

Cultural Values of Samin Community Traditions in Baturejo Village, Sukolilo District, Pati, Central Java

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Abstract: This research is motivated by the Samin Sedulur Sikep tradition in Baturejo Village, Sukolilo District, Pati Regency, which has cultural values that can provide knowledge and lessons to listeners of the traditional stories of the Samin Sedulur Sikep community. This research aims to analyze the cultural values that exist in the traditions of the Samin community (sedulur sikep) in Baturejo Village, Sukolilo District, Pati Regency. This research uses qualitative research with an ethnographic approach carried out in Baturejo Village, Sukolilo District, Pati Regency. The object of this research is the Samin (Sedulur Sikep) tradition. The data sources for this research are village officials, community leaders, environmental activists, cultural observers, and the Sedulur Sikep Community. This research uses data collection techniques in the form of literature study, observation, and interviews through the stages of note-taking, note-taking, photo documentation, and transcripts. Data analysis used in this research uses qualitative analysis with data reduction, data display, and data conclusions. The results of the research show that the Samin Community Tradition (Sedulur Sikep) in Baturejo Village, Sukolilo District, Pati Regency has cultural values in the form of ideas or ideas, cultural values in the form of daily activities or activities, and cultural values in the form of artifacts or cultural results. The traditional wedding procession goes through four stages, namely (1) "Nyumok" procession, (2) "Ngendek" procession, (3) "Pasuwitan" procession, and (4) "Seksenan" procession.

Keywords: Cultural Values, Marriage, Death, No Formal Schooling, Samin Traditions.

1. Introduction

Pati is famous for one of its communities that still upholds Javanese identity, namely the Samin Community (Sedulur Sikep) located in Baturejo Village, Sukolilo District, Pati Regency, Central Java Province, Indonesia. The many traditions that still survive and remain sustainable in modern society are largely due to the role of the cultural preservation process driven by society Pati, which is famous for its motto "Pati Bumi Mina Tani", also has a wealth of culture, (Nugraheni and Haryadi 2021). Without awareness of cultural preservation by society, many traditions and culture may disappear over time. The value of cultural education aims to understand the different cultural characteristics of each country or region. (Nafisa, Kanzunnudin, and Roysa 2021) Values are a manifestation of the affective aspect (affective domain) and are within a person, and are completely and completely a system, where various values (religious, socio-cultural, economic values), law, aesthetics, ethics, etc.) combine and influence each other strongly as a unified whole. The form of national culture can be seen from religious life which is used as a guide for behavior and behavior in living one's life. One of the influential elements of Javanese culture is tradition, (Nasional et al. 2021). Human life cannot be separated from culture. Culture emerges from various interactions between humans and their surrounding environment. Culture has the characteristic of being able to meet the needs of society and society. Therefore, culture is something unique for every society, (Nugraheni and Ahsin 2020).

The value of cultural education aims to understand the different cultural characteristics of each country or region. (Nafisa, Kanzunnudin, and Roysa 2021). According to Fraenkel (Saslinasti, Kanzunnudin, and Ahsin 2021) values are a manifestation of the affective aspect (affective domain) and are within a person, and are completely and completely a system, where various values (religious, socio-cultural, economic values), law, aesthetics, ethics, etc.) combine and influence each other strongly as a unified whole. According to another cultural anthropologist: (Rosyid 2019), culture is the totality of knowledge, beliefs and values possessed by humans as social creatures which contain sets of knowledge

models or systems of meaning that are thoroughly woven into the symbols that are transmitted historically. It can also be defined as a life guide that functions as a comprehensive life reference for the lives of community members; as a system of symbols, giving meaning, cognitive models transmitted through symbolic codes; adaptive strategies to preserve and develop life in dealing with the environment and surrounding resources. Culture functions as a life guide, adaptive strategy, and symbolic system; Culture also contains values, beliefs and knowledge.

(Ningsih 2019) Tradition and culture, as the result of human creativity, feeling and intention, form a complex unity from various elements such as knowledge, belief, art, law, morality, customs and all the skills acquired by humans as members of society. This is also in line with the opinion (in Pingge et al. 2021) that humans and culture are two things that are interrelated and cannot be separated. Humans are inheritors of culture and also creators of culture. The values contained in folklore can develop humans through the formation and cultivation of a person's personality in accordance with the culture developing around them (Rahmadani et al. 2023). Tradition is a habit or custom passed down from generation to generation carried out by the community which was passed down from previous people. This tradition is carried out by the community because it has become a habit so that this tradition has become a culture for the local community which has values in every procession.

The Samin teachings (Saminism) spread by Samin Surosentiko are a concept of rejection of Dutch colonial culture and rejection of capitalism that emerged during the 19th century Dutch colonial period in Indonesia. Samin's teachings contain the refusal to pay taxes and do work without wages. As a fairly large movement, Saminism grew as a struggle against Dutch arbitrariness which confiscated land and used it for the expansion of teak forests, Widodo (in Samin Sociolinguistics Book). The teachings that are carried out include elements of cultural values such as not taking other people's property (not stealing), not talking dirty (good manners), a strong stance, an honest attitude, etc. In Samin society, it can be interpreted as the strength that is possessed by each individual to support them to grow and develop in a positive way, (Hidayati and Shofwani 2019).

The Samin community, expressed in Javanese, includes the following: teachings about the prohibition of indulgence in lust, teachings about not doing evil, teachings about the prohibition of hurting other people, teachings about life role models, teachings about holding fast to one's words, teachings about the law of karma, teachings about honesty, teachings about religion, teachings about the impossible, teachings about property and wife rights, teachings about filial piety to parents, teachings about preserving the environment, and teachings about work ethics (Bakti, 2019). The traditions of the Samin people have their own values for the community, one of which is cultural value. The values in a tradition have one unity. Tradition definitely has values that society believes in. Value is something intangible (abstract) that can be measured by reason and feeling. (Fitri and Susanto 2022) stated that cultural values are concepts that live in human minds about things that are considered important in life. The Sedulur Sikep community in Baturejo Village, Sukolilo District, Pati Regency, are adherents of Samin Surosentiko's teachings. Samin Surosentiko's real name is Raden Kohar, then called Samin because he has human breath. Around 1890, Samin Surosentiko spread his teachings, his followers were ascetics from a village who received revelations from the book Kalimosodo.

Samin is a minority community group. As a Javanese person, Samin has the enthusiasm to maintain his group identity. The group's identity is formed through language style, religion, way of dressing, livelihood and kinship system in the modern era. Sedulur sikep Baturejo Village, Sukolilo District is a minority community group that continues to survive in the majority society. Samin has a cultural tradition that is still maintained and carried out, namely the Selamatan tradition which has an important component in everyday life, which is the most unique and different from the others (1) marriage, (2) death (copier), (3) no may trade, and (4) no formal schooling. Uniquely, the Samin Sedulur Sikep community carries out cultural traditions that are different from the general community which prioritizes environmental sustainability and has its own ethnicity.

This research emerged because of researchers' observations regarding the Samin tradition in depth in the Pati region, especially Baturejo Sukolilo Village, Pati Regency, which from the past until now has been the center of attention in cultural activities. So far, the traditions of the Samin people have not been known in depth and have been underestimated. The community also does not know the meaning of the cultural values of the Samin people. Therefore, researchers want to analyze the Samin tradition so that people can better interpret and understand the cultural values that can be used in life. The reason the researcher chose Baturejo Village as the research object is because the people of Baturejo Village are many adherents of the Samin sect and still maintain their cultural wisdom in carrying out daily life as a minority community and exist in cultural activities, especially in the action against cement factory mining in the Kendeng mountains, Pati Regency, Province. Central Java, Indonesia.

Based on an unstructured interview with Mr. Gunretno as a Sedulur Sikep community leader in Baturejo Village on May 18 2023 at his residence in Baturejo Village, there are several traditions that contain cultural and social values, namely, (1) the marriage tradition is an ethnic tradition with samin beliefs and does not use current government regulations. The marriage process begins with nyumok, ngendek, pasuwitan, and sexenan. (2) the tradition of death which is called (Copying). Sedulur Sikep calls this copy of clothing, which means a body that has been damaged, apart from that Sedulur Sikep also has a different funeral procession from the general public, with different clothes and a different burial position for the body, (3) the only livelihood is farming and no trading. Trading is a violation of norms within the Sedulur Sikep community itself. If the Samin community has traded then they are no longer considered Sedulur Sikep

community. Usually those who trade because they have a partner who is not a Sedulur Sikep, and (4) do not go to formal school, for the Sedulur Sikep community formal schools are not permitted, but to support knowledge, Sedulur Sikep in Baturejo Village carry out their own learning activities with the elders which are held at "Omah Kendeng" which is located in Sumber Geneng Sukolilo Hamlet. The Samin Community (Sedulur Sikep) in Baturejo Village has indeed become the center of attention, because the Samin movement regarding social activities is very good for appreciation in environmental sustainability and maintaining the preservation of the Kendeng Sukolilo mountains. The Sedulur Sikep community also often takes part in activities to reject cement factories in the Kendeng mountain area, Pati Regency.

Researchers have also carried out direct field observations of Sedulur Sikep activities in Larangan Village, Tambakromo District, Pati Regency on Saturday, May 20 2023 at 21.25, such as the Brokohan (Thanksgiving) tradition in commemoration of national awakening day which contains cultural and social values, where Sedulur Sikep has its own national figure, namely "Yu Patmi", a fighter in the action against cement factories who came from the Kendeng mountains and died during a cement factory demonstration in Jakarta whose feet were frozen with cement mixture. This activity was carried out at "Tugu Yu Patmi" in Larangan Village, Tambakromo District. Sedulur Sikep performs a ritual at the monument by going around the monument. The strong encouragement from the researcher and the lack of studies related to the cultural and social values of the Sukolilo community, especially the Samin community (Sedulur Sikep), made the researcher interested in highlighting the traditions of the Samin community as an object of research.

Relevant research was also conducted by Alfin (2019) on the Government of the Cultural Character Identity of the Samin Community in Margomulyo Bojonegoro Village using qualitative descriptive methods. The results of this research focus on changes in people's character towards culture in interactions with foreign cultures. Apart from that, Aning (2022) also conducted research on the Cultural Values and Functions of Meron in Sukolilo Pati Village using a qualitative descriptive research method with a literary reception approach. The results of this research show that the Sukolilo community continues to preserve the community's traditional customs which were carried out to coincide with the birth of the Prophet Muhammad SAW, 12 Rabiul Awal which was carried out with a Selamatetan ceremony aimed at obtaining life safety without any disturbance.

Based on the explanation above, it can be concluded that research on the cultural and social values of the traditions of the Samin community in Baturejo Village, Sukolilo District, Pati Regency is interesting to research. Currently, the Samin people still maintain traditional Javanese customs even in the modern era which has an influence on current technological developments. Currently, not many of the general public know the Samin Sedulur Sikep tradition in Baturejo Village. The Samin tradition also prioritizes social activities and preserving the nature of the Kendeng mountains.

2. Method

2.1 Research Design

This research uses qualitative methods with an ethnographic approach. The data collected is naturalistic and carried out scientifically, meaning without being manipulated by conditions and circumstances. Qualitative research methods produce results that describe the behavior of people who are observed in the form of written and spoken words. (Astuti and Arifin 2021) qualitative descriptive research refers to data analysis that does not use numerical calculations but in the form of words that are close to cultural and literary values. Qualitative research is a research procedure that produces descriptive data. This research was carried out in Baturejo Village, Sukolilo District, Pati Regency in October 2023. The research data is in the form of words, sentences and discourse regarding the traditions of the Samin Community (Sedulur Sikep) in Baturejo Village. The qualitative descriptive method is a data analysis technique carried out by researchers to analyze all data collected from various sources, both data in the form of interviews, observations, note-taking and recording about the culture to be studied.

2.2 Research data sources

This data source was obtained from village officials, community leaders, environmental activists, cultural figures, and the Sedulur Sikep Community in Baturejo Village. According to Creswell, the procedures for this ethnographic research (Cresswell, 2019), the data collection techniques used in this research are literature study, observation and interviews with several stages including recording, noting, documentation, transcription. Technical data analysis is carried out efficiently. Data analysis can be processed through compiling, categorizing data, searching for themes to obtain meaning. Then data analysis was carried out by means of data reduction, data display, and drawing data conclusions. Apart from that, researchers also use data validity by triangulating sources and triangulating methods. The data obtained in this research are in the form of words, paragraphs, sentences and dialogue in the text which contain values and other aspects that support the validity and suitability of the research (Putri, Darmuki, and Setiyono 2021). Meanwhile, data collection techniques use observation and interviews, this was stated by (Dewi et al. n.d.2020).

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This research was carried out by researchers by going directly into the field, and researchers collected, processed and analyzed data. It can be concluded that research like this is the main key so that this research is accurate and adapted to data in the field. The plan for this research is as follows.

- a. Determining the problems and places used for research in Baturejo Village in the Samin Tradition (Sedulur Sikep).
- b. Conduct a preliminary study of the residences of the Samin community, Baturejo Village, Sukolilo District, Pati Regency.
- c. Determine the information and methods used to collect data.
- d. The data collected can be identified and presented in the results of research on the samin community in Baturejo Village, Sukolilo District, Pati Regency.

3. Findings and discussion

Based on the research results, the subject of this research is the Samin Community in Baturejo Village, Sukolilo District, Pati Regency through the oral stories of the Samin Community itself. In this research, the researcher focuses on the marriage and death traditions of the Samin Community. The object of this research analyzes two aspects, namely Cultural Values using by (in Egziabher and Edwards). Based on researchers' observations made on Thursday 26 October 2023 in the Dukuh Bombong area, Baturejo Village, Sukolilo District, Pati Regency. Researchers directly observed the location of the house occupied by the Samin Community (Sedulur Sikep). The center is located in Dukuh Bombong which is under the slopes of the Kendeng mountains. This research location is easy to reach by public or private transportation. The road to the Community Area (Sedulur Sikep) is quite good.

Around the houses of the Samin Community (Sedulur Sikep) there are houses of the general public. It can be concluded that the residence of the Samin Community (Sedulur Sikep) is mixed with other communities. The residences of the Sikep Sedulur Community have a distinctive characteristic, namely that most of them are ancient houses in the form of joglo houses. In the yard of the house there are banyan trees as decoration, but not all people plant banyan trees and other ornamental plants such as flowers. The yards of the Sedulur Sikep people's houses are filled with community activities such as drying harvested crops, such as rice and so on. Drying the harvest is one of the activities carried out by the community to meet their daily needs. The harvest can be sold and processed by yourself to become daily food for the Sedulur Sikep Community.

In analyzing the Cultural Values in the Samin Community Tradition (Sedulur Sikep), researchers conducted direct interviews with sources who could provide accurate information. Researchers found three forms of culture in the Community tradition (Sedulur Sikep) in Baturejo Village, Sukolilo District, Pati Regency. Based on data obtained from five sources, it can be concluded into several data. In the tradition of the Sedulur Sikep Community, there are three forms of culture as follows.

In addition to conducting direct interviews, researchers also carried out observations in the field to deepen their understanding of the cultural expressions manifested in daily life. Observations were conducted during traditional community activities such as communal work, local gatherings, and ritual ceremonies. Through this method, researchers obtained authentic data about how cultural values are practiced consistently, not only during special occasions but also in routine social interactions. This strengthened the validity of the findings and revealed that the Samin Community strongly adheres to cultural norms in their speech, behavior, and interaction with others.

Moreover, the involvement of local figures and elders in the research process played a significant role in providing a comprehensive perspective. These key informants not only explained the meaning behind each cultural form but also shared the philosophical values inherited from their ancestors. Their narratives highlighted that the cultural forms within the Sedulur Sikep community are not merely symbolic traditions, but living values that regulate social harmony, simplicity, honesty, and resistance to injustice. Thus, the cultural expressions of the Samin Community reflect deep-rooted values that have been preserved and internalized across generations.

3.1 The Form of Culture as an Idea (Ideal Form)

Based on statements conveyed by sources to researchers regarding cultural values in the form of culture as an idea (ideal form), there were four sources who agreed that there was an idea in the tradition of the Sedulur Sikep Community in

Baturejo Village. The four speakers had the same opinion regarding the marriage and death traditions that the Sedulur Sikep Community believes in. This also agrees with (Aning, 2022) who believes that the form of culture as an idea is abstract and cannot be described in real terms. Because an idea is centered on the thoughts of the humans who adhere to it. Some even focus on the contents of the head and ideal behavior. Ideal behavior can provide color and soul as well as thoughts about a harmonious, balanced and harmonious life order.

The differences that can be seen from the traditions of the Sedulur Sikep Community and the non-Sikep Community lie in the traditions of marriage, death, no formal schooling, and no trading. Not being allowed to trade contains the message that the aim of trading is to make a profit, whereas on the Samin side they think that making a profit can harm other people, and if they are forced to buy and sell or trade then the Sedulur Sikep Community cannot make a profit or must sell at a lower price than at the original selling price. This agrees with the results of research from interviews with resource person Gunarti as an environmental activist that when the original selling price was around Rp. 1000, then the public may sell for Rp. 800, or around below the original price.

Regarding marriage traditions, the researcher received a statement from Joko Susanto as a village official, he revealed that the marriage traditions of the Sedulur Sikep Community were not included in the village data, meaning that the Sedulur Sikep Community had their own traditional customs without involving the headman. This agrees) regarding the principle that marriages are not carried out through the government administration of the Religious Affairs Office (KUA) because the government is run by humans, Samin's parents are also humans, so this can be done with the family alone. Also believes that Samin's wedding procession was carried out by the Kawula Wargi Naluri Kebatinan sect that marriages without family can be carried out as long as they have the consent of both bride and groom. The procession was not carried out in accordance with community traditions in general. The Ijab Qobul is carried out with the expression: responsibility and promise, promise sepisan kanggo selawase, meaning the expression of the groom towards the bride in front of both parents. The procession was carried out because it followed the traditions of Samin's ancestors without any registration at the civil office. After being declared legal by the family, the bride and groom can have relations like husband and wife followed by the paseksen event. The stages of marriage traditions are as follows.

- a. Nyumok means (ensuring that the woman is currently single and willing to marry). Usually, male parents visit the female parent's house to ensure that their daughter does not have a candidate and whether they are willing to marry her.
- b. Ngendek means (the man's parents visit the woman's parents' house to bind the prospective bride). After going through the nyumok process, to follow up on a serious relationship, the woman's and the man's families meet at the woman's house without the presence of the bride and groom. At this stage the family discusses the further marriage process. The wedding process still follows the readiness of the bride and groom.
- c. Pasuwitan means (the groom and bride talk to each other and live life like husband and wife). At this stage the two families and the prospective bride and groom meet directly at the prospective bride's house to continue the stages of married life. At this stage the bride and groom live together at home like husband and wife, once they feel compatible they will proceed to the next stage.
- d. Seksenan means (Witnessed by the whole family that they are confirmed as husband and wife). At this stage, the family witnesses to each other that the bride and groom are legally husband and wife.

In the death tradition, Sedulur Sikep does not use Javanese customs such as washing and shrouding. The clothes worn by the corpse are the last clothes worn when he died. However, with input from the community, now Sedulur Sikep has adopted Islamic religious rules. When the researcher conducted a direct interview with Anggit Pratiwi, one of the grandchildren of Mbah Wargono, an elder figure in the Sedulur Sikep Community in Kaliyoso, at that time the researcher conducted the interview at the house of the late Mbah Wargono, at that time the researcher also found Mbah Wargono's grave in the house. According to Anggit, when interviewed, she said that the position of being buried at home was because of her request when she was still alive.

Based on the description above, it can be concluded that the community tradition (Sedulur Sikep) in Baturejo Village is a tradition from the teachings of Samin Surosentiko, from generation to generation they still carry out this tradition. For the Sikep community, tradition is still preserved and is not just an order, but something that has been passed down from generation to generation and must be done because it has meaning. So the community believes that there is a marriage process in accordance with Samin Surosentiko's order, but with the times, traditions are still carried out, but there are several things that follow the rules of the nation and state, but this does not reduce the meaning of the tradition itself. The development of the times is indeed very rapid, but this does not reduce the series of traditions carried out by the Sedulur Sikep community. As is the case with marriage traditions, there has now been progress in following the rules of the nation and state, but it is only a formality, because in the process the Sedulur Sikep tradition is still used.

3.2 The Form of Culture as an Activity

Based on statements made by sources to researchers regarding cultural values in the form of culture as an activity, there were four sources who agreed that there was an activity in the tradition of the Sedulur Sikep Community in Baturejo Village. The four speakers had the same opinion regarding the activities carried out by the Sedulur Sikep Community in carrying out traditions. The activities carried out include those related to social activities related to communities that

interact with each other. This statement is in line with that the form of culture as a system of activities can be obtained from humans in society, without humans culture would not exist. Community activities interact with each other and have a relationship with each other. The social system is concrete, can be seen, and occurs all around society. J.J. Hoenigman also agrees that activities are carried out in connection with the social system. Social systems relate to the interaction of social creatures in attitudes and behavior that are concrete, occur in everyday life and can be documented.

When the researcher came to Mr. Gunretno's house as a community figure in Baturejo Village, the researcher was given dinner in the form of white rice, shrimp paste chili sauce and fried fish. The food was quite simple, and in the end we ate together with Mr. Gunretno and students from abroad who were conducting research on the Samin Community (Sedulur Sikep). This activity is always carried out when there are guests visiting, if the guest does not eat or drink what they are given, one day when they visit they will not be given any more food or drink, this agrees that there is a social activity called "sprinkling". This activity is usually carried out when there is a house builder. Usually people help each other without expecting anything in return in the form of money. Because they do it voluntarily. Splashing is a social activity that contains the value of mutual cooperation, helping each other, or helping each other. This mutual cooperation model is carried out in turns, between families helping each other. Another form of activity is also when someone borrows Rp. 1000.00 then one day the amount must be returned in the amount of Rp. 1000.00. Other activities can also be seen during wedding traditions, deaths and even during activities in the rice fields. Meanwhile, at weddings, young people without being asked are given the task of helping in carrying out traditions such as "sinoman" meaning that young people help with things that are needed at the event, such as distributing food and anything that needs help.

Based on statements from the sources, it can be concluded that the form of activity in the traditional culture of the Sedulur Sikep Community is in the marriage tradition adjusted to the readiness of the prospective bride and groom, the death tradition is carried out if a Sikep Community dies, while not trading and not going to school has become something that is carried out every day because the community prefer to be a farmer. Apart from that, there are also activities carried out related to social activities that prioritize mutual cooperation and helping each other without expecting anything in return.

3.3 Cultural Forms as Artifacts

Based on statements conveyed by sources to researchers regarding cultural values in the form of culture as artifacts, there were three sources who agreed that there was an artifact (relic or work) in the tradition of the Sedulur Sikep Community in Baturejo Village. The three sources agreed that the artifacts that could be seen were in the form of teaching knowledge from Samin Surosentiko, such as a work that could be seen in the form of typical traditional clothing and the shape of Sedulur Sikep's house. This also agrees with (Risda, 2020) that the form of culture as a system of artifacts is the most concrete form of culture. It can be seen and touched directly by the five senses. This form of culture emerges from human work from the activities, actions and works of all humans in society.

Traditional clothing is one of Indonesia's cultural treasures and is widely praised by other countries. With so many tribes and provinces in the territory of Indonesia, there are automatically many kinds of traditional clothing worn by each tribe in all provinces of Indonesia, (Ahsin 2020). Hal itu dapat dilihat bentuk pakaian yang digunakan Masyarakat Samin di Desa Baturejo Kecamatan Sukolilo Kabupaten Pati. found that the typical clothing of the Sedulur Sikep Community, men are not allowed to wear a cap, they usually wear a "udeng" or headband and women wear a long-sleeved kebaya and a skirt above the ankles. These clothes are usually black. The black color is a symbol of simplicity, and the trousers are "cingkrang". The length of the trousers is above the ankle. The opinion is that you are not allowed to wear trousers because you resemble the colonialists. Regarding the teaching of not wearing trousers, the clothes worn are udeng (headband), suwal/tokong (shorts below the knee), bhebheth (sarong) and the color of the clothes is black.

The majority of the houses occupied by the Sikep Sedulur Community are like joglo houses. Based on direct research, researchers found the shape of a large house building, ethnically using wood or bamboo like Javanese houses. However, with the development of the times, many houses of the Sedulur Sikep Community have undergone developments over time but have not lost the characteristic of the traditional Javanese house shape. Based on this statement, it can be concluded that researchers found the relics given by Samin Surosentiko in the form of works such as the shape of the house and the typical clothes of Sedulur Sikep. Typical clothing and the shape of the house are now starting to follow the times but this does not reduce the ethnicity of the work itself.

4. Conclusions and recommendations

Based on the discussion in this research, it can be concluded that there are three forms of cultural values in the Samin Community Tradition (Sedulur Sikep) in Baturejo Village, Sukolilo District, Pati Regency. The data from the Sedulur Sikep tradition was obtained from interviews with the five sources, then summarized into 1 data. Based on observations and interviews, there are three forms of culture, namely; (1) cultural values in the form of ideas, (2) cultural values in the form of activities or daily activities, (3) cultural values in the form of artifacts or cultural products. As for cultural values in the form of ideas or ideas in the Sedulur Sikep tradition, an idea was found from the community in the form of marriage traditions. Cultural values in the form of activities in the Sedulur Sikep tradition are interrelated with social interactions

related to community groups. Cultural values in the form of artifacts in the Sedulur Sikep tradition have been found as a result of community work in the form of typical clothing and the shape of the Sedulur Sikep house.

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Conflict of Interest

The authors declare no conflicts of interest.

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