



The Practice Of Helping As A Form Of Social Alms In Tunggul Pawenang Village, Pringsewu, Indonesia

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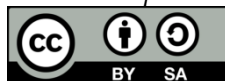
Village.

Abstract

Purpose: This research aims to identify and analyze the practice of helping as a form of social alms in Tunggul Pawenang Village, Pringsewu. In this context, helping is not only about physical assistance, but also includes social, economic, and cultural aspects of the community.

Methodology: The method used is a qualitative approach with interview, observation, and documentation techniques. **Findings:** The results show that despite significant economic differences among residents, the spirit of cooperation is maintained through contributions in the form of labor, goods, and money. Participation in social activities is influenced by an individual's economic capacity, with those who are better off contributing more in the form of materials, while those who are less well-off participate more actively in the form of labor and work. The role of the village head and community leaders is crucial in organizing and motivating the community to maintain the spirit of gotong royong. This research provides new insights into the importance of social roles in building community solidarity, especially in the face of existing social inequalities.

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A. Introduction

Indonesia, with more than 270 million inhabitants and a majority Muslim population, Indonesia's Muslim population is currently the majority, reaching 229.62 million people or around 87.2% of Indonesia's total population of more than 270 people have a long tradition of charity, almsgiving, and helping (Matsuki, 2020). This activity acts as a social strategy in facing the challenge of poverty, which is still a major problem in many regions. Based on data from the Central Statistics Agency (BPS) 2020, around 9.22%

of Indonesia's total population lives in poverty, and in Lampung Province, the poverty rate is recorded higher than the national average, which is around 12.87% (BPS, 2023). This poverty raises the need to strengthen the community's social network through helping activities, which function not only as a social tool, but also as a means of alleviating poverty through social solidarity.

Helping hands as a form of social alms plays an important role in the life of rural communities (Sudrajat et al., 2024). As a country with a strong tradition of gotong-royong, Indonesia sees mutual aid as an important instrument in maintaining social solidarity, especially in rural areas. For example, according to (Sudrajat et al., 2024), helping is not only social, but also economic, showing a close interaction between religious and social values in helping to ease the burden of individuals in need. This practice can be found in various daily activities, such as cooperation, community service, or providing direct assistance to others.

In Tunggul Pawenang Village, located in Pringsewu Regency, Lampung Province, the practice of helping is still an integral part of the community's social life. Based on data from the Pringsewu District Social Service 2024, the village has a poverty rate of around 18%, which is higher than the national poverty rate (Statistik Pringsewu, 2024). Most villagers depend on agriculture as their main livelihood, which is vulnerable to climate change and natural disasters. Amidst these economic challenges, mutual aid is an important mechanism to create a sense of community and help reduce social inequality. Helping activities are often seen in the form of working together to build village infrastructure, helping each other in traditional events, or providing assistance to families in distress (Firmansyah et al., 2025).

However, although the practice of helping is very common in Tunggul Pawenang Village, there are several challenges faced, such as changes in the mindset of the younger generation who are more individualistic, social class differences that affect participation in social activities, and limited support from the local government to develop a helping-based social solidarity system. Therefore, it is important to take a closer look at how helping as a form of social alms can contribute to the improvement of community welfare, as well as its impact on the social and economic structure of the village.

This research aims to analyze the practice of helping as a form of social alms in Tunggul Pawenang Village and to evaluate its impact on reducing poverty and socio-economic inequality in the village. The focus of this research is to understand the role of mutual aid in creating a solid social network, and to analyze the factors that influence the success or failure of the practice of mutual aid in the village. Through a qualitative approach involving in-depth interviews, direct observation, and documentation studies, this research is expected to make a meaningful contribution to social theory, as well as suggest more appropriate policies in developing gotong-royong-based community empowerment.

By understanding more about the dynamics of the practice of mutual aid in Tunggul Pawenang Village, this research is expected to provide a clearer picture of how social alms functions in overcoming social and economic challenges and provide recommendations for further development in the context of rural community empowerment in Indonesia.

B. Methods

This study used a descriptive qualitative approach to analyze the practice of helping as a form of social alms in Tunggul Pawenang Village (Purwanza et al., 2022), Pringsewu. This approach was chosen to explore its meaning and impact on the socio-economic welfare of the village community. The research was conducted in Tunggul Pawenang Village, Pringsewu Sub-district, Pringsewu District, Lampung Province, which was

chosen because it has a poverty rate of around 18%, higher than the national average (Dinas Sosial Kabupaten Pringsewu (Statistik Pringsewu, 2024). The data collection techniques used include in-depth interviews with community leaders, village heads, and residents active in social activities, participatory observation with researchers directly involved in social activities, and documentation studies that collect secondary data from social activity reports and poverty data (Sugiyono, 2020). Research informants were selected using a purposive sampling technique, consisting of community leaders, village heads, and residents who are active in social activities, with the number of informants estimated to be between 10 and 15 people. Data analysis was conducted using thematic analysis, including interview transcription, data coding to identify themes, theme compilation based on the collected data, and data interpretation using relevant social theories (Saleh, 2017). Data validity is maintained by using triangulation techniques, namely data collection from various sources (interviews, observations, and documentation studies), as well as member checking to ensure the accuracy and compatibility of the data collected with informants (Muhammad wahyu ilhami, 2016).

C. Results and Discussion

1. Results

Based on the interviews, observations, and documentation conducted, several main findings were found related to the practice of helping as a form of social alms in Tunggul Pawenang Village:

The Strong Practice of Gotong Royong

The people of Tunggul Pawenang Village actively carry out gotong royong activities in various aspects of life, be it in daily activities such as cleaning the environment, repairing houses, or in social events such as weddings and deaths. This activity is not only in the form of giving money, but also in the form of physical and moral assistance. This practice of gotong royong shows that people have a high collective consciousness to help each other. This activity not only strengthens social ties but also creates a cleaner and safer environment. By helping each other, villagers can accomplish tasks that may be difficult to do individually, thereby increasing efficiency and effectiveness in solving common problems.

Differences in Participation Based on Economic Capability

Although the poverty rate in this village is quite high (around 18% according to data from the Pringsewu Social Office (Statistik Pringsewu, 2024), people are still involved in helping. Those with more resources tend to provide assistance in the form of money and goods, while those with economic limitations help more with their labor or voluntarily engage in other social activities. This shows that despite differences in economic ability, the spirit of helping remains. The more financially well-off residents feel a responsibility to provide material support, while those who are less well-off still contribute in ways that are within their means. This creates a balance in social participation, where everyone can contribute according to their capacity.

Active Role of Community Leaders and Village Government

Community leaders and village heads play a very important role in motivating and organizing helping activities. They are often the facilitators who connect individuals or groups who need help with those who can provide it. The role of community leaders and village government is crucial in creating an environment that supports the practice of helping. With good leadership, they can inspire residents to be more actively involved in social activities. In addition, they can also identify community needs and direct existing resources to meet these needs, thus increasing the effectiveness of social activities.

2. Discussion

The practice of helping in Tunggul Pawenang Village reflects the existence of high social solidarity in the community, despite the differences in economic conditions between its residents. Some analyses that can be put forward from these findings are:

Social Solidarity in the Village Community

The practice of helping each other shows high social solidarity, which is a form of social bond that exists between community members. According to Durkheim, solidarity in society arises when people have common goals and depend on each other (Umanalio, 2020). In Tunggul Pawenang Village, despite differences in economic conditions, the community still maintains close social relations by sharing resources in the form of both labor and materials. This social solidarity creates a sense of belonging and responsibility among residents. When one individual or family experiences difficulties, others feel compelled to help, thus building a strong network of support within the community.

The importance of Social Capital in Social Practice

Social capital, which refers to the social networks and relationships between individuals in the community, is instrumental in strengthening these helping activities. Those with strong social capital, such as community leaders or village heads, are more active in organizing these social activities and influencing others to participate. Bourdieu explains that social capital is not only the relationships between individuals, but also how these relationships affect social participation in society (Fatmawati, 2020). Strong social capital allows individuals to access greater resources and support. When community leaders are involved, they can mobilize more people to participate in social activities, thus increasing the impact of helping practices.

The Village Government's Influence in Organizing Social Activities

The village government, especially the village head, plays an important role in organizing social activities in the community. With policies that support social activities, the village government can mobilize the community to be more active in gotong royong activities. This is in accordance with what was stated by (Sucitra, Pratiknjo, and Kawung, 2024), which states that social policies at the local level can strengthen community solidarity networks and improve the management of social activities. Policies that support social activities can create a conducive environment for community participation. When the village government provides support, both in the form of resources and recognition of social activities, the community will be more motivated to get involved.

Disparities in Social Participation by Economic Status

Despite the high spirit of cooperation, disparities in social participation are evident. Wealthier citizens provide more material assistance, while poorer citizens more often contribute through labor and hard work. This reflects the social inequality that often occurs in society. Giddens in (Judijanto, 2025) explains that inequality in access to resources, both economic and social, can affect the way people participate in social activities. This gap shows that despite the spirit of gotong royong, social and economic structures still affect the way individuals contribute. This is important to note so that efforts to increase social participation can be made in a more inclusive way, so that all levels of society can contribute equitably.

D. Conclusion

Based on the findings and analysis, it can be concluded that the practice of helping in Tunggul Pawenang Village is still going well and is a form of social alms that has an important value in building social solidarity in the community. Although there are economic disparities among the residents, this does not prevent social cooperation in various activities, both in the form of material assistance and labor. Differences in participation based on economic status are evident, where those with resources are more likely to provide assistance in the form of money or goods, while those who are poorer contribute through labor. The active role of the village head and community leaders is crucial in maintaining and directing these social activities, so that they can continue to run smoothly and inclusively. Thus, helping in Tunggul Pawenang Village does not only function as a form of social alms, but also as a social mechanism that strengthens cohesion and solidarity between residents, which is crucial for social development and shared prosperity.

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F. Author Contributions Statement

Sheilla Aulia Eka Putri contributed to the collection of data and information through interviews and direct observation in Tunggul Pawenang Village. She was also responsible for analyzing the findings and writing the discussion section, as well as ensuring that all important aspects of mutual aid and cooperation practices in the village community were well covered in this article. Muhammad Afani Adam played a role in researching literature and collecting relevant references to support the analysis in this article. He was also involved in drafting the article framework and writing the introduction and conclusion, so that this article could be presented clearly and systematically. The two authors worked collaboratively to ensure that this article reflects a comprehensive understanding of social practices in Tunggul Pawenang Village and makes a meaningful contribution to the study of social solidarity.

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