

Nation Character Building for Millennial Generation Based on Local Wisdom of Saminism

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Abstract—The background of this research starts from the concern about the threat of radicalism, hatepeech, hoax news that can affect the mindset of millennial generation. The purpose of this study isto rebuild the character of the Indonesian nation in millennial generation in accordance withthe values of Pancasila. The local wisdom of Samin indigenous people (Saminism) has noble values that are in accordance with the values of Pancasila. The research method uses descriptive qualitative. Data collection techniques using interviews, observation and documentation study. The research location was in Klopo Dhuwur village, Banjarejo District, Blora Regency, Central Java Province,

Indonesia. Informant sources in this study include the leaders of the Samin indigenous people, the older generation of the Samin indigenous people, and the millennial generation of the Samin indigenous people. The results showed that Saminism teaches good behavior, honesty, introspective, wise (*Jatmiko*), responsive in dealing with natural disasters, not hurting others, and very obedient in carrying out worship. This research can be concluded that Saminism is in accordance with the values of Pancasila and can be used as a source of learning in improving the character of the nation in millennial generation.

Keywords—*Nation Character, Millennial Generation, Local Wisdom, Saminism*

I. INTRODUCTION

The background of this research starts from the researchers' concern about the threat of radicalism that can influence the mindset of the millennial generation. The threat of radicalism has always been a concern of the Indonesian government. This understanding is certainly not in accordance with the values of Indonesia's cultural heritage that is so famous for its hospitality. National development priorities as outlined in the 2005-2025 National Long-Term Development Plan (Law number 17 of 2017) include realizing a society that is noble, moral,

ethical, cultured, and civilized based on the Pancasila philosophy.[1]suggest that value can serve as a way of life that influences decision making and provides a basis for setting meaningful goals. The Pancasila philosophy if implemented by Indonesian citizens properly, the concept of good citizens will be realized.

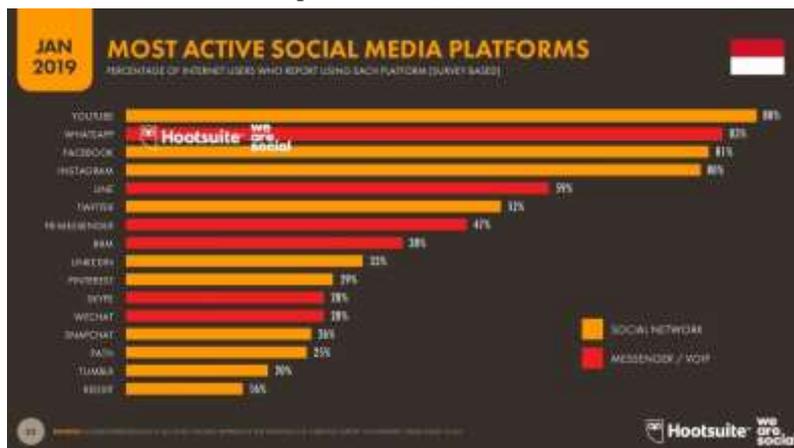
In the era of the industrial revolution 4.0, the millennial generation is required to master digital competence. The term Industry 4.0 was officially born in Germany precisely when the Hannover Fair was held in [2]. Germany has a great interest in this matter because Industry 4.0

is part of the policy of its development plan called the High-Tech Strategy 2020. [3] believes that Industry 4.0 is a comprehensive transformation of all aspects of production in the industry through the merger of digital and internet technology with conventional industries.

Industry 4.0 does offer many benefits but also has challenges that must be faced. [4] argue that the challenges faced by a country when implementing Industry 4.0 are the emergence of resistance to changes in demographics and social aspects, political instability, limited resources, risk of natural disasters and demands for the adoption of environmentally friendly technologies. The sophistication of the digital age must be addressed by millennials by filtering negative things such as radicalism, hoax news and hate speech in social media. Many cases are found such as hooks, hate speech and radicalism elements developed in

social media which have been public consumption. Not infrequently it is able to provide a large influence on the millennial generation in Indonesia.

The Industrial Age 4.0 was characterized by the proliferation of digitization systems in every aspect of life such as social, political, legal, economic and even education. Social media has become a means of communication which until now has been considered more effective in influencing readers and users of social media. In the study We are Social and Hootsuite (2018) there were 130 million Indonesian occupations actively using social media, 132.7 million using the internet, 48% of Indonesia's population tasting social media and 92% of social media users coming from mobile devices or smartphones and around 177.9 million Indonesians have used these mobile devices with an average of 3 hours 23 minutes per day or around 4 hours per day [5].



Figures 1. Used of Social Media Indonesia in January 2018

Source: We Are Social and Hootsuite, 2019

The importance of reshaping the nation's character in accordance with Pancasila to the millennial generation in the digital era as an effort to avoid negative things that develop in the media and social environment. The development of national character must be owned by the millennial generation to understand the identity of an Indonesian citizen according to Pancasila. [6] argues that characters consist of operative values, values that function in practice. The character grows into goodness, a mind that is relied upon and used to respond to various situations in a moral manner. The characters will form and stick to themselves

until adulthood. Therefore, it is very important that the millennial generation has a strong national character as a cultural heritage that must be owned and applied in everyday life.

[7] concerning character education, that the so-called national character includes: religious values, honesty, tolerance, discipline, hard-working, creative, independent, democratic, curiosity about the spirit of nationality, respect for achievement, communicative, love peace, love to read, care about the environment, care about social, and responsible. Based on these regulations the millennial generation must show the character of the nation as a characteristic of

Indonesian citizens who are tolerant, dislike violence and always uphold values in accordance with Pancasila. Like [8] say to facing the development of media our generation must be taught: 1) the wise use of technology media by integrating the values of Pancasila and Diversity and local culture of Indonesia will be able to provide benefits to the love of the Indonesian nation to his country, 2) Diversity values contained in the philosophy of Pancasila is a value that cannot be separated in every learning Pancasila and Citizenship Education so that lecturers should always integrate in every learning, 3) the value of local culture is the wealth of the Indonesian nation that should be the backbone of the strong values of life in the soul of the Indonesian nation.

The process of globalization has given rise to the generation of gadgets, a term used to mark the emergence of the millennial generation. Gadgets are actually more fitting to be interpreted as equipment so that the generation of gadgets is defined as the generation that in life has always been in contact with equipment that contains elements of information technology. So, as if the various equipment has become an inseparable part of their lives. It is as if various high-technology tools have become an important part of his life [9]. The millennial generation is marked by the increasing use of communication tools, media and information technology used, for example Youtube, Facebook, Instagram and so on. Millennials are innovators because they seek to learn and work in an innovative environment that relies heavily on technology to make changes in various aspects of their lives [10].

[11] argues that local wisdom is all forms of knowledge, beliefs, understandings or insights as well as customs or ethics that guide human behavior in life in the ecological community. Thus it can be concluded that local wisdom is a cultural value that exists in the local community (local) in the form of traditions, culture or life motto that serves to regulate the order of life. In

II. METHOD

The research location was Klopo Dhuwur Village, Banjarejo District, Blora Regency,

this case, local wisdom is seen as a very high value and has great benefits in people's lives. However, these values are usually only attached to people who still uphold their customs and culture.

Local wisdom is a study in Social Studies. [12] argues that Social Studies is the study of humans in all aspects of their lives, their characteristics, their behavior, both individuals and collectives, both small and large in scope, and interactions in their environment. Millennials must have qualified Social Studies. An understanding of the concept of Social Studies will lead the millennial generation into good citizenship. Social Studies not only teach about technical skills, but critical understanding and communicative abilities are also competencies that can be used for the formation of someone's individual and social character [13]. According to [14] that understanding the concept is very important in the Social Studies, concept is embedded in all the Social Studies achievement across the four conceptual strands and are an essential part of teaching and learning in Social Studies. Meanwhile, according to [15] that social empowerment is defined as a situation where the sense of unity and integrity of a community group becomes stronger.

Local wisdom that is still preserved and has values in accordance with the character of the Indonesian nation is Saminism. Persons with Saminism make Samin's teachings their social identity, in accordance with what Tajfel stated [16] that social identity is the knowledge possessed by a group member of his group that is considered in accordance with the identity that exists in him. Saminism teaches "*Sedulur Sikep*" and must behave politely. The local wisdom of the Samin indigenous people has noble values in accordance with the values of Pancasila. Therefore, the author is interested in conducting a study entitled the building of millennial generation character based on the local wisdom of the Samin indigenous people.

Central Java Province, Indonesia. Informant sources in this study include the leaders of the Samin indigenous people, the older generation of the Samin indigenous people, the millennial generation of the Samin indigenous people. This

research method uses descriptive qualitative. [17] suggests that the aims of qualitative research generally include information about the main phenomena explored in the study, research participants, and the location of the study. The data collected in the local wisdom of the Samin indigenous people and the character values that can be passed on to millennials to shape the nation's character. Additional data was also taken to enrich the results of research using observations and documentation of research results regarding Saminism and literature available on the internet, national and international journals.

Intense and in-depth interviews related to the study were conducted with the indigenous Samin community leader. Meanwhile, observing the teachings of "*Sedulur Sikep*" in the older generation and millennial of the Samin indigenous people. Then the documentation is done by looking at books, photographs, and notes that are still stored in the community or local government offices. Activities were recorded using a handphone and a digital camera. The data is then processed and the funds are analyzed from the beginning of the study to the end.

Process and analysis of qualitative research data is done by the stages of categorizing data, reducing data, presenting data, and drawing conclusions. Reducing data means summarizing, choosing the main points, focusing on the things that are important, looking for polarization and information obtained and discarding information that is not needed in research. The presentation of data is organized and patterned so that it makes it easier for researchers to analyze research data. The process of drawing conclusions and verification of data is done by finding evidence that is strong, precise, accurate and reliable until the author makes a credible conclusion so that it can be justified.

III. RESULTS AND DISCUSSION

Research Location and Informants

The informant data source in this study was the chairman of the Samin indigenous people named Mbah Pramugi Pawiro Wijoyo, then three older generations of the Samin indigenous people, and two millennials of the Samin indigenous people. The following is the informant data table in a qualitative descriptive study.

Table 1. Data from the Samin Indigenous Peoples

Number	Informant Sources	Male	Female	Total
1	Chief of the Samin indigenous Samin	1 person	-	1 person
2	The older generation of the Samin indigenous people	2 person	1 person	3 person
3	The millennial generation of the Samin indigenous people	1 person	1 person	2 person
	Total Informan	4 person	2 person	6 person

Source: research result, 2018.

The Samin community with its various traditions and culture is one of the indigenous communities in the Province of Central Java. The Samin people can be found in the northern coastal region of Central Java east to around the teak forests in the Kendeng Mountains region of north, central and south. They live around teak forests or the edge of villages far from the general public. Data is also taken using observation and documentation also refers to

previous research and data available on the internet.

The location of the study was carried out in Klopo Dhuwur village, Banjarejo district, Blora Regency, Central Java Province, Indonesia. The area was taken as the object of research because it is the place where the teachings of Saminism. The following data are presented in a table regarding the Samin indigenous people.

Table 2. Samin Indigenous Village

DataNo	Geographic Data	Information
1	Data location	Klopo Dhuwur, Banjarejo
2	District	Blora
3	Province	Central Java
4	Country	Indonesia
5	An Area	+/- 687,5 ha
6	Northern boundary	Gedongsari Village
7	Southern boundary	State forest
8	Eastern boundary	Blora regency
9	Western boundary	Sumber Agung village
10	Meters above sea level (masl)	75 masl
11	The distance from the village to the town of Blora	9 km
12	The distance of the village to the capital of Semarang	139 km
13	Village topography	Lowland&Hills/Karst
14	Vegetation characteristic	Teak forest
15	Livelihood	Farmers and gardening in the fields

Source: Research result, 2018.

History of the Birth of Saminism

Saminism is rooted in Javanese philosophy and culture. Samin is a group of people who adhere to the teachings of Saminism. The teachings of Saminism began to be developed by Samin Surosentiko in 1890. Samin's teachings received great appreciation from the community, especially the farmers. This movement quickly spread on the north coast of Java to the surrounding teak forest in the Kendeng Mountains region of North, Central and South. Samin Surosentiko was born in 1859 in the village of Ploso Kedhiren, Randu Blatung, Blora regency. Samin's real name is "*Raden Kohar*". The name was later changed to Samin, a more popular name. After becoming a religious teacher, Samin changed his name to Samin Surosentiko, and specifically for his followers he called the "*Kyai Samin Surosentiko*".

In the beginning, Samin Surosentiko only spread mysticism rooted in Javanese philosophy and culture in Klopo Dhuwur where he was born. His teachings emphasize the importance of behaving positively, honestly, never hurting others, observing worship, always introspective, wise (*Jatmiko*) and responsive in dealing with natural disasters. However, apparently this teaching can be accepted and followed by the

wider community so that it spreads to the surrounding villages. The Dutch East Indies colonial government was actually not yet interested in the teachings of Samin, because this teaching was still considered to be a doctrine of mysticism or a new religion that did not interfere with security. In fact, it turned out that Samin's teachings metamorphosed into a social movement the Dutch East Indies government policy.

[18] stated that after the colonial government began to enact new regulations that were increasingly detrimental to the people, such as the status of "*houtvesterijen*" in 1897 which limited people's access to the forest, and were prohibited from taking wood from inside forest. Then also the "*Etische Politiek*" in 1901, whose programs turned out to be nothing but in the interest of the colonial nation. This has triggered the people around Samin's residence to be increasingly interested in following Samin's teachings. Samin's teachings then developed into a moral movement without violence as a form of resistance against the Dutch Colonial Government. Based on stories from the Chair of the Indigenous Peoples and the older generation that the Samin movement includes several things as presented in the table as follows:

Table 3. The Saminism Movement

No	The Saminism Movement	Movement Characteristic
1	The first act of Saminism	A movement that resembles a proletarian organization that opposes the system of feudalism and colonialism with a disguised agrarian power
2	The second act of Saminism	Utopian movements without striking physical resistance
3	The third act of Saminism	The challenge to the government is shown by the principle of silence, namely by not being willing to pay taxes, not paying train tickets, not contributing energy to the country, tackling agrarian regulations and being too deified.

Source: Research result, 2018.

The character of the Local Wisdom of the Samin Indigenous Peoples

[11] suggest that local wisdom is all forms of knowledge, beliefs, understandings or insights as well as customs or ethics that guide human behavior in life in the ecological community. Whereas Permana [19], defines local wisdom as the noble values contained in local cultural wealth in the form of traditions, proverbs and life motto. Thus it can be concluded that local wisdom is a cultural value that exists in the local community (local) in the form of traditions, culture or life motto that serves to regulate the order of life. In this case, local wisdom is seen as a very high value and has great benefits in people's lives. However, such values are usually only attached to people who still uphold their customs and culture.

The Samin indigenous people are known to be innocent, simple, uphold honesty, what are hardworking and conscientious. The Samin people talk and associate with anyone and consider it "*Sedulur*" (brother). They are farmers and hardworkers who can work with anyone but do not interact much with people outside the community. They cultivate land in the teak forest area around Randubalung, Blora Regency.

They do farming and raising livestock to fulfill their daily needs. Agriculture and products and livestock are then exchanged for the needs of their daily lives. The Samin people do not know a trade. Because in view of Samin's teachings in trade many lies will be found.

Characteristics of the Samin people include wearing a headband (*udeng*), knee-length pants, black clothes, Javanese *Ngoko*, not trading, honest, simple and straightforward. Referring to his behavior then the adherents and followers of the teachings of Saminism are known by the nicknames "*wong Samin*" (people Samin), "*Wong Sikep*" (people *Sikep*), "*Sedulur Sikep*". The basic principles of ethics for the Samin community in the form of challenges are not "*drengki*" (slander), "*srei*" (greedy), "*panasten*" (easily offended or hate others), "*dawen*" (indicting without evidence), "*kemeren*" (desire to own by others), or doing despicable towards fellow inhabitants of nature, and "*bejok reyot iku dulture, waton menungso tur gelem di ndaku sedulur*" or may not waste another person even though it is handicapped because the origin of man is a brother and wants to be a brother, and "*berujar norak*" (not polite, and so on).



Figures 2. *Wong Samin Sedulur Sikep* (The Samin indigenous people)

Source: Blora Government Documents

In general, the values of the teachings of Saminism in the form of words or sentences in Javanese “*Ngoko*”. These expressions or words are then implemented in daily life. The main points of teachings of Saminism are summarized in “*Serat Jamus Kalimosodo*” consisting of:

- a. *Serat Punjer Kawitan*, in this book the genealogies of the Javanese kings and dukes in East Java, are depicted. This book also mentions that Javanese are descendants of Adam and Pandavas who have the right to control the island of Java, while the Dutch are not descendants of Adam and Pandavas, so they are not entitled to control the island of Java. The essence of this first book is a symbol for the Javanese to love their homeland;
 - b. *Serat Pikukuh Kasejaten*, contains the procedures and marriage laws of the Samin community. In addition, this book also explains that building a family is a means of birth that produces *atmadjatama* (the main child). Households are built on a basis *kukuh demen aji* (firmly holds promise);
 - c. *Serat Uri-uri Pambudi*. This book contains the teachings of human behavior which include: *angger pratikel* (laws of behavior), *angger pangucap* (procedures for speaking), *angger-angger lakonono* (laws that must be carried out);
 - d. *Serat Jati Sawit*. This book explains the glory of life after death, and the philosophy held by the Samin community *becik ketitik olo ketoro* (good and bad will be seen), *sopo goroh bakal gronoh* (who is lying will be despicable), *sopo salah bakal saleh* (who is guilty will lose);
 - e. *Serat Lampahing Urip*. Contains *srimbon* about birth, arranged marriages, good days for various activities.
- Other than those summarized in *Serat Jamus Kalimasada* Samin community also has a principle of life or *pandom urip*, as: *ojo nganti srei, dengi, dahwen, open, kemeren, panesten, rio sepodo-podo, mbedak, nyolong playu, kutil jumput, nemokwae emoh* (which means we must not be arrogant, jealous, quarrelsome, make others angry, want other people’s property, are jealous, play gambling, and take other people’s belongings). In addition, the philosophy of life is also held firmly by the Samin community, namely:
- a. *Putih-putih, abang-abang*, which means that if it is true it is said to be true, if it is false it must be said false. This principle implies honesty;
 - b. *Wong urip iku intine siji aja ngumbar nafsu kaya wong nulis tanpa mangsi, wong maca tanpa papan*. It means that there are only one living person, basically do not spit lust, do not like people write without ink, people read without boards;
 - c. *Agama iku gaman, Adam pangucap, man gaman lanang*. This expression implies that religion is a weapon or handle of life;
 - d. *Sabar lan trokal êmpun ngantos drêngki srei, êmpun ngantos riya sepadha, êmpun nganti pek-pinêpek, kutil jumput bêdhag nyalang. Napa malih bedhag calang, napa milik barang, nêmu barang têng dalan marwon kula simpangi*. Which

- means to be patient and not arrogant, do not disturb people, do not be arrogant, do not take the property of others. Moreover, stealing, taking goods while finding goods scattered on the road must be shunned;
- e. *Yen dijiwit lara, ya aja njiwit wong, aja mbedakna marang sepadha, wang nyilih kudu mbalekna, wong kang utang kudu nyaur.* The meaning is that if you are sick, you don't distinguish between human beings, and if you borrow, you must pay it back. This means do not like to hurt others if you do not want to be hurt by others;
 - f. *Sakdhuwur-dhuwure gunung isih dhuwur wong tuwa, sak manjur-manjure pandhita isih manjur wong tuwa.* As high as the mountain is still high parents, the effectiveness of the prayer of the pastor is still more effective prayer of parents. Therefore, humans must not be arrogant and must respect their parents;
 - g. *Wong nandur bakal panen, nandur pari thukul pari ngundhuh pari, nandur rawe thukul rawe ngundhuh rawe, ora bakal nandur pari thukul jagung ngundhuh rawe.* Whoever plants will pluck, planting rice will grow rice and also reap rice, if planting *rawe* will grow *rawe* and picking *rawe*, it is impossible to grow rice growing corn and picking *rawe*. This means that every action will be rewarded according to what was done;
 - h. *Sadumuk bathuk sanyari bumi ditohi pati,* A piece of mind as deep as the earth was brought to death. In this traditional expression, there is a teaching that property rights, even if only small, must be maintained until death and other people must also respect the property of others.

Nation Character Building for Millennial Generation Based on Local Wisdom of Saminism

The development of the character of the Indonesian nation in millennial generations can be done by learning and practicing local wisdom that is inherited from ancestors. The method offered by researchers is through the local wisdom of the Samin indigenous people. Saminism is an understanding of cultural phenomena full of meaning and messages. The teachings of Saminism which originated from the philosophy and teachings of Javanese

culture educate someone to behave well, honestly, not hurt others, worship, be always introspective, be wise (*jatmiko*) in making decisions and be responsive and quick in overcoming various disasters.

Samin's teachings are considered by researchers to be very suitable for educating millennial generations who at the same time can introduce cultural teachings that are full of the good meaning to everyone. What exemplifies millennial generation from Saminism is a well-established pattern of social relations with other community members. So, it becomes a social capital when interacting with the public. The Samin indigenous people uphold the philosophy of Javanese life such *asyen dijiwit lara, ya aja njiwit wong, aja mbedakna marang sepadha, wang nyilih kudu mbalekna, wong kang utang kudu nyaur.* This means that if the pinched jaw is sick, then do not pinch other people, do not distinguish between fellow human beings, and if you are obliged to return the loan. This phrase also implies do not like to hurt others if you do not want to be hurt by others. That humans are the same and it makes no difference.

Samin's philosophy is to always do good to others, maintain relationships with you and not hurt others, not taking what is not his right, and returning if it does not him. The principle of harmony in life that causes family relations between the Samin community is well established. This is in accordance with the teachings of Pancasila, which is indeed the source of ideas of national figures in formulating them according to the culture that has become the local wisdom of Indonesian citizens.

Indonesia's millennial generation must have a positive character like the Samin indigenous people. Samin's teachings are deemed suitable for building the character of the nation in millennial generation as a social study that can be applied in the Industrial Revolution 4.0 era. The flow of globalization can be filtered well if the foundation of Indonesia's millennial generation has the competence of the ideal national character as good citizenship.

IV. CONCLUSIONS

Saminism emphasizes the importance of good behavior, honesty, not hurting others, observing worship, always introspective, wise (*Jatmiko*) is willing and making decisions and attitudes responsive and quick to overcome natural disasters. The teachings of Saminism are very much in accordance with the characteristics of Indonesian citizens. The local wisdom of the Samin indigenous people places a high value on caring for the environment based on the social skills taught by its founder. The positive side of the Samin indigenous people can be taken by the millennial generation. They must be able to absorb the glorious insight of character as good citizenship. The millennial generation of the Samin indigenous people is still very respectful of the local wisdom that is inherited from their ancestors.

The importance of reshaping the character of the nation in accordance with Pancasila to the millennial generation in the digital age as an effort to avoid the negative things that are developing in the media and social environment. Understanding of the character of the nation must be owned by millennials to understand the identity of an Indonesian according to Pancasila. This is in accordance with the statement of Lickona (2013, pp. 72) [6] which states that the characters consist of operative values, values that function in practice. The character grows into character, a mind that is relied upon and used to respond to various situations in a moral manner. The characters will form and stick to themselves until adulthood. Therefore, it is very important that the millennial generation has a strong national character as a cultural heritage that must be owned and applied in everyday life.

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4. Students of Social Studies Education Study Program at the Institut Pendidikan Indonesia Garut.
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