

Transformation of Gotong Royong Values in Urban Communities in Fostering Attitudes of Responsibility and Social Care

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ABSTRACT

This study aims to analyze the transformation of mutual cooperation values in urban communities in fostering a sense of responsibility and social awareness through the presence of the Turun Tangan Jakarta Community. This study uses a qualitative approach with a phenomenological method. Primary data sources include key informants and informants comprising community coordinators, administrators, volunteers, and beneficiary residents. Secondary data sources were obtained through references such as journal articles, books, and so on. Data collection techniques were carried out through observation, interviews, and documentation. Data validity calibration techniques were carried out through persistent observation, data triangulation, and expert opinion. Data analysis techniques included data reduction, data presentation, and conclusion drawing. The research findings show that the transformation of mutual cooperation values in urban communities is manifested in the form of new social practices that are adaptive to the characteristics of urban communities. These practices are implemented through approaches, the formation and implementation of service-based programs, cross-sector collaboration, as well as training and internal division of labor within the community.

Kata-kata kunci:

Gotong royong, tanggung
jawab, kepedulian sosial,
masyarakat kota, komunitas

ABSTRAK

Transformasi Nilai-Nilai Gotong Royong pada Masyarakat Perkotaan sebagai Upaya Menumbuhkan Sikap Tanggung Jawab dan Kepedulian Sosial. Penelitian ini bertujuan untuk menganalisis transformasi nilai gotong royong pada masyarakat kota dalam menumbuhkan sikap tanggung jawab dan kepedulian sosial melalui kehadiran Komunitas Turun Tangan Jakarta. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi. Sumber data primer mencakup key informan dan informan yang meliputi koordinator komunitas, pengurus, relawan, warga penerima manfaat. Sumber data sekunder diperoleh melalui sumber referensi seperti artikel jurnal, buku, dan lain sebagainya. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Teknik Kalibrasi Keabsahan data dilakukan melalui ketekunan pengamatan, triangulasi data, dan expert opinion. Teknik analisis data yang dilakukan meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa transformasi nilai gotong royong di masyarakat kota diwujudkan dalam bentuk praktik sosial baru yang adaptif dengan karakteristik masyarakat urban. Praktik tersebut diterapkan dengan melakukan pendekatan, pembentukan dan pelaksanaan program berbasis pengabdian, kolaborasi lintas sektor, serta pelatihan dan pembagian divisi internal komunitas.

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Introduction

Human life in society cannot be separated from social interaction with others. This occurs because human beings are naturally born as social creatures who cannot live alone without the help of others, so that interdependence is a natural part of human life in society (Fitria et al., 2022). Indonesia is one of the countries in the world that has a distinctive characteristic of heterogeneity, which means that the Indonesian nation is formed on the basis of various ethnic groups, religions, races, languages, and groups that are certainly diverse. This diversity is certainly an asset for the Indonesian people because it has enabled Indonesia to be known to the world from various different perspectives. However, the diversity of the Indonesian people is not without its challenges. If these challenges are not properly managed, they can trigger conflicts among the people.

One of the causes of conflict is the emergence of individualism among various groups in society, resulting in a lack of interaction between members of the community. Individualism can be defined as a form of selfishness that prevents a person from caring about the conditions and circumstances of others and being able to socialize with them (Reza and Liauw, 2021). The emergence of an individualistic attitude is usually synonymous with urban life, one example of which is in the city of Jakarta. Based on the results of a survey by the Indonesian Survey Institute conducted in 2022, data shows that more than 70% of respondents in Jakarta identify themselves as individuals who prefer personal interests over group or community interests.

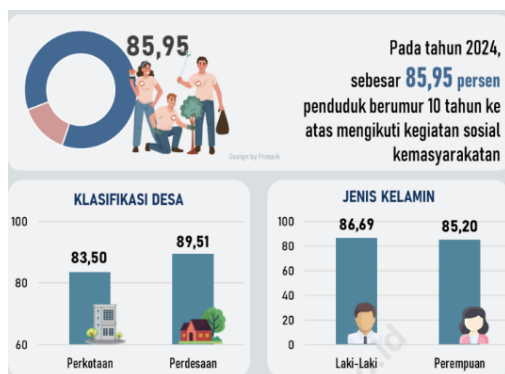
According to Soekanto (Arianto, 2024:3), the characteristics of urban communities are very different from those of rural communities. Urban communities are generally able to take care of themselves without needing to ask for help from others, resulting in very rare social interactions between individuals. In addition, according to Simmel (Arianto, 2024), urban communities tend to have an indifferent or blase attitude, which causes them to have very little concern or sensitivity towards their surroundings. This is also reinforced by a survey conducted by GoodStats.id in 2024, which shows that 41.7% of respondents admit that they still rarely participate in social activities, followed by 26.5% of respondents still frequently participate in activities, 23.7% only occasionally participate, and only 8.1% regularly participate in every social activity carried out in their neighborhood.

Arianto (2024) found that, in general, the dynamics of life in urban communities are much better than those in rural communities. However, due to the need to compete with many people, urban communities tend to prioritize themselves and their families first, or lean towards individualism, rather than fulfilling the needs of others. Such views should be reduced or even eliminated in living in society, because in reality, no human being can live independently without needing help from others. Efforts that can be made to avoid individualistic attitudes are to instill and apply positive values to create a sense of unity and togetherness in living as a nation and a country. Values are defined as a benchmark for the moral/mental quality and character/morals possessed by each individual (Putri et al., 2023). One of the positive values that is synonymous with the Indonesian nation is gotong royong. Gotong royong can be described as a social process that has distinctive characteristics in a sense of togetherness built by each individual. Gotong royong is briefly described as a process of cooperation carried out to

achieve desired results. In principle, gotong royong has several inherent values, including divinity, kinship, justice, cooperation, responsibility, tolerance, and deliberative consensus (Budiono et al., 2022).

Gotong royong is a form of Indonesian local wisdom that remains essential for addressing contemporary social challenges and preventing the degradation of identity (Marhayati, 2021). Traditionally rooted in homogeneous rural communities to support agrarian life (Amalia et al., 2021), *gotong royong* in urban settings has become more closely associated with top-down government initiatives and collaborative synergy aimed at achieving shared welfare (Derung, 2019). Collaborative synergy emphasizes coordination, mutual support, shared needs, and reciprocal benefits through partnerships among multiple actors (Chandra et al., 2020, p. 166). However, its implementation often encounters obstacles, particularly limited time, distance, and ineffective communication, resulting in weak coordination (Chandra et al., 2020, p. 172). Consequently, collaborative synergy can only function effectively when grounded in the principles of *gotong royong*, expressed through social solidarity and voluntary assistance to vulnerable groups (Chandra et al., 2020, p. 176).

Differences between rural and urban *gotong royong* are further highlighted by Dewanti et al. (2023), who found that rural practices are sustained through inherited traditions, kinship, and volunteerism. In contrast, urban practices are increasingly influenced by material incentives and transactional relationships. These perceptions have reinforced stereotypes of urban individualism and the decline of *gotong royong*. Nevertheless, the findings suggest that the value has not disappeared but has instead transformed, adapting its forms and mechanisms of implementation to the social, economic, and cultural dynamics of urban communities.



Source: <https://bps.go.id/id/statistics>

Figure 1: Percentage of Participation in Community Social Activities



Source: <https://bps.go.id/id/statistics>

Figure 2: Percentage of Gotong Royong Activities

Data from the Central Statistics Agency (BPS, 2024) show that 85.95% of Indonesians participate in social activities, including religious events, funerals, *gotong royong*, social gatherings, sports, and skills development, with participation rates of 89.51% in rural areas and 83.50% in urban areas. However, participation in *gotong royong* remains below 50% (46.96%), contributing to perceptions of its decline. In this context, the Turun Tangan Jakarta Community, a non-governmental and non-legal entity, seeks to strengthen *gotong royong*

through programs in education, health, environment, social affairs, and politics. By engaging primarily young volunteers, the community encourages urban residents to prioritize collective welfare over individual interests, supporting Lubis' (2021) finding that communities can enhance civic and political participation by mobilizing human resources. Addressing a gap in previous studies that largely examined *gotong royong* in rural settings, this research demonstrates that, in urban communities, the value has evolved into civic participation grounded in volunteerism, social responsibility, cross-sector collaboration, digital technology, and social networks. Integrating social capital, structuration, and moral development theories, the study proposes a new concept of *gotong royong* transformation, positioning urban volunteer communities as spaces for reproducing civic values and strengthening responsibility, social concern, and collective participation in contemporary urban society.

Method

This study employed a qualitative phenomenological approach to gain a comprehensive understanding of the transformation of *gotong royong* in urban communities, particularly within the Turun Tangan Jakarta Community, in fostering social responsibility and awareness. Data were collected through participant observation, semi-structured in-depth interviews, and documentation, including activity reports and photographs. Informants were selected purposively based on their involvement, experience, and understanding of community programs, comprising one community coordinator, seven division coordinators, five active volunteers, and five program beneficiaries (18 informants in total). The diversity of informants enabled a comprehensive exploration of both the implementation and social impact of the community's activities. The researcher acted as the primary research instrument while remaining independent of the community, conducting observations, interviews, and reflective interpretation. To enhance credibility and minimize subjectivity, the study employed source triangulation, expert consultation, and comparisons among interview, observation, and documentation data. Data analysis was conducted systematically through transcription, repeated review, thematic coding, interpretation of relationships among themes, and conclusion drawing. The analysis focused on identifying patterns related to the transformation of *gotong royong*, social responsibility, and social awareness, while continuously verifying findings against field evidence to ensure consistency, validity, and alignment with the realities observed throughout the research process.

Results and Discussion

Research findings indicate that the transformation of the value of *gotong royong* in urban communities is not marked by the disappearance of this value, but rather by changes in its form and implementation mechanisms. In its application within urban communities, *gotong royong* manifests as collective participation rooted in social concern, volunteerism, collaboration, and the use of digital technology. This transformation is evident through various strategies implemented by communities, ranging from community outreach, the implementation of service-based programs, the development of cross-sectoral collaboration networks, to the

capacity building of community members. These findings indicate that gotong royong remains relevant in modern society despite adapting to the characteristics of urban communities.

Table 1: Research Findings

No.	Aspects of the Findings	Findings	Forms of Gotong Royong Transformation	Impact on Social Responsibility and Social Awareness
1.	The Foundation for Community Member Engagement	Social awareness, concern for community issues, and a desire to benefit the surrounding community.	Gotong royong is no longer based on kinship ties, but on a shared sense of concern for social issues.	Raising awareness about contributing to the resolution of social issues in the community.
2.	Direct Approach	A direct approach, engagement with local stakeholders, and the use of social media.	The transition from geographical proximity to the development of social trust.	Increasing community participation and a sense of responsibility toward the social environment.
3.	Community service-based program	The programs designed cover the education, health, environmental, social, and political sectors and are tailored to the community's needs.	The transformation from traditional gotong royong to gotong royong based on volunteerism and social service.	Fostering empathy, social awareness, and a willingness to help vulnerable groups.
4.	Cross-sector collaboration	Collaboration with the government, other communities, social organizations, and strategic partners.	The transformation from local collective efforts into a broader, more structured collaborative network.	Strengthening social solidarity and shared responsibility in addressing public issues.
5.	Training and Division Assignment for Members	Skills training, capacity building, and assignment of tasks based on competencies.	The Transformation of Gotong Royong as a Process for Character Building and Strengthening Community Capacity.	Fostering discipline, responsibility, leadership, and social awareness.
6.	The Use of Digital Technology	Using social media to promote programs, recruit volunteers, run social campaigns, and accept digital donations.	The transformation of community cooperation from face-to-face interaction to technology-based social participation.	Expanding access to public participation without being limited by time or place.

Source: Researchers Analyst

The findings indicate that the transformation of *gotong royong* in urban communities involves changes in participation, social relationships, and mechanisms of civic engagement. Rather than relying on geographical proximity and kinship, *gotong royong* is increasingly driven

by social concern, volunteerism, cross-sector collaboration, and digital technology. Established in 2013 under the Central Turun Tangan Movement, the Turun Tangan Jakarta Community is a non-governmental, non-legal organization focusing on education, environment, health, politics, and rapid social response. Guided by a vision of participatory, adaptive, and inclusive development, it promotes professionalism, accountability, tolerance, collaborative governance, effective communication, and volunteer capacity building. With 77 permanent members organized into specialized divisions, the community develops innovative, interactive, and solution-oriented programs aligned with its vision and mission. Through these initiatives, it strengthens responsibility, social awareness, and human resource development while expanding its contribution to civic participation, social welfare, and the sustainable development of Jakarta's urban society.

1. The Foundation of the *Turun Tangan Jakarta* Community Members is Present and Active in Solving the Problems of the People of Jakarta.

Based on observations and interviews, the Turun Tangan Jakarta Community is a non-legal entity established as a branch of the Turun Tangan Movement, which expanded from political engagement to education, health, environment, social affairs, and politics to address urban challenges through collective action. Motivated by concern for persistent social problems in Jakarta, members actively design and implement programs, particularly for marginalized groups, translating empathy and compassion into concrete expressions of *gotong royong*. The findings show that participation is driven not by geographical proximity or kinship ties but by shared concern, responsibility, and a commitment to creating positive social change. Members demonstrate individual agency by shaping social structures through reflective social practices, making *gotong royong* a form of civic participation grounded in collective awareness rather than traditional social bonds. Overall, the community strengthens social responsibility, civic engagement, and public welfare by fostering collaboration based on empathy, shared values, and the common goal of addressing urban issues in Jakarta.

2. *Turun Tangan Jakarta* Community Strategy in Fostering Responsibility and Social Awareness among Jakarta Residents.

Various strategies have been implemented by the *Turun Tangan Jakarta* community to foster a sense of responsibility and social awareness, both within and outside the community. Fostering this sense of responsibility and social awareness is also a step taken by the community as social capital to solve problems in Jakarta society. This is in line with what Robert Putnam ([Mukaromah, 2020](#)) said, that social capital is a form of human ability to solve problems in the public sphere. Based on the findings of the observation, the strategies implemented by the *Turun Tangan Jakarta* community to foster a sense of responsibility and social awareness among the community are closely related to the three dimensions of Robert Putnam's social capital theory.

A. Approach

The first strategy employed by the Turun Tangan Jakarta Community to foster responsibility and social awareness is community outreach aimed at building public

trust as a foundation for implementing social programs. This approach reflects the trust dimension of Robert Putnam's social capital theory, which defines trust as confidence developed through reliable and accountable social relationships that encourage collective participation (Khairulyadi et al., 2024). To establish this trust, the community conducts direct visits to residents, engages local stakeholders, and utilizes social media to strengthen communication and participation. Direct interaction enables volunteers to observe community conditions, understand local needs, and create opportunities for dialogue about everyday challenges. This process aligns with Sabri's (2020) view that social concern begins with the ability to understand and respond to others' conditions. Through these interactions, the community identifies local problems while strengthening relationships, trust, and collective commitment to addressing community needs.



Source: Researchers Documentation

Figure 3: Direct Approach

The next approach that has become a community strategy is the approach to local stakeholders. This approach is more about involving policy makers such as RT/RW, sub-districts, or even districts at the same time. This approach is necessary because these policy makers are in control of the community, and support from local stakeholders can certainly drive community participation more effectively. This is in line with what Taufan and Duha (2023) stated, that gotong royong also has the potential to mobilize the community because it functions as a medium for the formation of social capital at the community level.

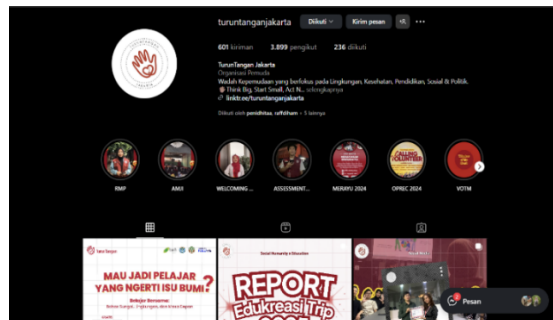


Source: Researchers Documentation

Figure 4: Approach to Local Stakeholders

The latest approach that has become a community strategy is to reach out to the public through social media. Social media, especially Instagram, has become a tool for

communities to reach a wide audience by providing information about their activities to the public. This is in line with what Giddens (Berasaby, 2021) said, that the use of social media can be seen as a form of utilization of space and time, where social interaction and information dissemination are no longer limited to physical proximity. Thus, the existence of social media makes it easier for the community to continue to foster a sense of responsibility and social awareness in the community. This is also confirmed by the community coordinator that social media plays an important role in providing public education to the wider community.



Source: Community Instagram

Figure 5: Social Media Approach

Findings regarding the approach strategy indicate significant changes in the practice of gotong royong within urban communities. While traditional gotong royong generally stems from kinship ties and long-established geographical proximity, in the *Turun Tangan Jakarta* Community, social solidarity is built through a deliberate process of trust-building carried out via direct engagement, outreach to local stakeholders, and the use of social media. This indicates that the value of gotong royong has not changed in substance, but has undergone a transformation in the ways and mechanisms through which it is formed. Thus, gotong royong in urban communities remains grounded in the values of togetherness and social concern, yet is realized through forms of interaction that are more adaptable to the dynamics of urban life.

B. Program Created

The second strategy employed by the Turun Tangan Jakarta Community to foster responsibility and social awareness is the development of community-based programs. Program planning begins with mapping community problems, which serves as a shared reference for designing actions that address local needs. This approach reflects the normative dimension of Robert Putnam's social capital theory, which holds that shared norms and social agreements encourage cooperation and collective welfare (Khairulyadi et al., 2024). Accordingly, the community develops participatory programs across five pillars: education, health, environment, social affairs, and politics, through collaborative discussions among members. Before implementation, each program is introduced to the target community to ensure its relevance and responsiveness to local conditions. This participatory process embodies the spirit of *gotong royong*, emphasizing togetherness, unity, mutual assistance, willingness to contribute, and

community engagement as essential foundations for achieving shared goals and creating sustainable social impact (Marhayati, 2021).



Source: Researchers Analysisist

Figure 6: Community Dedication Sector *Turun Tangan Jakarta*

The success of programs implemented by the Turun Tangan Jakarta Community depends on the responsibility of administrators, volunteers, and beneficiaries in fulfilling their respective roles and sustaining collective commitments. Through collaboration and mutual assistance, the community embodies the values of *gotong royong* while fostering responsibility and social awareness by implementing programs that prioritize marginalized groups and communities experiencing social inequality. Direct engagement with these groups enables volunteers to develop empathy, solidarity, and a stronger commitment to sustainable social action. From the perspective of Robert Putnam's social capital theory, these initiatives strengthen trust, shared norms, and social networks among members and the wider community, providing a foundation for collective action in heterogeneous urban societies. The findings further demonstrate that social capital remains central to sustaining *gotong royong*. At the same time, its development is increasingly supported by volunteer-based organizations and digital technology, which expand opportunities for interaction, collaboration, and civic participation in contemporary urban communities.

C. Collaboration

The third strategy employed by the Turun Tangan Jakarta Community to foster responsibility and social awareness is collaboration with community organizations and government agencies in both program design and implementation. This approach aims to expand program effectiveness, impact, and public participation while strengthening social networks, consistent with Robert Putnam's social capital theory, which emphasizes cooperation among groups with shared goals as the foundation for effective collective action (Khairulyadi et al., 2024). Observations show that the community partners with various institutions to ensure its programs generate meaningful and sustainable benefits rather than merely organizational visibility. For example, the WAVE (*Water Aid and Volunteer Efforts*) program is implemented in collaboration with BPBD DKI Jakarta and PMI East Jakarta. The involvement of these professional

institutions enhances the program's credibility and quality while encouraging administrators, volunteers, and community members to participate more actively and responsibly, as they recognize its tangible benefits and broader social impact.



Source: Researchers Documentation

Figure 7: Water Aid and Volunteer Efforts Activities



Source: Researchers Documentation

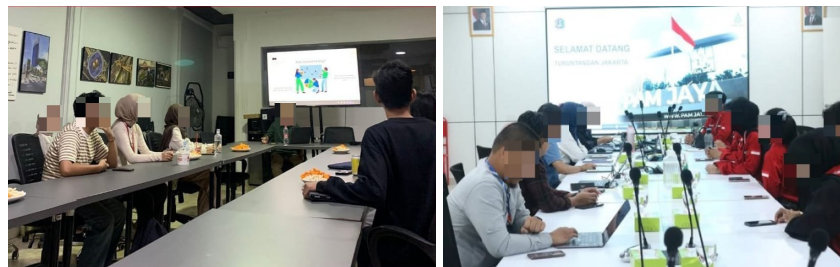
Figure 8: Collaboration with BPBD DKI Jakarta and PMI East Jakarta

The Turun Tangan Jakarta Community strengthens *gotong royong* through cross-sector collaboration, including free health education and medical check-up programs conducted with Jakarta Pasti Sehat. These initiatives promote public awareness of preventive healthcare while fostering collective responsibility, social capital, and meaningful civic participation. The findings show that *gotong royong* in urban communities has evolved from local, kinship-based relationships into broader collaborative networks involving communities, government, businesses, media, and other organizations. This transformation expands participation beyond geographical boundaries by strengthening trust, shared norms, and social networks through inclusive partnerships. From the perspective of structuration theory, community members act not only within existing social structures but also as agents who reproduce and transform *gotong royong* through continuous collective action. Their collaborative practices demonstrate that the transformation of *gotong royong* involves new forms of adaptive, participatory, and network-based social relations, ensuring its continued relevance as a mechanism for civic engagement, cross-sector collaboration, and sustainable social change in contemporary urban society.

D. Training and Division Assignment for Members

The fourth strategy implemented by the *Turun Tangan Jakarta* community in fostering a sense of responsibility and social awareness is through training and division

of roles among members. This strategy is carried out more internally within the community, specifically among administrators and volunteers who will later be directly involved in the community. Training and division of tasks within the community are aimed at developing and adapting the skills of its members. Through internal training in areas such as public speaking, graphic design, clean water treatment, and sign language, community members are equipped with technical and interpersonal skills relevant to their needs in the field. This not only strengthens the quality of program implementation, but also encourages a sense of personal and social responsibility among each individual in the community. This training is a form of knowledge investment that has a direct impact on strengthening the character of volunteers, especially in terms of sensitivity to social conditions and readiness to face various dynamics that arise during the service process.



Source: Researchers Documentation

Figure 9: Social Media, Graphic Design, and Clean Water Management Training

Within the Turun Tangan Jakarta Community, members are assigned to divisions based on their interests and skills, enabling effective contributions while strengthening responsibility, professionalism, solidarity, and *gotong royong* through cooperation and shared expertise. Training and role allocation further enhance organizational effectiveness by developing leadership, teamwork, communication, empathy, and social responsibility, encouraging members to recognize that their individual contributions directly influence program success. As a result, the values of *gotong royong* are internalized as responsibility, discipline, solidarity, and concern for others. The findings also show that the transformation of *gotong royong* in urban society is shaped by high mobility, social diversity, digital technology, and volunteerism. Through community outreach, service-based programs, cross-sector collaboration, and internal training, the community systematically strengthens trust, social norms, networks, and moral values. Consequently, *gotong royong* is reproduced through shared social concerns, voluntary participation, and collaborative community action rather than geographical proximity or kinship ties.

3. The Contribution of the *Turun Tangan Jakarta* Community in Developing the Value of Gotong Royong in the Jakarta Community.

As an urban community, Turun Tangan Jakarta faces challenges in fostering *gotong royong*, responsibility, and social awareness within a society characterized by high mobility and individualism. Limited community involvement, closed lifestyles, and weak emotional ties require adaptive strategies that encourage collective participation through programs addressing both social and emotional needs. One such strategy is the implementation of

educational initiatives, including *Ruang Mimpi Pejuang* and *Edukreasi Trip*, which support children from underprivileged families. In these programs, volunteers serve not only as educators but also as mentors, nurturing children's confidence, aspirations, and well-being. These activities demonstrate that *gotong royong* extends beyond physical cooperation to encompass empathy, mutual support, and solidarity. By fostering meaningful relationships between volunteers and beneficiaries, the community strengthens emotional connections, promotes active civic participation, and reinforces social responsibility, illustrating how adaptive and inclusive approaches can sustain the values of *gotong royong* within the dynamic context of urban society.



Source: Researchers Documentation

Figure 10: Ruang Mimpi Pejuang & Edukreasi Trip Activities

In the health sector, activities such as nutrition education and free health checks are held, which also serve as a space to foster social awareness among the community regarding their own condition and their surrounding environment. This certainly reflects the principle of social responsibility, which is demonstrated by individuals' awareness and courage to act for the common good and their willingness to bear the consequences. The volunteers involved not only carry out their duties but also show their concern through active and consistent involvement in assisting residents. This is in line with what Marhayati (2021) said, that *gotong royong* as local wisdom must be able to provide answers for the social life of the community in facing contemporary issues that lead to the degradation of identity.



Source: Researchers Documentation

Figure 11: Health Awareness Activities

Furthermore, in the social sector namely *Gerakan Malam* (Geram) activities carried out by the *Turun Tangan Jakarta* community are a concrete example of how social concern is manifested in a simple but meaningful way. Through the distribution of food and drinks

to breadwinners and marginalized groups, volunteers not only provide material assistance but also build emotional relationships with the beneficiaries. This is in line with what Crandall (Yani et al., 2024) said, that social awareness includes awareness, empathy, and real contributions to the conditions of others in need. The direct presence of volunteers in the process of preparing and distributing food shows that the community has succeeded in building a deep sense of involvement and concern. This activity also rekindles the awareness that busy and individualistic city life can still be balanced with humanitarian actions that unite many people to help one another.



Source: Researchers Documentation

Figure 12: Gerakan Malam Activities

The next program namely psychosocial support was carried out in response to the fire disaster in Kemayoran and also reflected a deeper form of gotong royong. In this activity, the community not only provided material assistance, but also provided psychological support to the victims, especially children. Volunteers provided entertainment and emotional support aimed at helping victims overcome post-disaster trauma. This approach reflects a form of gotong royong that is not limited to physical aspects, but also includes emotional and moral support, demonstrating that the social relationships built by the community are comprehensive and meaningful. This is in line with what Dewantara (2017) said, that gotong royong is a reflection of joint efforts and mutual assistance to fulfill common interests.



Source: Researchers Documentation

Figure 13: Psikososial Activities

The Turun Tangan Jakarta Community promotes participation through open volunteer recruitment, strategic role allocation based on members' interests and skills, and inclusive donation schemes using bank transfers and e-wallets. This approach enables both

direct and indirect participation according to individual capacities, demonstrating that *gotong royong* remains relevant in urban society despite evolving forms of engagement. These practices strengthen social capital by fostering trust, shared norms, and social networks while expanding civic participation through volunteerism and digital technology.

From the perspective of structuration theory, community members act as agents who actively reproduce and transform the value of *gotong royong* through reflective social practices grounded in empathy, justice, responsibility, and solidarity. The community also promotes civic character through adaptive and inclusive programs that cultivate social responsibility and concern. Although limited time, fluctuating volunteer participation, and the limits of digital interaction remain challenges, the findings show that *gotong royong* has adapted rather than declined, continuing to function as social capital, a mechanism of social integration, and a means of strengthening civic character in urban communities.

Conclusion

The active involvement of the Turun Tangan Jakarta community in implementing urban social programs is driven by concern, empathy, and the values of caring, responsibility, and *gotong royong*. As an agent of social change, the community promotes sustainable social practices through four main strategies: community outreach, program development, cross-sector collaboration, and internal training with a clear division of labor. These strategies strengthen social capital by fostering trust, reinforcing norms of responsibility, expanding social networks, and creating collaborative social structures that support a harmonious and prosperous society. Theoretically, this study extends social capital research by showing that trust, norms, and networks in urban communities are no longer dependent on geographical proximity but are instead built through volunteerism, digital technology, and cross-sector collaboration. The findings also reinforce structuration theory by demonstrating that communities actively reproduce the value of *gotong royong* through adaptive social practices. In practice, the study suggests that governments, educational institutions, and civil society organizations can leverage volunteer-based communities to strengthen civic character, social responsibility, awareness, and citizen participation in addressing urban issues. The Turun Tangan Jakarta community further contributes by implementing adaptive, participatory, and inclusive programs while utilizing digital spaces to sustain collaboration despite spatial and temporal limitations. This study also demonstrates that *gotong royong* remains relevant in urban society, evolving from kinship- and locality-based practices into civic participation supported by volunteerism, social networks, collaboration, and digital technology. However, the findings are limited by the focus on a single community, the qualitative phenomenological approach, and the emphasis on internal perspectives, limiting broader generalization. Future research should compare multiple urban communities, adopt mixed-methods approaches, and further examine the role of digital technology and social media in transforming and reproducing the value of *gotong royong* in contemporary urban society.

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