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Social Values of Samin Community Traditions in Baturejo Village, Sukolilo District, Indonesia

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Abstract: This research is motivated by the Samin Sedulur Sikep tradition in Baturejo Village, Sukolilo District, Pati Regency, which has social 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 social 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 in Baturejo Village, Sukolilo District, Pati Regency. The object of this research is the Samin (Sedulur Sikep) tradition. The data sources in this research are village officials, community leaders, environmental activists, cultural observers, and the Sedulur Sikep Community. This research uses data collection techniques through literature study, observation, and interviews through 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 social values in the form of mutual help, tolerance, discipline, kinship, care and cooperation.

Keywords: Social Values, Social Activities, Sedulur Sikep Community, Sedulur Sikep Traditions

Abstrak: Penelitian ini dilatarbelakangi oleh tradisi Samin Sedulur Sikep di Desa Baturejo Kecamatan Sukolilo Kabupaten Pati yang memiliki nilai-nilai sosial yang dapat memberikan pengetahuan dan pelajaran kepada para pendengar cerita adat masyarakat Samin Sedulur Sikep. Penelitian ini bertujuan untuk menganalisis nilai-nilai sosial yang ada dalam tradisi masyarakat Samin (sedulur sikep) di Desa Baturejo Kecamatan Sukolilo Kabupaten Pati. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan etnografi di Desa Baturejo Kecamatan Sukolilo Kabupaten Pati. Objek penelitian ini adalah tradisi Samin (Sedulur Sikep). Sumber data dalam penelitian ini adalah aparat desa, tokoh masyarakat, penggiat lingkungan, budayawan, dan Masyarakat Sedulur Sikep. Penelitian ini menggunakan teknik pengumpulan data melalui studi pustaka, observasi, dan wawancara melalui pencatatan, dokumentasi foto, dan transkrip. Analisis data yang digunakan dalam penelitian ini menggunakan analisis kualitatif dengan reduksi data, display data, dan simpulan data. Hasil penelitian menunjukkan bahwa Tradisi Masyarakat Samin (Sedulur Sikep) di Desa Baturejo Kecamatan Sukolilo Kabupaten Pati memiliki nilai-nilai sosial berupa gotong royong, toleransi, disiplin, kekeluargaan, peduli dan gotong royong.

Kata kunci: Nilai Sosial, Aktivitas Sosial, Masyarakat Sedulur Sikep, Tradisi Sedulur Sikep

1. Introduction

Pati is a district located on the coast of the Middle East which is famous for its motto "Pati Bumi Mina Tani". The occupational identity of the Pati people is basically farmers. Coastal communities in general have very diverse cultures, as evidenced by the many traditions that still exist and are carried out in the city of Pati. Until now, Pati is known as one of the communities that still maintains its cultural identity the community Samin (Sedulur Sikep) is located in Baturejo Village, Skoriro District, Pati Regency. Asyari et al. (2021) revealed that tradition is a description of human attitudes and behavior that has been in process for a long time and has been carried out from generation to generation from ancestors.

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Culture is a human creation and lasts a lifetime. If culture stops at a certain point in human life and does not develop further, it is called civilization (Tunggasmara et al., 2021). Tradition is a Javanese habit, with its broad nature that can cover all the complexities of life, so it is not easy to just put aside. Cultural preservation is a necessity because Indonesia has cultural diversity. So that the values in it can play a role in guiding people's behavior in social, national and state life. Traditions have a positive influence on local residents to always carry out activities that involve the entire community in working together, tradition becomes a culture of the society itself (Douglas, 2018).

The values contained in social values are behavioral values in community actions, these behavioral values describe habits in the community environment, as well as attitude values that are commonly used and reflect the personality of a society (Fitriani et al., 2020). Apart from that Basir & Prajawati (2021) say that social values are a reflection of love that makes humans live in harmony, peace with togetherness and solidarity in responsibility. Because in reality values are also defined as worship and gratitude to Almighty God. The value of social education aims to make people aware of living in groups with each other (Nafisa et al., 2021). This is of course related to tradition. Tradition itself, according to Prasasti (2020), tradition is a habit or custom that has been 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. Apart from that, according to Zakkiyah (2020) tradition is understood as something that is passed down from generation to generation from ancestors. Tradition in the anthropology dictionary is the same as custom, namely the religious habits of the life of a native population which include values. Culture, norms, laws and rules are interrelated, and then become a system or regulations that are stable and include all conceptions of the cultural system of a culture to regulate human actions or deeds in social life. Meanwhile, in the sociology dictionary, it is defined as trust that can be maintained through generations.

The word "social" refers to society or the general public. Social values are social behavior and procedures for social life. A person's social behavior is in the form of a person's attitude towards events that occur around them which are related to ways of thinking, behaving and social relations between individuals and other people. Social values in literary works can be seen from the reflection of people's lives (Rosyid, 2019). Social values are included in the category of educational values, among others, which can be directed towards forming human beings who are individual, social, religious and cultural. Educational values are things that are good or bad that humans have that can be applied in social life (Putri et al., 2021). Social values are related to the social life of society. Social values can be said to be the foundation of life in society. Humans are social creatures who are unable to live alone. Therefore, humans interact with other people. Social values are also used as a benchmark for right and wrong, the good and bad attitudes of a person or group of people towards a certain goal, based on the above view, it can be concluded that social values are a form of behavior that becomes a benchmark for assessing the appropriateness or failure shown in social life, and values can be linked to norms and rules in the life of a society.

Social values are values that are considered good and useful, so that they are desired and pursued by a group of people in society. As individuals, we should follow the values that apply in this society. The value of politeness to create a harmonious attitude in society. Social values are valuable values and are used as guidelines for interacting in this society, this understanding was put forward by Sauri (2019). The analysis of social values relies on Sauri (2019), social values consisting of 1) compassion which is manifested in devotion, mutual cooperation, kinship and care; 2) realizing responsibility in the form of discipline and empathy; 3) Living harmony is realized in the form of justice, tolerance and cooperation. These social values are summarized as follows: 1) devotion; 2) mutual cooperation; 3) kinship; 4) caring; 5) discipline; 6) empathy; 7) justice; 8) tolerance; and (9) Cooperation. These nine values are the basis for researchers to analyze the social values contained in the story (Kanzunnudin, 2021).

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 books. Samin is a minority community group. As a Javanese person, Samin has the enthusiasm to maintain his group identity. This group identity is formed through language style, religion, way of dressing, livelihood and kinship system in the modern era (Hidayati et al., 2020). 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. This research aims to find out how the community responds to the social values carried out in the Samin (Sedulur Sikep) tradition in Baturejo Village, Sukolilo District, Pati Regency, Central Java, Indonesia.

This research is based on the researcher's detailed observations of the Samin tradition in the Pati area, especially in Baturejo Village, Sukolilo District, Pati Regency, Central Java, Indonesia, which from the past until now has been the center of community activity. Until now, the traditions of the Samin people are still little known and underestimated. The community also does not realize the importance of the cultural and social values of the Samin community. Therefore, researchers want to analyze the traditions of the Samin people in order to better interpret and understand the cultural and social values that the people can utilize in their lives. The reason the researcher chose Baturejo village as a research subject was because the people of Baturejo Village have many followers of the Samin sect, and as an ethnic minority,

they still maintain traditional and cultural wisdom in their daily lives, especially in social activities. Apart from that, one of the social activities carried out was a lawsuit over the demolition of a cement factory in the Kendeng Mountains, Pati Regency, Central Java, Indonesia.

This type of study was conducted by Afifah et al. (2021) with the title "Social Values in the Oral Story "Mbah Suto Bodo" in Pati Regency". This research is qualitative research with a descriptive study approach. The results of this research indicate that Mbah Suto Bodo's oral story has a narrative structure that is interrelated and does not stand alone. The social values in Mbah Suto Bodo's story include the values: devotion, mutual help, kinship, caring, discipline, empathy, tolerance and cooperation. Mbah Suto Bodo's story can also be an alternative learning material, especially Indonesian language subjects. This research equation is relevant to the social values and research methods used in the research. Apart from that, Sauri (2019) also conducted research on Social Values in the Novel Rain by Tere Liye as a Prose Study Learning Topic for Students of the Diksatrasiada Study Program at Mathala'ul Anwar University, Banten, using descriptive qualitative research methods. The results of this research show the focus of research on the social values contained in the Tere Liye novel entitled Rain. Through the literature review, a Samin, also known as a Sedulur Sikep is an indigenous people lived in Pati Regency Central Java, Indonesia. Samin people, adherents of Samin Surosentiko's teachings of honesty, simplicity, and non-violence, maintain a separate cultural identity from the Javanese majority. There are several thousand members of the Samin community, though official census figures are scarce, living mainly in the villages of Baturejo, Sukolilo, and Bombong. Samin reject the authority of the Indonesian state, and instead live by more traditional practices, beliefs, and social structures.

Largely because the Samin community is an understudied and somewhat misunderstood group by outsiders, the apologies of these individuals are a perfect testament to the double-identity struggle that many have faced since their arrival to the region so many years ago. Earlier studies, both by economists and more historically-inclined social scientists, have emphasized the movement as a form of peasant resistance to the Dutch in the late 19th-century. These more recent studies have explored the specific language uses and practices of the family farming (Suess-Reyes & Fuetsch, 2016). Remains of the past in the anthropological literature, the Samin are generally described as a backward community that is hiding out from the state and national society, and failing to adapt to the modern world, but this notion of 'modern' versus 'traditional' is a false dichotomy evolved from western social theory percolating into Indonesian identity politics (Nordholt, 2008). Despite the wide array of research on the various aspects of the Samin political economy, land problems and identity, there has been little ethnography of Samin life in the contemporary era, and no research has been conducted on reasons why Samin in Banyumas continue to practice agrarian values and cultural tradition instead of settling in the city or working for the Indonesian state Government. Against this background, this study will attempt to fill this gap by conducting an in-depth investigation on the social values that are rooted in Samin traditions which are practiced in Baturejo village. Using interviews with individuals within the community and attending cultural rituals, we worked to understand how Samin moral values (such as mutual assistance, care, discipline, kinship, tolerance, cooperation) were lived and transferred through their oral traditions, agricultural habits, lifecycle ceremonies and more. Through the documentation of indigenous value systems of Samin we strive to assist in the conservation and preservation of Samin traditional cultural heritage and the improvement of extant Samin communities among Indonesian ethnic minority.

This research have implications for policy makers, development practitioners, and social activists working in the Pati region. With this knowledge of the social values that support and underpin life in Samin community, outsiders will be able to take more culturally and participatory options to development issues such as education to the environment and poverty alleviation. And at a time when the world is getting more and more modernized and globalized, it is becoming more urgent for indigenous groups like the Samin to carve out a cultural and value universe of their own. As an Indonesian person, this study is a miniscule footstep towards the amplification of Samin voices and perspectives within the larger Indonesian social sphere.

2. Literature Review

Layali et al. (2021) argue that values are something abstract that are used as guidelines and general principles for actions and behavior. According to Moreland and Levine (2014), people or groups' attachment to values is relatively strong, including emotional, so it can be said that values can be seen as the goal of human life itself. Values as relatively stable beliefs that are manifested instrumentally. Instrumental values consist of moral values (how to behave socially) and competence or self-actualization values. Violations of moral values give rise to feelings of guilt for violating applicable norms, while violations of competence values give rise to feelings of shame over one's own incompetence. Apart from that, the final value is used as the final goal, both in a personal and social direction. Afifah et al. (2021) stated that a person is not said to be moral if he sees or commits a crime and does not try to eradicate it and only for the reason of his good deeds, the crime does not affect or harm him. As bearers of moral values, everyone must feel called to react whenever and wherever they see actions that violate moral values.

The value does not change because it is absolute. Value is independent of Action. Regardless of their nature, values are historical, social, biological and pure. Value is something abstract, but functionally has different properties from each other. A value can influence the way one thinks, acts and acts to achieve one's life goals. The term value is often used in everyday life in science. The broad understanding of values goes beyond the boundaries of certain disciplines. Values refer to the words, deeds, actions and behavior of each individual, society and its caliphs. In other words, values are the

center and main source in human life, personal, social and religious. According to Kanzunnudin et al. (2021), social values consist of nine sub-values, 1) devotion, 2) helping, 3) kinship, 4) caring, 5) discipline, 6) empathy, 7) justice, 8) tolerance, and 9) cooperation.

Social values have been a much-discussed concept in sociology, anthropology, and psychology. It is the meaning that Sauri (2020) has made on social values as: are those beliefs and principles that regulate both the behavior of people, and interactions between them in the context of a particular community or society. These values act as a compass of what is right, what is desirable and what is ethically tolerable. From there, Sauri points out in the inclusivist way nine fundamental social values related to devotion, mutual-aid, family, caring, discipline, empathy, justice, tolerance and cooperative. This taxonomy is a useful lens to explore the social values bundled in particular cultural contexts. In the Indonesian setting, studies have investigated the social values of specific ethnic groups and the ways these values are reflected in language, art, tradition and norms. Hidayati et al. (2020) reveal how the Javanese Samin community keeps their ethnic identity through dress, agricultural work, and kinship system. The Samin argue that the continuation of their traditional values keeps them distinct from the Javanese majority, which helps to protect their land from encroaching development. Social values are also rooted in the collective existence of a community and these existed to build on societal harmony and cohesion. While these studies offer a good starting point for understanding Indonesian social values in general, they have scarcely touched upon the values of the Samin. Previous studies on Samin generally regard them as a colonial resistance movement and a study on Samin language (Suhandano, 2020). This paper is the first to examine the internal form of Samin oral traditions, where their values such as faith, helping each other, relationship, and kindness also disclosed through the story of Mbah Suto Bodo. Nevertheless, this study merely deals with a tale and does not cover the application of these values in the daily lives of the Samin.

This paper also attempts to extend the work of Kanzunnudin (2021) by offering a more detailed ethnographic analysis of different cultural practices in the village through oral storytelling, agricultural rituals, lifecycle ceremonies, etc., as well as their inter-relationships with Samin social values. After interviewing Samin community members and learning some cultural practices that are bred among them, we try to offer such a complex understanding on how the social value defines Samin identity and community life. In addition, as opposed to linking the Samin with its historical representation our study is exclusive to content on the contemporary Samin community in Baturejo village. Needless to say, this study is hampered by the fact that they are specific to a single Samin village and of limited size. More research is needed to ascertain the robustness of the social values found in Baturejo as paradigms of the Saminsari villages of Java. Moreover, comparative studies could compare Samin to other Indonesian ethnic groups in terms of social values. Nonetheless, due to space limitations in this article we are not able to give a full account of these features; the study does make a valuable contribution to the literature in that it provides an in-depth, contextualized understanding of Samin social values and cultural practices.

3. Methodology

This research was conducted using qualitative research methods with an ethnographic approach. Data collection is scientific without any manipulation. According to Grossoehme (2014) qualitative research is guided by data analysis that only uses words, sentences and literary values that do not use numerical calculations. The qualitative method is a method that prioritizes understanding the problems studied empirically (Risdiany & Dewi, 2021). Data analysis in this research uses an ethnographic approach. Ethnography comes from the Greek words ethos (nation), graphein (to describe) which means describing something. According to Creswell and Poth (2016) states that ethnography is an effort to describe a culture adhered to by someone in a community. specific to the culture of a society. This research explains data according to facts or reality objectively, while qualitative explains concepts related to natural data, data related to the context of its existence as a whole. Fitriani et al. (2021). Stated that ethnography can be carried out with the same cultural group, researchers must be involved in the field, collecting data through interviews, observations, symbols, artifacts and various other sources. A qualitative approach is a research study that investigates an issue that is correlated with the marginalization of certain individuals. The data in this research are in the form of words and sentences in cultural traditions from Baturejo Village, Sukolilo District, Pati Regency.

This research was carried out by researchers who collected, processed and analyzed data directly in the field. It can be concluded that these studies are the main key so that this research is accurate and in accordance with data in the field. The plan for this research is as follows.

1) Determine the problem and where to carry out the repair in Baturejo Village, Sukolilo District, Pati Regency. Preliminary examination of the Samin Community's residence and the language used in social interactions.
2) Determine the information and methods used to collect data.
3) The data collected was identified and presented as the result of a study of the Samin community, Baturejo village, Sukolilo subdistrict, Pati Regency.
4) In analyzing social values in the Samin (Sedulur Sikep) community traditions, researchers conducted interviews with sources who could provide accurate information.
5) Researchers found six forms of social values in the traditions of the Samin community, Baturejo village, Sukolilo subdistrict, Pati district.

6) Based on the Sedulur-Sikep tradition, data was obtained from five sources which can be combined into one data collection.

This article conducted an Ethnography research to investigate social values contained in Samin culture in Baturejo village, Sukolilo district, Pati regency of Central Java, Indonesia. Ethnography is a kind of qualitative research in the form of in-depth fieldwork, participant observation and interviews to get an understanding of the social and cultural living of a community from the insider's point of view (Creswell & Poth, 2016). This research was conducted over a duration of three months from the months of June to August 2023. The first author grew up in Baturejo village, is fluent in Javanese and Indonesian, resided in the village during this time and was part of daily village life, including religious ceremonies, agricultural rituals and social gathering. Observations and informal conversations with community members were documented in field notes that were detailed in nature.

Drawing off participant observation, semi-structured interviews were conducted with 20 Samin individuals including community leaders, farmers, artisans, and youth. We used purposive sampling (age, gender, and occupation) to recruit participants. Interventions was conducted in Javanese or Indonesian, according to the preference of the informant, and interviews took place in approximately 1–1,5 hours. The interview guide included themes of Samin history and beliefs, key cultural ceremonies, social practices and practicalities, and challenges experienced by the community. Permission to digitally record all interviews was granted, and each audio recording was transcribed in full verbatim. Analysis was done with an inductive thematic approach (Braun & Clarke 2006). Interview transcripts and field notes were reviewed systematically to search for recurrent themes and patterns about social values. The initial codes were developed around Sauri's (2020) taxonomy of nine social values (devotion, mutuality, kinship, caring, discipline, empathy, justice, tolerance, and cooperation) and emerged contextual doing values specific to Samin village. These codes were further classified into broader themes and sub-themes using iterative discussions and consensus among the research team.

To strengthen the trustworthiness of the findings, a number of habit strategies were utilized. Long time in the field-built relationships with the participants as well as trust in between the researcher and participant which probably reduced reactivity and social desirability bias. This data triangulation entailed comparing the content of the interviews to data collected using other methods, including ethnographic observation, and secondary sources such as historical materials and the literature from related prior ethnographic studies. The feedback of participants was sought through member checking (Jassim et al. This episode of reflexivity was also found in the research team, which reflects on the positionality and potential outsider biases of the Samin community. These findings offer an insight into a socially resonant view of Samin value however they may be unique to Samin communities and not generalizable to other Indonesian indigenous groups. In addition, because of purposive sampling and the relatively small size, there may be constraints on capturing a wider range of perspectives. In its detailed, immersive methods this study subjects us to the often contradictory and overlapping ways in which facets of social life are constructed, negotiated and inherited through cultural tradition.

4. Findings and Discussion

In analyzing Social Values in the Samin Sedulur Sikep tradition, researchers apply the theory used by Sauri (2020). Sauri said that there are nine forms of social value. These include; devotion, mutual help, kinship, caring, discipline, empathy, justice, tolerance and cooperation. Researchers used these nine to analyze social values in the traditions of the Samin Sedulur Sikep community in Baturejo Village, Sukolilo District, Pati Regency. However, when analyzing, researchers only found six forms of social values that exist in the traditions of the samin community in Baturejo Village, Sukolilo District, Pati Regency. The data obtained from the Sedulur Sikep tradition provided by sources, direct observation and previous research in the form of journals and books, were then summarized by researchers into data that could be processed. Based on the social values of the Sedulur Sikep community traditions in Baturejo Village, researchers found 6 forms of social values, as follows.

4.1 Mutual help

Based on statements conveyed by sources to researchers regarding the social value of helping each other, there were three sources who agreed that there was a tradition that had the form of helping, namely 1) Gunretno as a community figure, 2) Gunarti as an environmental activist, and 3) M. Iqbal as a cultural observer in the traditions of the Sedulur Sikep community in Baturejo village. It was also conveyed that mutual help can be interpreted as a sense of togetherness that can be fostered in the community. The existence of mutual help can build facilities that can be used together. In fact, creatures on this earth are social creatures who cannot live alone without the help of others. This was stated by Hariyadi et al., 2021).

According to Nugraheni and Haryadi (2021) that the characteristic of helping is a form of commendable characteristic for humans which must be instilled and implemented in everyday life because humans are actually social creatures. Meanwhile, according to Risdiany and Dewi (2021), the value of helping in folklore shows the existence of social life in it, where in socializing helping becomes a value that often appears and is often carried out. The value of helping is a natural human attitude that tends to need and provide help to other living creatures. Statements from interviewees related to the social value of helping each other can be seen from social activities such as "splicing" or mutual cooperation, namely helping workers get paid for their work, not paid with money. As is the case when it is a

hassle to build a house, not only that, but the Sedulur Sikep Community also has a community that is engaged in social activities in preserving nature such as cleaning up rubbish in rivers, planting trees in deforested forests, and so on. Apart from that, there is also "rewang" or help in the wedding process and kematin. This means that when someone has difficulty getting their child married because there are a lot of preparations that have to be fulfilled, the Sedulur Sikep Community helps each other, such as helping to cook and sharing food during thanksgiving. Likewise with death traditions, usually when preparing food after a funeral or during the burial process. There is also "sinoman", usually this activity is carried out by the young men and women of Sedulur Sikep to help with the thanksgiving ceremony at the wedding tradition. The young people do not wait to be told, but must be aware that this has become a tradition when there is a Sedulur Sikep wedding custom.

It can be concluded that in the traditions of the Samin Community (Sedulur Sikep) there is a form of social value in the form of mutual help. This can be seen from the implementation of pre-wedding traditions such as preparing food in the form of thanksgiving and so on. Helping fellow brothers and sisters can also be seen from selflessly helping each other during the tradition. Mutual help activities between communities aim to help each other and lighten the burden. Helping each other has also become a tradition regardless of ethnicity.

4.2 Kinship

Based on statements conveyed by sources to researchers regarding the social value of a tradition that has a familial form, there are three sources who agree that there is a form of kinship, namely 1) Gunretno as a community figure, 2) Gunarti as an environmental activist, and 3) Anggit as a Sikep community member. in the Sedulur Sikep tradition in Baturejo village. The form of kinship that can be seen from the traditions of the Sedulur Sikep Community was also felt by the researcher when he visited Gunretno's house as a Sedulur Sikep community leader on Thursday, May 18 2023. The first time he visited, the researcher already felt the sense of family that existed. At that time the researcher received a good response, even after the interview the researcher had a simple dinner with the Gunretno family. After a return visit, the researchers were also given red onions harvested from the community. The form of kinship established by the community is in accordance with Sahlins (2011), kinship used to establish harmonious friendships to build closeness. Kinship can be interpreted as a relationship between individuals who consider themselves to be their own biological family. Kinship is also a guideline in implementing behavioral norms in the social environment. Based on the description, it can be concluded that the Samin Community (Sedulur Sikep) also has a form of social value in the form of kinship. Kinship can be seen from the existence of (guyub rukun) which means prioritizing harmony in establishing social relationships. The social relationships that are implemented can be seen in the sense of mutual protection of each other in any case because this community is considered a family. A sense of kinship is also fostered because Sedulur Sikep's priority is to have social relationships that uphold brotherhood.

4.3 Concern

Based on statements made by sources to researchers regarding social values in the form of caring, there were three sources who agreed that there was a form of caring, namely: 1) Gunretno as a community figure, 2) Gunarti as an environmental activist, and 3) Anggit as a Sikep community member in the tradition. Sedulur Sikep in Baturejo village. This was also conveyed by Anisah (2017) that caring is an attitude of taking part in involving oneself in a problem or condition that occurs. Someone who cares about the lives of others and themselves is someone who inspires goodness for the environment around them. The form of caring in the Sedulur Sikep Community tradition can be seen from their concern for the surrounding environment. The surrounding environment can take the form of humans and natural sustainability. People's concern for Indonesia's nature which has provided land, water and all its contents must be maintained, guarded and preserved. This can be proven by the establishment of a cement factory in Pati Regency, Sedulur Sikep became the driving force in preventing and prohibiting factories from being established in the Pati Regency area, because by allowing the establishment of a cement factory it could damage nature, especially the Kendeng mountains. The impacts resulting from cement will have many negative impacts and there will even be a shift in livelihoods, especially for farmers. The majority of Sedulur Sikep people work as farmers.

Setyaningrum et al. (2017) said that Sedulur Sikep's expertise and views on nature and humans are made into an inseparable unity and mutual respect for the environment as a form of "Manunggaling-Kwulo-Gusti" meaning that we must treat nature and respect its existence with compassion, respect for life harmonious and harmonious. They also then stated that Sedulur Sikep treated plants and animals as "mother-earth" who gave life. In fact, there is clear evidence that the Sedulur Sikep Community Movement demonstrated at the state palace in 2015 to stop a cement factory that would be established in Pati Regency. The conclusion from the description above can be understood that the traditions of the Sikep Sedulur Community have a form of social value in the form of concern for humans and nature. This form of concern can be seen from the movements that have been carried out in society towards environmental sustainability. There is even a Kendeng Lestari community which engages in natural activities such as planting trees in deforested forests, cleaning rivers by walking along the river and picking up rubbish, and preserving other environments.

4.4 Discipline

Based on statements conveyed by sources to researchers regarding social values in the form of discipline, there were three sources who agreed that there was a form of discipline, namely from 1) Gunretno as a community figure, 2) Joko Susanto as a village official, and 3) Iqbal as an observer culture in the Sedulur Sikep tradition in Baturejo village. This was also stated, that discipline can be interpreted as an attitude that shows trustworthy behavior towards the applicable rules or regulations. Discipline can also be seen from the emergence of another good character (Sugara & Perdana, 2021). This opinion can be proven and adjusted to observations in the field that the Sedulur Sikep community has an attitude that is innocent, honest and dines (appropriate speech and actions). An honest attitude was also conveyed that the Samin people are known for being wise and honest in their activities in interacting with others and this has become a principle in life.

Also revealed that the behavior of the "Samin" teachings is to behave "nggendeng" even though what they say is actually as it is, honest and "innocent". The activities carried out by the Sedulur Sikep Community regarding political activities are continuing to comply with government regulations and continuing to vote according to the desires of their hearts. The Sedulur Sikep community does not want to be bribed with money or any goods, because honesty from the heart is the main point in choosing a potential leader. Based on the description above, it can be concluded that the Samin Community (Sedulur Sikep) also has a form of social value in the form of discipline. This discipline is an attitude that society has. The attitude contained in the Sedulur Sikep Society means that in speaking and behaving in accordance with what is said in all aspects of life. Sedulur Sikep is also known as a community that upholds honesty and responsibility in speech and behavior.

4.5 Tolerance

Based on statements conveyed by sources to researchers regarding social values in the form of tolerance, there were three sources who agreed that there was a form of kinship, namely from 1) Gunretno as a community figure, 2) Gunarti as an environmental activist, and 3) Iqbal as a cultural observer in the Sedulur Sikep tradition in Baturejo village. It was also conveyed that tolerance can be interpreted as restraining oneself and having a patient attitude in dealing with the attitudes of other individuals. Tolerance covers aspects of life, including tolerance in respecting decisions, opinions and human rights.

Based on Zubaedi's opinion, the researcher agrees with this statement because when he took part in the Sedulur Sikep activities, at the 2023 National Awakening Day commemoration event which was held at the Yu Patmi Monument, Larangan Village, Tambakromo District, Pati Regency in collaboration with the Kendeng Mountains Care Community Network, the event was opened in person. general. When it comes to sunset, the place used has two floors, the lower floor is used for the Sedulur Sikep event, while the upper floor is the prayer room. When the evening call to prayer sounded, the event was stopped for a moment by the committee, and the Muslim community immediately rushed to get ablution water to perform the evening prayer. From this direct observation, researchers discovered a form of tolerance instilled by the Sedulur Sikep Community towards each other's religions. There are even people who think that Samin Surosentiko's teachings used by the Sedulur Sikep Community are not detrimental but have a positive impact because his activities are always positive for the entire community.

Based on the description above, it can be concluded that the Samin Community (Sedulur Sikep) also has a form of social value in the form of tolerance. A form of tolerance can be seen from mutual respect for each other's beliefs. This can be seen from the beliefs held by Sedulur Sikep who is of the Adamic religion. This religion is not registered in Indonesia. However, this does not make people shun each other but respect each other among religious people. This can be proven when Sikep brothers organize a traditional event, non-Sikep residents also receive invitations and vice versa.

4.6 Cooperation

Based on statements conveyed by sources to researchers regarding social values in the form of cooperation, there were three sources who agreed that there was a form of kinship, namely from 1) Gunretno as a community figure, 2) Iqbal as a cultural observer, and 3) Anggit as a Sikep resident. in the Sedulur Sikep tradition in Baturejo village. Cooperation was also conveyed. Cooperation is an effort carried out jointly between individuals or groups of people who have a common goal or goal, so that it can be moved to achieve a common goal in order to reach a consensus goal.

Cooperation is also the same as mutual cooperation, that is, mutual cooperation is the behavior of working together in solving existing problems and obstacles, establishing friendship and communication. Mutual cooperation has sub-values, namely cooperation, respect, empathy, deliberation to reach a consensus, inclusiveness, anti-discrimination, volunteerism, non-violence, solidarity, and commitment to joint decisions (Hidayatullah & Kanzunnudin, 2020). During direct observations carried out by researchers on May 20 2023 in Ban Village, the elders organized the event behind the scenes and prepared food, while teenagers from the Sedulur Sikep Community practiced singing songs that would be performed during the brokohan (thanksgiving) event, then there were practice playing a musical instrument called a mortar. Apart from that, when there is a wedding tradition, usually the family that is marrying their child will hold a thanksgiving or slametan event. The event is like Javanese tradition but is done in a very simple way. In the event there is a distribution of tasks, the young people help their parents or elders with what they are told to do. For example, if

mothers are cooking and there is a shortage of cooking ingredients, the mothers will ask for help to buy cooking ingredients that are not available. Apart from that, during the event there is a division of tasks, the youth will become "sinoman" helping during the event, such as distributing food to invited guests and so on. Apart from that, there is also the activity of a mother cooking food which will later be eaten by people who are "joining in" community social activities which contain the substance of mutual cooperation and mutual help. The men of the Sedulur Sikep community help with the process of building the house. This is done alternately when someone needs help.

Based on the description above, it can be concluded that the Samin Community (Sedulur Sikep) also has a form of social value in the form of cooperation. This form of cooperation can be seen from the process of all traditions sharing tasks with each other. The division of tasks is adjusted to age. Sedulur Sikep teenagers usually get tasks in front of the screen while the elders are behind the scenes at thanksgiving or brokohan events. Different from core events such as wedding traditions and deaths. Sedulur Sikep considers the tradition of marriage and death to be a sacred tradition which is still upheld to this day. In this main event, the elders play an important role in carrying out the tradition. There are six forms of social values in the tradition of the Samin Community (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. Researchers found six social values as follows: 1) social values in the form of mutual help, 2) social values in the form of tolerance, 3) social values in the form of discipline, 4) social values in the form of kinship 5) social values in the form of caring and, 6) social values in the form of social in the form of Collaboration. The manifestation of social values in the Sedulur Sikep tradition is related to social activities in realizing the traditions carried out by Sedulur Sikep, including traditions of marriage, death, splicing (social activities in helping residents in building houses), sinoman (mutual cooperation activities in helping hosts who currently have hajat), rewang (mutual cooperation activities in helping the celebration), and brokohan (thanksgiving).

Thus, the results of the ethnographic study presented in this paper are instrumental in shedding light upon the social values which their cultural traditions are rooted in the Samin community from Baturejo village of Central Java, Indonesia. The data obtained through immersive fieldwork, participant observation, and the conducting of in-depth interviews pointed towards the same direction, showing six main social values that underpin the modus vivendi of the community of the Samin mutual assistance, kinship, caring, discipline, tolerance, and cooperation. Those values are expressed through oral storytelling, agricultural rituals, and ceremonies related to lifecycle. The results indicate that carrying out these principles of mutual assistance and cooperation is pivotal to maintaining social harmony and resilience among the Samin community. These are part of the sambatan, communal labor, of the community to have resources and support to live. Also, helping to feed members of own extended family whenever a family member hosts a wedding or funeral (rewang) is a way of maintaining kinship ties and a sense of mutual obligation. Family values in the Samin community lead to sustainable agriculture and the resolute defense of the land. But on the other, the Samin struggle to keep their traditions and heritage against the tide of modernism and globalization. Rapid out-migration of young people now represents a challenge to the intergenerational transmission of cultural knowledge within the village. Additionally, the expansion of industrial development and environmental degradation poses real threats to the Samin's sustainable livelihoods and spiritual bond with the land.

This study then contributes greatly to the literature on Indonesian indigenous cultures by giving a well-defined and superb picture of social values in Samin society. Previous research on the Samin movement has often focused on its historical origins or its linguistic practices, yet our study provides one of the few available insights into the lived experiences and cultural traditions of this understudied community. We hope to create a record of the Samin's specific value system in order to encourage a deeper understanding of the diversity of Indonesian indigenous cultures and the need for cultural preservation. The results have also important policy implications for the policy-makers, development practitioners, and social activists of the Pati region. Working with these values as a base outside groups who engage with the Samin can assemble more culturally appropriate, participatory approaches to development activities in the sectors of education, environmental conservation, and sustainable livelihoods. This co-creation with Samin community leaders and respect for their traditional knowledge and practices allows for better outcomes to be more effectively and equitably achieved.

5. Conclusion

A preliminary study further studies could investigate how these traditional values are evolving or demising as modernity and globalization are replacing the old order. Comparative research might explore commonalities in social values between different Samin communities or between the Samin with other indigenous in Indonesia. Future research could be a longitudinal study in order to identify the extent by which these Samin cultural traditions and value system were maintained, as well as those that were being transmitted to younger generations, and factors that accounted for such maintenance or erosion over time. Secondly, it could investigate how reflexivity in Samin values could assist in addressing current community challenges, such as environmental degradation, loss of traditional livelihoods or youth outmigration so we could adapt and maximize the benefits from its system. Taking a participatory research approach which involves Samin community members as co-researchers and co-designers of solutions could create interventions that are more sustainable and culturally acceptable. In this regard, it can be concluded that this ethnographic study on Samin social values in Baturejo village reveals the rich cultural heritage and value system of this indigenous community.

We hope to play a small part in boosting appreciation for the diversity of Indonesian cultures and the pervasiveness of indigenous knowledge in negotiating the modern dilemmas. Since Samin are not modern-minded, conducting more research is expected to contribute to maintaining their specific cultural identity and social values for future posterity.

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Conflict of Interest

The authors declare no conflicts of interest.

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