

**EDUCATIONAL VALUE AMONG THE “SEDULUR SIKEP” IN KALIYOSO
FAMILY, THE SUB-DISTRICT OF UNDAAN,
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Abstract

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“Sedulur Sikep” society runs their education through family - parents to their children. Sedulur Sikep Dukuh Kaliyoso never submit and even never wants to hand over their children education to formal, non-formal, and informal institution. They set out the education value. Education value appears in the form of an ethic that forbids to: *drengki; srei; panasten; kemeren; dahwen; nyiyo marang sepodo; lan bejok reyot iku sedulure, waton menungso tur gelem di ndaku sedulur*. It exists in a taboo tenet: *bedok; colong; jumput; pethil; nemu wae ora keno*. Beside that it also exists a basic tenet in self principled: *kudu weruh tek-e dhewe; lugu; rukun; lan mligi*.

Viewing the education value that is practised in the family of Sedulur Sikep in socialization and enculturation viewpoint, will show how the family role as a social agent and enculturation plays an important and strategic role. Therefore when their children arrive outside world, they have a basic strong value in their life. So they can not be influenced by their friends, school, surroundings and mass media easily.

It is their right when Sedulur Sikep does not give their children education to formal, non-formal, and informal institution. But they should realize that it is less appropriate to apply in Indonesia. Government has determined the policy of basic education for 9 years. This inexpediency should not be a problem. However government must be able to protect Sedulur Sikep as one of their citizen who live in constitutional and democratic state, in which a minority group deserves to exist and sustain their cultural practices.

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A. Background of The Research

Education is one of the important factors in improving human resource quality. Therefore education sector hold a strategic role to create human resource which is productive, innovative, and appropriate personality with culture value of the society. The process of education not only gives human cognitive and skill value, but also can be used to apply values that should be had by people in their life. Ki Hajar Dewantara (2009:3) explains the meaning and aim of education (*opvoeding*) generally as “the guidance of life and children growth”. It means that education is to guide all of the nature power that exists in children, so they can achieve the highest welfare and happiness, as the human or society.

Education and the process is a long continued process, starting form people’s birth to the death. In the process, education has a wide scope that is family, society, country, and even the world. Family is the first and primary education. It has an important and strategic role and responsibility as suppliers the basic life values also forming someone’s personality.

Looking back to the meaning and aim of education from Ki Hajar Dewantara, family education is a life guidance and children growth in order to hold the basic values to achieve the highest welfare and happiness as an individual or the member of society. Essentially, family education is the value of education. Nevertheless, family teaches and educates many kinds of skill. Then they also provide other life provision in one’s self.

Educational value held by each family. Family is the smallest part of a society and a nation. Sedulur Sikep Kaliyoso Dukuh Kaliyoso Desa Karangrowo Kecamatan Undaan Kabupaten Kudus, is an example of the people who carry out educational value in a family with strongly and hereditary. Sedulur Sikep knows no education other than education in the family, so the role of family as the first and primary schools is very important and strategic.

In the context of "The 4th International Graduate Student Conference on Indonesia", this paper presents the results of research on the educational value of the family of Sedulur Sikep Kaliyoso Dukuh Kaliyoso Desa Karangrowo Kecamatan Undaan Kabupaten Kudus which are unique as a local community can survive and exist in the midst of a global life Modern and embody the spirit of education for all.

B. Statement of The Problem

How does Sedulur Sikep Kaliyoso Dukuh Kaliyoso Desa Karangrowo Kecamatan Undaan Kabupaten Kudus implement the education for their children?

C. Objective of The Research

The purpose of this research is to find out:

1. Educational value in the Sedulur Sikep Kaliyoso Family Dukuh Kaliyoso Desa Karangrowo Kecamatan Undaan Kabupaten Kudus
2. The values that are applied in Sedulur Sikep Kaliyoso Dukuh Kaliyoso Desa Karangrowo Kecamatan Undaan Kabupaten Kudus to their children

D. Theoretical Framework

1. Educational Value

Educational value is a process of guidance through good example, education-oriented of investment values in life that includes the value of religion, culture, ethics, and aesthetics towards the establishment of private students who have religious spiritual intelligence, self-control, personality intact, noble , as well as the necessary skills of their selves, society, and the State (Aeni 2009: 4).

1. Socialization and Enculturation

a. Socialization

According to Robert MZ Lawang, socialization is the process of learning the values, norms, roles and other requirements that is necessary to enable a person to participate effectively in social life. In the socialization process occurs at least three processes, namely: (1) learning the values and norms (socialization), (2) making the values and norms are studied as belonging to themselves (internalization), and (3) habituating the actions and behavior in accordance with the values and norms that have become his (enculturation) (Santosa 2012: 1-2).

b. Enculturation

The term of enculturation as a concept, literally it can mean paired with the process of acculturation (Koentjaraningrat 1986: 233) or cultural socialization (Koentowijoyo 1987: 43). In the process of enculturation, an individual learn and

adapt an attitude of mind and behavior with the customs, system of norms and regulations that exist in the culture (Kodiran).

E. Method of The Research

This research used qualitative research method. This qualitative research is conducted using qualitative-descriptive approach. This type of research is intended as a problem-solving with depiction, or describe the condition of the research subject in the present based on the facts that appear or as they are.

The location of this research is in Dukuh Kaliyoso Desa Karangrowo Kecamatan Undaan Kabupaten Kudus. The research focused on: the educational value in the family of Sedulur Sikep; applied values of Sedulur Sikep to their children. The primary data were obtained directly from interviews with informant. Then the secondary data were obtained from reference books and previous research. In collecting the data, the writer is using the interview method. In this research, an interview was conducted to Mbah Wargono (personage of Sedulur Sikep) and Gunondo (youth personage of Sedulur Sikep/Mbah Wargono's son).

F. Research Finding and Discussion

1. Educational Value in Sedulur Sikep Kaliyoso Family

Education is a fundamental right of every citizen of Indonesia, a consequence that the Indonesian Government is obliged to provide and organize education for every citizen. Therefore, the government takes outside a number of policies and educational programs should be implemented and enjoyed by all citizens. But this is not in effect to Sedulur Sikep Dukuh Kaliyoso. As a community that has its own characteristics and different from the general society at Sedulur Sikep Dukuh Kaliyoso is a community that has its own way in implementing education for their children. Education conducted by Sedulur Sikep Dukuh Kaliyoso is an education in the family range. Education is done by parents to their children. Education conducted Sedulur Sikep is in line with the concept of "Family is the First School," which the family is one of the agents in the process of socialization and enculturation besides peers, schools, communities and the media.

In implementing the education to their children, Sedulur Sikep Dukuh Kaliyoso is using a talk and giving examples from parent to child. Parents said the teachings and principles espoused by Sedulur Sikep Dukuh Kaliyoso. Teachings and principles are spoken to children, then parents exemplified by the attitudes and daily behavior. Thus, to see the results of their children's education, parents always monitor the developments and changes in attitudes and daily behavior of their children. If something goes wrong and not appropriate, parents will be reminded intensively until the children are able to comprehend the teachings and principles espoused by Sedulur Sikep and be able to act and behave as they should be an individual Sedulur Sikep as the part of a large family Sedulur Sikep Dukuh Kaliyoso.

What the Sedulur Sikep Dukuh Kaliyoso family does in educating their children is a form of educational value. Educational value is the most basic education for children. Thus from the educational value, was born a good and qualified person also having a strong basis to interact and consort appropriately with values, norms and culture. For the Sedulur Sikep Dukuh Kaliyoso children, the challenge of being a Sedulur Sikep as a whole is very large. The big challenge in question is due to: (1) they live within the community that do not all process the tenet of Sedulur Sikep, (2) they are free to interact with peers and the public, (3) they are in contact and know the outside world through television freely. That big challenge does not then decrease the children's spirits of Sedulur Sikep to become an intact Sedulur Sikep. This was revealed from the results of interviews with Brother Gunondo, youth personage of Sedulur Sikep Dukuh Kaliyoso. Similar with parents of children Sedulur Sikep, they are not always tirelessly to educate, teach and emphasize their children about the tenets and principles adopted by Sedulur Sikep.

In the socialization and enculturation point of view, family as the first and primary education has an important role in forming the personality of children. The care of parents and educational values of life, both religious and socio-cultural factors are given to prepare children to become personal and healthy members of society (Yusuf 2004: 37). Family is a crucial element in the formation of personality and abilities (Fuaduddin 1999: 5). Theoretically, children who are living in families will grow and develop well. Informal education in the family will help in laying the basis for the establishment personality (Gunawan 2000: 57).

In the socialization process occurs at least three processes, namely: (1) learning the values and norms (socialization), (2) making the values and norms are studied as belonging to themselves (internalization), and (3) habituating the actions and behavior in accordance with the values and norms that have become his (enculturation). Related to educational value of the Sedulur Sikep Dukuh Kaliyoso family, the socialization as a learning process of values and norms of Sedulur Sikep Dukuh Kaliyoso through talking and setting the example by parents as teachers and as students. Internalization as a process is carried out by living the tenets and principles that are presented as guidance in attitude and behavior in everyday life. Then enculturation as the process is done by implementing the tenets and principles of the attitude and behavior of everyday routine and strictly controlled by the parents, so that children are slowly and surely will appreciate and implement the teachings of Sikep Sedulur Dukuh Kaliyoso consciously and intactly.

As a citizen of Indonesia, Sedulur Sikep Dukuh Kaliyoso should receive a good and decent education from the government. But in fact Sedulur Sikep Dukuh Kaliyoso never received it from government, because Sedulur Sikep Dukuh Kaliyoso do not want to give their children's education to formal, non formal and informal government-owned institute or private. Regarding the refusal of Sedulur Sikep Dukuh Kaliyoso of programs and educational facilities provided by the government, the government of Karangrowo village actually did not keep silent. In fact, many times Sedulur Sikep is visited by teachers and principals in order to send their children to primary school at least until elementary school graduated. However, at that time Sedulur Sikep insists on their mind and the principle to not send their children to formal, non-formal and informal government-owned institutions or private.

When the principles and establishment Sedulur Sikep not to send their children to institutions of formal, non-formal and informal institute blasted with relevant government policies of 9 years basic education, of course the principle Sedulur Sikep is not appropriate. This discrepancy should not be questioned, but how the government provide insight, guidance and keep nurturing Sedulur Sikep Dukuh Kaliyoso as one of its citizen who live in the rule of law and democracy.

In the development, there is a displacement of principle and conviction in the Sedulur Sikep Dukuh Kaliyoso family in educating their children. The further results of research indicate that now almost all families of Sedulur Sikep are aware with the importance of education. Therefore they deliver their children's education to formal institutions and it must continue to implement the educational value in the family range, like the other Sedulur Sikep Dukuh Kaliyoso family.

2. The values that applied to children Sedulur Sikep Dukuh Kaliyoso Families

In educating their children, Sedulur Sikep Dukuh Kaliyoso that promotes the educational value, formed and applied the basis principle tenets is including: *kudu weruh tek-e dhewe* (must understand the stuff they have and do not use other people's), *lugu* (should it be, eg: if you talk A, say the truth, do not give any word), *rukun* (both to others); *lan mligi* (obey the rules, in the form of ethical and interaction principles) (Rosyid 2008: 172-173; Wargono 2012).

The basic tenets of self principle becomes the basic primary for any child of the Sedulur Sikep Dukuh Kaliyoso family. With this basic tenets, children in families Sedulur Sikep are educate and formed. So they really will be good person and ideal society according Sedulur Sikep Dukuh Kaliyoso. Furthermore, children are taught to have the principles of ethics and interact each other and their surroundings.

In educating, forming and applying ethical and interaction principles, Sedulur Sikep Dukuh Kaliyoso children are taught how to have the behaviors and actions that do not harm theirselves and others which are embodied in abstinence for: *Drengki* (creating slander); *Srei* (being greedy); *Panasten* (being offended easily or hate each other); *kemeran* (being jealous / envious, the desire in having what belongs to someone else) *Dawen* (accusing without evidence); *nyiyu marang sepodo* (doing insult to other natural inhabitants); *lan bejok reyot iku sedulure, Waton menungso gelem tour in ndaku sedulur* (should not be wasting other people, although it has any such defects, the origin of human is relative if you want to be) (Rosyid 2008: 170-171; Wargono 2012).

To keep away from harm acts, others and the environment. Sedulur Sikep children are taught the taboos in life, namely: *bedok* (accusing); *colong* (stealing), *jumput* (taking the goods. Goods which have become a commodity in the market, such as: rice, pet and other necessities of life); *pethil* (fetchin goods. Goods are still

be one with nature or still adhered to the source of life, such as: vegetables when it was in a field); nemu wae ora keno (finding is taboo) (Rosyid 2008: 171; Wargono 2012)

G. Conclusion

Education that implemented Sedulur Sikep Dukuh Kaliyoso families to their children that is educational value is an example of a much-needed basic education for children in this era. Especially in this globalization era, which tend to be free, and start leaving manners of eastern life.

Sedulur Sikep Dukuh Kaliyoso family who equip their children with the basic values espoused in Sikep Sedulur Dukuh Kaliyoso community are appropriately replicated and implemented by other families. So it will born an individual who has a good attitude and behavior, quality and ideal values, local norms and culture.

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