

ARTICLE

## The Fulfillment of Religious Education Services for Wong Sikep Samin in Kudus Central Java: A Study From Human Governance Perspectives

Fikhi Yusfita and Ismi Dwi Astuti Nurhaeni\*

*Public Administration Department; Faculty of Social and Political Sciences, Universitas Sebelas Maret, Surakarta, Indonesia*

How to cite: Yusfita, Fikhi & Nurhaeni, Dwi Astuti. (2022). The Fulfillment of Religious Education Services for Wong *Sikep Samin* in Kudus Central Java: A Study From Human Governance Perspectives. *Jurnal Borneo Administrator*, 18(3), 231-246. <https://doi.org/10.24258/jba.v18i3.1040>

### Article History

Received: 20 January 2022

Accepted: 20 September 2022

### Keywords:

Human Governance,  
Religious Education,  
Sedulur Sikep.

### ABSTRACT

There are many studies on religious education services. Still, these studies do not use a human governance approach that focuses on respecting human rights and meeting the needs of all citizens. This research aims to analyze the fulfillment of religious education services for the indigenous religious believer, *Sedulur Sikep*, in Undaan, Kudus. The data was obtained through in-depth interviews and literature studies and analyzed through a qualitative descriptive approach. The informants are the *Sedulur Sikep* Community in Undaan, Elementary School (SD) 3 Kaliyoso, the Youth and Sports Education Office of Kudus Regency, eLSa (Institute for Social and Religious Studies), and MLKI (Supreme Assembly of Indonesian Belief) Central Java. Sampling was carried out purposively and snowball, and the analysis technique used analysis according to Miles & Huberman. The result indicates that until now, the students of *Sedulur Sikep* have not received their right to religious education services in formal schools based on The Regulation of The Minister of Education and Culture (*Permendikbud*) Number 27 of 2016 on Educational Services Belief in God Almighty in Education Units. Instead, they were asked to choose whether to follow Islamic religious education or not follow it at all. Schools do not understand the content of *Permendikbud* Number 27 of 2016 substantively. The school has not coordinated with the Youth and Sport Education Office of the Kudus Regency and is not trying to collaborate with institutions that handle belief education services. The school must fulfil the right of *Sedulur Sikep* students to get their rights in religion education services.

## A. INTRODUCTION

Indonesia is a large country with a high plurality consisting of many ethnic groups, languages, religions, and even the beliefs held by its citizens. The results of the 2020 Population Census found that to date, the population of Indonesia has reached 270.20 Million People (*Badan Pusat Statistik, 2021*).

This number represents approximately 1331 ethnic groups, 750 languages, six religions and 188 "*Aliran Kepercayaan* (Belief in God with no affiliation to any specific religion)",

\* Corresponding Author

Email : [ismidwiastuti@staff.uns.ac.id](mailto:ismidwiastuti@staff.uns.ac.id)

which refer to indigenous beliefs in Indonesia (*Badan Pusat Statistik, 2010; Kemendikbud, 2019; Direktorat Kepercayaan Terhadap Tuhan YME dan Masyarakat Adat, 2018*).

From the data above, one of the issues widely discussed over the past few years is the recognition of the rights of the believer of the indigenous beliefs, sometimes called "*Penghayat*". From year to year, this group's recognition dynamics are very high in Indonesia. One of the peaks was in 2017 when the Constitutional Court granted the claim of this group of believers and in 2019 when the Indonesian government finally gave space for indigenous religion to be recognized and written on national ID Card.

Of all registered indigenous religious groups in Indonesia, the *Samin* tribe or *Sedulur Sikep* is one of the groups that still maintains its existence and culture in Central Java. Shortly, *Sedulur Sikep* is an indigenous people who adhere to the teachings of the Adam Religion. This teaching comes from Samin Surosentiko (1859-1914) or Raden Kohar. Samin Surosentiko began to spread his teachings at 31, precisely in 1890, to the people in his village (*Sri Pinasti & Lestari, 2018*).

According to *Fauzia & Kahija (2019)* and *Nurdin & Adzkiya' (2021)*, in general, some *Wong Sikep* (the nickname given to the *Samin* or *Sedulur Sikep*) adhered to the teachings and local wisdom. There are limits to both education and marriage. Marriage requires finding a partner from the same group. Besides that, *Wong Sikep* also has the principles of *seger-waras* (healthy living), harmony, carrying out the values of *becik apik sak rinane-sak wengine* (doing something good both day and night), *becik ketitik ala ketara* and *nandur pari, ngunduh pari* (good and bad things are the results of individual deeds and actions). As for the taboos in life such as never *colong* (steal), *bedhok* (accuse), *pethil* (take things that they do not belong), and, *srei* (envy).

Although there are educational limitations, with the times and the influence of globalization, some of *Wong Sikep* have accepted and can adapt to the changing environment. By that time, the limitation on attending formal schools is no longer a way of life for some *Wong Sikep*, who consider education important, so they send their children to formal school.

As we know, sometimes change brings new challenges, which happens to every formal education student with a background in *Wong Sikep*. In their research on elementary school students with *Wong Sikep* family background in the city of Kudus, *Farihah & Izzati (2016)* found no discrimination against the student during the teaching and learning process of a *Wong Sikep* family background. Still, discrimination began to occur regarding the subject of religious education subject. The students from *Wong Sikep* family background still do not get the learning facilities to support the learning process during the 'religious education' subject, or it can be said "faith education". The implication is that when studying religion, students whose background is *Wong Sikep* tend to be involved in major religions, namely, Islam or free to choose whether to be inside or outside the classroom during religious lessons (*Adzkiya', 2015; Lubis, 2019*).

That condition is unfortunate considering Law Number 20/2003 on National Education System stated that every educational institution should provide religious education courses based on students' religious background. From the perspective of public administration, this condition showed that the provision of education services is still exclusive and can't cover all the needs of society, including the minority. This happened in the case of a student with a background in *Wong Sikep* because the educational institutions are not yet ready to provide the same religious education services to all students. That situation results in the loss of some of the rights of students because it indirectly appears to be discriminatory actions at the level of the education administration system.

Previous research on *Sedulur Sikep* has been widely carried out, including *Mojo et al. (2017)*. They found that *Sedulur Sikep*'s success in preserving the Kendeng Mountains was supported by a holding company that has a policy of "upholding local environmental wisdom"

in the form of living in harmony with the surrounding nature. Another study by [Patrício., Figueiredo., Rodrigues., & Silva \(2022\)](#) found that welfare values influence the importance of Strong Government and Guaranteeing Security (GSES). Furthermore, [Purnomo \(2020\)](#) examined the interreligious eco-theological leadership model for caring for the earth in the Indonesian context and found that several interfaith leaders participated in protecting and preserving the environment. Furthermore, [Syaputra & Nasution \(2020\)](#) researched the Legal Protection of the Constitutional Rights of Indigenous Religions in Indonesia and found that the Constitutional Court's decision had a fundamental role in fulfilling the legal status of believers as Indonesian citizens. Unfortunately, the implementation of the decision was slow. These previous researches are useful in understanding the life of *Sedulur Sikep*, but no research has been found that uses the Human Governance approach.

One of the public administration paradigms that attempts to see the public services from the view of community rights fulfilment and emphasizing human dignity is the human governance paradigm. In short, human governance can be defined as a paradigm that discusses how government can be run humanely by considering the community's rights in administering governmental affairs without injuring their dignity ([Wulandari, 2015](#)). This approach also incorporates cultural and human values, which are expected to change the bureaucrats' nature and mental attitude and is seen as one of the easier ways to achieve good governance ([Rahayu, 2013](#)).

Departing from the compatibility between the human governance paradigm and the problems faced by *Wong Sikep* students, this study aims to examine more deeply how religious education services are provided for the *Sedulur Sikep* community in Kudus, Central Java, from the human governance principles. By applying the human governance paradigm to see the problem within *Sedulur Sikep* community, it is expected that this research will give a better landscape for understanding the problem. It is also supported by several previous research which have shown that human governance is a suitable tool to view and analyze axiological things in an organization ([Ariffin & Baqutayan, 2015](#); [Said., Abdul Rahim., & Hassan, 2018](#))

Questions about what things prevent service providers from fulfilling the rights of service recipients? And why are there still discriminatory actions? Will be explained in this research using this paradigm. This research contributes to updating information on previous research by [Adzkiya' \(2015\)](#) and [Lubis \(2019\)](#). This study explains new regulations related to trust education services through the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 27 of 2016. In addition, the use of the human governance approach in this study adds information about *Sedulur Sikep* from various points of view, including from school representatives, The Office of Education, Youth and Sports of the Kudus Regency, as well as a forum for indigenous belief communities in Indonesia called "*Majelis Luhur Kepercayaan Indonesia*" (MLKI) of Central Java Province. In addition, the use of the human governance approach in this study has a novelty because it describes the results of the study by referring to the fulfilment of human governance principles such as (1) the principle of education for citizens; (2) the principle of equality and freedom; (3) the principle of participation; and (4) the principle of social accountability.

## **B. LITERATURE REVIEW**

### **Human Governance**

The government often faces obstacles when realizing good governance and improved service quality. One obstacle commonly occurs during the process is called a bureaucratic disease or "Bureaucracy Pathology". This is identical to the convoluted system, the organizational structure that is not lean, and the case of KKN (Corruption, Collusion, and Nepotism). One of the efforts made by the government is to realize Good Governance to deal

with bureaucratic pathology. The emergence of good governance is known for the creation of "partnerships" between the government and the community, political and mass organizations, NGOs and individuals to form accountable development management (Shava & Thakhathi, 2016).

The number of problems that arise in realizing good governance requires new techniques or ways to make it happen, one of which is using the human governance approach. Human governance is an approach that strives for government or public administration to have "humane" values. So et al. (2021) stated human governance is about how governance can guide citizen behaviour through internal, inside-out, and value-based conviction. This act should also consider the axiology within society, including values, beliefs, systems, religion, culture, and ethics (Hanapiyah., Daud., & Abdullah, 2016). The human governance approach that incorporates elements of culture and human values is expected to change the nature and mental attitude of the bureaucratic apparatus and is seen as one of the easier ways to realize good governance (Rahayu, 2013).

Thoha (2015) define human governance as an approach that demands the government to have a humanitarian style while running their function and providing public services. The practice can be seen from the relationship between the state and individuals, such as choice freedom, different opinions, and the right to be treated by the government. In short, human governance is an effort to humanize government administration.

Human governance itself is a new culture that emerged because of problems that arise from structural and technical to meet the basic principles of managing government well. Nashash (2013) explains that this Human Governance Paradigm emphasizes values, norms and knowledge according to the characteristics of good governance, which highlights aspects of democratic governance with respect for human rights and fulfils the needs of citizens (Yuliani, 2013). Based on Exploratory Factor Analysis (EFA) conducted by Hanapiyah., Daud., & Abdullah (2016), it was found that human governance is built with eight dimensions: leadership, integrity, religiosity, spirituality, culture, training and development, recruitment and selection, and internal policy control.

The human governance paradigm first occurrence happened during the Italian Ministries of Public Administration declaration (Baggini 2005). His statement stated that the human governance paradigm should consist of several basic principles such as social accountability, citizen education, equality and freedom, participation, sustainability, reward and incentive, global competition, adaptive government performance, and reliability (Thoha, 2015).

In various explanations regarding human governance that have been put forward, this study only uses the four principles of human governance from Baggini (2005). This is closely related to the focus of the research to be investigated related to trust education services such as social accountability, education for citizens, equality and freedom, and participation.

The first principle is education for citizenship, which emphasizes how the government ensures that every citizen gets an excellent education to participate in the public service process (Thoha, 2015). In this research, the education indicators for citizens are made based on the applicable regulation on education.

The second principle is freedom and equality, which, according to Thoha (2015), guarantees liberty and equality for citizens, that everyone is equal before public administration. The 1945 Constitution of the Republic of Indonesia guarantees equality and freedom through freedom of belief, freedom of speech, freedom of association, and freedom of discrimination.

The third principle is participation in the form of involvement of a person or group in an activity together. With citizens' participation, public problems can be overcome together. Participation can be organized or spontaneous, legal or illegal, and peaceful or violent. Participation tries to support government policy. Community participation is an important unit in a government system. The principle of participation is seen as a principle that guarantees the

equal rights of each individual to make decisions. The relationship that exists between government and non-government is believed to be able to strengthen relations (Iswahyudi., Triuwono., & Achsin., 2017).

The fourth principle is social accountability which refers to the mechanisms and methods used by the public, civil society organizations, and the media to hold public officials or bureaucrats accountable (Thoha, 2015). These kinds of accountability mechanisms are used to strengthen internal and external accountability. In human governance, social accountability is understood as realizing and implementing social responsibility. Six parameters that can be used to measure the level of social accountability during the governance process that is: 1) Incentive structure, which is related to sanction and awarding; 2) Accountability orientation, where accountability is seen from its orientation on whether to improve performance or to meet existing regulations; 3) The level of institutionalization that emphasizes the formation of values in society regarding social accountability; 4) The depth level of public participation; 5) The level of inclusiveness participation, where a good and ideal accountability system in it involves the role of the community from all elements, including marginal groups or certain parties who are in close contact with public services which have not been able to accommodate; and 6) Branches of Government that can be seen from the efforts of the participation of executive parties (Sarawati, 2018).

The perspective of human governance give special attention to an axiological concept within the society, such as value, belief, system, culture, etc. (Hanapiyah., Daud., & Abdullah, 2016; Sarawati, 2018) is aligned with the condition of *Sedulur Sikep* community. So, using this concept to analyze the problem within the *Sedulur Sikep* community can provide a better landscape to understand the issues and formulate solutions.

### ***Sedulur Sikep***

The *Sedulur Sikep* community is a community that adheres to a local and minority religion in Indonesia, namely the Adam Religion. *Sedulur Sikep* was formed by Ki Samin Surosentiko (1890) in Ploso Kediren Village, Randublatung District, Blora Regency, Central Java Province. Blora is the first area where the Samin teachings appeared and the birthplace of the Samin instructions. *Sedulur Sikep* prefers to be called *Wong Sikep* or *Sedulur Sikep* to Samin people because the word has a positive connotation that is good and honest

In their life, *Sedulur Sikep* has several ways of life or principles that consists of a few commandments and restrictions (Farihah, 2016). Six basic ethical principles that become taboos in their life are spiteful, *srei* (greedy), *kemeran* (envy), *dawen* (accuse without evidence), *nyiyo marang sepodo* (do something bad to fellow inhabitants of nature), *panasten* (get offended easily), *bejok reyot iku dulure, waton menungso tur gelem di ndaku sedulur* (waste other people's life). Meanwhile, the basic restrictions are *colong* (steal), *nemu ora keno* (seek taboo things), *pethil* (take things that are still one with nature), *bedok* (accuse).

Moreover, one interesting way of Wong Sikep's way of life is their rejection of formal education because they assume that they can educate their children at home, so the child doesn't need to follow the formal education system. Because of this life way, *Wong Sikep* is given the stigma by the community as an uneducated society.

Furthermore, if we look deeper through the history of *Wong Sikep*, this kind of way of life happened because of several conditions, such as (Fitriyah, 2015): 1) Ki Samin Surosentiko did not teach his followers to do formal education. This assumption was motivated by the incident in the 19<sup>th</sup> century that the Dutch colonial owned formal education. So that when followers of the Samins carry out a formal education, it will be considered to create an elitism

symbol. 2) The *Sedulur Sikep* community thinks that the intelligence obtained will be used to deceive others and break brotherhood ties when they follow formal education. 3) When *Wong Sikep*'s children attend formal education, they assume that the acquired intelligence will make their children leave Samin's values and teachings. Hence, they prefer to work outside the farmer occupation. Jobs outside the farmers are intended for employees, entrepreneurs, and others.

According to the research from Rizqi & Rini (2015), several factors finally bring the acceptance of *Wong Sikep* to formal education. Those factors are: (1) The interaction with the outside community affects the acceptance of formal education for *Sedulur Sikep*. They live together with the people around them. Many *Sedulur Sikep* residents marry outsiders. Besides that, many immigrants enter villages such as Klopoduwur Village, which many employees from outside Blora visit. This interaction brings a new culture to the people of *Sedulur Sikep*. The effect of this interaction impacts their view of formal education; (2) There is a change in life orientation, which is influenced by the needs *Sedulur Sikep* residents must meet. Now they have a new perspective to improve their standard of living. They should try to find jobs in other sectors, not only in agriculture. The increasing needs of life make *Sedulur Sikep* residents have to move and change so that they are not closed and able to develop.

Along with the times, they cannot depend on their livelihood as farmers alone to fulfil their daily lives. Because agricultural problems in the past and now experience changes and differences, (3) The government carries out a socialization approach that is carried out every year related to education programs. The call to participate in the education program was carried out in villages. Through village officials and the elders of *Sedulur Sikep* the community received information about formal education. This creates a new mindset for *Sedulur Sikep* residents to receive formal education.

### C. METHOD

This research is a qualitative descriptive study to find out and explain how the fulfilment of religious education services for the *Sedulur Sikep* community uses the principles of Human Governance and how the benefits for the *Sedulur Sikep* community can be fulfilled. Data was collected through in-depth interviews. Informants in this study were leaders and representatives from the *Sedulur Sikep* community, representatives from the Youth and Sports Education Service Office (*Disdikpora*) Kudus Regency, Elementary School (SD) 3 Kaliyoso, the Supreme Assembly of Indonesian Belief (MLKI) Central Java branch, and NGO eLSA (Institute for Social and Religious Studies). In addition to interviews, data was also collected through a literature review on *Sedulur Sikep* and related important documents from the *Disdikpora* of Kudus Regency and MLKI Central Java. The data analysis technique in this study uses analysis from Miles., Huberman., & Saldaña (2014), namely data condensation, data presentation and conclusion drawing. Data condensation is done by sorting the data, looking for similar patterns and, grouping the data for later researchers to select important data, summarizing the data that has been selected without changing its meaning so that last conclusions can be drawn at the end. The sampling technique in this study uses purposive sampling and snowball sampling.

The data validity in this study was carried out using triangulation of data sources. With this method, the author checks the data obtained by comparing information from different sources of informants, for example, input from the *Sedulur Sikep* community compared to information from the school or traditional belief communities in Indonesia. The source validity process is stopped if the information obtained is the same or complementary.

Furthermore, the research will be conducted in Undaan Subdistrict, Kudus Regency, Central Java Province, with the research locus in SD 3 Kaliyoso, Undaan. One reason for

choosing this place is that Kudus Regency was the first area where Samin's teachings were spread from Randublatung in Blora (Centers for Samin teachings in Blora, Randublatung and Klopoduwur). Currently, followers of Samin's teachings have spread to various areas around Kudus, Rembang, Pati, and Bojonegoro regencies. Second, based on the research conducted by Farihah & Izzati (2016) located in Kudus. There are cases related to differences in treatment or discrimination towards *Sedulur Sikep* students, especially in religious education subjects. *Sedulur Sikep* students do not get learning facilities related to belief. Third, in 2016 the adherents of the Samin teachings numbered around 200 people or 56 families in Undaan District, Kudus Regency. Fourth, based on the statement of Mr Budi Santoso, Chairman of the Wong Sikep Samin Community, the majority of the *Sedulur Sikep* community in India is located in Kaliyoso Hamlet, Karangrowo Village, Undaan, Kudus.

#### D. RESULT AND DISCUSSION

The findings in this research indicate that there are still human governance principles that have not been fulfilled in the implementation of faith education in the research field (see table 1).

Table 1. Implementation of Faith Education from Human Governance Principles

No	Principle	Definition	Aspects	Findings
1	Education for Citizen	Education for Citizens can be understood as a learning process that can be obtained through the education system, training activities, and citizen involvement in the implementation of the Good Governance objective.,	<ul style="list-style-type: none"> <li>• The 1945 Constitution of the Republic of Indonesia Article 31 Paragraph 1</li> <li>• Law Number 20/2003, Article 4 Paragraph 1</li> <li>• Law Number 20/2003, Article 11 Paragraph 1</li> <li>• Law Number 20/2003, Article 12 Paragraph 1</li> </ul>	<i>Sedulur Sikep</i> students get rights and services in education, but not with their faith education
			<ul style="list-style-type: none"> <li>• Law Number 20/2003 Article 30 Paragraph 1</li> </ul>	The school has not held faith education following existing regulations
			<ul style="list-style-type: none"> <li>• Law Number 20/2003 Article 41 Paragraph 3</li> </ul>	The school has not facilitated educators and places of worship for <i>Sedulur Sikep</i> students.
			<ul style="list-style-type: none"> <li>• Regulation of the Minister of Education and Culture Number 27/2016, Article 1, Paragraph 1</li> <li>• Regulation of the Minister of Education and Culture Number 27/2016, Article 1, Paragraph 2</li> <li>• Regulation of the Minister of Education and</li> </ul>	The school does not yet understand well the faith education services in the education unit, including the curriculum and competence of faith education

			Culture Number 27/2016, Article 2, Paragraph 3	
			<ul style="list-style-type: none"> <li>Regulation of the Minister of Education and Culture Number 27/2016, Article 3</li> </ul>	There is no collaboration between the school and the <i>Disdikpora</i> and MLKI of Kudus Regency to organize trust education
2	Equality and Freedom	This principle describes all citizens' equality and freedom in education and training to improve their competencies.	<ul style="list-style-type: none"> <li>Freedom of Belief</li> </ul>	The community, including <i>Sedulur Sikep</i> students, are given the freedom to continue to believe in the Adam religion
			<ul style="list-style-type: none"> <li>Freedom of Speech</li> </ul>	The community, including <i>Sedulur Sikep</i> students, are given freedom of expression in their environment
			<ul style="list-style-type: none"> <li>Freedom of Association</li> </ul>	The <i>Sedulur Sikep</i> Community can freely associate, one of which is through the establishment of the <i>Wong Sikep</i> Samin Community
			<ul style="list-style-type: none"> <li>Freedom of Discrimination</li> </ul>	<p>1. There are still differences in the treatment of the students' playing environment, such as bullying from peers</p> <p>2. There is still a difference in treatment from one of the schools when taking care of administrative matters</p>
3	Participation	According to this principle, participation is a forum for mutual involvement for the public administration to exchange information. Besides that, it is a way to assess the government in terms of service quality and guarantee citizens' rights to obtain the information they need.	<ul style="list-style-type: none"> <li>Manipulation</li> <li>Therapy</li> <li>Information</li> </ul>	<p>Information regarding faith education is still limited</p> <p>There has been no discussion about faith education between the school and the <i>Sedulur Sikep</i> community.</p> <p>1. There has been no official socialization from the Kudus Regency <i>Disdikpora</i> to the school and the school to <i>Sedulur Sikep</i> students regarding faith education</p> <p>2. Lack of school initiative to provide information to <i>Sedulur Sikep</i> students about faith education</p>
			<ul style="list-style-type: none"> <li>Consultancy</li> </ul>	The <i>Sedulur Sikep</i> community can provide opinions and suggestions regarding trust education services to the school and the Education Office.

			<ul style="list-style-type: none"> <li>• Reassurance</li> </ul>	The solution given by the school to the problem of trust education services is not under the aspirations of the <i>Sedulur Sikep</i> community because of the human resource factor
			<ul style="list-style-type: none"> <li>• Partnership</li> </ul>	There is no collaboration between the school and the <i>Disdikpora</i> and MLKI of Kudus Regency as partners in implementing faith education.
			<ul style="list-style-type: none"> <li>• Power Delegation</li> </ul>	The <i>Sedulur Sikep</i> community has no control over faith education because the decision is left to the school
			<ul style="list-style-type: none"> <li>• Citizen Control</li> </ul>	The <i>Sedulur Sikep</i> community does not control the administration of faith education.
4	Social Accountability	This principle is related to the fulfilment of the rights and opportunities of citizens to realize their welfare.	<ul style="list-style-type: none"> <li>• Incentive Structure</li> </ul>	There is no mechanism for sanctions and rewards in the implementation of trust education
			<ul style="list-style-type: none"> <li>• Accountability Orientation</li> </ul>	The <i>Disdikpora</i> of Kudus Regency has not been oriented to the applicable regulations in organizing faith education
			<ul style="list-style-type: none"> <li>• Institutionalism Level</li> </ul>	The involvement of the <i>Sedulur Sikep</i> community in providing educational services has not been effective
			<ul style="list-style-type: none"> <li>• The Deepness Level of Public Participation</li> </ul>	Public involvement in the provision of faith education is still at the surface level
			<ul style="list-style-type: none"> <li>• The Inclusiveness Participation Level</li> </ul>	The <i>Sedulur Sikep</i> community has not been involved in providing faith education services.
			<ul style="list-style-type: none"> <li>• Branches of Government</li> </ul>	There is no cooperation between parties in organizing faith education.

Source: Processed by Researcher, 2021

Through the 1945 Constitution, the state guarantees every citizen's right to an education. Likewise, the *Sedulur Sikep* community in Undaan has the right to get their education according to the law's mandate. Based on the findings in this study, the students of *Sedulur Sikep* at SD 3 Kaliyoso have obtained their rights in education in general, both in learning materials, administrative services in schools, facilities, textbooks and teaching staff. However, there is

one right to an education that they have not yet received, which is the provision of proper faith education subject and teaching. This study used four human governance principles: social accountability, citizens' education, equality, freedom, and participation. From the data above, we can conclude that several main problems are found in implementing faith education in Undaan.

First, based on the results of interviews with the chairman of the *Wong Sikep* Samin Community, Mr Budi Santoso and representatives of parents from the *Sedulur Sikep* community, Mrs Ana, illustrated that until now, *Wong Sikep* students have not received religious education services. This is supported by a statement from the school, which makes it clear that students from *Sedulur Sikep* are currently studying religious education from the majority religion, Islam. The school said that they provide options for students to choose whether they want to follow Islamic religious education or not. Then, spiritual teaching that is currently taking place, namely religious learning, only follows lessons related to characteristics such as hospitality, courtesy, discipline and others. In this case, the school directs students to follow the practice of worship teachings that are not the beliefs of *Sedulur Sikep* students. Although in the beginning, the school provides the opportunity to choose, in the end, students follow Islamic religious education as the majority religion in SD 3 Kaliyoso.

Second, differences should make people respect and appreciate each other, but it is still difficult to do in an environment of children who will not respect and appreciate each other. When something is different and looks physically impossible, it will cause mutual ridicule, which is what happened to *Sedulur Sikep* students at school. Like when others wear headscarves during religious education, *Sedulur Sikep* children do not wear headscarves. Even though *Sedulur Sikep's* children are no longer forced to wear headscarves, they still receive unpleasant treatment from their fellow children.

Third, there is Regulation of The Minister of Education and Culture (*Permendikbud*) Number 27/2016 on Educational Services [for those with] the Belief in God Almighty should serve as the legal umbrella for carrying out faith education for *Sedulur Sikep* students. However, until now, the students of *Sedulur Sikep* have not received their right to education. The absence of community involvement in *Sedulur Sikep* is one of the obstacles to implementing belief education in schools. In addition, the basic thing that becomes an obstacle to providing belief education for *Sedulur Sikep* students is that there is no provision of information and socialization from the *Disdikpora*, the school or the MLKI. The *Disdikpora* said that they were aware of the regulation but what happened in the field, the school and the community of *Sedulur Sikep* had not received any information regarding trust education services.

Fourth, as the organizer of education affairs in the regions, the Education Office should be able to fulfil the rights of students in obtaining an education. However, as happened at SD 3 Kaliyoso, until now, there has not been any belief education service for belief education. Social accountability has not been created in the provision of belief education services; the *Disdikpora* of Kudus Regency has not been able to respond to the demands of the *Sedulur Sikep* community in obtaining trust education in formal schools. The efforts made by the *Sedulur Sikep* community, as stated by Mr Budi Santoso as chairman of the *Wong Sikep* Samin Community, did not produce any results. It is proven that until now, the students from *Sedulur Sikep* have not received a belief education at school. In fact, since 2016, the Ministry of Education and Culture of the Republic of Indonesia has issued regulations governing belief education in *Permendikbud* Number 27/2016.

Furthermore, to specify the problems, then we mapped those problems into several groups according to the place or stakeholders where the problem occurred so that the efforts to solve the problems can be maximized. The results of this mapping can be seen in table 2.

Table 2. Problems Faced by Each Stakeholder during the Implementation of Belief Education Service

No	Principle	Aspects
1	School	<ul style="list-style-type: none"> <li>• Schools do not substantively understand the contents of <i>Permendikbud</i> Number 27/2016.</li> <li>• There are no educators who become teachers or teach faith education for <i>Sedulur Sikep</i> students in Undaan, Kudus</li> <li>• Lack of coordination, collaboration and communication between concerned parties, the <i>Sedulur Sikep</i> community, the school, the <i>Disdikpora</i> of Kudus Regency and MLKI of Kudus Regency and MLKI of Central Java.</li> </ul>
2	<i>Sedulur Sikep</i> Community	<ul style="list-style-type: none"> <li>• Some regulations restrict teachers and university lecturers from becoming educators for the <i>Sedulur Sikep</i> community</li> <li>• The <i>Sedulur Sikep</i> community does not yet know the mechanism for submitting faith education</li> <li>• Lack of desire to become educators/extension staff due to work constraints to meet needs.</li> <li>• There is a clash of values in the life of the <i>Sedulur Sikep</i> community regarding religious education, which they want to do privately but also hope to be facilitated by the school.</li> </ul>
3	Education Office	<ul style="list-style-type: none"> <li>• Socialization has not been carried out in schools related to <i>Permendikbud</i> No. 27 of 2016 thoroughly and in detail.</li> <li>• The efforts of the <i>Sedulur Sikep</i> community to obtain faith education have not yielded results because the <i>Disdikpora</i> of Kudus Regency has not responded positively.</li> <li>• There is no special attention regarding faith education for religious learners.</li> </ul>
4	MLKI Kudus Regency	<ul style="list-style-type: none"> <li>• The Kudus Regency MLKI has not been active in helping the <i>Sedulur Sikep</i> community in submitting faith education to the Central Java MLKI, the school or the education office</li> <li>• The Kudus Regency MLKI has not been active in helping the <i>Sedulur Sikep</i> community in submitting faith education to the Central Java MLKI, the school or the education office</li> <li>• Lack of coordination between MLKI in Kudus Regency and MLKI in another Regency/City as well as MLKI in Central Java.</li> <li>• Lack of funds or incentives for extension workers to teach faith education in schools.</li> </ul>

Source: Processed by Researcher, 2021

Based on the interview results with Mrs AN, information was obtained that their child had not received a trust education. The following is the statement of Mrs AN:

*"There are no teachers in schools. If you are at home, you can only learn from your parents or grandparents. If religious lessons at school are in progress, students may go out or to the library. But it's okay if students want to listen to the religious material being taught. They're not forced."* (Interview, August 16, 2021)

The school's statement supports that the basic reason for the absence of religious education in Elementary School is that no teachers can teach religious students at the school. Furthermore, Mr IS explained:

*"As I said earlier, getting an education is impossible according to one's religion and belief. Because the availability of teachers or teachers from the education office is also not there, there are teachers of other religions, but there are no special teachers or mentors from the Kudus Regency. So I say that our students have not received education according to their religion and beliefs."* (Interview, June 9 2021)

The obstacles shown above are the main factors that caused faith education for *Sedulur Sikep* students to have not been implemented until now. One of the solutions which can be effective to cope with the problems is by establishing cooperation with all stakeholders to provide faith education services because the implementation of faith education cannot be run only by one party. Education Office cannot provide educators if there is no coordination with MLKI. Meanwhile, MLKI cannot immediately organize faith education if they do not cooperate with the education office and the community who adhere to local beliefs and religions. The community cannot walk alone if no parties are facilitating them, from providing information to submitting faith education into the national educational system.

This research also found even though the role of MLKI is important in implementing faith education services. This organization also has several limitations when performing its roles, especially regarding cooperation and partnership with other parties. It indicates that support from other stakeholders is very important to provide a better practice of religious education for indigenous society, as also supported by the research from [Arizandy \(2020\)](#) and [Hunt \(2013\)](#).

## E. CONCLUSION

The findings or results of the study indicate that *Sedulur Sikep* students in carrying out faith education follow the majority of religious education in SD 3 Kaliyoso, namely Islamic education, with some adjustment. The absence of faith education services for *Sedulur Sikep* students proves a lack of attention from the school and the local education office. The reason is that in 2016 the Ministry of Education and Culture issued *Permendikbud* No. 27 of 2016 concerning Education Services for Belief in God Almighty in Education Units which is the legal umbrella for implementing belief education in education units.

Organizing trust education in educational units requires comprehensive socialization so relevant parties understand their respective roles in implementing trust education. In addition, to be able to provide faith education services. Students can be accompanied by their parents to apply for trust education at the school. Then the school coordinates with the local district MLKI. The local district MLKI will forward it to the Education Office, and then a letter of assignment from the Education Office will appear to be given to the school and trust education can be held. In addition, [Tomaselli & Xanthaki \(2021\)](#) also stated that the maintenance process of indigenous culture, including indigenous religion, should also involve dialogue between all related parties so the culture can be maintained sustainably.

This research gives several suggestions to each stakeholder participating in implementing faith education services. (1) The Office of Youth and Sports Education (*Disdikpora*) of Kudus Regency as the organizer of educational affairs in the region, must begin to pay attention to the

provision of belief education services for students who adhere to local beliefs and religions in Kudus Regency. This attention must be accompanied by studies so that they are considered and implemented through strategies that can be carried out until they enter the Strategic Plan and other derivative regulations from the Kudus Regency *Disdikpora*; (2) Schools as parties that provide education in the field must understand substantively the contents of *Permendikbud* No. 27 of 2016 and its derivative regulations governing the education service of belief in God Almighty in the Education Unit; (3) The school can provide a forum or comprehensive socialization coupled with effective communication and coordination between the *Sedulur Sikep* community, the school, the Kudus Regency MLKI and the Kudus Regency *Disdikpora* so that trust education services can be carried out; (4) The *Sedulur Sikep* community can apply for faith education with the help of the Kudus Regency MLKI as an organization of worshippers in Kudus Regency and the school as the education provider in schools so that *Sedulur Sikep* students get trust education at school; (5) MLKI as a partner of the government has a big role in providing faith education, as the closest organization to the community of believers in Kudus Regency MLKI Kudus Regency should be more active like other Regency/City MLKI because faith education can be held if the Kudus Regency MLKI moves with the followers to help apply for faith education in the education unit. In addition, as a non-profit organization, the government needs to pay more attention to MLKI because MLKI also plays a major role with the Education Office in organizing trust education in academic units.

This study has limitations because it uses a case study, so the findings cannot be generalized. In addition, although using a case study, this research has not been able to reveal in greater depth the phenomenon of the fulfilment of the right to education for *Sedulur Sikep* due to time constraints. For this reason, the researcher recommends the need for research on the phenomenon of *Sedulur Sikep* through a quantitative approach so that the results can be generalized, or vice versa through an ethnographic approach so that they can understand the life of *Sedulur Sikep* more comprehensively.

### **Contributorship**

First Author: End-to-end data collection, data analysis, paper drafting. Corresponding Author: creating research design, supervising research proposal, supervising data collection, analysis, and visualization, and manuscript formatting.

### **REFERENCES**

- Adzkiya', U. (2015). *Pemenuhan Pendidikan Keagamaan Bagi Penghayat Kepercayaan (Studi Kasus di Komunitas Sedulur Sikep di Kudus)* Universitas Kristen Satya Wacana. Retrieved from [https://repository.uksw.edu/bitstream/123456789/15409/7/T2\\_942012027\\_Judul.pdf](https://repository.uksw.edu/bitstream/123456789/15409/7/T2_942012027_Judul.pdf)
- Ariffin, A. S., & Baqutayan, S. M. (2015). Trust as One of the Fundamental of Innovation and Human Governance to Enhance Productivity and Economic Growth. *Mediterranean Journal of Social Sciences*. <https://doi.org/10.5901/mjss.2015.v6n3s2p318>
- Arizandy, A. (2020). Inclusive-Dialogic Religious Education: A Model for Cultivating Multi-Religious Character in Early Childhood Education (ECE). *Proceedings of the International Conference on Early Childhood Education and Parenting 2019 (ECEP 2019)*. <https://doi.org/10.2991/assehr.k.200808.003>
- Badan Pusat Statistik. (2010). *Sensus Penduduk 2010*. Retrieved from <https://sp2010.bps.go.id/>
- Badan Pusat Statistik. (2021). *Hasil Sensus Penduduk 2020*. Retrieved from <https://www.bps.go.id/pressrelease/2021/01/21/1854/hasil-sensus-penduduk-2020.html>
- Baggini, M. (2005). *Human Governance for A New Culture of Public Administration VI*. Korea Selatan: Global Forum of Reinventing Government Soul

- Direktorat Kepercayaan Terhadap Tuhan YME dan Masyarakat Adat. (2018). *Persebaran Organisasi Penghayat Kepercayaan terhadap Tuhan YME Tingkat Pusat per Kabupaten/ Kota Seluruh Indonesia*.
- Farihah, I., & Izzati, A. (2016). Pendidikan Kaum Minoritas. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 11(1), 69 – 88. <https://doi.org/10.21043/edukasia.v11i1.805>
- Fauzia, A., & Kahija, Y. F. La. (2019). Arti Memelihara Tradisi pada Suku Samin Interpretative Phenomenological Analysis. *Jurnal EMPATI*, 8(1), 228–237. Retrieved from <https://ejournal3.undip.ac.id/index.php/empati/article/view/23598>
- Fitriyah, A. (2015). Politisasi Pendidikan Agama bagi Keturunan Sedulur Sikep dalam Ruang Lembaga Formal di Kudus. *Quality: Journal of Empirical Research in Islamic Education*, 3(2), 352 – 368. <http://dx.doi.org/10.21043/quality.v3i2.1914>
- Hanapiyah, Zulkefli Muhammad, Daud, S., & Wan Abdullah, W. M. T. (2016). Institutionalising Human Governance Determinant: Steering Organizations towards Sustainability. *IOP Conference Series: Earth and Environmental Science*, 32, 012056. <https://doi.org/10.1088/1755-1315/32/1/012056>
- Hanapiyah, Zulkefli Muhammad, Daud, S., & Abdullah, W. M. T. W. (2016). Human Governance and Level of Corruption Risk. *Procedia Economics and Finance*, 35, 127–135. [https://doi.org/10.1016/S2212-5671\(16\)00017-4](https://doi.org/10.1016/S2212-5671(16)00017-4)
- Hunt, J. (2013). *Closing the gap: Clearing house exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities* (No. 5).
- Iswahyudi, A., Triuwono, I., & Achsin, M. (2017). Hubungan Pemahaman Akuntabilitas, Transparansi, Partisipasi, Value for Money dan Good Governance (Studi Empiris pada SKPD di Kabupaten Lumajang). *Jurnal Ilmiah Akuntansi*, 1(2). <https://doi.org/10.23887/jia.v1i2.9992>
- Kemendikbud. (2019). *Statistik Kebahasaan 2019*. Retrieved from [http://publikasi.data.kemdikbud.go.id/uploadDir/isi\\_F07EE6A1-C92B-46D1-BC43-9059279D65CC\\_.pdf](http://publikasi.data.kemdikbud.go.id/uploadDir/isi_F07EE6A1-C92B-46D1-BC43-9059279D65CC_.pdf)
- Lubis, D. (2019). Religious Education for Aliran Kebatinan Community in Contemporary Indonesia. *Journal of Social Studies Education Research*, 10(2), 270–289. Retrieved from <https://www.learntechlib.org/p/216570/>
- Miles, M. B., Michael Huberman, A., & Saldaña, J. (2014). Qualitative data analysis. A methods sourcebook. In *SAGE* (Third edition). SAGE Publications, Inc. <https://doi.org/10.1177/239700221402800402>
- Mojo, E., Hadi, S. P., & Purnaweni, H. (2017). Sedulur Sikep's Environmental Wisdom in Conservation of North Kendeng Mountains Sukolilo. *Advanced Science Letters*, 23(3), 2504–2506. <https://doi.org/10.1166/asl.2017.8657>
- Nashash, H. (2013). Towards Human Governance through Quality of Education. *Research Journal of International Studies*, 26, 95–104. Retrieved from [https://www.academia.edu/download/37395095/RJIS\\_Issue\\_26\\_The\\_extent\\_of\\_Including\\_Of\\_Multiple\\_Intelligences\\_at\\_1st\\_Secondary\\_School\\_Grade\\_Physics\\_textbooks.pdf#page=95](https://www.academia.edu/download/37395095/RJIS_Issue_26_The_extent_of_Including_Of_Multiple_Intelligences_at_1st_Secondary_School_Grade_Physics_textbooks.pdf#page=95)
- Nurdin, N., & Adzkiya', U. (2021). Tradisi Perlawanan Kultural Masyarakat Samin. *Jurnal Sosiologi Agama*, 15(1), 71–86. <https://doi.org/10.14421/jsa.2021.151-05>
- Patrício, L., Figueiredo, N., Rodrigues, R., & Silva, R. (2022). The Value of Human Values: The Importance of Government Performance Towards Security. *Social Policy & Administration*, 56(3), 438–451. <https://doi.org/10.1111/spol.12777>
- Purnomo, B. A. (2020). A Model of Interreligious Eco-Theological Leadership to Care for the Earth in the Indonesian Context. *European Journal of Science and Theology*, 16(4), 15–25. [http://www.ejst.tuiasi.ro/Files/83/3\\_Purnomo.pdf](http://www.ejst.tuiasi.ro/Files/83/3_Purnomo.pdf)
- Rahayu, W. K. (2013). Nilai Budaya dalam Human Governance. In K. Muluk (Ed.), *Innovative*

- Governance Proceeding ASPA Indonesia International Seminar and IAPA Annual Conference 2012* (p. 315). Universitas Brawijaya Press. <http://repository.ut.ac.id/8643/1/L0079-19.pdf>
- Rizqi, M. N., & Rini, H. S. (2015). Pendidikan Formal dalam Perspektif Sedulur Sikep (Studi Kasus pada Sedulur Sikep Desa Klopoduwur Kabupaten Blora). *SOLIDARITY*, 4(2), 71–81. <https://journal.unnes.ac.id/sju/index.php/solidarity/article/view/7266>
- Said, R., Abdul Rahim, A. A., & Hassan, R. (2018). Exploring the Effects of Corporate Governance and Human Governance on Management Commentary Disclosure. *Social Responsibility Journal*, 14(4), 843–858. <https://doi.org/10.1108/SRJ-06-2017-0099>
- Sarawati, S. (2018). Human Governance: The Art of Emotional Intelligence of Leader Through the Model of Spirituality. *International Journal of Engineering & Technology*, 7(2.29), 383. <https://doi.org/10.14419/ijet.v7i2.29.13659>
- Shava, E., & Thakhathi, D. R. (2016). Non-Governmental Organizations and the Implementation of Good Governance Principles. *Journal of Social Sciences*, 47(3), 218–228. <https://doi.org/10.1080/09718923.2016.11893562>
- So, I. G., Haron, H., Gui, A., Princes, E., & Sari, S. A. (2021). Sustainability Reporting Disclosure in Islamic Corporates: Do Human Governance, Corporate Governance, and IT Usage Matter? *Sustainability*, 13(23), 13023. <https://doi.org/10.3390/su132313023>
- Sri Pinasti, V. I., & Lestari, P. (2018). Masyarakat Samin Ditinjau dari Sejarah dan Nilai-Nilai Pendidikan Karakter. *ISTORIA: Jurnal Pendidikan Dan Ilmu Sejarah*, 13(2). <https://doi.org/10.21831/istoria.v13i2.17737>
- Syaputra, M. Y. A., & Nasution, M. (2020). Legal Protection of the Constitutional Rights of the Indigenous Faith Believers in Indonesia. *Pertanika Journal of Social Sciences and Humanities*, 28(2), 1215–1231. [http://www.pertanika2.upm.edu.my/resources/files/Pertanika PAPERS/JSSH Vol. 28 \(2\) Jun. 2020/28 JSSH\(S\)-1157-2019.pdf](http://www.pertanika2.upm.edu.my/resources/files/Pertanika PAPERS/JSSH Vol. 28 (2) Jun. 2020/28 JSSH(S)-1157-2019.pdf)
- Thoha, M. (2015). *Ilmu Administrasi Publik Kontemporer* (1st ed.). Prenadamedia Group. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1305781>
- Tomaselli, A., & Xanthaki, A. (2021). The Struggle of Indigenous Peoples to Maintain Their Spirituality in Latin America: Freedom of and from religion (s), and Other Threats. *Religions*, 12(10), 869. <https://doi.org/10.3390/rel12100869>
- Wulandari, C. (2015). Akuntabilitas Sosial pada Pemerintahan Lokal (Studi Terbentuknya Akuntabilitas Sosial Masyarakat Kelurahan Kalisoro Kecamatan Tawangmangu). *The Indonesian Journal of Public Administration (IJPA)*, 1(2), 20–42. <https://doi.org/10.52447/ijpa.v1i2.270>
- Yuliani, S. (2013). Diskriminasi Waria dalam Memperoleh Pelayanan Publik Dasar: Tinjauan dari Perspektif Human Governance. In K. Muluk (Ed.), *Innovative Governance Proceeding ASPA Indonesia International Seminar and IAPA Annual Conference 2012* (p. 301). Universitas Brawijaya Press. <http://repository.ut.ac.id/8643/1/L0079-19.pdf>

This page is left blank