

***Saminisme* Self-Management Technique on Middle School in Bojonegoro, Indonesia**

Nur Hidayah ^{1,*}, M. Ramli ¹, Husni Hanafi ¹

¹ *Department of Guidance and Counseling, Faculty of Education, Universitas Negeri Malang, Malang 65145, Indonesia*

**Corresponding author. Email: nur.hidayah.fip@um.ac.id*

Abstract: The noble teachings of *Saminism* emerged during the Indonesian war for independence, this teaching brings fought through unusual methods of thought and logic. Nevertheless, the teachings of *Saminism* that live in the *Samin* community have positive life values in their lives. Those values must be owned by students who have *Samin's* cultural background in their educational services they got. Counseling services provided for *Samin's* students in Bojonegoro have some barriers. The results of previous studies show that counselors need for counseling techniques based on the *Samin* culture. This research is a development research that produces a framework of self-management techniques based on the cultural values of *Samin*. The development of this technique is done by integrating and accommodating *Samin's* cultural values within the framework of the self-management technique. Cultural adaptation also helps cognitive change (belief) and student behavior becomes more accepted, supported and strengthened by their socio-cultural environment. The suggestion given is to develop and implementing the technique to find out the effectivity as a model.

Keywords: Saminism, culture counseling, self-management technique, cognitive behavior counseling

1. INTRODUCTION

Saminism is one of the teachings in the war for Indonesian independence in the 350 years of Dutch colonialism. The teachings, originating from Kyai Surosentiko, gave rise to their own way of fight, they can make the Dutch army and their deterrent officials upset for dealing with the *Samin* community. *Samin's* teachings have a unique way of fighting through an emphasis on unusual logic thinking games [1]. *Samin's* type of struggle made the *Samin* people get the label "Weird" not only from the invaders, but also people in Java.

The "weird" things of the *Samin* community appear in several cases in daily life. One example that is considered "strange" and unusual that existed during the colonial era was when they got asked a question, "where are you going?" In *Samin's* teachings the question will be answered firmly "from behind going forward". Other examples of responses from the *Samin* community are when asked the question "How many are your chickens?" Or "How many cows do you have?". The question at that time will always be answered firmly by the *Samin* community with the answer "There are 2 - male and female -". Both of these answers are only a small sample of the habits of the *Samin* community that are considered strange, eccentric, and unusual.

The *Samin* community still have the negative stereotype by the common Javanese community in

general [2]. One negative stereotype still given to the *Samin* community is that the *Samin* community does not want to go to school. This refers to the colonial era when the *Samin* community refused to go to school, they argued that knowledge could be obtained not only from school, but also could be obtained from life experience. Besides, in that time, the best student in the school was recruited for the government under the colonial power, so the *Samin* Community didn't want to be ruled or involved by the colonial monopoly.

The behavior and habits of the *Samin* community which had a negative stereotype turned out to have its own purpose as the fight of the Javanese community led by Kyai Surosentiko and his followers. The *Samin* community has key values that underlie each of its behavior. One of their main values is "*Ojo Mbujuk, Ojo Apus*" which means "don't lie, don't cheat". This value makes the *Samin* community to avoid lies and keep being honest. The honesty will always be brought by the *Samin* community in various conditions.

The response of the *Samin* community in the "I am from behind is going forward" statement is one way the *Samin* community to hide their goals from the colonial. The *Samin* community at that time wanted to protect the people around them by hiding their identities from those they wanted to visit. This was done so that the colonial did not know the identity of the community, so they did not become targets of confiscation of property from the

colonial. But at the same time, the Samin community also wants to remain honest with everyone. Therefore, the Samin community uses logic games to protect themselves and their environment from the colonial. This unique and nonviolent mode of resistance at least succeeded in deterring the colonial from dealing with the Samin community.

Other positive values that live in the Samin community are the “*hukum angger-angger*” dalam “*Serat Uri-uri Pambudi*”. The “*hukum angger-angger*” has three rules in regulating behavior, namely: (1) *angger-angger pengucap* (the rules about speech); (2) *angger-angger pertikel* (rules about attitude); and (3) *angger-angger lakunana* (the rules about behavior implementation). These three rules lead to the patience of individuals in dealing with various problems of life. Samin community are required to keep trying and trying as much as possible with great patience in alleviating their problems and being able to achieve the desired goals in every condition [3].

The data above shows that the image or stereotype “strange” on Samin Community behavior from people outside Samin has a good reason and purpose for fighting the colonial. At present, the Samin community is living “normally” like the general public. The Samin people no longer used the logic game of thinking which was considered strange after they learned that Indonesia was fully independent. Nevertheless, the Samin’s stereotype is not easy to remove from all Javanese people.

The Samin community is now scattered in parts of Central Java and East Java, Indonesia. Most of the Samin people are in Central Java, especially in the regions of Rembang, Blora, Pati and the surrounding areas. As for the East Java region, currently the Samin community is only in Margomulyo Village, Bojonegoro Regency [2]. The Samin community in Margomulyo Village is currently led by Mbah Harjo, who is a great-grandchild of Kyai Samin Surosentiko.

The Samin community in Bojonegoro no longer rejects the government’s school, tax and other programs as it did during the colonial period. After knowing Indonesia’s independence, the Samin community will wholeheartedly dedicate themselves to the nation and state of Indonesia. This can be seen from the support and adherence of the Samin community to the regulations imposed by the government.

Most of the young people of the Samin community in the Margomulyo, Bojonegoro, go to SMPN Margomulyo, Bojonegoro for middle school education. This condition certainly shows that Samin’s younger generation who are educating in formal education institutions deserve to get the same facilities as other students. One such facility is a guidance and counseling service.

Preliminary research data have shown that there is a problem for counselors in applying counseling, especially CBT, to students with Samin culture backgrounds in the value system of the counseling model and value system of Samin Student [4], [5]. This problem arises in the process

of directing the formation of behavioral counseling results. The difference in cultural values within the counselee and the counseling model make the counseling process is not going well to make in line the results of cognitive change with the behavior that is formed next. The counseling process often becomes ineffective and inefficient in forming adaptive behavior and avoidance the maladaptive behavior of counselee.

Problem like this is an important case because the results of counseling need to be able to get acceptance and reinforcement from the counselee’s socio-cultural environment [6]. Acceptance and supporting form the counselee environment will make the counseling results can be applied in a sustainable manner. Those acceptance and supporting will also prevent the recurrence of the counselee’s problem.

Hidayah et al [4], [5] explained based counselor data that CBT developed in general have not the cultural values of Samin students in line. CBT was developed from Cognitive Therapy Aaron T Beck which is focused on mental illness. The developments continued by Judith S. Beck to make the model suitable for common people. Nevertheless, the values that grow and develop in a counseling model will follow the process of developing CBT which are the values that develop in the environment of Aaron T. Beck and Judith S. Beck.

These values grown in CBT are not properly suitable for every culture, especially for eastern culture. These differences make CBT require further development and research related to the cultural context involved in counseling. Over the last decade, the study of CBT in a cultural framework has been an important study. Some cultures that have been successfully integrated in CBT counseling include Chinese culture [7]–[9], Japanese [10], [11] and Pakistani Culture [12]. These studies have explained the results of adaptation and integration of local cultural values to the CB counseling framework in general as well as to one of the techniques in CBT counseling.

The study of Samin’s cultural value in CBT counseling will be in accordance with the goals and needs of the counselor that has been described previously. One development needed by counselors is on the process of forming adaptive behavior that can be done through several techniques in CBT. One of the appropriate techniques to overcome these barriers to counselors is self-management techniques.

Self-Management Technique is focusing on the counselee’s responsibility on adaptive behavior and avoidance of maladaptive behavior in his life by his own [13]. Self-management techniques direct individuals to be able to manage the condition of themselves and their environment with the aim to shape their adaptive behavior. In this technique, counselee is invited to understanding his behavior aimed and organize it.

Thus, the development of self-management techniques with Samin culture is an alternative solution for counselors in providing counseling services to Samin students. The development of self-management

techniques with Samin's cultural values will help counselors understand and internalize Samin's cultural values within the framework of their understanding. In the end, counselors can be more effective and efficient in providing counseling services to Saminism students.

2. METHODS

A. Procedures

This study uses a development research design by Akker et al [14] and Gall et al [15]. Steps in this research for developing the prototype of Saminism Self-Management Technique is described as follows.

1) *Need assessment and analysis*

In this step, a study was conducted for the needs of Middle School counselor to develop Self-Management Techniques containing Samin cultural values. This research phase is the basis of research in conducting further research. Assessment in this step is using the needs of the counselor on the development of Counseling techniques instrument in the form of a questionnaire. The questionnaire will explain the level of counselor needs for the development of self-management techniques based on Samin's cultural values. Furthermore, the questionnaire of needs will also explain the technical characteristics expected by the counselors specifically.

2) *Finding the Proper Saminism Value*

This step aimed to get the data of Samin values that will be used in developing the Saminism self-management technique. Data of Samin values got by depth interview and forum group discussion with the leader of Saminism in margomulyo. The data collected by using interview and discussion report. The result of this step is the data of Saminism Value that is proper to be integrated in Saminism self-management technique.

3) *Preparation of Prototype / Initial Form of the Model*

Based on the preliminary study result, a self-management technique design based and integrated with the Samin cultural values was compiled. The design of self-management techniques is directed to the definitive, objectives and functions, also the procedure to implementing the techniques in the counseling process. The development phase is done by accommodating Samin's cultural values to be integrated with self-management techniques. In this case, not all of Samin's cultural values can be used. The use of Samin's cultural values is divided into the suitability of values with the goals and procedures of self-management techniques.

B. Research Subjects

The population of this study is school counselor in the Margomulyo region, Bojonegoro. The population of the Samin community in East Java is now almost entirely in Margomulyo Village, Bojonegoro Regency. The Samin community, which is only a number, makes their child studies as group in Margomulyo region. This condition makes the counselor at Margomulyo become the main subject in this study. Thus, there are two counselors who involved as the subjects in this study.

Another subject involved in this study is the lead of Samin Community in Margomulyo region, especially in dusun Jepang, Mbah Harjo. As addition, this study also involved Mbah Harjo's Son, Mr Bambang. We involved Mr. Bambang because he is the public relations for Samin Community, and also as the translator for Mbah Harjo.

C. Instrument

The instrument used in this study was a questionnaire of needs. The steps taken in preparing the questionnaire and inventory are as follows. The main variables explained in this study, namely: (a) the characteristics of self-management counseling techniques based on Samin's local wisdom, (b) the needs of School counselor for the development of counseling technique based on Samin's cultural value, and (c) Description of counseling techniques needed by counseling practitioners in school. The Need Questionnaire was developed in the form of multiple choice and descriptive answers. The focus of giving answers is referring to the descriptive data of the counselor's need for the counseling technique based on Saminism cultural values.

D. Data Analysis

The research data were analyzed using descriptive analysis techniques. Descriptive analysis of the counselor's questionnaire needs to get the interpretation and conclusion of the counselor's needs for the development of Samin culture-based self-management techniques. The results of the analysis will also underlie the development of Samin's culture-based self-management techniques.

3. RESULTS

Data obtained through counselor needs questionnaire for counseling techniques based on Samin culture has been analyzed descriptively-interpretatively. The results of the analysis indicate that there is a need for counselors for self-management techniques based on Samin's cultural values. In addition, also obtained data of the reason of ineffective and inefficient counseling services that counselor gives to students cultured Samin.

The counselors at all Margomulyo Middle School are users of cognitive behavior counseling models to provide the counseling services. Further data continues that the self-management technique is a technique that is commonly used by the counselor and is expected to be in line with the cultural values of Samin that students have. The development of self-management techniques based on Samin culture local wisdom, received good support because counselors need such counseling techniques in order to improve the results of the implementation of cognitive-behavior counseling based on Samin culture local wisdom on Saminism students in Margomulyo Middle School, especially for counseling technique.

The data got from the second phase is about the values that grown in Saminism Community. The Samin's value has been discussed in forum group discussion to get

the proper values in self-management technique. Those values are described as follows (Table 1).

Table 1 Saminism Main Values

No	Saminiism Local Wisdom	Meaning of Values
1	<i>Angger-angger partikel</i>	The rules of attitude
	<i>Ojo drengki, srei, panasten, colong, petil, jumput, mbujuk, apus, akal, lan krenah.</i>	Avoiding the spiteful, envy, irritability, stealing, miser, shoplifting, lying, foxy, fooling, and bad advice.
2	<i>Angger-angger pangucap</i>	The rules of speech
	<i>pangucap saka lima bundhelané ana pitu lan pengucap saka sanga bundhelane ana pitu.</i>	The way we talk must be in a good way, giving a advance for others, and avoid to hurt others by words.
3	<i>Angger-angger lakonana</i>	The rules of behavior implementation
	<i>Lakonana sabar trokal, sabaré diéling-éling lan trokalé dilakoni.</i>	Do the <i>sabar trokal</i> , remember to be patient and always be courageous in every condition
	<i>Wong Sabar bakal Subur</i>	who is patient will succeed
	<i>Nerimo ing pandum</i>	Accept everything from god sincerely

The next data, is the result of development that has been done by researchers. The data is the result of integrating and accommodating self-management techniques in general with the values of Samin's cultural teachings. Integration and accommodation of Samin's cultural values in self-management techniques is realized in the form of a framework for the implementation of self-management techniques based on Samin's cultural values (Table 2).

4. DISCUSSIONS

One of the characteristics of self-management is self-adjustment, and the use of the skills and knowledge possessed to apply to oneself when appropriate [16]. External factors to create self-adjustment in cultural acculturation have been identified as major contributors to self-management and the quality of life of the counselee [17]. In other words, the counselor needs to have a cultural understanding of the counselee's culture to make sure the acculturation culture is facilitated properly in the counseling process.

Cultural frameworks are considered to reduce the potential for disparities in therapeutic relationships, so that the counselee can become more active and involved in the process of evaluation and decision making [18]. Cultural framework not only involves the counselor's ability to understand the cultural background of the counselee, but also the skills of the counselor in integrating and adapting cultural values in the process of implementing counselee self-management techniques. If the counselor has a cultural framework towards the culture of the counselee, the counselor will also understand how the counselee can "being from the community" or become part of the environment and culture [18].

Table 2 Saminism Self-Management Technique

No	Saminiism Self-Management Technique Phase	Specific Steps of Saminism Self-Management Technique
1	<i>Initial Monitoring and Observation</i>	Counselors and counselees formulate the behavior they want to change
		Counselors and counselees record the frequency and power of behavior to be changed
		Counselors and counselees formulate forms of behavior that they want to improve
		Counselors and counselees examine the appropriateness of behavior in the <i>Angger-angger</i> rules in detail
2	<i>Implementation of Self Control</i>	The counselor guides the counselee to formulate conditions that reinforce the counselee's new behavior
		Counselors and counselees discuss self-management to response the stimulus situations according to the <i>angger-angger</i> rules.
		Counselors and counselees formulate conditions that hinder the new behavior of the counselee.
		Counselors and counselees identify the involvement of people around the counselee.
		The counselor assigns the counselee the task of trying to manage himself through the <i>lampah laku lima-PA</i> behavior by creating supportive responses and avoiding the inhibiting condition that have been predicted
		Counselors and counselees form a follow-up meeting for the next stage
3	Self-programming and new behavior	The counselor invites the counselee to reflect through his <i>jatmika</i> when the counselee creates supporting conditions and avoids inhibiting conditions
		The counselor also involves the counselor's <i>jatmika</i> in studying how the involvement of people around the counselee when the counselee carries out the task
		The counselor helps the counselee reflect the changes experienced by the counselee in his behavior
		Counselors provide reinforcement in whatever the counselee's success
		Counselors train counselees to provide reinforcement when successfully managing the condition and himself
		Counselors also train counselees to provide criticism of the obstacles experienced by the counselee
		The counselor guides the counselee to formulate acceptance by " <i>nerimo ing pandum</i> " of whatever results the counselee gets.
		The counselor and counselee create the other meeting for the next session (if needed)
		Counselor ask the counselee to be proud and thankful for everything he got. Then, counselor ask the counselee to make a pray and a wish for counselee.

Being from the environment and culture will enhance the counselee's experience in self-management,

which in the end, will also encourage more appropriate behavior change. Cultural adaptation is about delivery or adjusting information to reflect the values, beliefs, and rules that live in the community. Cultural adaptation refers to the extent to which ethnic / cultural characteristics, experiences, values, behavior patterns and beliefs of the target population and relevant historical, environmental and social factors are included in the design, delivery, and evaluation of the targeted behavior program [18]. Thus, the involvement of cultural elements (character, values, and beliefs) in the procedure of implementing self-management is an important part and supports the success of the expected change and formation of behavior.

Cultural adaptations that involve the cultural elements of belief from the counselee, also influence the success of self-management [19]. Adaptive belief conditions tend to direct the counselee to the success of the behavior plan that is applied. This condition triggers optimism and strengthens its self-management to be implemented optimally.

Cultural adaptation will help the implementation of self-management to be easily understood and accepted by the counselee and his environment [20]. This will support cultural acceptability and cultural reinforcement [6], [21]. Acceptance and strengthening of the environment show the avoidance of individuals from conflict with the environment which is one important obstacle to the success of self-management that is applied.

5. CONCLUSION

Self-management technique as a counseling technique need to be developed based on the counselee cultural values. These values must be properly integrated in the self-management technique, especially in the procedure and the objective of the technique. These cultural adaptations will help the counseling process to be more effective and efficient as the process will have minimal difference value by counselee, counselors and the counseling model used. These also help the counseling result will be more acceptable and get more support by the community, especially Samin Community.

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