

Modern Education and Change in Mindset and Behavior of Saminist (Historical Perspectives of Saminist Community in Jepang Hamlet, Margomulyo Village, Margomulyo District, Bojonegoro Regency)

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ABSTRACT--*Saminist is a group of people who are traditionally upholding the values of ancestral teachings, but in its development Saminist young generation is willing to receive formal education that brings new values and enhancing the Welfare.. The purpose of this study is to analyze the poverty, mind and behavior of Saminist teenagers in formal schools. The research employed qualitative method, with a historical perspective. The location of this research was Jepang Hamlet, Margomulyo Village, Margomulyo District, Bojonegoro Regency and also Junior High School Margomulyo. The informants of this study are 9 saminist adolescents attending Junior High School Margomulyo, 6 families of Sedulur Sikep adolscent, 6 saminist schoolmates, 2 teachers and Sedulur Sikep ancestor. The techniques of data collection are in-depth interviews, observation and documentation. The results showed that acculturation of Sedulur Sikep adolescents' mindset in formal school include (1) acceptance of competition; (2) acceptance of sanction in the school. In addition, the behaviour acculturation of saminist adolescent in formal school include (1) using Javanese Ngoko and Indonesian language; (2) using transportation and communication technology; (3) participate in Islamic learning. Saminist have changed in thinking and behavior, but they don't leave the beliefs and values of the Sedulur Sikep teaching that have been planted for generations.*

Key Words-- *saminism, poverty, education, social change, tradition*

I. INTRODUCTION

Culture has a strong impact on an individual's social behavior, for example what is eaten, we drunk, used, believed or even the music that is listened depends on the individual's culture (Prasetyo, 2019). Culture can also cause problems, especially when the culture that individuals live in is faced with time development. Culture that is considered not to follow the times is often connoted as an inflexible in which the culture that is not flexible and members of the group are considered not progressive. Community capital is a helpful concept because it takes into consideration both the environment characteristics of the individual people in the community and the forces from

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the environment. It suggests that a person brings to the situation a set of behaviors, needs, and beliefs that are the result of his or her unique experiences (Sunarjan, 2018).

Sedulur Sikep in Jepang Hamlet is a community or movement that emerged as a form of rejection of Dutch colonialism. The Sedulur Sikep community is often discriminated against as a society that is ignorant, likes to disobey rules with irrational, and marginalized actions (Lestari, 2013).

Sedulur Sikep teachings which have been inherited up to now have raised the values of truth, simplicity, togetherness, justice and hard work. The social control developed in the Sedulur Sikep community is based on conscience (Setyaningrum, 2017). One of Sedulur Sikep's teachings is the rejection of formal education (Darmastuti & Prasela, 2010). The Sedulur Sikep community doesn't like formal education because there is a concern that if they educate children or send their children to formal education, children will learn other cultures and leave their communities (Widyawati, 2007). But in its development, this community is actually willing to receive formal education. Sedulur Sikep children are now starting schooling (Mihda, 2015).

Formal education institution in the Jepang Hamlet only have elementary and kindergarten school, so some *Sedulur Sikep's* children have to continue to junior high school and senior high school outside Jepang Hamlet.

Table 1. Educational Institution of Jepang Hamlet

Educational Institution	Number	
	School	Teacher
Kindergarten	1	9
Elementary	1	3
Number	2	12

Source:
Population Data of Jepang Hamlet, Margomulyo District,
2019

Sedulur Sikep's children who attend school outside the Sedulur Sikep area cause the process of individual social interaction not only in the neighborhood but also in the school environment. The process of interaction can then become individual learning in understanding one's own culture and the culture of others.

School as educational institution is the right place in realizing educational goals, namely by creating students who has high learning achievements and strong social character (Natakusuma, 2017). School has a significant role in shaping the attitudes and behavior of a child, and preparing children to understand new roles as provisions in the future where they will be separated from the responsibilities of parents. Hardati, Setyowati, and Wilonoyudho (2015) said that education is a process of character formation, but the facts show that the education system applied in schools is not successful, the education system in schools must instill national culture-based character values to students both in extracurricular activities as well as in the learning process.

Values that will be transformed in the school process include religious values, cultural values, knowledge values, technology, and skill values. The values that will be transformed in order to maintain, develop, and even if necessary change the culture of the community (Munib, 2011). The value inherent in the character of students must be able to unite and crystallize within students (Mahharromiyati, 2016). This process then causes cultural acculturation.

Graves (in Berry and Safdar, 2007) said that acculturation is a change in individuals who participate in situations of cultural contact that are influenced by dominant and non-dominant cultures in which individuals are members (Sari, 2015). Changes in behavior in traditional society occur because of the attraction of foreign cultures or new values that develop in people's lives (Bahrudin, 2017).

The purpose of this study was to analyze the acculturation forms of mindset and behavior of Saminist adolescent in Jepang Hamlet Margomulyo village at school.

II. METHODS

This research used a qualitative method with a case study approach. The location of this research was conducted in Jepang Hamlet, Margomulyo Village, Margomulyo District, Bojonegoro Regency and Margomulyo Public Junior High School. The selection of a research area is very important to be able to help simplify and focus the issue, especially when entering into the area we are with an open mind and do not have ideas to solve other people's problems or find out before entering the area (Sunarjan, 2017).

The informants of this study are nine Sedulur Sikep adolescents attending Margomulyo Junior High School, six Sedulur Sikep families, six Sedulur Sikep schoolmate, two teachers and one Sedulur Sikep ancestor. The data collection techniques were in-depth interviews, observation and documentation. The validity of the data in this study used source triangulation and theory triangulation.

In data analysis, the researcher used qualitative analysis techniques with interactive models as revealed by Miles and Hubberman including data collection (collecting and recording detailed data about acculturation of Sedulur Sikep mindset and behavior), data reduction (selecting important data to provide a clear picture more clearly), data presentation (presenting data in the form of narrative), and drawing conclusions (making conclusions until finally new findings are obtained about mindset and behavior acculturation of Sedulur Sikep adolescent in formal school).

III. FINDINGS/RESULTS AND DISCUSSION

Acculturation of Sedulur Sikep Adolescent Mindset in Formal School

Sedulur Sikep community in establishing social relations at school, experiencing social contact with fellow students from various regions who have different cultures. Sedulur Sikep students get along with school friends regardless of regional origin, language, religion and race. The interaction which then resulted in the acculturation of Sedulur Sikep adolescent mindset.

Acceptance of Competition

The teachings of the Sedulur Sikep community are synonymous with honesty and brotherhood. Brotherhood for the Sedulur Sikep community doesn't look at race, ethnicity and religion. A high sense of brotherhood and mutual respect between fellow citizens of Sedulur Sikep and outside Sedulur Sikep make a distinctive characteristic that is not shared by other communities. The behavior of helping one another, maintaining harmony, and mutual respect between people is a culture of Sedulur Sikep that is so wise and becomes a foothold of life. Sedulur Sikep teachings also teach to always give in (*sedulur sikep iso nglakoni ngalah*) so that Sedulur Sikep adolescent prioritize brotherhood rather than competition. Sedulur Sikep adolescent considered that the existence of

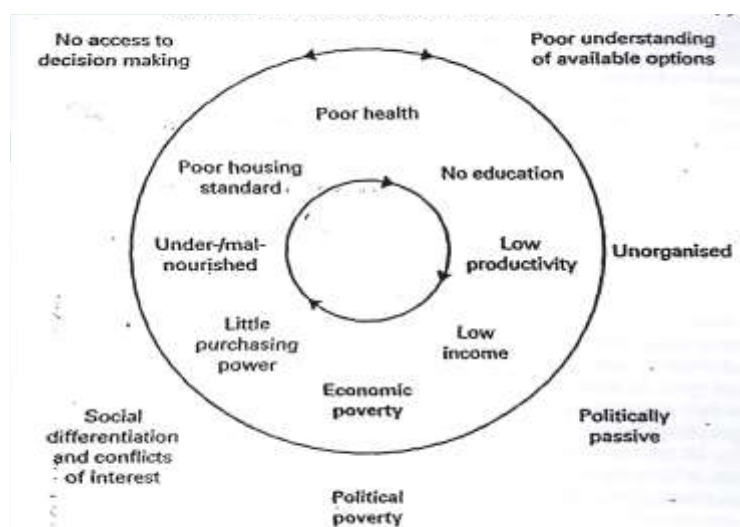
competition would lead to conflict and make the community not harmonious. However, in its development, Sedulur Sikep adolescent began to accept competition at school. Sedulur Sikep adolescent accept competition as part of their rights and duties. The competitive spirit of Sedulur Sikep adolescent at school can be seen in class learning, such as actively asking questions, answering quizzes given by teachers and trying to get a class ranking.

Acceptance of Sanctions in School

School as formal educational institutions which are also a means of education of moral values and norms for students, of course, have laws or rules that can limit every student's behavior. Margomulyo Junior High School as one of the formal institution has issued policies related to rules and regulations. School apply punishment points for every violation committed by their students in an effort to enforce discipline. Type of violations committed by Margomulyo Junior High School's students include: being late for school, leaving school hours for no reason, found smoking in the school environment, fighting both in the school environment and outside of school, uniform violations and other school attributes. The application of sanctions was applied to all students of Margomulyo Public Junior High School, including Saminist student of Jepang Hamlet.

It is not easy to escape from poverty. An actual participation in local institutions, their use of services, and information that identifies the welfare level of households and their *coping strategies*. Interventions may be enhancing their conditions

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The application of sanction is new for Sedulur Sikep adolescent. Sedulur Sikep of the Jepang Hamlet has not implemented strict sanctions for community members who have violated the norms in the Sedulur Sikep community. This is because the Sedulur Sikep community believes that any mistakes made by a person will produce consequences that will be felt by the person himself. Sedulur Sikep adolescent in their development can accept the rules and sanctions applied by schools Sedulur Sikep adolescent realize that when they are in school, they must carry out rules and obligations like other students. Acculturation of Sedulur Sikep Adolescent Behavior in Formal School

The culture of the Sedulur Sikep community is very diverse and unique ranging from how to communicate, interact, dress, to how they treat nature. This unique diversity contains many noble values, although not infrequently the acculturation process and the development of the times makes the Sedulur Sikep community not as big as before but the existing values are still maintained. Using Javanese Ngoko and Indonesian in Communicating

Sedulur Sikep people use innocent Javanese in their daily lives and do not want to use languages other than Javanese. The Sedulur Sikep community thought that "Javanese people must speak Javanese". The function of the Javanese

language for the Sedulur Sikep community is as a revealer of content, expressing the experience of speakers of the real world, including the world in its own consciousness. Javanese is also used to express the thoughts and feelings of the Sedulur Sikep community to others. Javanese cannot be separated from the people of Sedulur Sikep who have a unique cultural background.

The Javanese Ngoko language in its development is only used by the people of Sedulur Sikep, which is limited to the realm of family and neighborhood which always involves fellow Sedulur Sikep communities. In the social and educational spheres, the Javanese Ngoko is no longer used. Sedulur Sikep community in the realm of family and neighborhood also do not always use the Javanese Ngoko language, but also have considered with whom the Sedulur Sikep community began to speak. The language used by the Sedulur Sikep community if they feel unfamiliar with someone is intermediate language

Speech between fellow Sedulur Sikep people who often use Javanese krama is the speech between the younger generation of Sedulur Sikep community and the older generation of sikulur sikep community. The Sedulur Sikep community realizes that using Javanese krama is a form of respect for parents, even though the Sedulur Sikep community itself has the notion that the most important thing is behavior rather than the language used. Sedulur Sikep adolescents in interacting with the family environment use a mixed language between ngoko and krama, but when they are in the school environment, Sedulur Sikep prefers to use Javanese ngoko and Indonesian. Javanese language is used by Sedulur Sikep adolescents when communicating with friends at school and Indonesian is used when communicating with teachers. Sedulur Sikep adolescents used Indonesian quite well. This was also proven by Sedulur Sikep adolescents who answered each of the researcher's questions using Indonesian even though they were mixed with Javanese Ngoko. Using Transportation and Communication Technology

The development of technology and information that gave rise to popular culture also influenced the lives of the people of Sedulur Sikep. The influence of technological development can be seen from the behavior of the Sedulur Sikep community in their daily lives using electronic equipment such as cellphone, Television and radio. Television is a medium of information and entertainment that is the most popular family spectacle every day. Technological developments also affect Sedulur Sikep adolescent in daily life. Sedulur Sikep adolescent started using motorcycle transportation to go to school.

The distance between Sedulur Sikep house and Margomulyo Junior High School is quite far, which is \pm 6 km. The location of the Jepang hamlet, which is far from the main road and through narrow streets, causes limited transportation to and from the village. Access from the highway to the Jepang Hamlet is not bypassed by public transportation and can only be traversed by motorcycle or private car. Sedulur Sikep adolescents, in addition to being able to accept developments in transportation technology, can also accept developments in information technology. Sedulur Sikep adolescent use mobile phones to communicate with friends at school.

Sedulur Sikep adolescent prefer not to use social media in everyday life. Sedulur Sikep adolescent can accept the presence of developments in information technology, but still maintain the purity of Sedulur Sikep that is "simplicity". Sedulur Sikep adolescents can accept the presence of mobile phones only limited to brand tools used to communicate by sending messages. Following Islamic Learning in Schools

Sedulur Sikep community tries to maintain its existence and preserve the culture and teachings of Sedulur Sikep by instilling it in the younger generation. The Sedulur Sikep community at first did not have a religion, the Sedulur Sikep community adhered to a belief that was called Saminisme or Agama Adam.

Agama Adam which has been inherited up to now contains the values of truth, simplicity, togetherness, justice and hard work. The teachings of Agama Adam were used as the basis for the Sedulur Sikep community in their daily lives. Agama Adam can be interpreted as uge man and age man which is something that is interpreted as a handle of life inherited from ancestors orally.

Sedulur Sikep community has its own beliefs, but the government implements a policy so that the Sedulur Sikep community chooses one of the five government-recognized religions namely Islam, Catholicism, Christianity, Hinduism and Buddhism. Government policy makes the Sedulur Sikep of Jepang Hamlet absolutely choose Islam. The Sedulur Sikep community even though the KTP contained the Islamic religion, the sedulur sikep community did not carry out the deeds of worship as they should.

Islamic religious education at Margomulyo Junior High School is one of the mandatory lessons that must be followed by all students who are Muslim, including students who come from Sedulur Sikep. Religious activities at Margomulyo Junior High School can be said to be very much, both learning inside the classroom and outside the classroom such as the celebration of Islamic holidays, Ramadhan, Zakat Fitrah and Eid al-Qurban. Sedulur Sikep students are required to attend these activities like other students in school.

Sedulur Sikep's parents did not question their descendants in getting Islamic religious learning materials at school. Sedulur Sikep's parents realized that their children were in school and had to follow regulations that had become school policies. Parents approve of their offspring to take religious studies both theoretically in the classroom and practice in the mosque, even though this is not in accordance with Sedulur Sikep's outlook on life.

Islamic religious education at school teaches about good values such as discipline, honesty, respect, responsibility and empathy. The values of goodness that are taught in the learning of the Islamic religion which can eventually be integrated with the Sedulur Sikep teachings such as patience, honesty and do not want to hurt the hearts of others. Sedulur Sikep adolescents although they have started attending Islamic religious education in schools, Sedulur Sikep adolescents still do not want to abandon the belief in Saminisme.

Sedulur Sikep adolescents believe that a spirit will become a human being again if it has been subjected to a 'penitisan' process seven times. *Sedulur Sikep's* beliefs are often seen by some residents outside *Sedulur Sikep* as not adopting religion. *Sedulur Sikep* adolescents also believe in the existence of karmic laws as a result of what they have done. *Sedulur Sikep* students are very careful in living their lives.

IV. RESEARCH RESULTS ANALYSIS USING THE THEORY OF SOCIAL CONSTRUCTION PETER L. BERGER

Peter Berger explained that the dialectical of society towards the socio-cultural world occurs in three stimulants namely externalization, objectification, internalization.

Externalization

Sedulur sikep adolescents adapted to the environment of Margomulyo Junior High school. *Sedulur sikep* adolescents with other students and are in a similar environment so they will indirectly try to follow the habits of society in general. Interaction occurs continuously between *Sedulur Sikep* adolescents with other students from different regions and cultures. The role of other students and teachers also influences the life of the teenager in this cycle. At this stage, adolescent *sedulur sikep* still has two realities, namely the reality of *Sedulur Sikep* adolescents life as members in the *Sedulur Sikep* community of Jepang Hamlet where they are free to be themselves without any binding rules, and the second reality which is a new reality where *Sedulur Sikep* adolescents begin adapt to the school environment.

Objectivation

Individual or in this study, *Sedulur Sikep* adolescents had a difficult time before finally being able to adapt to the new environment. *Sedulur Sikep* adolescents finally found a reason and chose to attend Margomulyo Junior High

School. *Sedulur Sikep* adolescents choose to stay and start their lives at school. The objectivation process emphasizes the existence of awareness in *Sedulur Sikep* adolescents. So, it can be said that the attitudes and behaviors carried out by *Sedulur Sikep* adolescents are the result of objectivation carried out in interacting with their environment.

Internalisation

Sedulur Sikep adolescents already have an attachment to the school environment. Acceptance occurs in them and they are able to live a new life in school. *Sedulur Sikep* adolescents have assumed that school life is a subjective reality in themselves. The existence of *Sedulur Sikep* adolescents has begun to be recognized in the school environment. The acceptance is inseparable from the acculturation process that *Sedulur Sikep* adolescents do by combining their lives as members of the *Sedulur Sikep* community who have their own teaching values with the existing system in the school environment.

V. CONCLUSION

Mindset Acculturation of *Sedulur Sikep* Adolescent in Margomulyo Junior High School, namely (1) *Sedulur Sikep* adolescents can accept the competition; (2) *Sedulur Sikep* adolescents can accept school sanctions. Behavior acculturation of *Sedulur Sikep* Adolescent in Margomulyo Junior High School namely (1) using a mixed language between *Javanese Ngoko* and Indonesian in communication; (2) using transportation and communication technology in daily life; (3) participating in Islamic religious learning at school. *Saminist* Adolescents experience changes in mindset and behavior, but they do not leave the beliefs and values of *Saminist* teachings that have been instilled for generations.

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