

Revitalizing Samin Ethics For Character Building In Climate Change Education

Khoirul Huda

Universitas PGRI Madiun, Jl. Setia Budi No 85 Madiun, 63118, Indonesia ->10pt

e-mail: khoirulhuda@unipma.ac.id

Abstract: : *The purpose of the research is to reconstruct the ethical values of the life of the Samin tribe which has the potential to form a resilient cultural attitude amid the development of climate change. The Samin tribe as a local community that until now still maintains noble values. This positions it as the inheritor of genealogical values so as to encourage wise actions. Although considered a minority, the unique scope of ethical values can be internalized in the field of education. The ethnographic method was used in this research through interview techniques, observation and document analysis. This approach is able to guarantee understanding in interpreting the way of action of the Samin tribe. Their ethical values are relevant to respond to the phenomenon of competence, especially for students who are subject to the impacts of climate change in Indonesia. Samin ethical teachings are embodied in the portrait of jatmika science. The science of jatmika harmonizes the body and soul in ethics. The ethics effectively shape students to gain asceticism competence in carrying out actions. The competence of asceticism is an asset to protect quality character.*

Key Words: Ethics; character; samin

Introduction

The philosophies held by Indonesia's diverse society have resulted in various cultural peculiarities (Astawa, 2022). Although these values first emerged in a limited environment, these habits gradually became part of society. It then forms a collective identity (Zhang & Huxham, 2020). This identity is not only related to culture and tradition, but also becomes the basis in the formation of individual and group character (Berry, 2022). In the context of climate change education, education that integrates ethics and local wisdom such as Samin ethics can play an important role in shaping students' character in an effort to deal with climate change. The Samin ethic teaches simple living, maintaining harmony with nature, and building independence. It is certainly relevant in facing today's environmental challenges, given that these principles encourage students to be more concerned and responsible for their sustainability.

It is a part of identity that shows how behavior and character are shaped by the values of that society. Because identity is formed through social interaction and discussion in society (Amini, 2020). In terms of climate change education, the local values taught by the Samin tribe can be an important foundation in shaping ecological awareness and concern for the environment. Their values that emphasize harmony between humans and nature are a clear example of how local wisdom can be used to support climate change education. The principle of survival, taught by the Samin teachings, states that human life should provide benefits to nature and others. This principle is relevant to the need to develop nature to address climate change issues. In climate change education, the Samin ethic should be revived. Respect for

nature and simple living are important components of the Samin ethic. Teaching young people how to live more simply and less extravagantly is an important step towards mitigating climate change in an increasingly complex and consumptive world (Andersson, Timmons, & Lunn, 2022). Integrating these teachings into the school curriculum can help revitalize the samin ethic. This can be done both through teaching theory and hands-on practice, such as fostering a sharing attitude about the importance of sustainability (Brabler & Sprenger, 2021). In addition, the Samin ethic, which emphasizes solidarity and mutual respect, can be extended to form individuals who are able to work together to address the challenges of climate change. Indonesia's cultural diversity, including that demonstrated by the Samin tribe, can be a strength to encourage solidarity in addressing global issues such as climate change.

Revitalization of Samin ethics for character building in climate change education results in the enhancement of local wisdom as part of cultural identity. The local wisdom contained in Samin ethics teaches values that can be applied to maintain the balance of nature and create a more harmonious relationship between humans and the environment. These values are not only relevant for the Samin community, but can also be used as an example for other communities. Education based on local wisdom can teach the younger generation to appreciate and preserve cultural principles that support the sustainability of life.

Method

This research was conducted in Japanese Hamlet, Margomulyo Village, Bojonegoro Regency. The ethnographic method was chosen to explain the meaning of events when the research took place (Arnout, Abdel Rahman, Elprince, Abada, & Jasim, 2020). This method is to explore the meaning of ethics implemented by the Samin tribe. Data were collected using observation, interview and document study techniques. Observations of community activities of the surrounding community, interviews with the head of the samin tribe and local stakeholders, and documents in the form of daily records compiled by stakeholders in the area and the Margomulyo samin warrior book. Source triangulation Alfansyur and Mariyani (2020) was carried out to obtain information from different types of data sources. The goal is to test the stability and truth by collaborating with Miles & Huberman's data analysis Sugiyono (2021) starting from reducing, presenting data and concluding.

Results and Discussion

Group identity is closely related to ethics. This identity is based on emotional ties in addition to reflecting the similarities and characteristics shared by a group. The Samin tribe is one group that has a strong identity. This group, spread across Bojonegoro and Blora, has long been known for maintaining and preserving local wisdom. In this context, Samin ethics can be considered as a form of local wisdom that should be preserved and internalized in education for character building, especially in relation to climate change issues. Samin identity can be associated with cultural aspects, one of which is local wisdom that must be maintained and developed. In this study, the Samin tribe is described as a group of warriors at the end of the 19th century, and this research shows that the Samin tribe has an important role in maintaining cultural values that can make a significant contribution to the nation's character.

This is despite the fact that some may consider the samin tribe as a marginalized group that is not involved in the development of modern society. They stick to their cultural values, and these values continue to be preserved to this day. Their local wisdom encourages cultural regeneration among the younger generation in addition to engaging ancestral activities (Suardana, Gelgel, & Watra, 2022). This regeneration is very important to preserve culture and build a strong character to face global challenges such as climate change. Local wisdom is often threatened by external pressures, which lead to cultural homogenization in the modern world (Musu, Bachtiar, & Ilyas, 2022). Consequently, to reduce the possibility of losing cultural identity, it is important to support and explore these local ethics. This is related to a condition called identity mentality, where a person or group feels inferior or not proud of their own cultural identity. According to Swasono (2014), identity mentality does not reflect pride in the nation's cultural heritage. Therefore, it is very important to raise awareness of the nation's cultural values, including the values inherited by the Samin tribe. Samin ethical values show that their strengths can help character building.

Cultural identity influences the worldview, beliefs, and academic knowledge as well as the norms and behaviors adopted by the group. Learning and accepting the traditions, innate traits, language, religion, and descent of a culture lead to this cultural identity. Cultural identity, according to Liliweri (2009), is the characteristics that emerge as a result of being a member of a particular ethnic group. In situations like this, education can play an important role in strengthening identity through the recognition and internalization of values. Revitalizing Samin ethics can help education to be strong in facing climate change and maintaining cultural values. Revitalizing samin ethics provides a strong foundation for character building and is part of the solution to address the challenges of climate change as well as ensuring that local cultural values, including those of the samin tribe, are maintained and adapted for future relevance in this increasingly evolving world. The focus of this research is to develop a perspective that can help mitigate the decline of local wisdom through education based on cultural values. So, the revitalization of samin ethics for character building in climate change education is not only an effort to preserve culture, but also to create the current generation. So that future generations can learn clearly about the importance of maintaining cultural and environmental identity and actively participate in combating climate change (Nartova-Bochaver et al., 2022). In climate change education, the samin way of life provides a strong foundation for relevant character building. These values can strengthen character and form a responsible attitude towards the environment. Climate change-adaptive character building relies on three main concepts of samin teachings: kudu weruh te'e dewe, lugu, and mligi (Munadi, 2014).

First, kudu weruh te`e dewe, which means he should know what he has and what he should do. In the context of climate change, this shows how important it is to become aware of everyone's responsibility to take care of the environment. For example, one should be aware of the impact that their daily habits and consumption have on the sustainability of nature. When we borrow something, we must return it, as taught by the samin teachings. In our relationship with nature, we should also preserve and care for it. Second, lugu describes a consistent and firm attitude. In climate change education, lugu can be defined as a clear

way to deal with environmental issues. Without a doubt, a consistent commitment to sustainability, such as reducing the use of plastic or fossil energy, should be made. Therefore, honesty and decisiveness in the decision-making process are essential to deal with the global climate crisis. Third, *mligi* refers to firm principles and responsibility for the values one believes in. *Mligi* teaches the importance of sustainability in climate change. People who believe in this principle will feel responsible to take care of the Earth for future generations and for their own benefit. Not adhering to this principle of sustainability can lead to wider environmental damage, which in turn will impact on people's lives. Overall, the samin ethical principles help form a character that is oriented towards social and environmental responsibility. In climate change education, samin teachings can strengthen awareness of the importance of sustainability in various aspects of life and form people who not only understand, but are also committed to taking concrete actions to protect the Earth. By reviving its teachings, we can strengthen our national identity rooted in local wisdom. In addition, the values of the *Kejatemikaan* teachings contained in the samin ethics can be classified into five indicators (Margomulyo, 1996) which are very relevant for character building, especially in terms of climate change education. The alignment of these five indicators is in line with the broader meaning of character education, which is an effort to instill positive attitudes that have the potential to change our world.

First, self-control is related to lust control. Human disapproval of material possessions and worldly pleasures is often the cause of environmental damage. Self-control teaches the importance of avoiding excessive consumption patterns that harm nature. In the context of climate change, this self-control leads to a reduction in unsustainable lifestyles and excessive consumption, and encourages people to take responsibility for the sustainability of the Earth. Secondly, respecting fellow creatures of God shows a tolerant attitude and appreciates variation. This tolerance can be considered as an appreciation of biodiversity and ecosystem diversity in a social and environmental context. Tolerance in the samin teachings includes the relationship between humans and nature. In climate change education, this perspective can be interpreted as the importance of respecting all forms of life and maintaining the balance of nature for mutual survival.

Third, an important teaching of the samin faith is the awareness of our surrounding environment, which encourages everyone to live in harmony with nature. It reminds us that we must take care of nature, God's creation. It is very relevant in the context of climate change because humans often ignore the impact of actions that harm nature, such as deforestation, pollution, and over-exploitation of natural resources. In climate change education, this teaching invites learners to be more concerned about the condition of nature and the environment around them. They also build awareness that environmental damage can worsen the quality of life and improve the quality of life. Fourth, faith and patience says that all trials, including increasingly drastic climate change, are tests from God. Humans must have fortitude and patience when facing climate change, and they must also realize that any changes that occur are part of natural processes. They should also develop an attitude of introspection and act wisely in responding to such changes in a constructive, uplifting manner. Fifth, the principle of right living and ethics, which produces a character that is responsible

for nature, community and self. This principle is useful in climate change education because it reminds us that preserving the Earth is the moral responsibility of everyone, especially the younger generation. We hope to instill social care, honesty and discipline in students by teaching the principles of sustainability and responsibility towards nature. This revitalization of samin values has great potential to strengthen the character of the nation, especially in facing the challenges of climate change. Kejatmikaan teachings such as self-control, tolerance, patience, and environmental awareness can help develop character consistently. By incorporating samin teachings into climate change education, we are not only teaching a more harmonious way of living with nature, but also ensuring that local identity and wisdom can play an active role in facing global challenges. To shape a generation that is more caring, responsible, and ready to face increasingly complex environmental changes, it is important to spend money to revitalize these values.

Conclusion

Although some people view that the samin tribe is part of a minority community, the value aspect gives a positive impression. This positive value lies in the consistency of behavior that has never faded with time. samin ethics are maintained through the jatmika teachings that prioritize life control remains a formulation of action. Life control is contained in behavior that prioritizes good relationships with humans and with nature. So that the reconstruction of the jatmika teachings can have an impact on society today even though the changing times continue to have challenges but are still faced politely based on national character.

Acknowledgment (Optional)

Thanks to Universitas PGRI Madiun for their support during the article writing process.

References

- Alfansyur, A., & Mariyani, M. (2020). Seni mengelola data: Penerapan triangulasi teknik, sumber dan waktu pada penelitian pendidikan sosial. *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah*, 5(2), 146-150.
- Amini, A. (2020). Social identity: a composite concept in social sciences research. *Journal of Social Sciences and Humanities Research*, 8(3). doi:10.24200/JSSHR.VOL8ISS3PP%P
- Andersson, Y., Timmons, S., & Lunn, P. (2022). *Youth knowledge and perceptions of climate mitigation*. Retrieved from <https://www.econstor.eu/handle/10419/298294>
- Arnout, B. A., Abdel Rahman, D. E., Elprince, M., Abada, A. A., & Jasim, K. J. (2020). Ethnographic research method for psychological and medical studies in light of COVID-19 pandemic outbreak: Theoretical approach. *Journal of Public Affairs*, 20(4), e2404. doi:10.1002/PA.2404
- Astawa, I. N. T. (2022). Keragaman Budaya Lokal Dalam Pembangunan Karakter Bangsa. *Pangkaja: Jurnal Agama Hindu*, 25(1), 92-101. doi:<https://doi.org/10.25078/pjah.v25i1.985>
- Berry, J. W. (2022). *Culture and identity: Oxford textbook of social psychiatry*.

- Brabler, M., & Sprenger, S. (2021). Fostering sustainability knowledge, attitudes, and behaviours through a tutor-supported interdisciplinary course in education for sustainable development. *Sustainability*, 13(6), 3494. doi:10.3390/SU13063494
- Liliweri, A. (2009). *Makna Komunikasi dalam Komunikasi Antarbudaya* (3 ed.): PT. LKiS Pelangi Aksara
- Margomulyo, K. (1996). *Riwayat Perjuangan Ki Samin Surosentiko*. Retrieved from Kabupaten Bojonegoro:
- Munadi, M. (2014). BUDAYA POLITIK MASYARAKAT SAMIN (SEDULURSIKEP)(Studi Kasus di Dukuh Mbombong Desa Baturejo Kecamatan Sukolilo Kabupaten Pati Provinsi Jawa Tengah). *Politika: Jurnal Ilmu Politik*, 4(1), 69-79. Retrieved from <http://journal.unnes.ac.id/nju/index.php/komunitas/article/view/2738/2796>
- Musi, M. A., Bachtiar, M. Y., & Ilyas, S. N. (2022). Local Wisdom Values of the Bugis Community in Early Childhood Multicultural Learning. *Jurnal Pendidikan Anak Usia Dini Undiksha*, 10(2), 255-264. doi:10.23887/paud.v10i2.50622
- Nartova-Bochaver, S. K., Donat, M., Ucar, G. K., Korneev, A. A., Heidmets, M. E., Kamble, S., . . . Rodríguez-González, D. (2022). The role of environmental identity and individualism/collectivism in predicting climate change denial: Evidence from nine countries. *Journal of Environmental Psychology*, 84, 101899. doi:10.1016/j.jenvp.2022.101899
- Suardana, I. W., Gelgel, I. P., & Watra, I. W. (2022). Traditional villages empowerment in local wisdom preservation towards cultural tourism development. *International Journal of Social Sciences*, 5(1), 74-81. doi:10.21744/ijss.v5n1.1876
- Sugiyono. (2021). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*: Alfabeta.
- Swasono, S. E. (2014). *Kebangsaan, Kerakyatan dan Kebudayaan*: UST Press.
- Zhang, Y., & Huxham, C. (2020). Collective identity construction in international collaborations. *Journal of general management*, 45(3), 123-140. doi:<https://doi.org/10.1177/0306307019886181>