

Preserving the Local wisdom Values of Sedulur Sikep (The Samin Tribe) for Character Education Campaign in Indonesia

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ABSTRACT

This research aims to describe and analyze one of the local wisdom in Indonesia, namely the local wisdom of the Sedulur Sikep Samin Tribe, which is one of the wisdom originating from one of the regions in Central Java, Indonesia. This wisdom comes from the accumulation of knowledge and policies that grow and develop, which rely on philosophical values, ethical values and traditional institutionalized behaviour for managing natural and human resources, which are a worldview formulation. This type of qualitative research uses data collection techniques from library research, which includes searching for keywords, subject matter, books, and the latest scientific articles. The data analysis technique in this research uses technical data analysis in the form of content analysis through four stages, including data reduction, data presentation, data verification, and conclusion. The results of this research show that the local wisdom of the Sedulur Sikep of the Samin tribe should be widely known and continue to be preserved because the Samin people are a society that has an innocent and honest personality, open to everyone, considers everyone as brothers so that an attitude of togetherness is always prioritized. What is said is always by the reality he experiences. Everything that is done is never engineered. The Samin tribe firmly upholds an attitude of not being envious, not having lousy prejudice towards other people, and not having any crime found in the community.

Keywords: Local Wisdom, Samin Tribe, Sedulur Sikep, community, character education

INTRODUCTION:

The spread of moral issues among the younger generation is an indication of moral degradation which is still a severe problem. The consequences of this low level of moral degradation cannot be considered a simple problem, because the young generation is the next generation who will be the hope of every nation. The actions of the younger generation who do not have good morals will be carried over when they grow up. Therefore, the quality young generation must be prepared as well as possible. Character education has become a common concern to be used as the main solution to the increasingly worrying issue of moral degradation. This character education will have a big impact on society as a whole in the future, not only for individual interests.

Based on Training and Culture Guidelines No. 20 of 2018 concerning Character Strengthening Training in Formal Instruction Units, Article 1, especially Character Strengthening Training (PPK), explains about instructive development under the obligation of educational units to strengthen students' personalities through harmonization of training the heart, training tendencies, training brain, train with similar inclusion and cooperation between instructive units, families and communities as part of the National Mental Revolution Movement (GNRM). Then in article 2 it is interpreted that PPK is implemented by applying the principles of Pancasila combining strict quality, authenticity, resilience, discipline, hard work, innovation, autonomy, majority rule, interests, community spirit, love of the country, respecting achievements, informative, like harmony, likes reading, cares about the surrounding situation, considerations and social obligations.

Character education is one of the strong keys to preparing a higher quality generation of Indonesians. According

to various research sources, there are many findings that explain that character education can be inspired by the values of local wisdom possessed by the Indonesian nation. The Indonesian nation is a nation that always upholds its local wisdom and the Indonesian nation is a nation that continues to strive to maintain the existence of traditional culture and values that are still valid and persist in society. One of the efforts made by the government and society to always maintain the cultural values that exist in Indonesia is to incorporate elements of these cultural values into the world of education, especially character education[1]

According to Asian Brain, in 2010, roughly 389 ethnic groups were established in Indonesia, and they differed in terms of values, customs, languages, and cultures. [2] Local wisdom is ultimately rooted in this richness of tribes and cultures. Local wisdom consists of universal ideals that have been firmly held for a very long time and is a part of a society's culture that cannot be isolated from the society itself. It is passed down from generation to generation to the next generation.

Apart from having very diverse tribes, customs, languages, values and culture, Indonesian people also adhere to very diverse and different religions, including Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. In fact, currently the government has also issued a new regulation, namely regarding the addition of a belief column that can be included on the Resident Identity Card (KTP). This debate does not break the unity of Indonesian society because the Indonesian people have various very strong wisdom values.

A community's growing body of knowledge and customs that synthesize sociological, religious, and cosmological viewpoints is known as local wisdom. This local wisdom also relies on philosophical values, ethical values, and behavioral values that are traditionally institutionalized to manage natural resources and human resources which are ultimately formulated as a formulation of a community's world view regarding natural phenomena and social issues that are traditional or consistent in an area. This view of life becomes the community's identity that differentiates it from other groups [3]

Interpreting the term local wisdom often cannot be separated from a tribe or tradition. One tribe that is very rich in local wisdom is the Samin tribe with a population known as Sedulur Sikep. The Samin people have innocent and honest personalities, they are open to anyone, including people they don't know. They consider everyone as brothers so that togetherness is always prioritized. What is said is always in accordance with the reality he experiences. Everything that is done is never engineered. Honesty is one of the many characteristics of the Samin people from the noble teachings they adhere to [4].

The Samin people strongly adhere to "solat" which means solahing ilat (moving the tongue). You must guard your tongue so that you speak honest words and never hurt other people. The tongue is the source of all problems. Don't hurt other people, if you don't want to be hurt, don't lie to others if you don't want to be lied to, don't harm other people if you don't want to be hurt by other people and there are many more teachings from the Samin Tribe which are very rich and very essential for inspiring character education [5].

The Samin tribe still exists today and continues to uphold its traditions, customs and teachings. In behaving in everyday life, the Samin tribe highly upholds an attitude of not being envious, not envious, and not having bad prejudice towards other people. The teachings that are so noble and highly respected by Sedulur Sikep (Samin Tribe) seem to be in line with character education which always prioritizes the command for humans to always tell the truth and not lie, not be jealous of other people and always prioritize husnudzon (good prejudice towards people). other). However, if we look at it using another lens, there are quite surprising facts that we need to study in more depth.

In fact, the noble teachings of the local wisdom values of Sedulur Sikep or the Samin Tribe are not widely understood by Indonesian people, let alone people in other countries. In fact, some people interpret the Samin tribe as someone who has bad behavior, an isolated tribe and a tribe that is isolated from other communities. What is very regrettable is that there are very extreme terms in interpreting the word "samin" which is defined as someone who is not of sound mind or crazy.

From a negative perspective, the Samin tribe is identified with a group of people who are not cooperative, do not want to pay taxes, are reluctant to take part in patrols, are disobedient and like to oppose. Even though the facts on the ground are very far from this view. The local wisdom values of Sedulur Sikep (Samin Tribe) are very appropriate and very much needed for the development of character education in Indonesia [6]. Starting from the many erroneous understandings regarding sedulur sikep or the samin tribe, ultimately motivated the author to research, study and analyze in more depth the importance of preserving local wisdom values in the teachings of sedulur sikep (samin tribe) in campaigning for character education in Indonesia. So it is hoped that the truth can be studied further regarding the noble values of the teachings of the Samin tribe which are closely related to character education.

METHODS AND METHODOLOGY:

This type of study employs qualitative research methodologies. This study employed library research as its methodology. Library research refers to research where the subject of the study reads, reviews, and analyzes a variety of existing literature in the form of books, journals, scientific works, articles, and other findings. Linked research outcomes. The notes and descriptive information from the text under study are the products of this investigation.

In order to effectively advocate for character education in Indonesia, this research necessitates a technical analysis approach that offers precise, impartial, methodical, and critical analytical explanations and facts regarding the significance of preserving the indigenous wisdom values of the Sedulur Sikep (Samin Tribe). Utilizing content analysis methods is the data analysis methodology that will be applied. Data analysis done scientifically is called content analysis.

After data collection, analysis, development, and processing are done to provide information that will address the research's goals. In order to draw conclusions from the findings of the research, the data is first chosen based on its reliability to ascertain the veracity of the information collected. This study used three steps: data reduction, data display, data verification, and conclusion drawing.

RESULTS

Concept of Local Wisdom Values

Local wisdom is a way of looking at life and knowledge and different living tactics in the form of things local communities undertake to solve different challenges and meet their needs. It is frequently understood in other languages as local knowledge, policy, intellect, or "local genius." [7].

Alfian (2013: 428) also said the same thing. A perspective on life and knowledge, as well as a life strategy manifested in the actions taken by local communities to address their needs, are referred to as local wisdom. According to Alfian, *local wisdom* is defined as traditional practices that are followed by a group of people generation after generation and that are preserved by specific communities that follow customary law in particular places [8]. According to the definition given above, *local wisdom* can be defined as sensible, valuable, and well-grounded concepts entrenched in and adhered to by community members.

According to Ratna local wisdom is a binding cement that takes the shape of preexisting culture, making it grounded in reality. [9] A culture formed by local actors through an iterative process of internalizing and interpreting religious and cultural teachings that are socialized into norms and utilized as rules in the community's day-to-day activities is known as "local wisdom."

Haryanto claims that religious harmony in the form of social customs founded on cultural wisdom is an example of local wisdom. Cultural practices (values, norms, ethics, beliefs, customs, customary laws, and unique rules) are examples of local wisdom in society [10]. Love for God, nature and all of its contents, responsibility, discipline and independence, honesty, politeness and respect, compassion and care, self-confidence, creativity, perseverance, hard work and never giving up, justice and leadership, kindness and humility, tolerance, love of peace, and unity are among the noble values associated with local wisdom [11].

History of Sedulur Sikep (Samin Tribe)

The Samin tribe is attributed to the people who follow and maintain the teachings of Samin Surosentiko, which emerged during the Dutch colonial period in 1890 [12]. Samin Surosentiko has the real name Raden Kohar who is also known as Ratu Adil Heru Cakra with the title Prabu Panembahan Suryangalam who was born in 1859 in Ploso Kediran Village, Randublatung District, Blora Regency. Samin Surosentiko is a nobleman (of royal blood) who is very popular. Raden Kohar (Samin Surosentiko) was originally a post-Ronggowarsito coastal Javanese poet. Then, he disguised himself as a farmer to gather strength against the Dutch without using violence [13]. Samin Surosentiko's father was named Surowijoyo, also known as Samin Sepuh. Samin Surosentiko taught the meaning of Sedulur Sikep, which has been maintained from generation to generation in people's daily lives.

At the age of 31, precisely in 1890, Samin Surosentiko began spreading his teachings to people in his village, namely Klopodhuwur Village, Blora Regency, Central Java [14]. Then, this teaching received an excellent response, attracted many people and spread to the surrounding villages. Until finally, the teachings of the Samin tribe spread increasingly widely in various regions in Central Java and East Java, including Blora, Bojonegoro, Tuban, Rembang, Grobogan, Pati and Kudus [15].

Initially, this teaching did not immediately attract the government's interest nor cause problems for the colonial government. However, around 1905 changes occurred because Samin's followers began to withdraw from public life in their village. They refused to contribute to the village barn and grazed their livestock with other livestock [16]. So, at that time, the Samin people could be identified as a people who wanted to free themselves

from the bonds of great traditions controlled by the local ruling elite, namely the Dutch colonial government.

Because of their large number of followers during the Dutch colonial period, the Samin people finally ignited a spirit of resistance to Dutch colonialism without using violence or war [17]. The Samin people resisted by refusing to pay taxes and rejecting all regulations made by the Dutch colonial government. (Wongarso et al., 2022) This disobedience gave rise to a bad image of the Samin people in society at that time.

As another form of resistance, in 1905, the Samin people developed a strategy to fight against the Dutch by isolating themselves from community life in general [18]. The Dutch colonization, which took a very long time at that time, had eroded the values and traditions of the local community and forced the Indonesian people to swallow completely what was adhered to by the colonialists as their rulers. Therefore, the Samin people try to maintain and preserve their values despite being isolated from outside life.

The Samin tribe isolated themselves for an extended period, until finally in the 1970s, they discovered that Indonesia had become independent [17]. The Samin people prefer to be called Wong Sikep or Sedulur Sikep because this term has a positive connotation compared to the word samin. Sedulur Sikep has a more subtle meaning, namely, a good person and an honest person [5]. The Samin tribe has characteristics related to several rules in the Samin Teachings, which can be seen in their daily behavior.

Unfortunately, the Samin people experience being left behind compared to society in general because they are too strong in maintaining values and traditions. However, despite this backwardness, the Samin people have noble values and norms that form the cultural image of the Indonesian nation. These noble values and norms are, in fact, very in line with Islamic education, which is oriented towards the formation of noble morals.

Local Wisdom Values of Sedulur Sikep (Samin Tribe)

The Samin people seem innocent, even very innocent. They always speak as they are, know no boundaries and are spontaneous in their language because honesty and behaviour (ethics) for a person are much more critical than made-up speech that has a bad character. The Samin tribe group is divided into Jomblo-ito, innocent Samin, and Samin sangkak (brave) [19]. (Imamul Mujahidin, 2022)

The Samin tribe or Sedulur Sikep have various unique and distinctive teachings, including:

1. They must not wear trousers. This means that they must get used to living.
2. They are not allowed to wear peci but they use udeng/iket. This is not without reason. According to the Samin community, iket means "binding", which is intended to bind human desires, so that they can continue to walk according to the noble teachings of Sedulur Sikep. Meanwhile, udeng has a "mudeng" philosophy. In Javanese, mudeng means understanding something well. So the hope is that if they use udeng, they will be able to behave wisely and wisely.
3. They are seeing nature as a provider of livelihood. This cannot be separated from the view of the Samin people that nature is synonymous with mother (biyung) so nature must be respected. Therefore, in utilizing natural resources, the Samin people will only take what is necessary.
4. Not only do they have unique and distinctive teachings, the Samin Tribe Community (Sedulur Sikep) is also known to have principles consisting of guidelines, guidance and prohibitions for the Samin community. The guidelines in the Samin Tribe's teachings are known as the Kalimosodo Book which consists of Punjer Kawitan Fiber, Pikukuh Kasejaten Fiber, Uri-uri Pambudi Fiber, Palm Teak Fiber, and Lampahing Urip Fiber.
5. Samin's teachings have the aim of forming Jawata or perfect humans. To become a perfect human being, you must first be a good person. Sikep is also defined as an attitude or action that must be in accordance with the words spoken.
6. His teachings are Honest marang awake dhewe, meaning being honest with yourself (not lying).
7. Sing's teachings are adhered to by wong iku rak unine, meaning that what people believe are his words
8. Sing's teachings need rak isine dudu njabane, meaning that the most important thing is a person's inner self, not just their outer appearance. Before being a perfect human being, you must also have a noble character or personality. Because a virtuous person will shine the presence of God in humans to his environment.
9. Be virtuous and at the same time contain the most praiseworthy attitude towards others. Nobility is the opposite of all disgraceful qualities, such as the habit of interfering in other people's affairs, low-mindedness (drengki), jealousy (srei), likes to play intrigue (jail), and often acts rudely (methakil). Nobility means having the right feelings about how to behave towards other people, what can and what cannot be done and said. Because it is precisely the way something is said or done that will determine the quality of human life. (Magnis Suseno, 1988: 144).

10. Teachings or values in the form of taboos or prohibitions that must not be carried out. Among them are the prohibitions against Drengki (making slander), Srei (greedy), Panasten (easily offended or hating others), Dawen (accusing without evidence), Kemeran (jealousy, the desire to have things that belong to other people), Nyiyo Marang Sepodo (insulting others)
11. The teachings of the five basic taboos in interacting with each other in society include: Bedok (accusing), Colong (stealing), Pethil (taking things that are still integrated with nature or still attached to the source of life), Jumput (taking things that have become commodities in the market), Nemu Wae Ora Keno (prohibition on finding goods) bejok rickety iku Dulure, waton menungso tur gelem di ndaku sedulur or not being allowed to waste other people, whatever defects they may have, as long as humans are brothers if they want to be brothers.

Samin's teachings are the teachings of a play about human life in the world, which is always to live well, work together, and help each other. This teaching also mentions the teaching of common property. Because of the principle of always being together in social life, people who adhere to these teachings are called Samin. From here, we can understand the origin of the word samin. Samin comes from the word sami-sami or equal, which means that humans come from the same substance [7]. Humans have the same rights and degrees in all life, both in the social and governmental fields.

Samin's teachings believe in the law of karma. Karma comes from the Sanskrit word "kr" which means action, so in this context all actions are karma. Everyone accepts the consequences of their actions [20]. Following the philosophy of the Samin people, these people will download wohing Pakarti, meaning that people who sow goodness will reap the fruits of their evil.

The above philosophy is also closely related to the very famous Javanese philosophy, namely becik kelitik ala ketara, meaning that a good action will have good consequences and a bad action will have bad consequences.

DISCUSSION

Concept of Character Education

According to H. Mangun Budiyo who believes "instruction is to prepare and develop students or people. A person whose cycle goes on continuously from birth until he dies." A ready and developed point of view combines body, mind and spirit as one whole without overlooking one angle and emphasizing another [15]

Readiness and development aim to make humans useful for themselves and society and have an ideal life. As stated by Indrakusuma, quoted by Moh. Fachri defines *education* as "assistance given deliberately to children in their physical and spiritual growth to reach adulthood" [19]. In addition, *education* is defined as all activities or efforts carried out consciously by educators towards students in all aspects of physical and spiritual personality development, both formal and informal, and which always aim to achieve happiness and noble values. Schools, as an aide or then cognitive training by teachers in connection with the improvement of students, provide serious and in-depth instruction towards the development of fundamental characters.

Characters are derived from the Greek expression character, which means to hone or make in. Characters can also intend to cut. The basic properties of cutting are firmly incorporated into the article being cut. Because characters are formed in a particular social culture, they can be removed from their sociocultural context.

As implied in the reference to Big Indonesian Words, character is a quality of brain science, ethics, or habits that differentiates one individual from others [21]. It could be said that character is the uniqueness and qualities of excellence that exist within oneself and appear in behavior. A person's personality is framed as the result of resolved tendencies, dispositions adopted in response to conditions, and words addressed to others. This dynamic character turns out to be something that is attached to a person, and is often attached to a person, as the individual concerned does not know about his personality. Others generally achieve more by judging a person's character, which is simple [22].

Syamsul Kurniawan quoted Suyanto's critical opinion. Character is a way of thinking and acting unique to each person. It helps people to work and live together, whether in the family, community, nation or state [4]. Good people are people who can make decisions and are ready to assume any obligations resulting from their choices.

As stated by Simon Philips in the book *Reflections on Public Person*, quoted by Sumarno, what is meant by character is "a variety of values that lead to a framework, which underlies reflection, perspective, and furthermore, the way one looks at one's behavior. "Psychological traits, morals or manners are the characteristics of a person or group of people," explained Muhajir Syarif, quoting Thimoty Prana. "8 People as a characteristic of a person as a whole where people have many attributes depending on individual life factors. The importance of character training is stated in Law Number 20 of 2003 concerning the General Education System in article 3 states that: In order to make the nation's life more intelligent, it aims to develop the potential of students to

become superior human beings who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, able to be creative, independent and have noble character. democratic and responsible citizens. National education functions to develop abilities and shape the character and civilization of a dignified nation.

It is clear from this statement that character development for students is an overall goal of education in the United States. Signs of character structuring starting from religion, Pancasila, culture, and the principles of state schools include Religious, Honest, Tolerant, Disciplined, Hardworking, Creative, Independent, democratic, Curiosity, National Spirit, Love for the Motherland, Respect Achievement, Love of Peace, Love of Reading, Care for the Environment, Care for Social Issues, and Responsibility. (I Nyoman Payuyasa, 2017)

Sedulur Sikep's Local Wisdom to Promote Character Education in Indonesia

Character education is important because it helps students become more effective human beings with cultural values and national character. It also helps students develop admirable habits and behaviours that are consistent with universal values, cultural traditions, and national character. Finally, it instills a sense of leadership and responsibility in students, the nation's future generation. Finally, character education helps students become independent, creative, and nationalistic individuals who can lead independent lives with a high sense of nationality and full of power [22]. The ideal educational condition is one that not only transfers knowledge but also transfers values. Thus, education produces students with good character.

The character education values contained in Samin Surosentiko's teachings in the book "Samino Surosentiko Education" (Mukodi, 2015) include; (1) Patience and not giving up; (2) Religiosity; (3) Honesty; (4) Hard Work; (5) Independent and Creative; (6) Spirit of Liberation; (7) Togetherness and Fraternity; (8) Equal Rights; (9) Love of peace; (10) Care for the environment; and (11) Responsibility. These values are used to reduce people's behavior so that it does not apply arbitrarily [23].

The school culture that adopts the local wisdom of Sedulur Sikep shows that there is a good school life atmosphere for interacting with each other, interaction between teachers and students and each other, interaction between the principal and teachers, students, and so on. These interactions are bound by the rules, norms, morals and ethics that apply in a school.

Some of the values developed in school culture that adopt the wisdom values of Sedulur Sikep of the Samin Tribe include leadership, example, friendliness, tolerance, hard work, discipline, social concern, environmental concern, a sense of nationality, responsibility and a sense of belonging. Then these values are developed in the school culture which is integrated with character education which has been regulated by the Ministry of Education and Culture in Indonesia which includes 6 aspects including: (1) spiritual moral culture, (2) clean neat culture, (3) love culture homeland, (4) culture of loyalty to friends, (5) culture of learning, and (6) culture of quality. Character education that is integrated into a local wisdom-based approach is demonstrated through ceremonial activities every Monday, and mutual cooperation to clean the school so that the school environment remains clean and comfortable, cultivating students to care for and help each other, getting used to being honest and not hurting their fellow students.

CONCLUSION

The meaning of life in this mini research begins with an investigation into the concept of "value" coined by anthropologist Clyde Kluckhohn. According to Kluckhohn says that: "A value is a conception explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action " "A value is a conception, explicit or implicit, unique to an individual or a group, about a desirable ought that influences the available choices of forms, means, and ends of action."

So, based on this value concept, for the Samin people, the teachings that are still maintained today are a conception of values that should be desired, which greatly influences their lives. In line with this, talking about 'values' is certainly associated with something that is 'right' and 'wrong, something that is 'good' and 'bad' in their thinking, which is then used as a basis for their behavior and actions. The Samin people have a value system in the form of the teachings of Saminism, which are in their minds and then implemented in their behaviour and actions.

The values of local wisdom in the Samin or Sedulur Sikep tribal community are still firmly adhered to today. Value orientation is a general and organized conception about nature, about humans in nature, about human relationships with humans, and about what should be desired. It should not be desired or as related to human relations with the environment and between humans.

In line with this concept, this mini-research has examined the nature of the Samin community in interpreting life in their lives, as other communities are also part of nature; the relationship between the Samin people and their creator, how the Samin people see the relationship between fellow Samin people and the relationship between

the Samin people and communities outside Samin. The teachings of Sedulur Sikep or the Samin Tribe have lofty ideals and noble ideals, namely the concept of gayness, which contains the behaviour of "Benno behaviour, beckon speech", which this concept is always learned from their parents. This research study shows that the values of local wisdom in the teachings of Sedulur Sikep (Samin Tribe) are relevant to Islamic education. So it is hoped that the local wisdom values of Sedulur Sikep or the Samin community can continue to exist and be maintained to enrich the treasures of local wisdom in Indonesia, which can have a positive influence on the progress of the nation and the progress of the next generation, young people so that they have good character by what is commanded in Islam. be it commands in the Qur'an or Sunnah or teachings that have become local wisdom in Indonesia for people to have good character (akhlakul karimah).

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