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Internalizing the Spirit of Mutual Cooperation in Housing Communities Implementation of Social Values

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Abstract

Penelitian ini bertujuan untuk mengkaji peran kegiatan gotong royong dalam menjaga solidaritas sosial di Desa Semangat, sebuah desa dengan populasi penduduk yang cukup padat. Meskipun jumlah penduduk yang besar sering menjadi tantangan dalam membangun hubungan sosial yang harmonis, hasil penelitian menunjukkan bahwa nilai-nilai gotong royong masih sangat terjaga dan terjalin erat. Kegiatan gotong royong di desa ini tidak hanya berfungsi dalam aspek fisik, tetapi juga dalam mempererat hubungan sosial antarwarga, membangun rasa kebersamaan, dan saling peduli. Namun, tantangan utama yang dihadapi adalah rendahnya partisipasi generasi muda, yang terpengaruh oleh perubahan gaya hidup modern. Oleh karena itu, diperlukan upaya untuk mengadaptasi kegiatan gotong royong dengan perkembangan zaman, termasuk pemanfaatan teknologi dan media sosial. Penelitian ini menyimpulkan bahwa, dengan strategi yang tepat, kegiatan gotong royong di Desa Semangat dalam dapat terus berkembang dan memberikan manfaat sosial yang lebih besar, sekaligus mempertahankan nilai-nilai kemanusiaan yang menjadi dasar kehidupan masyarakat desa semangat dalam.
Keywords: Gotong Royong, Solidaritas Sosial, Generasi Muda

Abstract

This study aims to examine the role of mutual cooperation activities in maintaining social solidarity in Semangat Village, a village with a fairly dense population. Although large populations are often a challenge in building harmonious social relationships, the results of the study show that the values of mutual cooperation are still very well maintained and closely intertwined. Gotong Royong activities in this village not only function in the physical aspect, but also in strengthening social relations between residents, building a sense of togetherness, and caring for each other. However, the main challenge faced is the low participation of the younger generation, which is affected by the changes in modern lifestyles. Therefore, efforts are needed to adapt gotong royong activities to the times, including the use of technology and social media. This study concludes that, with the right strategy, gotong royong activities in Semangat Village can continue to develop and provide greater social benefits, while maintaining the human values that are the basis of the life of the village community.
Keywords: Mutual Cooperation, Social Solidarity, Young Generation

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Preliminary

Housing development is not only about building a physical place to live, but also an effort to build and strengthen relationships between residents in a community. In this development process, the spirit of mutual cooperation is often one of the values that is upheld. Gotong royong, as a culture that has existed for a long time in Indonesian society, is able to create solidarity, togetherness, and a strong sense of ownership of the surrounding environment. Housing communities that uphold the spirit of mutual cooperation often show active participation in various activities, ranging from the construction of public facilities, environmental maintenance, to maintaining mutual security and comfort.

So according to (Afwinda et al., 2023), gotong royong is a habit that develops and is rooted in the lives of Indonesian people which has become famous and has become a culture that has been passed down from generation to generation in social life. Mutual cooperation arises from the encouragement of awareness, the memory of the spirit of doing something and being able to deal with a consequence of a certain result that is correct, together, crowded and simultaneously without considering and threatening profits over oneself.

As one of the cultures that exist in Indonesia and is closely attached, mutual cooperation seems to be inseparable from community life and its aspects in Indonesia. Gotong royong as a culture of the Indonesian nation has been inherent in daily life. Helping each other is a natural thing to do every day in Indonesia. This shows that the strength of the group is very high in Indonesia.

According to (br Tarigan et al., 2023) The value of mutual cooperation is very beneficial for us and beneficial for everyone. Working together can be done sincerely and together, both for the benefit of one person and the common interest. In practice, mutual cooperation is not only about working together, but also reflecting the attitude of mutual care, empathy, and togetherness in social life. Therefore, self-awareness is needed to be able to carry out mutual cooperation well, without expecting rewards, and based on the spirit of togetherness and social concern. With mutual cooperation, relationships between individuals in society become closer, social problems can be more easily overcome, and mutual prosperity can be realized in a sustainable manner.

So gotong royong is an Indonesian term for working together to achieve a desired result. This term comes from the Javanese words gotong which means "to lift" and royong which

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means "together". Together with deliberation, Pancasila, customary law, divinity, and kinship, mutual cooperation is the basis of Indonesian philosophy.

Gotong royong has been known since the time of our ancestors. Gotong royong is an indigenous culture of Indonesia. Gotong royong can be done in various forms, either modernly or traditionally. The Indonesian people have known mutual cooperation for a long time. Gotong royong comes from the Javanese language, the word gotong royong can be matched with the word "pikul or lift", the word royong can be matched with "together". Gotong royong simply means lifting something together or it is also interpreted as doing something together, (Putra, 2024).

Mutual cooperation contains values that can form a nation with these values, including, togetherness, kinship and brotherhood, justice, willingness, responsibility, help, socialization, the active role of each individual community, as well as the existence of unity and unity in the life and environment of the community, (Fusnika et al., 2022).

Gotong royong activities are activities that are characteristic of people in Indonesia. Gotong royong has become a culture that makes it one of the nation's identities. The values of togetherness, solidarity, and social concern contained in mutual cooperation reflect the spirit of unity that has been passed down from generation to generation. In addition, mutual cooperation also plays a role in strengthening relationships between individuals in the community, improving common welfare, and being a solution to various social problems in the community (Rolitia et al., 2016).

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Related to this, it can be distinguished that there are several types of help, such as:

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3) Please help in party preparation activities and ceremonies.

4) Please help in the event of disasters, accidents and deaths.

Please help in agricultural activities, people can experience very busy seasons during the farming period. During these busy seasons, the manpower of the family is no longer enough to complete all the work in the fields or in the rice fields, so people can hire additional workers or can ask for manpower assistance from fellow community members. This system is universal to all people in the world in the form of small communities, aid workers are donated not as wages but as compensation (Koentjaraningrat, 1985).

According to (Koentjaraningrat, 1985) a great sense of self-awareness in the activity of preparing party events together helps, because the residents who accompany them can enjoy delicious dishes at the event, celebrate the party and feel a cheerful state. Action Helping in the event of calamities, calamities, and deaths, is usually done for a person willingly, without calculating that they will get help anyway, because it helps people who find calamity based on a common sense of grief in the human heart.

The view of (Koentjaraningrat, 1985) can be understood that mutual cooperation is divided into two attitudes, namely individual mutual cooperation and mutual cooperation together or community service. Helping a collaboration is carried out in order to clean up an activity for individual needs, for example, providing food to neighbors, while mutual cooperation in terms of together or community service is a collaboration in cleaning up activities for public purposes, such as making suspension bridges, cleaning sewers, working hand in hand to carry out the tradition of village ruwatan.

According to (Nafis & Widyastuti, 2019), gotong-royong is a form of social welfare that shows mutual respect between others. In addition to strengthening community solidarity, mutual cooperation can also help create cohesiveness between residents. In mutual cooperation, everyone involved is expected to work well together and support each other. This helps build good relationships between residents and can help create a harmonious environment.

In addition, mutual cooperation activities can help improve the quality of life of the community at large. For example, mutual cooperation activities to clean the environment can help the community create a clean and healthy environment. Collaborative efforts to build infrastructure can help people better access public spaces such as roads, clean water, and others. In today's digital era, we can also collaborate online. For example, people can work together

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to raise money to help others through crowdfunding platforms. In addition, digital platforms can facilitate coordination and communication between residents who work together.

The function of mutual cooperation is to provide full benefits to the community. In mutual cooperation, a job or problem in the community can be solved if they work together. Solving problems together shows that doing mutual cooperation actions gives full meaning in it with the unity of the community.

According to (Rismaya, 2020) conveyed his views on the meaning of mutual cooperation, namely:

a) Facilitating community activities both in the village or in the city.

b) Strengthening and harmonizing relations between communities

c) Uniting Indonesian citizens.

Based on the description above, it means that the activity of mutual cooperation is an activity or problem that from the beginning felt burdensome because it was done alone, so that it will feel easy if worked together.

In the context of the concept of Social Sciences (IPS), the activities of the housing community are enthusiastic in carrying out mutual cooperation is a relevant example to teach social values to students at school. Through these activities, students can learn about the importance of cooperation, participation in social life, as well as how each individual, with different backgrounds, can contribute to each other's common interests. In addition, the concepts of a citizen-owned society, namely solidarity, and social responsibility, can be introduced in a more tangible and applicable way.

According to (Setiadi, 2011) Value is a set of attitudes, feelings, or assumptions about something that is good or bad, right or wrong, inappropriate, embarrassing, or important or unimportant. Values function as guidelines in acting and behaving in daily life, both in the scope of individuals, families, and communities. Values also evolve along with social and cultural changes, influenced by one's environment, education, and life experiences. With the values embraced by a community, harmony and social order can be maintained, thus forming individual character and collective identity in a community.

The values contained in the Sambatan tradition are help, cooperation, volunteerism, family, solidarity and empathy, social equality, altruism, social identity, and trust The value of

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cooperation as a form of mutual cooperation, togetherness, solidarity, and awareness that exists in the Samin community, to always be helpful. Because of the assumption that all living things are brothers, sincerity to be able to help is always prioritized in the Sambatan tradition (Pamungkas, 2013).

Every action that a person takes certainly requires control over oneself and others. Furthermore, Indonesia is a country of law that regulates all actions that must be taken by its citizens to create a harmonious and peaceful life. One of them is the role of values that are seen as landmarks or benchmarks through their actions in social life.

According to (Tjiptoherijanto, 2007), the increasing urbanization process is inseparable from the policy of urban development, especially the economy whose development is developed by the government. As is known, an increase in the population will positively correlate with the increase in urbanization in the tendency of a region.

According to (Putnam, 2000), it is explained that high social involvement in the community, such as gotong royong activities, can strengthen social networks between citizens and improve the quality of life together. In the context of housing, the spirit of mutual cooperation that is maintained shows the high level of citizen involvement in building social solidarity and creating a more harmonious environment. This theory also emphasizes the importance of active participation in various social activities to create a more inclusive and supportive society.

According to (Adisasmita, 2006) stated, community participation is community empowerment, its participation in the preparation of planning and implementation of development programs/projects, and is the actualization and willingness and willingness of the community to sacrifice and contribute to the implementation of development programs. The community is seen as the most important element in the development process, moreover, it is necessary to realize that the acceleration of development must start from the bottom-up, namely mobilizing the community to play an active role in advancing development. The central point of development can indeed be seen from the active participation of the most important assets to empower the community. There are several reasons why the public needs to be invited to participate and encouraged to participate.

People living in housing complexes tend to still uphold the values of humanitarian solidarity, such as mutual cooperation, which is reflected in their various social activities.

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Gotong royong is one way for them to maintain social harmony and support mutual welfare. This can be seen in various activities, such as community service work cleaning the environment, helping neighbors who are experiencing difficulties, and participating in religious and cultural activities.

In addition, the spirit of mutual cooperation also strengthens the sense of togetherness and social concern, creating a safe, comfortable, and harmonious environment in the midst of the increasingly individualistic dynamics of urban life. Although urbanization continues to develop and affect people's lifestyles, social solidarity in the form of mutual cooperation is maintained by many housing communities. This reflects the importance of the value of togetherness that is passed down from generation to generation and becomes an integral part of their social life. The sustainability of this tradition shows that despite changes in social dynamics, the spirit of mutual cooperation remains a binding force that maintains relationships between residents in housing complexes.

Method

This study aims to describe the Internalization of the Spirit of Mutual Cooperation in Housing Society, the Implementation of Social Values. Based on the focus of the research, qualitative approaches and ethnographic methods are used in the research. Ethnographic research design is understood as a part of qualitative research that has the aim of describing procedures, analyzing, and interpreting the activities of the Focus Community of ethnographic research.

According to (Creswell, 2014) culture is a series of manifestations of human behavior and beliefs including language, rituals, economic and political structures, life stages, interactions, and communication styles. Ethnographic research involves learning about the world of people who have learned to see, hear, speak, think and act in different ways. Ethnography therefore does not only study society, but more than that, ethnography learns from society.

Cultural conception includes the ideology of the world, natural events and their creatures regarding beliefs about the events of people's lives as well as related to the forms of beliefs, manners, norms and ways of thinking of past societies.

So according to (Sztompka, 2011) it is said that tradition is still strongly tied to the current life period and still lives in the present with pieces of qualified distinctive relics. Past lives show the material aspect of things. When observed from the perspective of ideas, there are

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principles, symbols, beliefs, norms/rules, customs/values, and views must really be the consequences of assumptions and actions that describe the main purpose or legality of the past.

The following are the names of the informants in the study:

Table 1 List of informants

No.	Nama	Umur	Pekerjaan
1	Ag	45	ASN teacher
2	Sy	43	ASN
3	Bd	35	Self employed
4	ME	50	Farmer (Rt)
5	HS	41	Housing Developer
6	Mn	41	Police

The data collection techniques in this study include: (1) interviews; (2) observation; and (3) documentation studies. The data analysis technique is carried out qualitatively by categorizing and classifying based on its logical relationship and then interpreting according to the research problem. This study uses data analysis based on the Miles and Huberman model, which includes three main stages: data reduction, data presentation, and conclusion drawing.

Data reduction is done by filtering, sorting, and summarizing the data obtained to focus more on relevant aspects. Data presentation is carried out in the form of descriptive narratives, tables, or diagrams to make it easier to understand patterns or relationships between variables. The final stage is the drawing of conclusions, which is carried out through in-depth interpretation of the data to answer the formulation of the research problem and provide theoretical and practical implications.

According to (Milles et al., 2014), starting from: (1) data collection; (2) data reduction; (3) data presentation; (4) Conclusion and verification. After data collection, several steps were taken so that the research process and results could be scientifically accounted for.

There are steps on the issue of data verification, namely: (1) Prolonged engagement and persistent observation in the field, including building trust with participants, learning culture, and checking for misinformation derived from distortions made by researchers or informants.

In the field, researchers make decisions about what are important or prominent to be studied, relevant to the purpose of the study, and attention to focus on. (2) Triangulation, is the use of the widest possible number of different sources, methods, of researchers, and theories to provide corroborating evidence.

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Triangulation is intended to reduce the likelihood of misinterpretation. Therefore, various procedures are needed in data collection until it reaches the saturation point (redundancy of data gathering). (3) Peer review or debriefing prepares an external check of the research process; The colleague asked difficult questions about the methods, meaning and interpretation of the research from the researchers. (4) Negative case analysis. The researcher refines his working hypotheses while the research is ongoing based on negative or uncertain evidence (disconfirming evidence). (5) Member checks, researchers collect or solicit the views of informants on the credibility of findings and interpretation of interpretations. This technique is very common in qualitative studies, including data collection, analysis, interpretation, and conclusions that come back to the participants so that they can consider the accuracy and credibility of the narrative. Check members in this case are the subjects involved in this study. In its implementation, it can be done informally by comparing between groups of research subjects, while formally by communicating the results of temporary research to several research subjects to obtain criticism, suggestions, and additional information so that the data really has high validity.

Results and Discussion

Semangat Dalam Village was formed in 1982, which is an expansion of the Semangat Bakti Village area. Semangat Dalam Village is one of the villages in Alalak District located in the southern part of the capital of Barito Kuala Regency. It is located at -3.263517 South Latitude and 86 East Longitude with the North boundary bordering Mandastana District, the East bordering Semangat Bakti Village, the South bordering the City of Banjarmasin, the West bordering Handil Bakti Village. The area of Semangat Dalam Village is 7.5 km² consisting of 53 RTs, and – RW Semangat Dalam Village is at an altitude of 0.2-3 meters above sea level whose ability and soil fertility are influenced by the tides of water and are partly flooded and dominated by swamps. Overall, the area of Semangat Dalam Village is a relatively flat lowland area.

Semangat Dalam Village before the existence of housing was just a small village with a small population. During the expansion, Semangat Dalam Village only had a few RTs. This is certainly different from the current condition where the number of RTs reaches 53 RTs. Several RTs in Semangat Dalam Village are spread around Jalan Sungai dua and Jalan Semangat Dalam (Jalan Garis I). The life of the inhabitants is still very simple with the main occupation of the inhabitants being farmers and most of the land is used for agriculture.

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The social and economic life of the people of Semangat Dalam Village, like in general, the social and economic life of the village, is not much affected by the crowds such as the state of the city. This lasted from the expansion of the village until the Barito Bridge was built and the road began to be built in 1997. So that at that time road access in the Banjarmasin and Marabahan areas was easier as the ease of housing development began to exist and was very rapid in the village.

This is in accordance with what was conveyed by the chairman of RT 03 ME

> *"Indeed, during the construction of the barito bridge and handil bakti road, travel access is easier, other developments in the form of housing are increasing, which in the end the lands that were originally agricultural land become residential land for residents"*

The same thing was also conveyed by a person named HS, he is a housing developer in the area.

> *"Currently, the development of Semangat Dalam Village in the last 10 years is extraordinary, the demand for residential places is proven that I have currently built housing in Semangat Dalam amounting to 1000 units/kk, which means that this is an increasingly enthusiastic population."*

One of the people who participated in taking housing in the inner spirit was Mr. Ag (45), he is an ASN teacher and the head of the Village BPD in the spirit of

> *"It is good to live in the spirit of the community here because the community here is tolerant between neighbors, this is evidenced by the existence of mutual cooperation activities to clean housing complexes and rivers around housing"*

Mutual Cooperation Activities

This activity was carried out by the inner spirit village community who did not live in the housing complex area but the relationship and attitude of tolerance together were still strong and maintained, meaning that the assumption of the general public who judged living in a residential area to be ignorant and intolerant became a symbol of the housing community.

This was conveyed by a resident named SY (43):

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> *"I'm happy to be at home in a deep spirit because the community on the side of harmony gets along with each other regardless of the rich or poor people who are afraid when once every three months we work together to clean the river from the grass that overgrows the river body"*

Such an attitude was also conveyed by Bd (35):

> *"In the spirit of friendship, harmony between residents is seen in addition to the attitude of mutual cooperation, but also when there is a wedding celebration to help each other, serving guests who come at that time"*

From interviews conducted with various respondents in this village, most of them stated that gotong royong activities routinely have a significant positive impact on social relations among residents. Many feel that these activities are not just physical work together, but also strengthen emotional bonds and increase a sense of solidarity between citizens.

They revealed that mutual cooperation creates an atmosphere of mutual support and care for each other, thereby strengthening social ties at the community level. In addition, this activity is also considered a means to maintain harmony and a sense of togetherness, which ultimately creates a more comfortable and safe environment to live in. Thus, mutual cooperation does not only function in the physical aspect, but also in building a collective mentality that cares for and shares.

So what was conveyed by the respondent named Mn (41), a police civil servant who lives in the spirit of saying that"

> *"Ulun lives in the spirit in starting in 2014 this village the community gets along (rakat) in terms of mutual cooperation activities, and this activity is carried out when seeing the flow of the river on grass plants, the village head and the community come willingly to bring tools in the form of machetes together, shoulder to shoulder to work together".*

However, although many residents appreciate the positive values of mutual cooperation activities, some challenges are still faced, especially in terms of the participation of the younger generation. Some Most of the younger generation admitted that they were less interested in getting involved in these activities because of their personal busyness and more individualistic lifestyle changes.

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This is one of the obstacles to the continuity of the gotong royong tradition in this village. Therefore, it is important to involve the younger generation in the planning and implementation of gotong royong activities, in a more relevant and attractive way for them, so that the values of togetherness and mutual help are maintained and developed in the future.

Discussion

The village of Semangat dalam, located in an area with a fairly dense population, shows an interesting social phenomenon related to humanitarian attitudes and the tradition of mutual cooperation. Although the large population and diverse religious communities are often a challenge in maintaining harmonious social relations, in fact, the attitude of mutual cooperation is still very well maintained and closely intertwined in this village, this is in accordance with Pancasila and the 1945 Constitution of the Republic of Indonesia, it is a situation where people of various religions establish relationships based on tolerance, understanding, respect, equality, and cooperation in the life of society, nation, and state in the Republic of Indonesia.

In the midst of the increasingly strong currents of globalization, globalization is responsible for the decline of moral values and character, which is a serious threat that requires attention from various parties. The concept of globalization refers to the process of uniting societies globally due to technological and communication advancements, which allow for faster interaction between regions around the world. Thus, globalization also brings external influences that can enter Indonesia (Budiarto, 2020).

Local wisdom that includes knowledge, beliefs, norms, and traditions passed down from generation to generation can be a rich and relevant source of value to strengthen the character and identity of the community. Local wisdom not only serves as cultural heritage, but also as a guideline in dealing with social changes and the challenges of the times. The values contained in it, such as mutual cooperation, deliberation, and harmony with nature, can be applied in various aspects of life, including education, economics, and environmental governance. By maintaining and developing local wisdom, people can maintain their cultural identity while adapting to global dynamics without losing their traditional roots.

The results of the study show that gotong royong activities in Semangat Dalam village are not only carried out in the form of joint physical work, but also include social activities that strengthen relationships between residents, such as helping others in emergencies or even just sharing information that is useful for the community.

The principles of kinship and mutual cooperation in state life are reflected in social and political life, where people help each other, work together, and participate in various activities

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for the common good. The values of divinity, humanity, unity, musyawarah, dan keadilan merupakan nilai-nilai Pancasila yang menjadi landasan gotong royong dalam kehidupan bersama.

These values not only strengthen the sense of unity and unity, but also create harmony in the life of society, nation, and state. In practice, mutual cooperation is seen in various aspects, such as solving social problems through deliberation, cooperation in development, and solidarity in dealing with disasters. By upholding the spirit of mutual cooperation, the community can realize common prosperity and strengthen national resilience (Abbas et al., 2024; Astuti et al., 2024).

The people of Semangat village consider mutual cooperation as an important part of their social identity. In interviews with several residents, they revealed that gotong royong activities are not just an obligation, but a form of appreciation for others that creates a sense of togetherness.

This is in the opinion of (Wadu et al., 2019), gotong royong is a form of solidarity to build and realize what is desired by working together, helping each other between residents so that these goals can be achieved Social solidarity can be formed in gotong royong activities if in its implementation there is a strong sense of togetherness.

Between mutual cooperation and solidarity, a very close relationship is created and complements each other. If solidarity is lost, the sense of togetherness created in mutual cooperation activities will also be destroyed. This dependence can be seen in community activities outside of mutual cooperation who must feel the existence of this solidarity. The high sense of solidarity makes it easier for people to carry out activities that are freer, but do not contradict or eliminate cultures, customs, and values and norms that have developed (Amalia et al., 2021; Rahmawati et al., 2024)

The sustainability of this activity can also be seen from the active participation of residents, who not only consist of the elderly, but also involve the younger generation, albeit with some challenges. Most of the younger generation feel that gotong royong activities now need to be packaged more modernly to be relevant to their more dynamic and fast-paced lifestyle. However, there is a collective awareness that the strong mutual cooperation attitude in this village is one of the determining factors in creating a mutually caring, safe, and comfortable environment.

Gotong royong, which in its activities involves cooperation between the community strengthens citizen participation (civic participation), because citizen participation in royong

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activities is based on a sense of responsibility as civic participation which is the ability of citizens to participate consciously and responsibly. There is a sense of responsibility that encourages residents to participate in activities in the community.

So according to (Apriyani et al., 2017), this is the reason why mutual cooperation can strengthen civic participation. Apart from gotong royong activities that involve the participation of many parties, gotong royong can also run if the parties who are members of the activity cooperate so that the work and problems faced can be solved quickly and well (Maulana et al., 2024; Mutiani et al., 2024).

Nonetheless, the main challenge facing the village of Semangat Dalam is how to maintain the participation of all levels of society, especially the younger generation, who are more affected by personal busyness and changes in modern lifestyles. Therefore, there needs to be efforts from policy makers and community leaders to align the values of mutual cooperation with the times, including by utilizing technology and social media as a means to invite more people, especially the younger generation, to participate in this social activity. Thus, mutual cooperation in Semangat village can continue to develop and provide benefits for all community members, while maintaining the human values that are the foundation of their social life.

Conclusion

Semangat Dalam Village, which has a large population of residents, is still able to maintain the values of mutual cooperation as an integral part of their social life. Although the challenges faced in maintaining harmonious social relations are greater due to the large population, the humanitarian attitude reflected in mutual cooperation activities remains strong. The people of this village consider mutual cooperation not only as an obligation, but also as a form of appreciation for others who strengthen togetherness.

The participation of residents, both from the old and younger generations, is the key to the sustainability of this activity. However, the challenge that arises is how to attract the interest of the younger generation to be more actively involved in gotong royong activities, considering the change in a more modern and busy lifestyle. Therefore, a strategy is needed to package mutual cooperation activities that are more relevant to the needs of the times, such as utilizing technology and social media.

With efforts to continue to adapt gotong royong activities to the times, Semangat Dalam village has the potential to maintain and develop this tradition, as well as strengthen the social solidarity that is the foundation of their lives. This success will ensure that the attitude of humanity and togetherness remains alive in the midst of changing times.

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