

**THE EDUCATIONAL VALUES IN THE LIFE OF
WONG SIKEP BLORA**

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Abstract

Daily practices in Wong Sikep Blora are laden with meaning. Meaning is implied through action in their lives. Recent development in education has heightened the need for analysing such educational values practiced by *Wong Samin* community in Blora. For this study, qualitative analysis method and phenomenology approach were used to explore the subsurface of the proper values. The results of this study indicate that there are four values of Wong Sikep community life, namely: 1) the honesty, 2) the patience, and 3) the freedom, 4) and the brotherhood. Those fourth mentioned values are reflected through speech, action, respect, and the attitude of their style (Wong Sikep). Although, surveillance and preservation on their culture are still always being tested.

Keywords: *Wong Sikep, Education, and Blora*

INTRODUCTION

Blora is a small town located on the eastern end of Central Java Province, bordering Rembang regency in the north; Ngawi regency (East Java) in the south; Grobogan regency in the west, and east by Bojonegoro (East Java). It is located in the mountainous zone of the North Kendeng (mountain) dominated by marl rock material, limestone, claystone and sandstone within the height of 30 meters to 280 meters above sea level (Mukodi & Burhanuddin 2015).

In this small town, Wong Sikep communities stay, live and breed until now. Samin Surosentiko, alias Raden Kohar is a carrier of that mentioned teachings. He was born in 1859, in the Ploso Kedhiren village, Randublatung Blora regency. Being populist, his name was later changed into Samin.

Through Samin Surosentiko persona, Wong Sikep community, known as Wong Samin and Wong Adam, was born and evolved. Many of those values can be extracted and used as a model. Unfortunately, hardly can people understand the teachings and values of their daily practices. For worse, most of the community outside Wong Sikep is precisely understatement; even makes fun of their culture.

In that context, this article aims at expressing the values of Wong Sikep community, particularly related to the educational values embodied in the culture. Its estuary is that readers can know and understand the *adhi luhung* values (noble culture) of Wong Sikep in Blora regency.

METHOD

This study applies a knife of qualitative analysis, where researchers are the main actors in data collection techniques. The capacity of body and soul in observing, asking, tracking, abstracting, and an essential instrument that is second to none. As the data collectors, researchers play a creative role; he tracked down the information/descriptive facts then assembles a number of facts/information to the concept level, hypothesis, or theory (Jandra 2006). The approach used in this study is phenomenology. Where he was trying to uncover, as well as interpret the data, and facts related to the culture of Wong Sikep in Blora. It means to track text (facts) to the meta-text (behind the facts). In the phenomenological view, the research is to reveal the events in relation to people in certain situations (Moleong 2004).

MEANINGS AND ORIGINS OF WONG SIKEP

There are many terms to describe Samin community including Wong Samin, Sikep Wong or Wong Adam. However, some of that mentioned terms have its significant meaning respectively. Samin, for example, is attached to the name of its leader, namely Samin Surosentiko. His followers of the doctrine are known as Wong Samin. The word *samin* itself is derived from the phrase *sami-sami Amin* (equally amen). This sentence was later shortened to Samin. Sami-sami (equally) is a principal teaching followed by Samin community. Togetherness becomes upheld by this community. The basis for this is the expression of *kabéh wong kulo aku sedulur* (all people is my family). Although Samin Surosentiko never calls himself and his community as Samin, but the community does not refuse such term or name (Mukodi & Burhanuddin 2015).

Meanwhile, the mention of the word *sikep* is derived from the phrase *isine sing diakep* (the content or the core is used). The core to be used is the teaching of virtue. Additionally, another opinion derives from the phrase *golek isine kekep* (foraging). That is, to make a living honestly. *Sikep* can also be interpreted as a person who has a sense of responsibility or a responsible person. Therefore, Samin community prefers to be called *Wong Sikep* which means the meaningful person or the term for those who connote good and honest (Mukodi & Burhanuddin 2015).

At the same time, *Wong Sikep* or *Wong Samin* also refers to *Wong Adam*. *Wong Adam* means as the followers of Adam religion. Suripan argues that the term is not *Wong Adam* but *Agama Adam* (Adam Religion) referring to the religion which was first adopted by Prophet Adam (Peace Be upon Him). Comparatively, Hasan Anwar analyses that the word Adam is used to refer to the difference between the sexes, in which the word 'agama' or religion in the sense of Samin community comes from the word *agem*, which means (after having developed as *agem-ageman*) male genital (Mukodi n.d.).

The principal teachings of Adam religion include the followings: 1) *Agama iku gaman, Adam pangucap, man gaman lanang* (Religion is a matter of life or a weapon); 2) *Aja drengki srei, tukar padu, dahpen, kemeren, aja kutil jumput, bedhog nyolong* (Do not disturb, do not fight, do not like envy, do not like taking the property of others); 3) *Sabar lan trokal empun ngantos drengki srei, empun ngantos riyo sapada, empun nganti pek-pinepek, kutil jumput bedhog nyolong, napa malih bedhog oolong, napa milik barang, nemu barang teng dalam mawon kulo simpangi* (Do your patience and do not be arrogant, do not annoy people, do not take the property of others, nor steal or take the goods. whereas finding the scattered items on the road are shunned).

Sikep community can not be separated with the name of Samin Surosentiko (Mukodi n.d.). To date, there has been no official source mentioning their formal educations. But, Suripan Hutomo Sadi had attempted to explain that Samin Surosentiko was one that can write and read Javanese. This expertise was not widely possessed by general people at that time. In *Serat Uri-uri Pambudi*, the books which had been read by Samin Surosentiko include *serat Wedhatama* as the magnum opus of the poet Mangkunegaran IV, *serat Rama, Irama Sekar Ageng* (*tembang gedhe*), Kawi language, and the thought of Ranggawarsita. Figurative (Javanese) puppet seemed to make him inspired. At that time, animism, dynamism, Hinduism, Buddhism and Islam have grown in Blora. Markedly, Majapahit with Hindu and Demak with Islam.

Conversely, assumptions expressed by the Soerjanto Sastroatmodjo, that the thought of Samin Surosentiko is much influenced by the tradition coming from *Wong Kalang* in Bengawan Solo valley to which have the native blood of Majapahit. The evidence was proved by the various ritualistic ceremonies tailored to the patterns of Hindu cosmogony, for example, about the making of "flower" (mock face of the deceased in the form of stuffed) prior to cremation, which is derived from the worship of the dead spirits in the form of "*Syang Hyang Puspa Sarira*".

The basic teachings of Samin Surosentiko about the human relationship with God are in line with the teachings of *Sheikh Siti Jenar*. In the vicinity of the Solo River valley and the southern coast of Java, disseminated by Ki Ageng Pengging or Kebokenongo which is the last descendant of Prabu Brawijaya. Due to Ki Ageng Pengging, teachings of Sheikh Siti Jenar spread in to the area around the Bengawan Solo River valley and the southern coast of Java. In short, terminologically, the terms *Sedulur Sikep*, *Wong Samin*, *Wong Adam* are essentially the same and different depended on the context.

CULTURAL LIFE OF WONG SIKEP BLORA IN THE MODERNISATION FLOW

Each community has a number of systems such as scientific, educational, judicial, economic, aesthetic or artistic, religious systems, and so on. In each of these systems, there are both a variety of positions and an individual who acts to perform his or her social role in the actions of another individual. In staging such a role, they do not act blindly, but rather to act according to certain rules, ie according to clear specific norms, unequivocal and unambiguous (Mukodi n.d.). Blora like other regencies in Indonesia, saving the diversity of a strong tradition, and *adhi luhung* (high). One of them is Klopok village, Banjarejo sub-district, Blora regency. It's approximately 7 kilometres to the south of the city centre. There is a community many people consider it unique so-called Samin. Members of the community are known as *Wong Samin*, *Wong Sikep* or *Wong Adam*.

Either a Javanese or *Wong Sikep* has a distinct, authentic, and worth culture. *Wong Sikep* culture is believed a result of these Hindu-Buddha-Muslim acculturations. Those are reflected in the thoughts, teachings, and daily practices of *Wong Sikep* itself. It should be understood that the Javanese community principally has distinct culture associated with the religious life. There are three characteristics of Javanese culture associated with it, namely, (1) Javanese culture of the pre-Hindu-Buddha, (2) Javanese culture in the period of Hindu-Buddha, and (3) Javanese culture in the period of Islamic kingdom (Simuh 1996). In the time of pre-Hindu-Buddha, Javanese culture was performed by Indonesian people, especially Java, little can be certainly known before the arrival of that Hindu-Buddha influence. As a simple society, it is a natural when animism and dynamism appear in the core culture coloured by the whole social life activities. The authentic religion, which is often called by the West as a magical religion, is cultural value in which the people of Indonesia mostly root, especially Java (Marzuki n.d.).

Then, there are the clear Javanese culture markers in the time of Hindu-Buddha period. Javanese culture that accepts and absorbs the influence of the Hindu-Buddha elements, the process is not only acculturation but also the revival of Javanese culture by harnessing the religious and cultural elements of India. The most striking feature in Javanese culture is very theocratic. The influence of the Hindu-Buddha more enriches animism and dynamism (all magical) that inherently root with stories about those having divine power and the mantra services (such as the formulated words) which are deemed magical (Marzuki n.d.).

Meanwhile, the Javanese culture in the time of Islamic kingdom is strongly influenced by that Islamic teachings. This culture began with the end of Java-Hindu kingdom into Java-Islam in Demak. This culture can not be separated from the influence and role of the Sufic scholars who received the Javanese saints title. The Islamic development in Java is not as easy as in the outer islands only dealing with an unpretentious local culture (animism-dynamism) and not so much permeated by elements of Hindu-Buddha teachings such as in Java. As a result, The culture has spawned two variants of the Javanese Islamic community, namely *santri* (pious Muslim) and *abangan* (nominal Muslim), which are distinguished by the level of the Islamic awareness (Marzuki n.d.).

The most important point to understand is that the culture of *Wong Sikep* essentially follows acculturation movement between Hindu-Buddha-Islam like Simuh's classification. Why is that? Due to the daily life of *Wong Sikep* actually follows the teachings of his predecessor, namely Samin Surosentiko, the master of the teachings. Ki Samin teachings are truly *momot* (loading)

values of Hindu-Buddha-Islam. Call it, Samin teachings regarding *manunggaling kawulo Gusti* or *sangkan paraning dumadi*. He taught his followers to do good deed, honesty, patience and prohibited to be vengeful. More than that, he also encouraged his followers to fight against Dutch colonial rule in attitude: (1) refusal to pay taxes; (2) denial of repairing roads; (3) rejection of night duty (patrol); and (4) denial of forced labours (*kerja rodi*) (Indrarians n.d.).

However, the quality of Samin teachings as practised by *Wong Sikep* continues to decline over time, even an 'orientation shift'. This is because children and grandchildren of Samin followers teachings no longer learn the values of Samin itself. In fact, part of those Samin followers makes their teachings be a political commodity, and earn a living. The onslaught of repeatedly coming globalisation has gnawed Samin cultural foundation. The electricity which penetrated every Samin house community is to be one cause. Practically, television, radio, mobile, the internet has entered the chambers of Samin community. The proliferation of transportation means, such as motorcycles and automobiles helps to accelerate the fragility of Samin culture. The Samin cultural existence is, as if were, splitted. The older generation (forty years and above) tries to maintain the remnants of Samin teachings, and youth (under the age of forty years) do not care, apathetic, even late in modern life. This condition, if not immediately looked for with a proper solution formulation, *Wong Sikep* culture can truly be memorable only.

TEACHING VALUES OF WONG SIKEP IN EDUCATIONAL PERSPECTIVE

Wong Sikep community life is like other general social lives. They seek to fulfil the lifestyle needs of Maslow's need theory. Namely, physiological (eating, drinking, and place of residence), security (security and protection), social (feeling accepted as a member of society, a loved one), esteem (self-esteem, recognition, status), and self-actualization need (understanding and self-development). It's just that they are still struggling in the area of physiological needs. Namely, clothing (clothes), food (food), and the board (home), and has not moved on the upper level. The most important point to understand is that *Wong Sikep* lives are essentially full of educational values. The values contained therein are reflected in the values of honesty, patience, freedom, and brotherhood (Mukodi n.d.).

First, honesty value. It is practised by *Wong Sikep* manifested in real life in the community. *Wong Sikep* Community always upholds honesty. The heart honesty is implied in the thick Javanese language, *Puteh-Puteh, abang-abang* (white and red) (Mukodi n.d.). No wonder, *Wong Sikep* always solidly holds the principles of honesty, Samin Surosentiko until now. The teachings that are often guided by *Wong Sikep*, are *rembugé singngati-ati* "(be careful in speech). One should always keep the conversation so as not to hurt others in speaking. Carelessness in maintaining speech can lead hostility. His followers are encouraged to speak frankly, as what it is and honest. Even, to remain able to maintain the attitude of honesty, he avoids a job as a trader (Mukodi n.d.).

What is displayed and practised by *Wong Sikep*, as the illustrated above is in fact, the authentic character of their authenticity. Character authenticity they obtained through the teachings of Ki Samin Surosentiko. Then taught and practised in daily life.

Second, the patience value. The value of patience is practised by *wong Sikep* in daily life. The doctrine of patience can be shown on the phrase " *lakonana sabar trokal, sabaré diéling-éling, trokalé dilakoni* ". It means, do patient and diligent attitudes, in order to remember about patience and always being active in life. The teaching is implicitly available in *Serat Uri-uri Pambudi* testifying that reads:

“...*Tumindakipun sagedo anglenggahi keleresan tuwin mawi lalampah ingkang ajeg, sampun ngantos miyar-miyur. Tékadipun sampun ngantos kéguh déning godha rencana, tuwin sageda anglampahi sabar lair batosipun, amati sajroning urip. Tumindak ing kelairan sarwa kuwawi anyanggi sadaya lelampahan ingkang dhumawahing sariranipun, sanadyan kataman sakit, ngrekaos pagesanganipun, ketaman sok serik sarta pangawon-*

awon saking anés, sadaya wau sampun ngantos ngresula sarta amales piawon, nanging pengglhipun sageda lestari enget ...”

Freely translated; "Objective directions are to do goodness with the earnest intentions so that do not hesitate. The determination never wavers in careless temptation, and patience must be run physically as well as spiritually, thereupon like death within life. The behaviour is born to accept all the trials that come to him in spite of getting sick, his life undergoes difficulties disliked, and insulted by people, all of them must be accepted without a scratch, what else if he avenges evildoers, but one must always remember God ... " (Mukodi n.d.)

Up to now, the author of *serat uri-uri pambudi* is still a disputable debate among historians. Some believe that it was authored by Ki Samin Surosentiko, including Sadi Suripan Hutomo. Others assume that the master was not Samin, Ki Samin just practised the teaching of *serat uri-uri pambudi*. However, Suripan opinion seems to be fairly rational based on the origin of Samin Surosentiko, his ability in reading and writing, as well as the strategy of propaganda and resistance.

Third, the freedom value. The value of freedom was generally shown by Blora society, and particularly *Sikep wong* community. This freedom is manifested in daily practices of *Wong Samin* community until now. The aforementioned is in determining the household life, domicile, work, school, and communication.

In fact, the historical record on *Wong Sikep* freedom had been done since the Dutch era as the following quotation:

“Dhék jaman Londo niku njalauk panjék mboten trimo sak legané nggih mboten diwénéhi, bébas mboten seneng. Ndandhani ratan nggih bebas, nék gelem wis dibébaséké. Kéné jaga ya ora, nyang njaga omahé dhéwé. Nyengkah ing negara telun tahun dikenék kerja paksa.” The translated meaning: "In the Dutch colonial era, if the tax was levied, it will be sincerely given, if in fact will not be paid, whether or not the Dutch liked. Fixing roads were also at will. No need to picket the evening, but better keep own house. Rejecting forced labour (*rodi*) for three years "(Mukodi n.d.)

Fourth, the brotherhood values. Referring to *Wong Sikep*, brotherhood is those between a human and another human being. This community truly appreciates the sense of brotherhood. This can be viewed clearly from the way they receive guests, and honour the guest. For more details, it can be seen in the following illustration:

Someday, the researcher paid Mbah Lasio’s home a visit, he was the third descendant of Engkrak, the grandson of Godeg (son of Engkrak), also respected by *Wong Samin/Wong Adam/Wong Sikep* community in Kelopo Dhuwur Hamlet. Little kids seemed to play around when our vehicle stopped in front of *Wong Samin* meeting hall. The hall was donated by a private company caring about Blora culture. After several minutes of waiting, he was still located in the fields to where the aforementioned was shepherding cows and goats. Accompanied by his wife and after changing clothes, he then finally approached us. Both smiled and shook our hands, while asking our state. The fatigue and the sunburn which were just exposing his old skin did not affect the hospitality to serve us in getting information about *Wong Sikep* community matters. A cup of coffee was served to us on the simplistic wooden table. Our conversation, inter alia, had then cooled down, been relaxed, between laughter in the style of rural people. The living room was simple, measuring approximately 3x3 clay floors and wooden walls as if these witnessed how Mbah Lasio and family practised noble values of respecting their guests.

Those fourth, above-mentioned moral values of *Wong Sikep*, essentially form a reflection of their personality. What is reflected by them in daily life is verily a small culture, where the magnitude culture is *Wong Sikep* community itself.

CONCLUSION

There are four practised educational values exposed by *Wong Sikep* in Blora Regency, namely the honesty, the patience, the freedom, and the brotherhood. The fourth values are constantly cultivated and practiced in the life of *Wong Sikep*. The onslaught of globalisation attacking the chambers of *Wong Sikep* culture does not make these communities washed away and disappeared. However, their culture remain exists at the erosion of cultures found here and there.

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