

Paulo Freire's Critical Education Through the Teachings of Saminism in the Digital Era

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Abstract

Looking at digitalisation events in Indonesia, this article formulates the problem of Paulo Freire's critical educational strategy in reconstructing Saminism culture regarding moral values. This research aims to analyse the development of Saminism culture in Blora Regency against the background of Saminism society and rapid educational growth. The Samin or Sikep community tends to maintain the teachings of Saminism in this digital era. Moreover, previously digitalisation was opposed by Saminis ideology as part of the principles of life of the Sikep community. Based on Paulo Freire's critical educational perspective and Samin Soerosentiko's Saminist teachings, researchers identified three important findings. First, the process of cultivating Saminism teachings through the Sikep family in the digital era. Second, the Sikep family is also the climax of critical education which contains elements of the codification of Saminism and contains acts of cognition. Three, the process of cultivating the teachings of Saminism is a step that contains critical educational elements.

Keywords: Saminism; Critical Education; Paulo Freire; Perspective; Moral Values, Digital Era

INTRODUCTION

This research aims to analyze the association between Paulo Freire's critical education and the teachings of Saminism. The goal is to understand the process of educational acculturation that is critically needed to reconstruct the Saminism culture in the Blora Regency. The Samin or Sikep community is a group that follows the ideology created by Samin Soerosentiko. The movement began with Samin Soerosentiko's resistance against the Dutch colonialists to promote equality and fight against oppression. The Samin community was formed to fight against the policies of the Dutch colonial government, which were considered to be exploiting local people. The land policy imposed heavy taxes and restrictions on land use, which was unfair to Javanese farmers according to Samin. They were classified as a radical movement as they used the Saminism movement to not participate in the policy of forced labour. Currently, the Saminism group has its third generation, which has high flexibility due to exposure to the Internet and access to higher education.

The Saminism community aims to fight against politics and issues of oppression. However, the group is fearful of facing the challenges of globalization, as they believe that the traces of Saminis ideology are difficult to develop in the modern era. The self-confidence of the people of Sikep increased when they received recognition from stakeholders. However, the culture of those in the community is often not recognized by other communities that do not share the Saminis ideology. This is where the interests of the stakeholders can take policy as a form of cultural investment in Samin on the national and international stage. This research aims to analyze the association between Paulo Freire's critical education and the teachings of Saminism. The goal is to understand the process of educational acculturation that is critically needed to reconstruct the Saminism culture in the Blora Regency. The Samin or Sikep community is a group that follows the ideology created by Samin Soerosentiko. The movement began with Samin Soerosentiko's resistance against the Dutch colonialists to promote equality and fight against oppression. The Samin community was formed to fight against the policies of the Dutch

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including their rejection of technology. Rejection is an integral part of their identity and is their way of fighting oppression and defending their values.

As a result of maintaining the teachings of Saminism, the Sikep community internally has solidarity. Their social network connections are supported by the local government. The closeness of Samin elders to the stakeholder's interests is considered to open up wider opportunities. Apart from through local government network, these results will certainly not last long especially in the current technological era. The Samin community is also active through online platforms triggered by technological developments. They consider online platforms to also be part of the socialization of Saminism teachings. The development of Saminism was also followed by online Saminist activism with various strategies to defend the teachings of Saminism.

The cultivation of Saminism has benefited from the use of technology by the Saminis community. It can be seen that the trend of switching offline is towards online among Saminis is also a factor based on the nature of the internet can be accessed by anyone. Then, social media is used Saminis online community can widely socialize the community Saminis without any coercion. This is the reason for the Sikep or Saminis community voiced his Saminist teachings. Other research explains the data Pew Research Center found that 39% of internet users use it for activities political and social (Jain, 2020). The Saminism movement includes those that use local cultural references and the internet to build relationships with various generations and various ideologies.

The Saminism movement in Indonesia has more freedom and support in maintaining its teachings. However, it turns out not only that support alone, but the challenges of technological modernization create a shift in critical consciousness against the background of Saminism itself. Teachings Saminism philosophically does not reject various technological advances. Because of conditions that must be faced, Saminis activities utilize the internet to get the attention of the wider public. The phenomenon of digital Saminism specifically to raise new awareness for the people of Sikep. This will give rise to a transformation of morality and identity as a Saminis group.

From observations made by researchers, the Saminis groups are starting to become aware of technological advances as a new thing in supporting online Saminis activities. The author examines three Samin villages in Blora, namely Ploso Hamlet, Kedhiren Village, Klopoduwur Village, and Blimbing Hamlet, Sambong Village. Additionally, the author analyzes the differences between the activities of old-generation Saminis and online Saminis as a new generation who have different places of activity.

The two Saminis have different characteristics even though they have the same goal, namely to preserve the teachings of Saminism. Critical awareness Online Saminists defend the teachings of Saminism as a strategy for critical education to reconstruct Saminism culture, thus morality is something that needs to be considered in any era. Meanwhile, Saminis the older generation tends to be more careful with persuasive media strategies Internet. They also display their identity as part of Saminism digitally because they are aware of the importance of Saminism being socialized through the internet and the limiting interests of the authenticity of Saminism's teachings in their movements.

METHOD

Researchers use qualitative research methods with analytical models descriptive. Descriptive research aims to analyze case studies in in-depth research and then examine them in terms of causal mechanisms and consequences therein (Neuman, 2014). Data to complete this research method was taken from relevant research data collection, journal articles, and types other supplementary documents. The data analysis techniques are used to conceptualize by forming new concepts regarding problems research and redefine the concept.

As a tool for analysis, researchers use Paulo's critical education, Freire. First, critical education is an orientation towards the creation of critical thinking and resistance of the Samin or Sikep people, not only ideas about the character of Saminism. The identity of Saminism later raises critical awareness of internet technology as an end to marginalized groups. Second, contemporary critical education should be eco-pedagogy means that we should not discuss anything other than the environment (Jandriy, P., & McLaren, P., 2020).

RESULTS AND DISCUSSION

Saminist culture and Paulo Freire's leftist education

From the results of Paulo Freire's critical education research through teaching Saminism, it is said that Saminism culture has values of morality and egalitarianism, as well as resistance, which is the legacy of the Sikep people in the Regency Blora. The Sikep community reconstructs gender relations as seen from an equal division of the work environment where men and women are equal and regularly work outside the home to earn a living by farming.

Apart from working as farmers, the Sikep family earns money for homework done together. For the sake of living family and the right to obtain an education for their children, they are drowning in the Saminism culture inherent in the Sikep community. In times of crisis COVID-19, many Sikep residents prefer not to leave the complex Sikep village and continue to rely on food supplies from the produce his farm. One of them is Blimbing Hamlet, Sambongrejo Village Sambong District, since the COVID-19 crisis they have also experienced something different too hard to get a permanent job. According to "Mbah Pram" A warm greeting from the elder of Sikep Dusun Blimbing, is proof that The people of Sikep pushed Saminis ideology to help reduce the crisis Covid19. The people of Sikep who live simply take advantage of the power group to survive during a crisis. Their agricultural products are cultivated to meet the needs of the Sikep community and their families, as well as restore nature as it should be by farming without using chemical fertilizers.

The social structure of Saminism that suppresses equality continues until the end of the COVID-19 crisis. Review how things are progressing government policy towards the role of the Sikep Community in Blora Regency experiences positive changes. Positive changes lead to policies government policies to advance the Sikep community, among others the construction of the Sikep tourist village, the empowerment of the Sikep community with preserving Samin Batik, and even events held in every village Samin attracts several foreign tourists.

However, the drawback is that the government has not been able to provide teachings

This Saminism at work. Saminism involves the Samin family within household matters, especially those related to critical education Samin's family always has consistency. Rapid economic development and education in Blora Regency are the main factors why the government and the local community concentrate on developing the rich tourism area of Kampung Samin social equality. Gender equality implemented by the Samin Community can be achieved in the workplace, especially in local government.

Around 1859, in Ploso Kedhiren Village, Randublatung Regency Blora. Raden Surowijaya better known as Samin Elder is the father of Samin Surosentiko. Samin Surosetiko has a goal to form a complete human being. The teachings of Saminism have an understanding of making a complete human being, with the meaning of the Sikep community interpreted as human actions must be by what he says or what he says it is said that it must be by its actions. This is reflected in the principle is:

“Jujur karo awake dhewe”, meaning honest to oneself

“Sing dipercaya wong iku rak omongane” means someone's words which must be trustworthy

“Sing penting rak isine ora njabane”, meaning the most important thing is the heart of a person from birth.

Continuing Paulo Freire's analysis by researchers, explaining that The phenomenon of affirming Saminist values is strengthening critical education which Sikep families tend to apply in their daily lives. The success of Saminism is as good as being a parent who advises their children about the principles of Saminism. They finally chose their place as a possible place of education giving Saminism a chance. One of them is regarding *“angger-angger pangucap”* or communication ethics with teachers, peers and parents. Mbah Pram is the character in Blimbing Hamlet, Sambongrejo Village explained that the people of Sikep adhere to the principle of politeness when speaking. Mbah L As one of the Sikep figures from another village, namely Desa Klopoduwur, Banjarejo District,

explained that there is a Sikep character this is done in the form of patience, fortitude, and relying on peace of life. This patience is reflected in "*angger-angger lakonan*" where patience in the life of a Saminis is a valuable experience. Naturally, they avoid the character of "rushing" in life. Mr "S" too explained to obey the Javanese traditions that were still his ancestors for the people of Sikep. This is in line with "*angger-angger pratikel*", namely rules attitude as an honest fellow human being (Rosbiyarti, 2024). Moreover, parents Sikep told his children to be honest about the items they found but it is not his and must be returned to the owner.

Picture 1.1 Mekanism of Saminism Education in the Digital Era

Mechanisms of Saminism Teachings in the era of digitalization. *First, the* process of civilizing the teachings of Saminism through the Sikep family. *Second,* the Sikep family is also the climax of critical education which contains elements of codification of Saminism and contains acts of cognition. *Three,* The process of cultivating the teachings of Saminism is a meaningful step in critical educational elements.

The Mechanism of Saminism Teachings in the Digital Era

a. Sikep Family as a medium for critical education:

The Sikep family is a medium for critical education that has been instilled since early through interaction and example in everyday life. Values Saminism, such as anti-colonialism, equality, and concern for nature, internalized through folklore, traditional rituals, and active participation in the community." (Wardhani, 2020).

b. Codified elements of Saminism in the Sikep Family:

The codification of Saminism in the Sikep Family is manifested in various forms, such as *Teachings of noble character*, emphasizing honesty, simplicity, and mutual respect. *Rejection of the feudal system*, opposition to oppression and injustice. *The spirit of cooperation*, working together and helping each other in the community. *Local wisdom*, preserving nature and living in harmony with him.

Acts of cognition in the Sikep Family include; Critical dialogue, Discussion and exchange of ideas about values of Saminism. Self-reflection, pondering the meaning and practice of Saminism within everyday life. Joint problem solving, finding solutions together to the problems facing the community. historical retelling, preserving the cultural heritage and values of Saminism through folklore and oral tradition. The Sikep family can be seen as the climax of critical education because this is where the values of Saminism are codified and practised. The family becomes a place where local knowledge and interaction between humans and nature are inherited and preserved. (Yusuf, 2020)

c. The process of cultivating Saminism teachings through the Sikep family in the digital era

The Sikep family, followers of Saminism, have shown good adaptation to the digital era. They utilize various digital platforms to spread the teachings of their ancestors to a wider audience. Here are some practices carried out by the Sikep community:

1. Social Media Content

Create social media accounts such as Facebook, Instagram, and Twitter to disseminate information about the teachings of Saminism. Share content educational such as videos, articles and infographics about the noble values of Saminism. Hold direct interactions with social media users to increase engagement. The use of digital platforms by The Sikep community shows

that the teachings of Saminism are not static and able to adapt to developments over time (Arifianto, 2022:10).

2. Websites and Blogs

Build an official website and blog to provide more information about the teachings of Saminism. Publish the latest articles and news about the Sikep community and their activities. Provide space for Samin's followers to share their stories and experiences. Social media became an effective tool for spreading the teachings of Saminism to the younger generation who are increasingly familiar with digital technology (Kurniawan, 2021:192).

3. Webinars and Podcasts

Hold webinars and podcasts with resource persons from the Sikep community to discuss various aspects of Saminism teachings. Inviting experts and academics to provide a broader perspective on the teachings of Saminism. Disseminate recorded webinars and podcasts via the platforms like YouTube and Spotify. Although oral traditions are still held steadfast, social media provides new opportunities to expand reach teachings of Saminism and reach a more diverse audience (Mubarok, 2023:45).

4. Chat Groups and Online Forums

Form chat groups and online forums to establish communication and interaction between Samin's followers. Share information and experiences about the teachings of Saminism. Strengthen and motivate each other in implementing Saminist values in everyday life. The Sikep community needs it continue to innovate in utilizing digital platforms to ensure Saminism teachings remain relevant and sustainable in the digital era (Setyaningrum, 2022:10).

Paulo Freire's Critical Education Through the Teachings of Saminism in the Digital Era

The teachings of Saminism, which is adhered to by the Samin group in Central Java, have critical educational values that are in line with Paulo Freire's thinking. These values, such as independence, equality, and dialogue, can be a

foundation for critical education in the digital era. Critical education, according to Freire, is the process of liberating humans from oppression. This education emphasizes dialogue, participation, and critical reflection to achieve a better understanding of the world and to drive social change. Saminism teachings have values that are in line with critical education. These values, such as independence, equality, and dialogue, can be the foundation for critical education in the digital era. The teachings of Saminism have several values that are in line with critical education (Freire, 1970). among others:

1. *Independence*, Saminism teachings emphasize individual freedom to think and act. This is in line with Freire's thinking about education as a process of human liberation from oppression.
2. *Equality*, Saminist teachings uphold the value of equality between people all humans. This is in line with Freire's principles of dialogue and participation in education.
3. *Dialogical*, Saminism teachings emphasize the importance of dialogue and communication in solving problems. This is in line with Freire's thinking about education as a dialogical process.

Implementation of Saminist Teachings among Sikep Families in Education Critical in the Digital Era

Critical educational values in Saminism teachings can be implemented in critical education in the digital era through digital platforms. Here are some examples; 1) *Online discussions*, digital platforms are used to hold online discussions on various social and political issues. Discussion This can help the Samin community to develop critical thinking and learn from each other. 2) *Project-based culture*, Platform digital is used to design project-based Saminism acculturation which allows people outside the Samin community to be interested in learning in a more active and participatory way. 3) *Social media*, Social media used to spread information and knowledge about the teachings of Saminism and critical education through the teachings of Saminism.

The Sikep community, followers of Saminism, has shown this good adaptation by using digital platforms to convey their teachings. Here are some

through; *Facebook* Accounts like Communities Sikep has several *Facebook* groups, such as "*Sedulur Sikep*" and "*Saminisme Sedulur Sikep*", which are used to share information, stories and discussions about Samin's teachings. Then, several *YouTube channels*, such as "*Saminisme TV*" and "*Sedulur Sikep Official*", were created to spread Samin's teachings through educational videos, lectures and activity documentation community.

Civilization continues through *Instagram* accounts such as "@sikep_samin" and "@sedulursikep" are used to share interesting visual content about Samin's teachings and community activities. Websites and Blogs Websites "[www.saminbojonegoro.com]" provide complete information about the teachings of Samin, history and community. Blog "[<https://www.blorakab.go.id/>]" contains articles and essays about various Saminism cultural activities in the Regency Blora. Webinars and Online Classes: The Sikep Community holds webinars and online classes via Zoom and Google Meet platforms to reach more many people and provide deeper learning about Samin's teachings.

Sikep Teachings Presented Following are some of the Sikep teachings delivered via digital platforms. *Sedulur Sikep* emphasizes brotherhood and equality between humans, regardless of differences in ethnicity, religion, race, and group. *Manunggaling Kawula Gusti*, on the teachings of Saminism, emphasizes the direct and direct relationship between humans and God personally, without intermediaries. *Sangkan Paraning Dumadi*, this teaching discusses about the origins and purpose of human life. *Simple Ways of Life*, Teachings emphasizes the importance of living simply and modestly, by natural needs. *Rejecting Colonization and Injustice*, this Teaching emphasizes resistance to colonialism and injustice in any form.

CONCLUSION

Paulo Freire's critical education and the teachings of Saminism have many similarities. Both emphasize the importance of equality, social justice and participation in the learning process. In the digital era, Freire's critical education can combined with the teachings of Saminism to create more education relevant

and contextual. Both Freire and Saminism emphasize the importance of dialogue in the cultural process. Dialogue allows people to share their experiences and perspectives, and to learn from each other.

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Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

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