

# Modern Education and Change in Mindset and Behavior of Saminist (Subsistence Economic History of Saminist Community in Blora Forest Area, Central Java, Indonesia )

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**Submission date:** 06-Aug-2020 02:50PM (UTC+0700)

**Submission ID:** 1366501044

**File name:** Add.\_Full\_Paper\_Abstract\_ID\_4ICSSE\_2020\_-31\_New\_Version.docx (244.9K)

**Word count:** 5022

**Character count:** 28347

# Modern Education and Change in Mindset and Behavior of Saminist

## (Subsistence Economic History of Saminist Community in Bloro Forest Area, Central Java, Indonesia )

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**ABSTRACT**-In the middle of 19<sup>th</sup> Century Saminist is a group of people who are traditionally upholding the values of ancestral teachings and live in subsistence economic, but today Saminist young generation is willing to receive modern education that brings new values, enhancing the welfare economic and market mechanism. Aims of this research is to analyse the influence of modern education and Change in mindset and behavior of Saminist, especially the subsistence economic history of Saminist Community in the middle of Bloro Forest Area, Central Java, Indonesia The research employed qualitative method, data collection are in-depth interviews, observation and documentation. Results of this research showed that Saminist have changed in thinking and behavior, but they don't leave their beliefs and values of the Sedulur Sikep teaching that have been planted for their generations. Modern education, and the rise of per capita income constitute the social and economic attributes of development. Ethnicity plays an ambiguous role in the great transformation. On the one hand, ethnicity creates: by providing incentives that organize the flow of resources across generations, it provides the capital for urban migration and the acquisition of skills for industrial employment. Focus upon the family, social capital dynamic. family life is changing

**Key Words:** modernization, saminism, poverty, education, social capital,

### I. INTRODUCTION

Forest, such as Bloro surrounding area, from Pati, Rembang, Bojonegoro is a unique resource by itself. The assets and liabilities emerge with the process of a Saminist exploitation of the earth. Everything on the earth, in the forest area is as assets till it becomes a liability as consequence of the process of exploitation. Human wisdom, therefore, plays a significant role in this process in directing the process of exploitation creatively within the systems of natural laws, environments and ecological phenomena.

Samini is double edged. On the one hand, ethnic groups promote the forces of modernization; phrased more fashionably, they constitute a form of social capital (Coleman 1990; Putnam 1993). By promoting urban migration and education, ethnic groups advance the

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1 private fortunes of their members. On the other hand, ethnic groups organize politically; occasionally they engage in acts of violence, destroying wealth and discouraging the formation of capital. Ethnic groups can thus both generate benefits and inflict costs on societies.

Subsistence Economic and Culture has a strong impact on an individual's social behavior, for example what is eaten, drunk, fashion, believed or even the music that is listened depends on the individual's culture (Prasetyo, 2019). Culture can also cause problems, especially when the ethnicity plays an ambiguous role in the great transformation. On the one hand, ethnicity creates: by providing incentives that organize the flow of resources across generations, it provides the capital for urban migration and the acquisition of skills for industrial employment. 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 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 or *Saminism* 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). One of Sedulur Sikep's teachings is the rejection of formal education (Darmastuti & Prasela, 2010).. But in its development, this community is actually willing to receive formal education. Sedulur Sikep children are now starting schooling (Mihda, 2015). 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).

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).

It seems that family life is not itself something that needs to be explained, it has not been regarded as a theoretical subject. There are theoretical accounts that point to changes in the nature of family life, but they regard such change as derived. That is, the changes occurring in family life are being driven by structural changes elsewhere. These theoretical positions accuse 'too much state' (Becker 1981; Murray 1984; Fukuyama 1995, 1999), or alternatively 'too much market' (Wolfe 1989; Sennett 1998) of being the root cause of contemporary problems in family life.

The 'too much market' explanation (typically a social democratic position) is that an over reliance upon market delivery and competition orients individuals to a consumerist 'what's in it for me' mentality, that undermines the cooperation and mutuality of family and community life. In both these expositions the family is treated as 'something which is affected by other social changes rather than as a source of change itself' (Smart 1997: 306).

## II. RESEARCH OBJECTIVE

Aims of this research is to analyse the influence of modern education and Change in mindset and behavior of Saminist, especially the subsistence economic history of Saminist Community in the middle of the forest: Blora Forest Area, Rembnag, Pati, Central Java, and Bojonegoro Regency East Java, Indonesia, to redress this situation,

this paper concludes by integrating a conceptual focus upon social capital with recent theorised accounts of how and why family life is changing, to provide a theoretical framework that will support a clearer focus upon the family–social capital dynamic.

### III. METHODS

A qualitative method and purposive sampling apply in this research. The location of this research was conducted in the middle of Blora Forest Area, Pati, Rembang Central Java and Jepang Hamlet, Margomulyo Village, Margomulyo District, Bojonegoro Regency East Java 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).

Key informants of this study are the student in Semarang State University which come from Blora, and Bojonegoro. Sedulur Sikep families, Sedulur Sikep adolescents attending Junior High School, Sedulur Sikep teachers and 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 triangulation theory.

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).

### IV. FINDINGS/RESULTS AND DISCUSSION

Saminist is one of the Javanese Ethnic. Originally they live in Klopoh Dhuwur, Randublatung, Bora. More and more they married and move to the other place, to spread from Kudus in the West until the border of East Java, in the Jepang Hamlet, Bojonegoro Regency. The family live in the forest area of teak woods. Communities with similar endowments of natural, physical, and human capital have achieved very different levels of economic performance. So have regions or cities within countries, and even communities within regions or cities. Sustainable development has been defined as a process whereby future generations receive as much capital per capita as — or more than — the current generation has available (Serageldin 1996a, 1996b). Traditionally, this has included natural capital, physical or produced capital, and human capital. Together they constitute the wealth of nations and form the basis of economic development and growth. In this process, the composition of capital changes. Some natural capital will be depleted and transformed into physical capital. At this broad level of conceptualization there is little disagreement about the relevance of social capital. There is, however, no consensus about which aspects of interaction and organization merit the label of social capital, nor in fact about the validity of the term *capital* to describe this. Least progress has been made in measuring social capital and in determining empirically its contribution to economic growth and development.

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). To the children go to the formal school. Though for example 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 of Jepang Hamlet. 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.

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.



Picture: Traditional Saminist House in the teak woods forest area.

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. Many students of development appear to believe that modernization implies the end of ethnicity. With education, nationalism, it was argued by some, would supplant less cosmopolitan political identities, such as those supplied by ethnic groupings; with the growth of markets and the rise of per capita incomes, it was argued by others, class interests would supplant ethnic identifications. Modernization would lead to the politics of nationalism and class action (Rostow 1961; Shiels 1957, 1981).

Scholars soon encountered facts discordant with such expectations. Many were driven to recognize that rather than weakening the power of ethnicity, modernization instead strengthened it. 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.

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. 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 ± 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.

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 *ugeman* and *ageman* 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.

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. *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. It was happened.

As a consequence, there are situations in which the networks function at the expense of the consumers or other firms, and allow competition to be avoided – a kind of collusion which has worried economists. Ethnic economies can be considered as an example of this ambivalence of networks.

The concentration of Saminist in some areas can favour the growth of economic activities through networks between firms and between local entrepreneurs and workers. On the other hand, these relationships may constitute barriers to the entrance of other subjects, or they can limit local development and innovation by posing strong social pressures on individual behaviour. Not to mention that those networks which include criminal subjects, but also members of the police of the bureaucracy or politicians, are an essential instrument of the criminal economy. The Mafia has its own social capital, which is even more important given the illegal nature of its activities.

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They organize wards and neighborhoods in cities; politicians can not resist seeking to incorporate them into their political organizations. Urban leaders insert themselves into the selection of chiefs, headmen, mayors,

and school boards at home; they therefore charge into the political fray in the village areas as well. From the moment of their creation, ethnic groups are political.

### Research Results Analysis : Modern Industries VS Traditional Subsistence Economic.



Picture: Natural Resources,

<sup>1</sup> Whatever the motivation, urban-based elite <sup>1</sup> seek to build organizations of sufficient importance that they can participate in policy making at the national level. For a variety of reasons, ethnic groups may seek to transform local political influence into national political power. Some of their leaders possess private political ambitions. Others seek to influence the distribution of "improvements" by governments to the advantage of home constituencies.



Picture: Cemented foots People Protest to the government.

<sup>1</sup> *Participation in networks.* 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 <sup>2</sup> coping strategies. Interventions may be enhancing their conditions Key to all uses of the concept is the notion of more or less dense

interlocking networks of relationships between individuals and groups. People engage with others through a variety of lateral associations. These associations must be both voluntary and equal. Social capital cannot be generated by individuals acting on their own. It depends on a propensity for sociability, a capacity to form new associations and networks.

*Reciprocity.* Social capital does not imply the immediate and formally accounted exchange of the legal business contract, but a combination of short term altruism and long term self interest (Taylor, 1982). The individual provides a service to others, or acts for the benefit of others at a personal cost, but in the general expectation that this kindness will be returned at some undefined time in the future in case of need. In a community where reciprocity is strong, people care for each other's interests.

*Trust.* Trust entails a willingness to take risks in a social context based on a sense of confidence that others will respond as expected and will act in mutually supportive ways, or at least that others do not intend harm.

*Social Norms.* Social norms provide a form of informal social control that obviate the necessity for more formal, institutionalised legal sanctions. Social norms are generally unwritten but commonly understood formulae for both determining what patterns of behaviour are expected in a given social context, and for defining what forms of behaviour are valued socially approved.

Some people argue that where social capital is high, there is little crime, and little need for formal policing. Where there is a low level of trust and few social norms, people will cooperate in joint action only under a system of formal rules and regulations. These have to be negotiated, agreed to, litigated and enforced, sometimes by coercive means, leading to expensive transaction costs (Fukuyama, 1995).

*The Commons* The combined effect of trust, networks, norms and reciprocity creates a strong community, with shared ownership over resources known as *the commons*. The commons refers to the creation of a pooled community resource, owned by no-one, used by all. The short term self interest of each, if unchecked, would render the common resource overused, and in the long term it would be destroyed. Only where there is a strong ethos of trust, mutuality and effective informal social sanctions against "free-riders" can the commons be maintained indefinitely and to the mutual advantage of all.

*Proactivity* What is implicit in several of the above categories is a sense of personal and collective efficacy. The development of social capital requires the active and willing engagement of citizens within a participative community. This is quite different from the receipt of services, or even of human rights to the receipt of services, though these are unquestionably important. Social capital refers to people as creators, not as victims.

Therefore, it can be said that globalization has contradictory consequences for local development. It may weaken some areas not only as a result of problems of costs, but also because these do not manage to keep up with innovation. It may however favour other areas that exploit their social capital to attract external firms and to take advantage of the greater opportunities in terms of a growing market for exports that open up. On the whole, it is to be stressed that the importance of social capital increases, in comparison to the past, the possibilities of local actors to affect the development of their region. This process does not necessarily depend any more on incentives or other cost advantages that manage to attract external firms, but on the capacity to use social capital to develop a certain amount of knowledge and of specialization which will guarantee the future of the area in the most solid way. Indeed, we can conclude that the more social capital is capable of making external economies grow and of rooting knowledge in a particular local context, the less the future of that area will be dependent on a sheer local dynamism tied to the localization of external initiatives. These, in fact, to the extent that are based only on cost advantages, constitute a weak and unstable resource and can only provide a risky and short-term adjustment in the era of globalization.

From the discussion above it should now be clear the importance of social capital for the new forms of economic organization. But under what conditions does its use favours local wisdom ? Thus, for example, the existence of relations of religious, ethnic, political or other types of membership can serve as a basis for the growth of social capital that can be spent in the economy. This does not exclude, as Coleman noticed, the possibility of explicit and intentional attempts to construct social capital for economic objectives. Nevertheless, from the point of



view of local development – which is what interests us here – it is above all the supply of social capital at aggregate level in a particular territory which is more important. The overall availability of networks of social relations spread between individual subjects (firms, workers) and collective actors (interest organizations, public institutions) can in fact condition the paths of development.

It is precisely this characteristic, which is associated with a good supply of social capital at aggregate level – usually the by-product of non-economic relations in a territory- which also explains why several studies, such as those by Putnam (1993) and Fukuyama (1995), tend to identify social capital with a co-operative culture and to highlight its path-dependent character, its rootedness in the past history of a territory. However, the perspective followed by these works leads to two kinds of risks. First of all, there is that of slipping into a culturalist explanation which is rather vague with regard to the origins of the phenomenon, and which underestimates the role of political factors (Mutti, 1998; Bagnasco, 1999). Secondly, as I have already mentioned, the consequences of social capital for local development are not always positive, and it is precisely the under-evaluation of politics which makes it more difficult to distinguish under which conditions social capital can have a favourable impact for local development, instead of generating collusion, patronage, political dependence or even corruption and criminal economies.

Let us examine the first type of risk. If social capital is viewed essentially in terms of cooperative culture, diffuse trust and civicness, there is the danger of a vague explanation of the origins which will trace the problem back to the past, and will underestimate the role politics plays in reproducing and orienting social capital. On this view, social capital is in fact conceived as a contingent phenomenon, rooted in the historical process; a cultural feature of a region which is reproduced through processes of socialization, in particular through the family, the school, and associations. For example, in this perspective, as Putnam suggests in his analysis of regional differences in Italy, the South is still paying the price, in terms of cultural heritage, for having missed the Communal experience in the medieval period, several centuries ago. However, he overlooks how politics has been able to forge social networks even in recent times, feeding patronage and political capitalism, and even forms of social capital and criminal economies related to the Mafia. There is therefore an under-evaluation of the political factors and of the complex processes of interdependence between socio-cultural and political conditions and economic outcomes.

Thus, in some cases social capital can generate trust and information which help economic development – and this is particularly true of situations in which, as noted above, greater flexibility is requested in the economy. However, in other contexts the operation and consequences of the networks can be different or even opposed. In fact, these are an instrument by which information and trust circulate between the subjects involved, increasing their power with respect to other external actors.

## V. CONCLUSION

They 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' They changes in mindset and behavior .

It can be said that globalization has contradictory consequences for local development. It may weaken some areas not only as a result of problems of costs, but also because these do not manage to keep up with innovation. It may however favour other areas that exploit their social capital to attract external firms and to take advantage of the greater opportunities in terms of a growing market for exports that open up

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