdom which support cooperative development in indigenous community and SDGs principle. This research has implications for policies of developing the cooperative development program for other indigenous communities in Indonesia. It also has implication on the adoption of cooperative concept and principles by indigenous people as a new mind-set for more productive, valuable and sustainable development.

Keywords: cooperative, indigenous-communities, Kampung-Naga, communication

1. Introduction

Two important issues in economic development in developing countries in general and Indonesia in particular are poverty alleviation and sustainable development. These two things deserve to be discussed because it is often found that community economic development efforts do not pay attention to the sustainability and environmental sustainability factors. With the consideration of pursuing growth, environmental aspects are often neglected.



Figure 1: The figure of Kampung Naga

In this context, conceptually, cooperatives can actually be expected to be a breakthrough for carrying out the development process. With several social and economic advantages, cooperative institutions can become instruments for alleviating poverty, besides that with institutional-based development (cooperatives), development can be directed towards a sustainable process.

One of the active cooperatives in Indonesia is the cooperative in the Kampung Naga, Kabupaten Tasikmalaya, namely the "Koperasi Konsumen Warga Sauyunan" (consumer cooperative of Warga Sauyunan, with Legal Entity No.01/BH/XIII.18/KOPERINDAG). This cooperative is unique because the existence of this cooperative is in the environment of an indigenous community that still maintains strong traditions and customs, so that its activities are inseparable from the traditional values that are maintained by the people of Kampung Naga. The role of cooperatives is very important in supporting economic activities and has been felt by the village community as a strong reason that the development of this cooperative is a must.

Traditionally the existence of cooperatives in the structure of the Kampung Naga indigenous people is not included as part of the customary institutions, because cooperatives are a new institution for the Kampung Naga community. However, the indigenous people of Kampung Naga have adopted a cooperative institution as part of the community institutions in Kampung Naga to encourage the economic development of the Kampung Naga community. The economic activities developed by cooperatives are an integrated part of Kampung Naga social activities. So the cooperative approach in carrying out efforts to develop the community's economy synergizes with traditional institutions in Kampung Naga, including the values that apply to the Kampung Naga indigenous people. The visible result is that the Kampung Naga community's economy develops in harmony with the principles of sustainability.



Figure 2: The team of research in front of the traditional house in Kampung Naga

Based on this background, the authors are interested to do study more deeply on the community to examine how the communication process is built in the synergy of cooperatives with indigenous peoples in Kampung Naga in the process of economic development in Kampung Naga, how cooperatives could support the economy of indigenous community in Kampung Naga, are cooperative practices and principles are in line with the social values and principles of the community, and are SDGs principles are in line with the social values and principles of the community. This study was conducted using a qualitative-descriptive method. This study has implications for policies of developing the cooperative development program for other indigenous communities in Indonesia.

2. Literature Review

2.1. Sustainable Development Goals

The Millennium Development Goals (MDGs) is a global development paradigm resulting from an agreement between heads of state and representatives from 189 member countries of the United Nations (UN) in New York, United States of America in September 2000. The countries attending the meeting committed to integrate the MDGs as part of the national development program to handle settlements related to very basic issues concerning the fulfillment of human rights, human freedom, peace, security and development. This declaration is the agreement of the members of the United Nations regarding a package of global development directions formulated in the MDGs. However, the MDGs document agreed upon by world leaders in 2000 ended in 2015. Then world leaders felt that the MDGs (Millennium Development Goals) agenda was needs to be continued, so that a proposed document called SDGs (Sustainable Development Goals) appears. Basically, the MDGs and SDGs have the same goal, because the SDGs continue the main goal of the MDGs, which is the eradication of hunger and poverty in the world.

The SDGs have 17 sustainable development goals with 169 targets, so the SDGs have a wider scope and will be more responsive to the main causes of poverty and universal needs. The SDGs goals cover *three dimensions of sustainable development, namely economic growth, social inclusion and protection of the environment*. The SDGs are compiled based on the momentum and success of the MDGs. The goals of the SDGs cover many more aspects of life coupled with a strong desire to tackle climate change, decent work, inequality, economic growth, cities and human settlements, industrialization, energy, responsible consumption and production, peace and justice.

2.2. The Role of Cooperatives in Community Economic Development

Based on Cooperative Law Number 25 of 1992 Article 3, the role of cooperatives in the economy is to prosper members in particular and society in general, and to participate in building a national economic order in order to create an advanced, just and prosperous society based on Pancasila and the 1945 Constitution.

There are four cooperative functions in the economy in Indonesia in accordance with Cooperative Law Number 25 of 1992 concerning Cooperatives, the functions of cooperatives are:

- Building and developing the economic potential and capabilities of members in particular and society in general to improve their economic and social welfare.
- Participate actively in efforts to improve the quality of human life and society.
- Strengthening the people's economy as the basis for the strength and resilience of the national economy with cooperatives as the main teacher.
- Trying to realize and develop the national economy which is a joint effort based on the principles of kinship and economic democracy.

with those functions, hopefully the members of cooperatives can take advantage of the facilities provided to move the wheels of the nation's economy.

To achieve its goals and carry out its functions, based on Article 5 of the Cooperative Law in Indonesia, cooperatives are based on the seven cooperative principles as follows:

- a. voluntary and open membership
- b. management is carried out democratically;
- c. the distribution of surplus is carried out in a fair and proportional manner with the amount of business contribution of each member;
- d. provision of limited remuneration for capital;
- e. independence.
- f. cooperative education
- g. inter-cooperative cooperation.

2.3. Principles of Development Communication

Communication is the process of conveying ideas, hopes and messages that are conveyed through certain symbols, contain meaning, carried out by the sender of the message aimed at the recipient of the message. The purpose of communicating is to change attitudes, opinions, behavior, and social. Communication can change a person's attitude, opinion, and behavior to a person's social community according to the information conveyed by the information provider. So that in essence, communication aims to convey information that can be understood by others. The information is then expected to generate feedback in the form of positive changes from the recipient of the information.

Formulated the main task of communication in a social development within the framework of national development, namely: (1) delivering information on national development to the public, (2) provide opportunities to take an active part in the decision-making process to the community, (3) educating the workforce of developments. Notes on the role of communication in this development can still be extended. Mainly because of the increasingly complex demands of the development itself. from various reviews put forward by experts (Schramm, 1964; Phiri et al., 2019; Shaner, 2019).

3. Materials and Methods

This study was conducted using a descriptive-qualitative method by describing the condition of the subject or object in the research, namely the Kampung Naga community, cooperative institutions and their customary institutions based on visible facts or what they are.



Figure 3: Situation of housing in Kampung Naga

Descriptive method is a method of examining the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena investigated (Bartlett & Milligan, 2020; Walliman, 2021).

This research is a qualitative approach, used for research on natural object conditions, where the researcher is a key instrument, sampling data sources is carried out purposively, data collection techniques are combined, data analysis is inductive/qualitative and the results of qualitative research emphasize meaning rather than generalization (Busetto et al., 2020; Lo et al., 2020; Aspers & Corte, 2019).

This study was conducted to answer several research questions as follows:

- (1) how the communication process is built in the synergy of cooperatives with indigenous peoples in Kampung Naga in the process of economic development in Kampung Naga
- (2) could cooperatively support the indigenous community in Kampung Naga by promoting their economy, and by strengthening social ties and networks in the communities,
- (3) are cooperative practices and principles in line with the social values and principles of the community in which they always maintain a harmonious relationship with the nature.

4. Results and Discussion

4.1. The socio-economic conditions of Kampung Naga

The study, conducted with students at the Indonesian Cooperative University in December 2022, gave comprehensive about the socio-economic conditions and the physical environment in Kampung Naga. Kampung Naga is located in the Neglasari Village area, Salawu District, Tasikmalaya Regency, West Java. The location is not far from the Garut – Tasikmalaya main road. To the south it is bounded by the people's rice fields, and to the north and east it is bounded by the Ciwulan River whose water source comes from Mount Cikuray in the Garut area. The distance from the city of Tasikmalaya to Kampung Naga is about 30 kilometers, while from the city of Garut it is about 26 kilometers. To get to Dragon Village from the edge of the Garut-Tasikmalaya highway, you have to go down a walled staircase (Sunda sengked) down to the bank of the Ciwulan river with a slope of about 45 degrees with a distance of about 500 meters. Continue with the path along the Ciwulan river to Kampung Naga.

Kampung Naga is an old type of village, there has never been a change since their ancestors built it. Kampung Naga is a traditional village, so apart from having a village head, this village also has a traditional head. The number of families living here is 101 families, never more or less. The population is 300 people, never exceeding 320 people and never less than 200 people. Each house is filled with an average of 3-4 people. Of the 101 household heads, 155 male residents and 145 female residents. The residents of Kampung Naga are Muslim, so the religious facilities in Kampung Naga are a mosque located in the village square.

The closest school to Kampung Naga is only an Elementary School (SD) which has 4 school building facilities. Higher education facilities such as Junior High School (SMP) and Senior High School (SMA) are located in another village which is quite far from Neglasari Village. To reach the school, children have to walk approximately two kilometers, or take public transportation at a cost of IDR 3,000 - IDR 4,000 for one trip. The education level of the people of Kampung Naga is still low, 90% of residents have only graduated from elementary school or less. The remaining ten percent are junior or senior high school graduates. However, not a single resident of Kampung Naga is illiterate.

The number of houses in this village is 113 houses with the ownership status of the houses being privately owned by each of its residents. The house has been passed down from the previous family. The only type of health infrastructure that exists is the village midwife's house. There are only two medical personnel, namely a village midwife and only one nurse. However, the people are used to using traditional herbal remedies available in gardens and forests.



Figure 4: Tradisional cooking utensil with fire stove

The state of energy and sanitation in Kampung Naga is still traditional. Energy sources for carrying out daily activities are kerosene, charcoal and firewood. None of the residents use electricity at home. Sources of food and drink are obtained from the garden and rice fields of each resident. The community's source of drinking water is obtained from springs that are available on site and sourced directly from the mountains. For their needs for bathing and washing they use the latrines that are used by residents together outside their homes.

The residents of Kampung Naga all claim to be Muslims. Teaching Al Qur'an for children is carried out on Monday nights and Thursday nights, while recitation for parents is held on Friday nights. In carrying out the fifth pillar of Islam or the Hajj, they believe that they do not need to go far to the Holy Land of Mecca, but it is enough to carry out the *Hajat Sasih* ceremony which coincides with Hari Raya Haji, which is every 10th of Dzulhijjah. The Hajat Sasih ceremony, according to the beliefs of the people of Kampung Naga, has the same value as Eid al-Adha and Eid al-Fitr.

Taboos or *pamali* for the people of Kampung Naga are still being implemented obediently. *Pamali* are unwritten legal provisions but are upheld and obeyed by every citizen, for example, procedures for building and shape of a house, location of the house, direction of the house, ceremonial clothing, art, and so on.

The shape of the community house must be on stilts, made of bamboo or wood. The material for the roof of the house must be from palm leaves, palm fiber, or reeds. The floor of the house must be made of bamboo or wooden planks. The house must face north or south by extending to the West-East. The walls of the house are made of booths or woven bamboo with woven *sasag*. Houses are not allowed to be painted, unless they are whitewashed or dimensioned. House materials are not allowed to use walls, even though they are capable of making a house of walls or buildings (Sundanese: gedong).



Figure 5: Craft stalls produced by the Kampung Naga community

The house is not allowed to be equipped with furniture, such as chairs, tables and beds. The house cannot even have doors in two opposite directions, because according to the belief of the people of Kampung Naga, good luck that enters the house through the front door cannot leave through the back door. Therefore, in installing the door leaf, they avoided installing it parallel in one straight line.



Figure 6: Rice yields in Kampung Naga

In the field of art, the people of Kampung Naga have ancestral heritage arts, namely *layangan*, *angklung*, *beluk*, and *rengkong*. The *beluk* art is now rarely practiced, while the *Rengkong* art is no longer well known, especially among the younger generation. The community has taboos for performing arts from outside Kampung Naga, such as *wayang golek*, *dangdut*, *pencak silat*, and other arts that use *waditra goong*. the people of Kampung Naga can watch it.

From an economic perspective, Kampung Naga is an area that adheres to a traditional economic system. This can be seen from the technology used which is still very simple in making traditional Naga village handicraft products using existing materials and tools and is done entirely by hand without the aid of any machines. In addition, there is no clear division of labor, everything is done with mutual cooperation, even if there is a division of labor it is still very simple. Economic activities are also fully carried out by the community. Government intervention in the economic sector is carried out indirectly. Therefore, people have the freedom to innovate and improvise. Kampung Naga's economy is supported by four sectors, namely agriculture, animal husbandry, handicrafts, and tourism.

4.2. Local Wisdom, Traditional Communication and SDGs

The description of Kampung Naga above is a picture of a complete ecosystem of human life. A life that is firmly based on the principle of balance, namely the balance between humans - nature, balance between humans - humans, and balance between the past, present and future. With this principle, the Kampung Naga Community has never experienced a food shortage, water shortage, and energy shortage throughout the ages. Kampung Naga is a civil society settlement model that is socially, economically and environmentally appropriate. These conditions are actually desired by the SDGs, namely tackling hunger, poverty, inequality, sanitation/environment, decent work, sustainable society, clean energy, responsible consumption and production, peace, justice, and togetherness to achieve objective.

The people of Kampung Naga have local wisdom values that pass down and teach the elements desired by the SDGs traditionally and from generation to generation through traditional communication. Traditional communication based on the spirit of *silih asah, silih asih* and inter-generational, inter-citizen, inter-gender turns out to be very effective in achieving the same perception among all citizens, even for aspects that have so far been considered very difficult in other community groups. related to SDGs, for example regarding a clean environment, economic equity, clean energy, and togetherness to achieve goals. Traditional communication in question is communication that is attached to the traditional social system of the Kampung Naga community as Indigenous People which is carried out through verbal communication with Sundanese proverbs, as well as nonverbal communication through symbols.

There are many Sundanese sayings and symbols in the Kampung Naga Community whose contents concern teachings about various aspects of community life, both regarding aspects of settlement governance, environment, household, economy, social relations, and others which are in line with the elements of the SDGs. These traditional proverbs and symbols are then bound by a main saying, namely "*panyaur gancang temonan, parentah gancang lakonan, pamundut gancang eusian, saupami teu aya pauduran agama sareng darigama*" (calls quickly met, orders quickly carried out, requests are quickly fulfilled, as long as they do not conflict with religion and applicable rules/norms).

This saying is what makes the people of Kampung Naga obey the Government, obey customs, and obey their parents. Hence, with the existing social structure and value social-economic system, the community in Kampung Naga could cover the SDGs goals consisting of ***three dimensions of sustainable development, namely economic growth, social inclusion and protection of the environment.***

Even though the Kampung Naga community is an indigenous people, they have the flexibility to adapt to changes. This is reflected in the saying "*saur elingkeun, masa kaulaan*" (the adage of the ancestors must always be reminded, but the times must be followed). This adage has become a guide for the people of Kampung Naga to be able to adapt to changes, but does not leave the essence of the basic values of their ancestors, so that it becomes the basis for ensuring the sustainability of Kampung Naga society.

Because of the existing value system, the community can adopt the cooperative institution as the part of their social system, because the sevencooperative principle as stated in the Cooperative Law are in line with the value system of the community.

4.3. The Role of Cooperative Warga Sauyunan

This cooperative was founded by the residents of Kampung Naga in 2009. The cooperative was founded due to problems in the procurement of kerosene for the residents of Kampung Naga, then the local government made suggestions to residents around Kampung Naga to create a cooperative so that it could help residents meet their daily needs. So that through deliberation and agreement between residents around Kampung Naga and the local government, the "Warga Sauyunan" cooperative was formed.



Figure 7: The team of research in front of the cooperative

The cooperative has 117 members. Managed by 3 board of directors (chairman, secretary and treasurer), three supervisors and three employees. Business activities managed by the cooperative include savings and loans, Kampung Naga parking management, cleaning services, kerosene distribution services, and distribution of subsidized fertilizers.

With the cooperative business activity, the people of Kampung Naga obtain economic benefits in the form of obtaining goods for household and business support at a lower price, and obtaining savings and loan services with easier fees, terms and procedures.

There is a uniqueness in the management of the Cooperative, that the supervisor of the cooperative is positioned as *ex-officio* of local leader of the Kampung Naga Traditional Institution. So that there is a synergy between customary institutions and cooperatives. This shows the adaptability of the Kampung Naga indigenous people to institutions that come from outside, namely cooperatives. On the other hand, this also shows that cooperative institutions can strengthen social networks in the Kampung Naga community for economic activity.

5. Conclusion

From this study three conclusions were obtained as follows: (1) cooperative could support the indigenous community in Kampung Naga by promoting their economy, and by strengthening social ties and network in the communities, (2) cooperative practice and principles are in line with the social values and principles of the community in which they always keep the harmonious relationship with the nature, (3) indigenous communication pattern of the community is the local wisdom which support cooperative development in indigenous community and SDGs principle.

This research has implications for policies of developing the cooperative development program for other indigenous communities in Indonesia. It also has implication on the adoption of cooperative concept and principles by indigenous people as a new mind-set for more productive, valuable and sustainable development.

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