

# The Role of Teachers in Instilling Sedulur Sikep (Samin Tribe) Values in Early Childhood

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## ABSTRACT

The role of a teacher is an indispensable aspect of the education world, particularly in fulfilling the national educational process standards. The teacher's role in promoting character education can be tailored to the cultural wisdom of a specific region. With the advancement of technology and changing times, the teacher's role in education may no longer appear as prominent. Consequently, teachers often carry out their duties without emphasizing their role as educators. This research employs a qualitative case study approach using Miles and Huberman's model. The findings of this study indicate that teachers function as guides and supervisors in the growth and development of children. They oversee the thoughts, words, and behaviors of both students and themselves, monitor the assessment results, and work on improving the behaviors, thoughts, and words of both students and teachers. The implementation of Sedulur Sikep character teachings by teachers involves three core character teachings: (a) "Angger-angger pratikel" (ethical behavior): Encouraging honesty in everyday life and teaching students not to harbor jealousy or greed towards their peers. (b) "Angger-angger pangucap" (language usage): Promoting the use of Javanese Krama Inggil when communicating with peers or teachers. (c) "Angger-angger lakonan" (patience and resilience): Advocating a patient, resilient, and composed approach to handling various challenges and issues. This research contributes to the understanding that cultural character plays a significant role in shaping the values and behaviors of individuals.

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## Introduction

In the realm of education, two primary components are essential: educators or teachers and learners or students (Anggraeni, 2017; Hanifuddin, 2022; Putri & ., 2021). Teachers do not merely impart subject-based education; they also guide and mentor students to acquire knowledge, skills, ethical values, and sound behavior (Djamarah, 2010). Beyond their duties, teachers assume roles, which, according to the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), refer to the expected behaviors and functions of individuals within society. The teacher's role in character education can be influenced by local wisdom, aligned with the teacher's place of residence. Thus, the infusion of character education can originate not only from the Ministry of Education but also from the school's environment. Teachers have multiple roles, as articulated by Djamarah, with some roles being more dominant and classified as follows: organizer, demonstrator, classroom manager, facilitator, mediator, motivator, inspirator, informant, initiator, mentor, corrector, supervisor, and evaluator (Djamarah, 2010). The teacher's ability to fulfill these roles can also be influenced by local wisdom, reflecting the teacher's place of residence. Therefore, character education can be rooted in local culture, which, in turn, contributes to national cultural richness (Fikri, 2019; Sari, 2018; Widiastuti, 2013; Yetti, 2019).

However, with the advancement of technology and changing times, the role of teachers in education may no longer be as conspicuous as before (Putri, P & Pradana, 2021; Susilo, Jimat & Wahyuni, 2016; Winarsieh & Rizqiyah, 2020). Consequently, teachers may focus on fulfilling their duties without emphasizing their role as educators. This decline in the quality of teaching is often attributed to suboptimal human resource management in teacher recruitment, leading to a perception that teachers merely deliver instruction without self-improvement efforts. This situation is also influenced by the school as a learning environment. Current learning conditions in schools may not be as robust in teaching character, and parenting styles may have shifted away from emphasizing character education. Consequently, the behavior and speech of today's children often diverge significantly from the character teachings of their ancestors (Ashfarina et al., 2023; Palupi Putri, 2018; Theodoraki & Plakitsi, 2013).

The formation of character values based on local culture arises from community associations that create distinct communities with unique characteristics (Intania et al., 2021; Trisnasasti, 2021). One such unique community is the Samin people or the Saminism community. The Samin people identify themselves as followers of Surosentiko teachings, primarily farmers from Randublatung, a village in South Blora. Saminism's presence and teachings can be found in East Java and Central Java provinces. Sedulur sikep, often known as the Samin tribe, is distributed in Central Java (Blora, Pati, Grobogan, and Kudus) and East Java (Bojonegoro and Madiun).

Ki Samin Surosentiko established a movement that encompasses principles of modesty, ethical conduct, and methods of resistance. Samin surosentiko continued their struggle by gathering native people in open fields or villages, allowing for more effective communication. The movement includes basic character teachings for living, such as simple living, honesty, *nrimo ing pandum* (acceptance of fate), patience, *sumeleh* (courtesy), and *madep manteb* (confidence).

Although referred to as *sedulur sikep*, Samin tribe, Samin community, or *wong samin*, they all share the same values and character teachings. Despite differences in terminology, the core of Samin teachings remains consistent: advocating for rights, particularly the rights of farmers, as the Samin people primarily work as farmers. *Sedulur sikep* embodies local knowledge and interactions between humans and nature. However,

like the broader application of character education, the Sedulur Sikep community has witnessed a decline in character teaching due to shifting parenting styles, the influence of rapidly evolving technology, and peer group dynamics, all contributing to a weakening of Sedulur Sikep's character teachings (Munawaroh et al., 2015).

## **Methods**

This research employs a qualitative case study design. Data collection techniques encompass observation, interviews, and document analysis. The research procedure consists of three stages: the pre-field stage, fieldwork stage, and data analysis stage. The study's subjects are located at KB Al Huda Margomulyo in Dusun Jepang, Desa Margomulyo, Kecamatan Margomulyo, Kabupaten Bojonegoro, Provinsi Jawa Timur. The primary informants of the research include three educators or teachers, while the secondary informants consist of three parents or guardians of the students. The research focuses on children aged 3-4 years in KB B class. Data analysis employs the Miles and Huberman model.

## **Result**

### **The Role of Teachers in School**

Based on the interviews conducted by the researcher, this section explores the multifaceted roles of teachers in the school context. Teachers play a vital role as guides in the development of students, aligning their guidance with the age and growth of the students. Their guidance encompasses fostering positive, clean, and clear thinking in students. Furthermore, teachers provide guidance on student behavior to ensure they become well-mannered individuals in accordance with societal norms. This guidance is often demonstrated through daily examples within the school environment.

In addition to their role as guides, teachers also take on the role of supervisors. In this capacity, teachers oversee, evaluate, and improve, much like a visitor accrediting an institution. This dual role allows teachers not only to evaluate the institution but also to assess the progress of their students. The supervisory role, as exemplified by the teachers interviewed, extends beyond assessing students and includes evaluating the behavior of fellow educators and ensuring the safety of the school environment.

Moving on to the aspects of guidance, the second informant, Mrs. S, a KB teacher, emphasizes the importance of monitoring students' physical development, such as weight and height measurements conducted monthly. Beyond physical development, Mrs. S focuses on nurturing students' spiritual aspects by imparting values in accordance with religious teachings. She also guides students in their language and behavior, emphasizing courtesy when interacting with others in crowded settings.

Teachers also act as supervisors in the role of observers, particularly regarding students' thoughts, behaviors, and speech. They also extend their supervision to include parents' conduct when interacting with their children at school. This supervisory role encompasses assessing students' cognitive, behavioral, and verbal development, as well as their overall growth.

Lastly, the third subject, Mrs. Y, the youngest teacher among the three, emphasizes the importance of nutrition, especially the food consumed by students, whether from their packed lunches or school cafeteria. She guides students' thoughts by providing examples and explaining the consequences of different types of thinking. Mrs. Y encourages students to adopt good behavior, starting with simple acts of respect, greetings, and politeness towards their teachers, who serve as role models in the school environment.

Language-wise, Mrs. Y advises students to speak in either Indonesian or Javanese Krama Inggil, depending on their level of understanding.

Beyond their role as guides, teachers also serve as supervisors, responsible for monitoring, evaluating, and improving various aspects of the school environment, including the students' development, the school's facilities, and the behavior, thoughts, and speech of the students. In summary, the roles of teachers extend far beyond the classroom, encompassing guidance, supervision, and evaluation in various dimensions of the students' lives and the school environment.

### **The Role of Teachers in Instilling Sedulur Sikep Values (Samin Community) in Schools**

The role of teachers, as exemplified by Mrs. LN, in implementing Sedulur Sikep teachings in schools revolves around various aspects. Firstly, there is a focus on "angger-angger pratikel," which entails instilling values of honesty, harmony, and humility. This involves discouraging actions such as stealing or harboring jealousy towards peers, maintaining continuous discipline during school activities, fostering physical and emotional closeness with students, and promoting effective communication that reinforces authority while controlling students' behavior.

In the context of Sedulur Sikep character teachings related to "angger-angger pangucap" or the manner of speaking and articulating, Mrs. LN highlights the importance of communication with students. She emphasizes the use of Javanese Krama Inggil or Indonesian language as a communication practice. Students are taught not to use hurtful words and to be considerate of their peers' feelings.

Regarding the sub-aspect of Sedulur Sikep character teachings concerning "angger-angger lakonan" or the practice of patience, endurance, and reliance on faith in life, Mrs. LN emphasizes that the ability to act must be accompanied by the willingness to bear the consequences. Additionally, students are taught to follow rules both at home and school, fostering a sense of responsibility. In contrast, Mrs. S, another teacher implementing Sedulur Sikep teachings in school, places greater emphasis on religious teachings and etiquette. These teachings align with the principles of Sedulur Sikep and aim to make students capable and independent individuals in adulthood. She imparts values such as avoiding jealousy, greed, interfering in others' affairs, and harboring envy towards peers.

Regarding "angger-angger pangucap" or communication etiquette with peers, teachers, and parents, Mrs. S emphasizes politeness in speech when interacting with anyone, whether at school, home, or within the community. In Mrs. S's approach to implementing Sedulur Sikep character teachings related to "angger-angger lakonan" or the practice of patience, endurance, and reliance on faith in life, the focus lies in avoiding hastiness and impulsive behavior.

According to the third informant, Mrs. Y, the role of teachers in applying Sedulur Sikep teachings in schools emphasizes adherence to Javanese traditions in line with the teachings of their Sedulur Sikep ancestors. This encompasses "angger-angger pratikel," which involves governing one's behavior with fellow humans, such as being honest with others' belongings and setting a positive example while encouraging students to behave well.

Within the context of Sedulur Sikep character teachings related to "angger-angger pangucap" or communication etiquette, Mrs. Y underscores the significance of effective communication with students. She consistently reminds them to communicate in Javanese Krama Inggil or Indonesian, cultivating polite speech. In addressing the sub-aspect of

Sedulur Sikep character teachings concerning "angger-angger lakonan" or the practice of patience, endurance, and reliance on faith in life, Mrs. Y emphasizes the importance of maintaining composure, resilience, and a calm demeanor when facing challenges. This approach helps students develop patience, endurance, and emotional control during difficult situations.

## **Discussion**

### **The Role of Teachers in Instilling Sedulur Sikep Character Values in Early Childhood Education at School**

The role of teachers in schools in instilling Sedulur Sikep character values emphasizes guidance and supervision of students' behavior and social attributes. Every teacher involved seeks to shape and transform students' behavior to align with the evolving social norms within the community. Through various studies on the role of teachers in schools, it is possible to map out two key aspects of teachers' roles: that of a guide and that of a supervisor.

These two aspects are collectively expressed through a teacher's role in educating students and their efforts to collectively shape students' behavior in line with societal norms, reflecting their responsibility towards parents. The selection of these two aspects is based on their critical importance in the context of educating students. Guidance or mentoring is the teacher's approach to making students capable, mature, morally upright, and capable of self-directed learning and personal development. Teachers can guide students in various aspects of growth, including physical development, such as height and weight, as well as their abilities and health. Additionally, teachers play a role in guiding students on nutrition, encompassing the food and beverages available in schools, school sanitation, and environmental cleanliness. Another sub-aspect of a teacher's role as a guide involves mentoring in thoughts, words, and behavior. There is a synergy among these four discussions in the implementation of the teacher's role, with three of them representing a continuum of thought, speech, and behavior in students (Manaf & Rokimin, 2023).

The second role of teachers is that of a supervisor, responsible for overseeing the learning process. A teacher in this role must possess several skills, a good personality, and relevant education within their field. Teachers should be able to assist, assess, and improve the learning process of students in school. Regarding assistance or improvement, based on field findings, teachers provide enhancements to school facilities to improve the learning process. In addition to supervision, teachers also monitor students' thoughts, behaviors, and speech comprehensively. They also oversee the school's surrounding environment, including the school community and the natural environment. In terms of supervision, teachers also play a role in overseeing what students consume while at school, whether it's snacks in the canteen or packed lunches.

The final aspect of the teacher's role as a supervisor involves assessment. This means that teachers not only assess students' outcomes but also evaluate the processes they undergo. This evaluation is directed towards transforming students' personalities, making them capable and socially acceptable individuals in the community. Teachers assess students based on their thoughts, behaviors, and speech, aligning them with the students' age and developmental stage. This assessment conducted by teachers is comprehensive, addressing not only the students but also the teacher's self-assessment, particularly in terms of their responsibility towards students, parents, the community, and their accountability to the nation.

The last aspect of the teacher's role as a supervisor pertains to improvement. Improvement entails rectification or correction to align with desired standards or guidelines. This applies to rectifying students' behavior, thoughts, and speech as the primary actors in education. It also aims to harmonize community teachings with national teachings to create students who can be accepted by society as competent and in accordance with prevailing norms. In addition to improving students' character, teachers also focus on enhancing their own performance, including improving their personalities and skills for continuous growth. The provision and facilities should also be continually improved over time to align with evolving curriculum guidelines and to refurbish facilities that have become outdated or damaged, making them suitable for use by both students and teachers (Khambali, 2017; Nihayah, 2018; Ramdhani et al., 2019).

### **Implementation of Sedulur Sikep Character Values in Early Childhood Education by Teachers at School**

Sedulur Sikep, also known as the Samin people or wong or tiyang Samin (sami amin), is more widely recognized outside the community. The worldview or teachings of Sedulur Sikep emerged and became known during the Dutch colonial period due to the resistance or rejection of the community towards the Dutch Colonial Government's taxation policies. Sedulur Sikep believed that paying taxes would only benefit the Dutch, and it was unjust for them to pay taxes in their own land. The character teachings found in Sedulur Sikep are still preserved by the descendants of Raden Surowidjojo, particularly Hardjo Kardi, the fourth in line. The teachings are contained in two books, namely *Serat Jamus Kalimosodo* and *Kitab Pandom Urip*. *Kitab Pandom Urip* serves as a guide for the Sedulur Sikep community in living their lives, encompassing rules of conduct towards fellow humans and the environment.

Sedulur Sikep's teachings applicable to daily life are categorized into three rules of life: *Angger-Angger Pratikel*, *Angger-Angger Pangucap*, and *Angger-Angger Lakonan*. *Angger-angger pratikel* covers the code of conduct for humans or the laws governing human behavior. It emphasizes that humans should not possess qualities or thoughts of lying, envy, greed, usurping others' rights, or arrogance. Examples of the application of character teachings from *Angger-Angger Pratikel* found in field research are related to honesty, harmony, and humility instilled in children. For instance, it addresses situations where children find something that doesn't belong to them and teaches them what to do (honesty) and how to maintain good relationships with peers (harmony).

The application of character teachings from *Angger-Angger Pratikel* found in field research is related to honesty, harmony, and humility instilled in children. Honesty in this context involves teaching children to speak the truth in accordance with what they see and feel. Another aspect of honesty is when they come across something that doesn't belong to them; they are not allowed to possess it (*nemu disingkiri*). Other character teachings include lessons on not interfering in others' affairs, not being envious of others' belongings, refraining from jealousy towards others, and not being greedy or attempting to take what belongs to others, all of which are incorporated into the school's educational activities guided by the teachers.

The second teaching, *Angger-Angger Pangucap*, focuses on the laws or manners of speech. It teaches children to speak politely without hurting others' feelings through their words. By maintaining proper speech, children learn to consider others' feelings and avoid causing harm through their words. *Angger-Angger Pangucap* also emphasizes speaking

truthfully, conveying information as it is without adding or subtracting from what is seen and heard.

This aligns with the findings from field research, where teachers set an example for children to speak politely and courteously when communicating with peers, teachers, and parents. Teachers also guide students in using Javanese Krama Inggil or the Indonesian language in their communication, helping them understand and preserve their ancestral language and cultural heritage. Additionally, the use of *thayyibah* phrases such as *alhamdulillah*, *bismillah*, and *astagfirullah* is encouraged to instill a sense of remembrance of Allah's power in Islam, in line with the children's religious beliefs. This communication is a means for teachers to support the decisions made by the children. It aligns with the slogan found in *Sedulur Sikep*'s character teachings regarding speech rules, "*ucapan niku sing bener*" or "speak in accordance with the truth," emphasizing honesty in actions and in speech based on what is seen and heard.

The third teaching found in *Sedulur Sikep* is *Angger-Angger Lakonan*, focusing on the principles of patience, endurance, and reliance on God in one's life journey as creatures of God. These principles encourage individuals to remain patient and steadfast in facing life's challenges. They underscore the importance of patience and resilience as fundamental principles for solving problems. In general, these principles can be linked to Javanese philosophy, "*wong sabar bakal subur*" (patient people will prosper) or "*nrimo ing pandum*" (accepting God's gifts with sincerity).

In line with field research findings, patience, endurance, and reliance on God can be taught to children by following rules and regulations at school and at home. The objective is to help children develop patience when facing difficulties and to teach them patience when their desires are not immediately fulfilled by teachers or parents. These actions are carried out by giving children control over their behavior and emotions to cultivate the virtue of patience, instilling the understanding that not everything they desire will be achieved without effort and waiting (Ananda & Fadhilaturrehmi, 2018; Choi et al., 2021; Nurhayati & Nizar, 2017; Sarnoto A & Romli, 2019; Thomassin et al., 2016).

## Conclusion

The role of teachers in schools aligns harmoniously with the character teachings of *Sedulur Sikep*, Islamic principles, and the responsibilities outlined by the Ministry of Education. This alignment is evident through the multifaceted role of teachers, encompassing their roles as mentors, supervisors, observers, and overseers. As mentors, they guide the growth, intellectual development, behavior, and communication skills of their students. Simultaneously, they function as supervisors, diligently overseeing, evaluating, and improving the conduct, thoughts, and speech of both students and fellow educators within the school environment. Furthermore, teachers diligently apply the character teachings of *Sedulur Sikep*, particularly through the embodiment of its three core principles: *Angger-Angger Pratikel*, focusing on ethical conduct, including the cultivation of honesty in students; *Angger-Angger Pangucap*, emphasizing proper communication and the use of Javanese Krama Inggil language to ensure words align with observed experiences; and *Angger-Angger Lakonan*, promoting patience, endurance, and contentment, instilling in students the value of "*nrimo ing pandum*," accepting life's circumstances with gratitude and simplicity as a divine gift.

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