

Preservation of Community Values: Study of the Samin Bojonegoro Teaching Transformation Model Through the Education Unit Curriculum*

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Abstract:

This article explains the process of instilling values, which is carried out by internalizing community teachings through educational units. The internalization of values is achieved by inserting Samin's noble pitutur in PAI and PPKn subjects at elementary, middle and high school levels. The choice of this educational institution indicates that schools have a strategic role in preserving values. This participatory action research was conducted in Dusun, Japan, a hamlet inhabited by the Samin Bojonegoro community. This community adheres to the teachings of its ancestors. However, on the other hand, the openness in this community also allows for a permissive attitude, which has the potential to erode the strength of their traditions. The research was carried out for four months, starting with problem mapping, problem analysis and action involving traditional stakeholders, policy stakeholders and education stakeholders. The choice of action taken is to insert community values through Islamic Religious Education and Character subjects and Pancasila and Citizenship Education subjects. This insertion is a cultural preservation strategy that stakeholders consider to be the right step because, through this institution, children can internalize the noble values that exist around them.

Keywords: *Samin; educational transformation; social transformation; community development.*

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Introduction

Samin, Saminis, or Saminism, is a community that adheres to the principles of life taught by Ki Samin Surosentiko, a persistent fighter against Dutch colonialism in a silent and non-violent manner. A well-known form of resistance from the Samin community is their unwillingness to pay taxes, which are carried out in the name of the community (Nurdin & Adzkiya', 2021, p. 75). Samin's teachings were so strong that the goodness he instilled was passed down to future generations. The Samin community is spread across several districts, including Bora, Pati, Kudus and Bojonegoro (Benda & Castles, 1969; Rosyid, 2018).

Even though they are known to adhere to the teachings of their ancestors firmly, the Samin community is also not immune to the changing times (Niam, 2008, pp. 2–5). Because one or two of their generations who received education also began to have other choices in living and pursuing a decent life (Nurkasanah, 2020). These changes in the Samin community are characterized by increasingly intensive interactions with the outside world, characterized by associative and dissociative interactions (Huda & Wibowo, 2013). New things are obtained through interaction with the environment outside them. This relationship is becoming stronger because the relationships between them are not limited to face-to-face but can also be connected via social media and other online platforms (Cahyono, 2016; Rafiq, 2020).

Nevertheless, Samin's strength did not fade because they continue to seek ways to strengthen the values they have guided all this time. One is done through the informal teaching of values in family life by prioritizing the rituals and traditions passed down from generation to generation. Paseksen is one of the marriage traditions that is still strongly held by the Samin people (Wahyuni, 2015). Cooperation is also their particular form of strengthening the values of harmony and helping among the Samin community.

Various activities are also attempted to voice and introduce the Samin community to various groups, both through symbols in

clothing and attributes and through programs designed explicitly for their cultural promotion. Communication of symbols through attributes is done by making ageman udheng a symbol of their culture (Wardoyo et al., 2021). Another way is also introduced through batik symbols used for certain rituals. In Bojonegoro district, the government also appreciates the role of this community by establishing an annual activity in the community area, in the form of the Samin Festival (Wibawa & Syafiq, 2021, p. 4), an activity designed to nguri-nguri (preserve) local culture. In 2022, the Samin Festival will be held for the sixth time. Its life is relatively short, but its existence has contributed to introducing its culture to the public.

The explanation above makes us aware that local customs, if not correctly maintained, will easily be eroded by developments over time. This erosion cannot be denied, considering that, recently, life has become massively connected and globalized (Suradi, 2018, p. 15). The choice of strengthening community customs made by the Samin community through several methods, as mentioned above, are systematic efforts carried out by the community and support from other parties so that this culture can be preserved and passed on to future generations.

This research looks at the importance of maintaining the continuity of established community customs so that they can continue to be inherited and sustainable. The participatory actions presented in this research specifically target formal education institutions around the Samin Bojonegoro community area to help preserve Samin culture. The stages described in this research explain that previously, schools had not been used massively to internalize Samin values to society, especially to the next generation. The students in that area are the basis for the regeneration of the Samin community, who will continue these teachings in their environment.

This study differs from previous studies because the conservation pattern used in this research focuses on internalizing community values through formal education units by inserting community values through Islamic Education and Civics subjects.

What Rohana Siti Nurkasanah wrote about the meaning of education and the inheritance of Samin teachings focuses more on efforts to photograph the Samin community who are starting to receive formal school education. The inheritance of teachings is carried out through a process of discussion and internalization of values through informal channels of traditional elders (Nurkasanah et al., 2021). V. Sri Indah Pinasti's writing focuses on the correlation between Samin's teachings and the values of character education (Pinasti & Lestari, 2017). Of course, this is different from what this research is doing, which is more focused on efforts to preserve community values through formal institutionalization of schooling.

Amelilia Fauzia's writing tries to portray the meaning of maintaining traditions in the Samin tribe (Fauzia & Kahija, 2019), which differs from what is in this article. If Fauzia's efforts present the meaning of cultural preservation from the perspective of research subjects, then what is done in this research is to encourage the preservation of teachings by internalizing them to the next generation who are currently struggling in the learning process at school. This means that this research tries to emphasize community values on school policyholders so that community values can also be taught in certain subjects. Writings with the same topic were found in the study of local content curriculum development based on Samin teachings presented by Mukodi. This study offers a model for designing a local content curriculum based on Samin's teachings. The difference is that this paper directs the design of a local content curriculum, while this research directs more towards the insertion of local values in subjects (Burhanuddin, 2017, pp. 393–395).

The four studies above are also different from this research because this study uses a participatory action pattern, research that does not just take photos or compare but acts to accompany the community to achieve a goal within a participatory framework. The participatory aspect also means disclosing community knowledge that can increase their awareness in achieving goals. So that legitimate

changes can be obtained (Mikkelsen, 2011, p. 31). As participatory action research, this research begins by identifying problems that exist in the community. The core problem in the community, as described above, is that there is no inheritance of teachings that are firmly used by the community as a medium for internalizing values. Researchers only found the inheritance of teachings through informal family activities and purely incidental activities. For researchers, this does not yet answer the core issue of value internalization, namely the existence of consistent and formal inheritance of values. From there, the impact that is projected to emerge is the emergence of a reduction in values and even the disappearance of these values from society due to the erosion of time.

Research Methods

In the participatory action research (PAR) methodology, researchers see the root of the problem as posed by the core problems above, namely (1) the absence of joint commitment as an effort to internalize values. This is due to a lack of coordination between education stakeholders and/or a lack of government support to internalize these values through education; (2) there is no jointly formulated formula regarding the pattern of insertion or maintenance of community values through educational units in the area surrounding the community. No platform can be inserted through the curriculum of this educational unit because implementation guidelines have not been prepared and there has been no socialization of the value insertion pattern. As a model, this article will explain the stages of transformation, the transformation model itself, and the results obtained from the transformation process.

Finding and Discussion

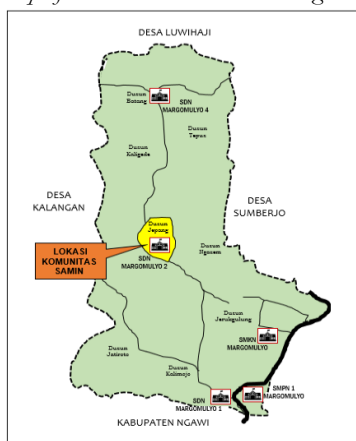
Stages of Community Value Transformation

The community value transformation stage is carried out through three essential stages, namely the problem mapping stage and interested parties (stakeholders)—where they are the key to the

success of the transformation (Rahmat & Mirnawati, 2020), , the community value determination stage, and the change strategy stage. The problem mapping stage is explained above, while the stakeholder mapping stage is a process of identifying the parties' roles that can support the achievement of problem resolution. They are a group that significantly contributes to the changes initiated through this research because they will be the perpetrators of change after the researcher's gone. The stage of determining community values is the confirmation stage of the values that will be transformed through education. Why is this necessary? Indigenous communities have many values, and the transformation pattern through education requires certainty, making it easier to insert it into the education unit curriculum. The change strategy stage is the way to carry out the change itself, namely the stage of transforming community values through the educational unit curriculum, which will be carried out jointly between researchers, the community and educational actors.

Figure 1.

Map of School Distribution in Margomulyo Village



First stakeholder mapping. Transforming community values through education cannot be done just like that, considering that many interested parties must receive attention. These parties are the key to the success of the transformation process. At least at the mapping stage, this research sees three stakeholders who need attention so that

the idea of internalizing community values can run well, namely traditional stakeholders, policy stakeholders (educational units), and policy stakeholders (government).

The traditional holders are members of the Samin community in the Japanese hamlet, within whom some values need to be conserved and internalized for future generations. Education stakeholders are policymakers at the school level at primary, secondary and senior levels around the Samin Bojonegoro community (see figure 1). Meanwhile, government stakeholders are policymakers for change at the village, sub-district and district levels. These three interest groups are significant in the community value transformation process. Because all three are interrelated and have their respective roles.

Traditional stakeholders consisting of elders and community members are the main points that must be touched. Transforming community values needs to receive approval and support from the community itself. This approval and support means that internal community awareness emerges. There are many cases where awareness does not arise from within. The changes envisioned often face challenges within the community. Therefore, raising community awareness ensures that the changes made are not one-sided. In addition, when change results from awareness, the maintenance of the results of change can continue to be carried out and maintained by the community.

Building community awareness is not an easy matter because it means getting to the root of the problems being faced by the community and then giving them an idea of things that could be impacts or consequences that will emerge in the future. One of the keys to building awareness is through communication (Sari & Basit, 2018). This process is the initial process of a participatory action movement: the awareness of both parties for a mutually desired change. When awareness has been built between both parties, maintenance of the change results will be carried out continuously and well maintained.

Table 1.

Number of Students in Formal Schools at Primary-Secondary Education Level in Margomulyo Village

No	School	Number of Rombels	Number of Students	
			M	F
1	SDN Margomulyo 1	6	118	92
2	SDN Margomulyo 2	6	35	27
3	SDN Margomulyo 4	6	40	26
4	SMPN 1 Margomulyo	18	248	261
5	SMKN Margomulyo	15	223	203
Total		51	664	609
			1273	

Source: processed from <https://school.data.kemdikbud.go.id/> accessed on 22 August 2022

Education stakeholders consisting of policymakers (school management) and educational unit actors (teachers) are the second group that needs to be touched because they are the ones who then become the actors of change in the community generation. Educational institutions, which are formal institutions, have a set of rules and procedures that must be adhered to. So, it is not easy to insert community values through institutions without establishing communication first. The five educational units that were the target of this research also do not necessarily have the same interests, awareness and focus of struggle for the community. So, all five need to be touched one by one. However, the positive point that researchers have is that educational units share an awareness of the need to instil character values. Educational institutions know their mission includes passing on the nation's noble teachings to future generations. This is closely related to the cultivation of national character values, which is also the mandate of the world of education. This means that internalizing Samin's values can also reach as many students as possible at the school (see Table 1).

Researchers carried out discussions with educational units through coordination with local educational units. It took several times to find points for caring for local culture and internalizing them into the educational curriculum. Together with the educational unit, the

researcher chose to entrust community values as a subject supplement. This supplement can take the form of practical examples of implementing community values that are instilled in students at school (Suradi, 2022). Due to their valuable nature, the subjects chosen contain values, so they are determined to be inserted through Islamic religious education and character education subjects and Pancasila and citizenship education subjects.

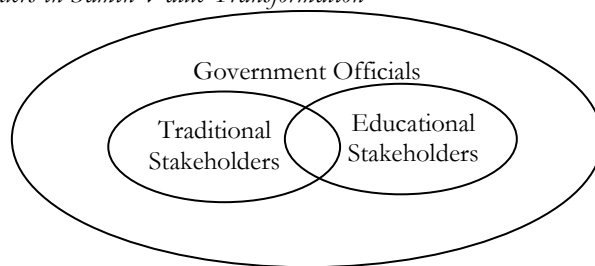
Government stakeholders, consisting of change policymakers at the village level, sub-district level and district level, are also groups that need attention. Because they determine the direction and policies of regional development so that things that have been done are confirmed through government policy. Apart from that, samin has become one of the cultural icons of Bojonegoro. Cultural icons can also provide economic value to society, so the government usually provides support by commodifying culture through tourism because, through tourism, the local economy can grow (Irianto, 2016, p. 216). Support from government stakeholders is needed in this program in order for the results achieved to be implemented in community areas, as has been done in several other areas (Basuki, 2011).

The role of government can be seen from the support of the district government, which, when the researchers carried out coordination, received support that Samin, which has been known as inferior, needs to receive attention and continue to explore the noble values that exist in them (J. Lukito, 2022). The district government feels that Samin is a valuable cultural asset, so it needs to be encouraged so that it is well maintained. Technically, meetings with village-level government stakeholders strengthen what was conveyed by district-level government stakeholders. The village head, Margomulyo, explained that there are seven educational institutions that researchers can use to internalize community values. However, at the discussion stage, the village head suggested starting with formal schools, namely at the primary and secondary levels (SD, SMP, SMA) around the Samin area (Nuryanto, 2022).

The three stakeholders above have equally significant roles. This research even states that the positions of the three entities are interrelated and cannot be underestimated. Traditional stakeholders, as parties who have values, cannot stand alone in preserving their culture. He needs to collaborate with schools as the best place to instil teachings, values, skills and ideology. Both also need government support because strengthening local culture benefits the region: the regional government can commodify these values into one of the regional cultural icons (See chart 1).

Chart 1.

Key Stakeholders in Samin Value Transformation



Second, They are establishing community values. The dynamics of Samin's struggle are strongly influenced by the values and teachings internalized in the character's life. This then gives rise to values and views on life. Previous studies explain that at least the teachings of Samin originate from the book *Jamus Kalimasada* (Hutomo, 1985; Kirom, 2020; Rosyid, 2020). Observing differences and points of view in preserving teachings, this research then took a middle path by discussing the determination of community values that will be used in the next stage, namely a change strategy by internalizing community values through the educational unit curriculum.

The point of preserving the teachings used is Samin Surosentiko's noble hymn, enshrined in the Samin monument area. This monument is in the middle of the forest between the Bojonegoro-Ngawi highway and the Japanese village. In the monument area, there is a statue of Ki Samin Surosentiko with five pillars behind him. One pillar and another are connected by curved

transverse pillars so that they are connected. On the left and right sides of the statue, there is an inscription containing the writing Luhur Samin in Latin script and Javanese script (Hanacaraka).

The text contains five values written sequentially and reads as follows: (1) *Laku jujur, sabar, trokal lan nrimo*; (2) *Ojo drengki, srei, dahwen, kemiren, pek pinek barange liyan*; (3) *Ojo mbedo mbedakne sapodho padhaning urip, kabeh iku sedulure dene*; (4) *Ojo waton omong, omong sing nganggo waton*; and (5) *Biso roso rumongso*. The text contains five values translated into Indonesian, it reads: (1) behave honestly, be patient, try seriously and accept sincerely; (2) do not be jealous, envious, criticize, and take other people's property without permission; (3) do not differentiate between living creatures, we are all brothers; (4) don't just talk, talk with value; and (5) can feel other people's feelings.

The value determination stage refers to what is written in the inscription. As a participatory action, value confirmation is carried out with interested parties by asking for considerations from traditional stakeholders, education stakeholders and government stakeholders. Bambang Sutrisno approved the determination of the five values because they alone were good enough if they could be preserved and taught to students (B. Sutrisno, 2022).

For the village head of Margomulyo, the approval given by Bambang Sutrisno also makes sense, considering that if pitutur is taught to students, it is essential to be specific and clear about what is generally known by the community. So that if a reference is made, ordinary people will no longer have questions because the commentary is already contained in the inscription (Nuryanto, 2022). The best thing to do is to continuously communicate what has been written so that it can be internalized well.

From the two arguments for determining above, researchers confirmed this value for children in the Samin area. The result was that out of dozens of children playing football on the field, there was only one child who could name the five noble pituturs contained in the inscription (Hafidz, 2022). This fact gives confidence that if what

is written cannot be remembered well, then what is scattered is very likely not known by this generation. This makes it even more convincing that this participatory action contributes to preserving community teachings.

The facts about value determination and the arguments are discussed separately with education stakeholders. As a result, they agreed to preserve values through education. The fact that only Hafid, out of dozens of children, can tell the noble pitutur Samin is used as a starting point for determining values and then internalizing them through the education unit curriculum. Education stakeholders feel moved to help preserve these teachings, considering they are also part of preserving local culture.

Third, Change strategy. After going through the two stages above, a change strategy is carried out to seek solutions to the problems, as explained in the introduction to this article. The main target of this change strategy stage is the inheritance of community values through education in a sustainable manner. Suppose the process of inheriting values through the educational curriculum can be carried out sustainably. In that case, it can encourage the internalization of Samin's values and teachings amidst the rapid flow of globalization.

The continuous inheritance of community values through education can be realized when driven by two factors, namely the emergence of a shared commitment in efforts to internalize community values through education and the formulation of a pattern for implementing the insertion of community values through the educational curriculum. Joint commitment includes shared perceptions and support between various elements of society (stakeholders) in efforts to pass on Samin's teachings to future generations through the education sector. Meanwhile, formulating a pattern for implementing community value insertion includes processes and stages that various parties must support.

The change strategy stage focuses on selecting educational actors from five educational units around the community area.

Considerations in selecting actors are based on the approval and direction of local education officials. Apart from education stakeholders, discussions were also held with village government stakeholders and traditional stakeholders. At this stage, it was agreed that there would be a discussion forum that would be used as a joint medium to transform samin values through education.

Community Value Transformation Model

The results of the change strategy in the form of a discussion forum above were then formulated as a focus group discussion (FGD), a forum used to discuss how community values in pitutur luhur samin can be institutionalized through education. Practical transformation is carried out through the insertion of community values in PAI and PPKn subjects. The selection of these two subjects, as explained above, is because these two subjects have valuable content and are in line with what this research is doing.

So, transformation is a pattern of change from where there was initially no established inheritance of values, efforts are made to carry out an established inheritance, namely through educational units, precisely through educational unit curricula. Insertion or insertion of values is used as a way of entrusting teachings so that inheritance can be institutionalized. Meanwhile, internalization is a continuous effort to insert community values carried out by education actors (PAI teachers and PPKn teachers) in accordance with the rules of the education unit curriculum. The community values transformation model can be seen in three activities, namely (1) an overview of community values, (2) a review of curriculum documents, and (3) preparation of guidelines for the insertion of community values. The first two stages were held through FGD activities (Huda, 2022), and one final activity was carried out by researchers using the results of the FGD.

The community values overview aims to determine the values used in reviewing education unit curriculum documents. Reviewing

curriculum documents aims to map core and essential competencies in PAI and PPKn subjects, which can be incorporated into five community values. Meanwhile, preparing a guide to internalising community values aims to provide teaching materials, which contain material descriptions of the five Samin values and competency maps of Samin Values in Islamic Education and Civics subjects.

As participatory action research, several important things related to FGD that can be put forward to support the participatory action building of this research are that the teachers were actively involved and provided good ideas. This is demonstrated by their willingness to read curriculum documents in a focused manner and provide input on where community value content can be inserted into their curriculum.

From the perspective of government officials, Nuryanto, the village head of Margomulyo, also provided a strong foundation for teachers and researchers to carry out this activity. He stated that this study was important for passing values to Samin's generation. The transformation model, as carried out through this activity, can establish sustainable value instillation (Huda, 2022). The selection of formal schools at the elementary, middle and high school levels is also based on input from government officials. The reason is that these three levels of school have a curriculum structure that is more familiar to researchers compared to reaching the early childhood level (Nuryanto, 2022).

Regarding the two facts above, this study sees that an essential role in the success of internalizing Samin values through educational units lies with educational actors, namely PAI and PPKn teachers. Teachers are the spearheads whose task is to use community values as an example or as an illustration when they teach in the classroom that in the area around the school, there is also local wisdom worth emulating and preserving. Through the third transformation stage, researchers prepared an internalization guide as a book. Teachers will use this book in teaching at school as a supplement containing local community values.

Returning to the transformation model, first, an overview of community values is carried out by presenting traditional stakeholders. Bambang Sutrisno, the 5th generation Samin Surosentiko in the Samin Bojonegoro community, was chosen because he can explain and is close to the Samin Bojonegoro traditional elder, Harjo Kardi, daily. During the FGD, Sutrisno explained Samin Surosentiko's struggle and the legacies still preserved in the community. He also explained about the struggles carried out by the Samin community to preserve this culture. The noble Samin pitutur that is most practical to instil in students is as stated in the inscription in the area of the Sedulur Sikep Samin monument. The five teachings are not numbered one, two, or five, but for reasons of making it easier for people to understand, they are written like that (Huda, 2022).

Based on Sutrisno's description, this study determines what is stated in the inscription. This was also agreed upon by the PAI and PPKn teachers participating in the FGD activities. According to them, what has been written is much easier to map and can be used as a basis when there are further questions later. In the overview stage, which contains the determination of values, it can be concluded that formulating something intangible requires joint agreements between stakeholders, education stakeholders represented by teachers, and government stakeholders.

Second, Second, considering the insertion pattern which requires looking directly at the curriculum document, a document review is carried out by mapping main competencies (KI) and basic competencies (KD), which can be inserted (insertion) community values, both at the primary and secondary levels (Elementary, Junior High, Senior High School). The insertion of values in core competencies and basic competencies refers to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 37 of 2018 concerning Amendments to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 24 of 2016 concerning Main Competencies and Basic

Competencies for Lessons in the 2013 Curriculum for Basic Education and Secondary Education. Considering that this study is a participatory action, the determination of regulatory references is also based on the agreement of educational actors.

Document review answers insertion efforts, which are technically carried out by mapping competencies that contain community values. Armed with Sutrisno's explanation, researchers, together with PAI and PPKn teachers, conducted an exploration of the above regulations. The mapping is divided into two, one mapping the core competencies and basic competencies that can be included in Samin's grades in PAI subjects and the other in PPKn subjects. In the mapping activity, a total of 101 KI/KD in PAI subjects and 14 KI/KD in PPKn subjects were found at the elementary, middle and high school levels, as in Table 2.

Table 2.

Competency map for inserting Samin values in PAI and PPKn subjects at elementary, middle and high school levels

Kelas	KI/KD PAI	KI/KD PPKn
1	KI 2, KD 1.8, KD 1.9, KD 1.10, KD 3.8, KD 3.9, KD 3.9, KD 3.10.	KI 2, KD 4.
2	KI 2, KD 1.3, KD 1.8, KD 3.3, KD 3.7, KD 3.8.	KI 2, KD 4.
3	KI 2, KD 2.3, KD 2.4, KD 2.5, KD 2.6, KD 2.9, KD 2.10, KD 2.12, KD 4.2.	KI 2, KD 4.
4	KI 2, KD 2.3, KD 2.6, KD 2.9, KD 2.11, KD 2.13, KD 2.16, KD 2.18, KD 2.19, KD 2.20, KD 4.6, KD 4.9, KD 4.13.	KI 2, KD 4.
5	KI 2, KD 1.5, KD 1.6, KD 1.7, KD 2.3, KD 2.5, KD 2.7, KD 2.10, KD 2.14, KD 2.16, KD 3.5, KD 3.7.	KI 2, KD 2.3, KD 4
6	KI 2, KD 2.6, KD 2.12, KD 4.6.	KI 2, KD 2.4, KD 3, KD 3.2, KD 4.
7	KI 2, KD 1.2, KD 1.5, KD 2.2, KD 2.5, KD 3.2, KD 3.5, KD 4.5, KD 1.6, KD 2.6, KD 2.9.	KI 2, KD 3.
8	KI 2.	KI 2, KD 3.
9	KI 2, KD 1.1, KD 1.2, KD 1.7, KD 2.7, KD 3.1, KD 3.2, KD 4.2.3, KD 3.5, KD 4.5, KD 3.7, KD 4.7.	KI 2, KD 1.4, KD 3.

Kelas	KI/KD PAI	KI/KD PPKn
10	KD 2.1, KD 2.3, KD 2.4, KD 2.6, KD 2.8, KD 4.1.3, KD 4.6.	KI 2, KD 3.
11	KI 2, KD 2.2, KD 2.3, KD 2.5, KD 2.8, KD 2.10, KD 2.11, KD 4.2.3, KD 4.8.	KI 2, KD 3.
12	KI 2, KD 2.3, KD 2.4, KD 2.7, KD 2.9, KD 4.2.3, KD 4.3, KD 4.4,	KI 2, KD 1.1, KD 3.

Source: processed from Tabulation of FGD Results for Competency Mapping and Insertion of Samin Values through PAI and PPKn Subjects at Margomulyo Village Hall, Bojonegoro 8 June 2022

From the KI/KD listed in the table above, Samin's values can be inserted as an example or example that can be explained together with the material being taught by the teacher to students. Several KI/KD spread from first grade at the elementary school level to twelfth grade at the senior high school level. Not all of Samin's values can be used as examples or role models because the KI/KD at each level does not all contain community values. Table 3 explains that Samin's first score is the value that gets the most insertion portion in PAI subjects. This is because the PAI material taught at school instils a lot of the values of honesty and patience. The values of brotherhood and equal rights and status as human beings also have a large portion in PAI subjects. These values emphasize the importance of caring for relationships and tolerance for others.

Table 3.

Frequency of Insertion of Samin Values in PAI and PPKn Subjects at Elementary, Junior School and High School levels

No	Samin's Values	Insertion Frequency	
		PAI	PPKn
1	Laku jujur, sabar, trokal lan nrimo	50 times	3 times
2	Ojo drengki, srei, dahwen, kemiren, pek pinek barange liyan	3 times	3 times
3	Ojo mbedo mbedakne sapedho padhaning urip, kabeh iku sedulure dewe	26 times	3 times
4	Ojo waton omong, omong sing nganggo waton	13 times	3 times
5	Biso roso rumongso	9 times	2 times

Source: processed from Tabulation of FGD Results for Competency Mapping and Insertion of Samin Values through PAI and PPKn Subjects at Margomulyo Village Hall, Bojonegoro 8 June 2022

Instilling values can be done in any subject, which means there is more responsibility for teachers to teach values without having to wait for certain material. This is in line with one of the teacher competencies, namely personality competency (Undang-Undang Tentang Guru Dan Dosen, 2005) which requires teachers to present themselves as honest individuals with noble character and role models for students and the community (Permendiknas Tentang Standar Kualifikasi Akademik Dan Kompetensi Guru, 2007). The presence of value maps in this competency is a guide for teachers to be able to explain systematically because in these maps, there are similarities in the values they are teaching. The results obtained together with PAI and PPKn teachers will then be compiled in the form of a guidebook.

Third, Preparation of Samin value insertion guidelines. This preparation aims to guide PAI and PPKn teachers in schools. The materials used in this preparation utilize the mapping results carried out by researchers and teachers in FGD events, as in Table 2 and Table 3. The competency matrix is presented in the Samin value statement column, the core competency and basic competency statement column, and the class column, which contains the competency and class codes. Each matrix differentiates between PAI subjects and PPKn subjects.

The researchers prepared the guidelines by displaying a competency map matrix for inserting Samin values and presenting material about the five Samin values. Some of the explanations presented in the material description include (1) introduction, which contains the context of the preparation of the guidebook; (2) introduction of figures; (3) adherents of the teachings; (3) noble hymn, which explains honesty, patience, sincerity, sincerity, prohibition on envy, prohibition on envy, prohibition on criticizing, prohibition on taking other people's rights, prohibition on distinguishing between human beings because each other is related, prohibition on random speaking and advice on helpful speech, as well as recommendation on having sensitivity.

The process of preparing these guidelines was carried out by researchers using literature that intersects with Islamic religious teachings and national culture. Considering that this manual is used by PAI and PPKn teachers, the discussion that is oriented towards Islam is an effort to provide context for Samin's noble speech with the values contained in Islamic teachings. Likewise, providing cultural context and the nation's noble values is an effort so that Samin's values can be internalized through Civics subjects.

It must be admitted that the description of the material outlined in the guidelines is straightforward. One value is only explained in three or four paragraphs. This means giving teachers space to explore the material with their existing competencies. Apart from that, the simplicity of the material description also means that what is explained in it is limited to critical concepts only so that development is given autonomously to the teacher.

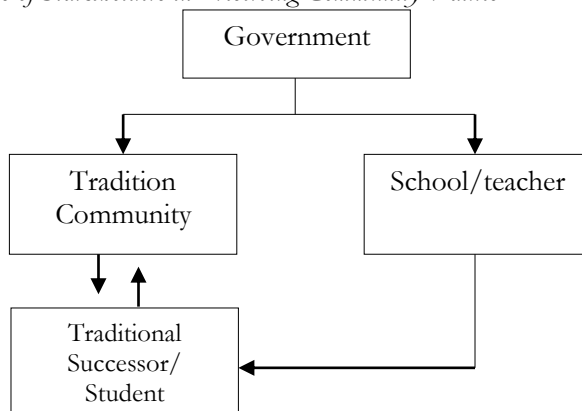
This research also produces additional resources in the form of short learning videos, which students and teachers carried out at one of the schools, namely at SDN 2 Dusun Japan, Margomulyo village. This video is broadcast material that can be used by teachers in learning. The video script was prepared by researchers and video creators utilizing the human resources of the Samin community, namely Danang Rudy Purnomo, grandson of a Samin elder. Meanwhile, the actors in this video are teachers and students from SDN 2 Margomulyo. The video, "Ojo Pek Pinek Barange Liyan (Short Movie)," is available online at <https://www.youtube.com/watch?v=51ZYJQ5IYQg>.

Both the guidebook and the short learning video are the results of research provided to the community and actors of change in the community environment. Dissemination was explicitly carried out among teachers to socialize the guidebook. This research also disseminates these results through annual activities, namely the Samin festival. Researchers disseminated through the "Ngangsu Kawruh Samin" activity at the 6th Samin Festival, held in August 2022. At that

event, researchers explained the background of the assistance and the expected results of the program (Hidayati & Shofwani, 2019).

Chart 2.

Responsibilities of Stakeholders in Preserving Community Values



From the explanation in the two parts above, namely the stages and models of community value transformation through education, it can be explained that participatory action in preserving a value can be carried out by holding three critical keys, namely value owners (traditional stakeholders), value preservers (education stakeholders), and government stakeholders (see chart 1). The strategic role of government stakeholders is as a segment that encourages and provides policy support in preserving culture (Haerah & Argarini, 2017), not just to keep it alive but also to become a cultural icon and even tourism.

Specifically, Law Number 6 of 2014 concerning Villages mentions the preservation of local culture as in Article 4, and letter (c) mentions the preservation and promotion of local customs; Article 26, paragraph 4, letter (m) states the obligation to develop and preserve local cultural values. Apart from that, it was also stated that local wisdom needs to be considered as the key to village development, as stated in article 24, letter (i) concerning the principles of village administration and article 81, paragraph 3 concerning the use of local wisdom in village development.

Conceptually, the transformation of Samin values through educational units can be seen in Chart 2. The government, as a policy maker and nationally, is responsible for preserving culture, seeing traditional communities as potential that must continue to be preserved. The government, through education, also does the same thing, namely instilling national culture in the next generation. Indigenous communities with local wealth have the hope that their generation will not break with the teachings that have been guided by the community so that the presence of schools can answer the community's needs. Both the government, traditional communities and schools are all responsible for delivering the next generation so they can practice the noble teachings they have had so far.

Indigenous successors are a group that inherits the teachings of the community. After they inherit values from their community informally and non-formally, they also formally receive these values at school. However, the success of value preservation depends on the will of the successors. So that both the school and the traditional stakeholders are expected to internalize the values of traditional successors continuously.

Conclusion

The essence of the value preservation process is that there are future generations who will inherit and maintain the community's teachings. The institutionalization process through participatory action in this research places teachers as actors in transmitting values to students in indigenous communities. The institutionalization of inheritance is carried out through the insertion of community values in the core and essential competencies of Islamic Education and Civics subjects.

The key to the transformation process can be seen in building participatory communication with stakeholders, both traditional stakeholders who are the key and owners of teachings, education stakeholders who are actors in inheriting and instilling community

values, as well as government stakeholders who have an interest in the preservation of local cultural teachings.

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