

Local Education Practices of *Sedulur Sikep* Community: Resisting Formal Education and Developing the Value of Local Education

Harto Wicaksono^{1,*}, Selamat Riyadli², Agus Yuliono³, Handika Mukti⁴

^{1,2,4}*Sociology and Anthropology Department, Faculty of Social Sciences, Semarang State University*

³*Social Anthropology, Faculty of Social and Political Sciences, Tanjungpura University*

*Corresponding author. Email: hartowicaksono@mail.unnes.ac.id

ABSTRACT

Every community has a model of education to deliver children as human beings are whole in the context of the culture. Even so by the community *Sedulur Sikep* that exists in Sukolilo, Pati, Jawa Central applying the teachings locally in the practice of education. Interestingly, amid an all-round era, the global community of *Sedulur Sikep* chose to reject formal education. The purpose of this article is to analyze the cultural-based local education practices that are used to reject formal education in the *Sedulur Sikep* community. Based on it, the research that is done using the method of research qualitative type of ethnography with the technique of collecting the data in the form of observations, interviews, and documentation. Practice Education locally who applied *Sedulur Sikep* departing from the preservation of the teachings of the major *Sedulur Sikep* to teach generation heir to culture on the concept of self that is honest and love for nature. Implementation of education locally is simultaneously in the middle progress of the times sensitize society *Sedulur Sikep* to make it as a place of organizing education in rural area. Even the rejection of formal education is based on local assessments that are felt to alienate the reality and culture of the *Sedulur Sikep* community. The emergence of the issue of the construction of a cement factory in the Kendeng Mountains region, adding to the *Sedulur Sikep* community to strengthen local education by developing its local values. Consistency for the development of education establishes the Omah Kendeng as place education of children and the discussion about the discourse [rejection] development of a cement factory that exists in the area of culture society of *Sedulur Sikep*.

Keywords: *Local Education, Resistance, Development.*

1. INTRODUCTION

Education is a social catalyst to stimulate development growth in a country. Because of this, the education sector gets special attention from the government. One proof of this concern is the abortion of the education sector in the 1945 constitution, both in the body and in the opening to the 1945 Constitution. Thus, not all communities accept the concept of education offered by the government. There are several public communities or indigenous who still hold fast to the teachings of the education of local and selecting conduct resistance against formal education. The rejection of the formal education in addition to departing hold fast to the teachings and values of local, community customs also have the assumption on the intervention of formal education that does not correspond to the education of the local community and is considered able to keep impurities concept of humans entirely based on the culture of each every community local.

Besides, local education that is implemented by the community is seen as not inferior to the formal education offered by the government. As well as the concept of local education that exists in the people of Sukolilo, Pati, Central Java. The purpose of this article is to analyze the practice of culturally based local education from the insider perspective of the Sukolilo Society. This is done to maintain variations in local education models that contribute to building society by conserving local knowledge and building social ethics based on culture and community needs. The Sukolilo community referred to in this study is the Samin community which is more often called *Sedulur Sikep*.

In the middle of modern currents, *Sedulur Sikep* has a different idea with the public most. This thought is a derivative of the previous teachings of saminitism. One of the teachings referred to is the choice of the *Sedulur Sikep* community to oppose local education by applying and developing local values in local

education practices. Formal education was considered not important because education is considered as an attempt to hoodwink the people of Indonesia [1]. Even so formal education today which is considered far from the values that developed in the Sedulur Sikep community. This is interesting because most positive changes in various sectors are often supported by the existence of quality formal education, but the people of Sedulur Sikep chose to consistently not implement formal education in the education of children in society. With its teachings and values, The community prefers to practice the local education model which is considered more relevant to the direct life of the community. Starting from the aspect of passing on local wisdom to protecting foreign thoughts from contaminating the morality of the Sedulur Sikep generation.

Various literature studies in this research are used as an effort to show the originality of ideas by showing the novelty of the research. The way this is done is by conducting a review of several studies that are relevant to the focus of research starting from a culture-based education model to research conducted in the Sedulur Sikep community regarding education, both those who accept or are resistant to formal education. Some studies scientifically about the education of local and community Sedulur Sikep such as that of Yahya [2] and Mukodi [3] about how the construction of the identity of people who are influential to the limitations of education with their connections to the social with the receipt of Islam adapted to the culture of local. The process of limiting education in society is a strategy carried out by the community to protect the cultural identity of the community from contamination by outsider cultural influences. Even though in reality there have been changes and developments from the influence of the interaction of the Sedulur Sikep community and the outside community, such as research conducted by Lestari [4], Saraswati and Rosyid [5], as well as Widyatwati [6] in the form of acceptance of the popular culture as a product of electronic and politics.

The reference above illustrates that there is already an open society with educational practices as explained by Rizqi and Rini [7]. Also, even though there are limitations to education, there are several foreign cultural products that are accepted by Sedulur Sikep. This illustrates the open interaction between the Sedulur Sikep community and the wider community, gradually influencing the cultural identity of the Samin people.

Other studies that have been working to assess the level of locally performed by Mukodi and Burhanuddin [8] on the education of Samin Surosentiko. This study seeks to analyze the teachings and character education that exist in the Samin community. However, behind the teachings they have described, Mukodi and Burhanuddin do not explain

how the local education practice model implemented by the Samin community is used as an antidote strategy against contamination of teachings from outside the Sedulur Sikep community.

Based on a review of the research results above, the researchers have not yet found a concept and model of local education offered by Sedulur Sikep as an effort to counteract formal education by developing and embodying the value of local education. This is in line with the issues, discourses, and conflicts that have occurred in the Kendeng Mountain area which will be used as an industrial area. So, this research is important to do to find the practice of a local education that develops as an effort to conserve knowledge about the values and ethics of social interactions in the Sedulur Sikep community, especially in the Sukolilo Village area, Pati, Central Java.

2. METHODS

This research focuses on local education of the Sedulur Community in Sikep Sukolilo, Pati, Central Java. The method used is a qualitative ethnographic type method. The researcher used data collection techniques such as participant observation and in-depth interviews to obtain comprehensive information and analysis of *thick description*. In addition, researchers also use literature studies to explain this educational phenomenon. This research describes many of the emic views of local education which are used as life orientation for the Sedulur Sikep community. The informants of the research were community leaders and the people of Sedulur Sikep who implemented and developed local education as the way of life. Meanwhile, analysis of field findings uses the contextual analysis. This framing is appropriate because the Sedulur Sikep community rejects formal education, chooses to apply local education, and develops it in the context of Sedulur Sikep's main teachings. By using the logic of inductive thinking, it produces a comprehensive and holistic analytic ethnography according to the topic and context in which Sedulur Sikep lives.

3. RESULT AND DISCUSSION

3.1. Portrait of Sedulur Sikep and Its Teaching in Sukolilo

Sedulur Sikep which inhabits the Kendeng Mountain area, especially in Sukolilo, Pati, is the result of the development of Sedulur Sikep in Klopoduwur, Blora. Initially, Sedulur Sikep was better known as Samin, but because the term of Samin had a negative connotation (stubborn, disobedient, acting freely), nowadays people are more comfortable being referred to as Sedulur Sikep which is considered more neutral. The formation of this group aims to facilitate the lower class society (farmers) who experience

injustice from colonialism. During its development, Sedulur Sikep developed the idea of fighting colonialism into teachings and a role of life in his group, including rejecting formal education which felt was not following Sedulur Sikep's needs. These teachings contain the main teachings, teachings in social life, and teachings of love for nature. The main teaching contains the teachings to behave well, especially about the value of honesty (Sikep people must know their own and other people's). Teachings in social life are derived from the main teachings. The values in this teaching such as *oyo drengki* (defame), *srei* (greed), *panasten* (easily offended), *dahwen* (accusing without evidence), *kemeren* (jealousy), and there are prohibitions which consist of: *oyo bedhok* (accusing), *colong-pethil-jumput* (stealing), *lan nemu wae ora keno* (finding things that don't belong to you shouldn't be taken). Meanwhile, the teaching of love for nature teaches Sedulur Sikep to respect nature. The form of reward is by not exploiting and destroying it. In this teaching, an analogy is that "nature is like the mother earth" which has provided many benefits for sustaining life. It was from this teaching that farmers as the main source of livelihood for the Sedulur Sikep community began.

3.2. Practices and Reflections on Local Education of Kedulursikepan

The practice of education is actually a reflection to strengthen local culture amid the current world polarization which is increasingly difficult to stop. This is reflected in the practice of local education in the people of Sedulur Sikep Sukolilo who make education a form of dedication to maintain and develop the values of local wisdom they have. These wisdom values are a manifestation that is constructed through local education as a strategy to maintain the existence of the culture. Values such as honesty, harmony, and love for nature are a harmonization built through the local education practice of Sedulur Sikep. The honesty is a basic value which is the main teaching in the life of Sedulur Sikep Sukolilo namely *Wong Sikep Kudu Weruh Tek'e Dhewe* (Sikep People should understand his own and his people). While harmony is part of the teachings in social life. The form of love for nature is a teaching that has been strengthened by Sedulur Sikep Sukolilo to preserve nature. These three teaching values are the core foundations that are used as guidelines for life by Sedulur Sikep Sukolilo.

Instead of local educational practices that are implemented in everyday life, it gives its own color to the socio-cultural identity style of the Sedulur Sikep Sukolilo community. This is because in local education practice it becomes a transmission to move and develop social and cultural aspects in the dynamics of everyday life. Such as ways to protect nature, agricultural activities, and resistance

movements in rejecting Kendeng natural mining, which impacts can damage the socio-cultural environment. The same goes for Sedulur Sikep's rejection of formal education which has become a cultural policy to maintain its culture. In their opinion, if the Sedulur Sikep generation undertakes formal education, there will be a cultural shock that will erode the wisdom values of the local community. Even Sedulur Sikep also revealed that "... .. *Gegayuhane bocah-bocah Sedulur Sikepiku mung pengin dadi wong tani, tujuane kanggo nyeimbangkanke alam, merga iku Sedulur Sikep ora perlu sekolah formal*". Even so, Sedulur Sikep is a part of Indonesian society that has the same right to experience adequate education services by the locality of its culture [9]. This is to support the development of local values of *Kesedulursikepan* along with social changes and the times that are increasingly difficult for the life of the people of Sedulur Sikep. On the one hand, they must maintain their culture, Sedulur Sikep must also survive while increasing social change.

3.3. Local Education as A Moral and Cultural Foundation in Rural Area

The construction of local education in the Sedulur Sikep Sukolilo community is the main key in forming the Sedulur Sikep generation who cares about their culture. The rapid flow of globalization and the times has presented challenges for local communities such as Sedulur Sikep in maintaining their existence. Because the values that are manifested from the teachings of the *Kesedulursikepan* heritage of Ki Samin Surosentiko are an important guideline that serves as a guideline to date. Ki Samin in his philosophy is a savior or in Javanese culture often referred to as *Ratu Adil / Satrio Piningit*. This was desired by followers of the teachings of *Kesedulursikepan* (saminitism), namely, farmers who at that time carried out the millenarism movement or a movement that wanted the emergence of a savior [10]. If we open the pages of old history, around the beginning of the 20th century, it will be seen that the values of *Kesedulursikepan* are a form of social struggle against colonialism by the Dutch Government in Java. The establishment of the *Kesedulursikep's* future at that time gave a new breath for the small community (farmers) to fight against all repressive actions from the Dutch by strengthening themselves so that they were not easily deceived by the enemy. One of the movements carried out is utilizing "*Nyamin*" or from the word "*Samin*" which was interpreted by the Dutch as an act of defiance or rejection. This is also reinforced by Scott [11] "*A prominent part of Sedulur Sikep's actions of resistance is conditioned by intentions, values, and purposefulness, which can be described as an expression of their consciousness*". Therefore, the construction of Sedulur Sikep's local education is currently being carried out to reinforce

the cultural foundation bypassing local values through the generations.

The cultural locality that surrounds the everyday life of the people of Sedulur Sikep Sukolilo illustrates the importance of maintaining local culture for the survival of the next generation. Therefore, local education becomes a goal as well as a strategy in transmitting and elaborating local values to be used as a benchmark in attitude and behavior in the environment. Besides, local education practices provide a stimulus to develop localized values such as Javanese cultural wisdom values which become daily grammar and behavior. This orientates the importance of local values in the education of the Sedulur Sikep community to nurture the teachings of *Kesedulursikepan* so that they remain cultured in the next generation.

3.4. Resisting Formal Education and Developing Local Values

The Sedulur Sikep community is a society that chooses not to receive a formal education. This is because formal education has in practice distanced its cultural orientation. During this time, the Sedulur Sikep community practiced the values of the main teachings of Ki Samin Surosentiko which taught the value of honesty, harmony, and love for nature. The practice of values becomes the foundation of community education orientation starting from family education, education in society, and organizations. The three education centers work together to internalize values in children until they are the culture of culture and become the basic personality of the Sedulur Sikep community. Meanwhile, Gunarti taught the Sedulur Sikep children to read and write at Omah Kendeng.

The practice of local education is carried out from generation to generation and consistently makes the inculcation of the main teaching values practiced by the Sedulur Sikep community. Interestingly, in modern civilization, the Sedulur Sikep community does not feel isolated, instead they feel they are agents of control in controlling social-culture and nature changes. This is in line with the efforts to preserve the teaching values and work orientation of the Samin community which is introduced to children. Education conducted simultaneously, making children the next generation to have awareness of the preservation of the main teachings and the natural environment. In practice, providing a model of behavior modeling to be the model chosen by the Sedulur Sikep community. Parents, seniors, and community leaders consistently exemplify social behavior and invite children to be honest and harmonious, as well as conservative behavior towards nature by planting trees in the Kendeng Mountains area. The practice of the educational model based on cultural performance does

not lead to dishonest attitudes towards children like formal education, because the education model and its evaluation are carried out jointly and are based on cultural needs. It is not found by the formal education so that people do Sedulur Sikep resistance to formal education ever introduced to the public Sedulur Sikep in rural area, specially in the Sukolilo. This gives the impression that the image of formal education has been oriented towards modernity, supporting technology advancement projects, and the ability of helpless competitiveness international [12] [13] (Ahmad, 2017; Suherman and Shafira, 2019: 13). Formal education in the perspective of the local community is considered to distance from the socio-cultural reality and the natural environment.

During its development, the penetration of change and development reached the Sedulur Sikep community. The people of Sedulur Sikep are not anti-change because they also accept innovations such as electricity and other technologies such as tractors. However, technology and these changes are not all accepted. The community uses the main teachings as a filter for innovations that enter their cultural area. If these innovations enable change to the culture and the natural environment, then the local community chooses to resist and return to the local education practices that they have taught to the next generation. Sedulur Sikep's local education is getting stronger and growing when the discourse on building a cement factory in the Kendeng Mountains area emerges. According to him, the construction of a cement factory in his cultural area will disrupt the environmental ecosystem and slowly impact the sustainability of his profession primarily as a farmer. In addition, the growing issue of cement factory construction has led the community to develop local educational values with the presence of Omah Kendeng. Initially, Omah Kendeng was used by community leaders for discussions regarding resistance to the construction of a cement factory. However, over time for Omah Kendeng was used by local education practitioners as a forum for instilling local education and Javanese arts.

Related to the explanation above, what is done Sedulur Sikep about the activity of the working culture that implements and develops education local to keep the tradition and caring for nature is a deschoolized government introduced education to the community. Even though in truth they are not anti-school. In his perspective, the education that has been implemented by the Sedulur Sikep community is not only to produce quality actors but also to produce noble and moral character. For him, people are independent and choose an education that is following their social reality. That is, education is the liberation of resources and returning them to their respective potentials according to the context and not expecting any professional services.

4. CONCLUSION

The negative anti-school stereotypes often attributed to the former Sikep are not true. The meaning of education and learning is often narrowed down to the meaning of only formal education, namely school. Even being educated has been misinterpreted as having to go to school. Likewise, learning must be obtained in the classroom as a form of misunderstanding in the world of education. The practice of local education that Sedulur Sikep lives and develops in Sukolilo, Pati has become a form of sharp criticism on the practice of formal education.

For Sedulur Sikep, education must be closely connected and rooted in culture. Education and culture cannot be separated. Education has a role to instill and develop cultural values. Likewise, culture guides community members to live their lives undervalues and norms as guidelines for their daily practices. Sedulur Sikep's local education is considered to be more relevant to the realities and needs of society as well as the relationship between humans and nature. Meanwhile, the practice of formal education actually deprives people of their surroundings and the culture they have. Formal education seems to be a separate entity from the socio-cultural community around it.

The practice of local education in Sedulur Sikep is carried out in the family and community. The presence of a cement factory construction has triggered the resistance of Sedulur Sikep because it threatens the natural and socio-cultural environment. The cultural cohesion and identity of Samin are getting stronger in the movement against the construction of cement factories. The slogan even appeared in the movement "Samín versus Semen". This problem has an impact on educational institutions. So far, formal educational institutions are symbols of modernity and stand for all forms of development progress and marginalize what is considered "traditional". School is defined as an institution with the same face as a cement factory. Meanwhile, local education places a more favorable position on the local socio-culture and the long-term sustainability of nature.

Local education developed with the presence of Omah Kendeng as a center for social cohesion between Sedulur Sikep in discussing problems, strengthening the movement, and at the same time as a forum to instill local education and arts in the younger generation. The construction of the Sedulur Sikep identity when tracing history begins with the Dutch anti-colonialism attitude and continues to an attitude of rejection of all forms of restraint and coercion. Local education for Sedulur Sikep is the freedom of

learning to develop culture and protect the natural surroundings.

REFERENCES

- [1] Rizqi, Mihda Naba & Rini, Hartati Sulisty. Pendidikan Formal dalam Perspektif Sedulur Sikep (Studi Kasus pada Sedulur Sikep Desa Klopoduwur Kabupaten Blora). *Jurnal Solidarity*. Vol. 4, No. 2. pp. 71-81 (2015)
- [2] Yahya, I. Identitas Dan Kearifan Lokal "Islam Samin" di Era Global. *Millah*, 8(2), pp. 209-223 <https://doi.org/10.20885/millah.vol8.iss2.art1> (2016)
- [3] Mukodi, A. B. Islam Abangan dan Nasionalisme Komunitas Samin di Blora. Walisongo: *Jurnal Penelitian Sosial Keagamaan*, 24(2), pp. 379-400 (2016)
- [4] Lestari, I. P. Interaksi Sosial Komunitas Samindengan Masyarakat Sekitar. *Komunitas*, 5(1), pp. 74-86 Retrieved from <http://journal.unnes.ac.id/nju/index.php/komunitas> (2013)
- [5] Saraswati, A. R., & Rosyid, N. Geger Sikep: Environmental (Re) Interpretation among the Contemporary Anti-Cement Movement in Kendeng, Central Java. *Komunitas: International Journal of Indonesian Society and Culture* 9(1), pp. 13-28 <https://doi.org/10.15294/komunitas.v9i1.8673> (2017)
- [6] Widyatwati, K.. Pengaruh Masuknya Budaya Populer terhadap Eksistensi Ajaran Sedulur sikep pada Masyarakat Samin. *Fakultas Ilmu Budaya Universitas Diponegoro*, 12(1), pp. 137-146 (2017)
- [7] Rizqi, Mihda Naba & Rini, Hartati Sulisty. Pendidikan Formal dalam Perspektif Sedulur Sikep (Studi Kasus pada Sedulur Sikep Desa Klopoduwur Kabupaten Blora). *Jurnal Solidarity*. Vol. 4, No. 2. pp. 71-81 (2015)
- [8] Mukodi dan Burhanuddin, Afid. *Pendidikan Samin Surosentiko*. Yogyakarta Lentera Kreasindo. (2015)
- [9] Sulaswari, M. Model Penyelenggaraan Sekolah Pribumi sebagai Implementasi Pendidikan Berbasis Kebudayaan untuk Masyarakat Sedulur Sikep. *Journal of Educational Social Studies*, 2(1), pp. 1-7 <http://journal.unnes.ac.id/sju/index.php/jess> (2013)
- [10] Azis, M. Identitas Kaum Samin Pasca Kolonial. *Kawistara*, 2(3), pp. 225-328 (2012)
- [11] Putri, P. S. *The Meaning Making of an Environmental Movement: A Perspective on Sedulur Sikep ' s Narrative in Anti-Cement*. V(2), pp. 297-321 (2017)
- [12] Ahmad, Nur. Pendidikan Berbasis Kearifan Lokal untuk Membangun Karakter Bangsa Indonesia yang Berbudaya. dalam *Kompasiana*. <https://www.kompasiana.com/nurachmadp/58f45c1a6223bd313898a821/pendidikan-berbasis-kearifan-lokal-untuk-membangun-karakter-bangsa-indonesia-yang-berbudaya> (2017)
- [13] Suherman & Shafira, Rahma Nabila. Filsafat Pendidikan Alfred North Whitehead (Membangun Pengetahuan yang Menyeluruh Mengenai Realitas). *Jurnal Pendidikan*. Edumaspul: Jurnal Pendidikan, vol. 3, No. (2). pp. 11-21 (2019)