The Spiritual Transformation of the Samin Community in Tapelan Village: A Character Education Insight

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Abstract: The Samin community, historically staunch followers of Iman Adam, resisted the injustices of the Dutch colonial rule using their spiritual beliefs. By the 1980s, a significant shift saw the Samin community in Tapelan Village converting from Iman Adam to Islam. This research probes the history of the Samin community's religious conversion in Tapelan Village from an educational standpoint, seeking insights that could augment national character education. Employing historical research methodologies, this study traverses through phases of (1) heuristic collection of historical sources, (2) validation through source criticism, (3) interpretative data analysis, and (4) historiography. The religious evolution of the Samin community can be demarcated into four pivotal phases: (1) reactive resistance against Dutch colonial policies, (2) a period of self-imposed isolation in teak forests, (3) a phase of skepticism and apathy extending to the initial days of independence, and (4) adaptive cooperation with the emergent environment post-1980s. Analyzed educationally, this conversion journey holds potential lessons for reinforcing national character education, emphasizing religious instruction, honesty, and unwavering loyalty to the nation. The Samin community's religious transformation in Tapelan Village not only chronicles their spiritual journey but also offers pedagogical perspectives instrumental in bolstering national character education.

INTRODUCTION

The Samin people from Tapelan Village descend from the followers of the Saminism Movement. Over approximately two centuries, they have undergone numerous dynamic historical transformations, most notably in their religious conversion. Currently, all members of the Samin community in Tapelan Village practice Islam, consistent with the broader Javanese population (Bakshi, 2016; Suhandano, 2020).

The history of the Samin people, especially those residing in Tapelan Village, Ngraho District, Bojonegoro Regency, unfolds across four significant phases. The initial phase saw them exercising autonomy in harvesting and utilizing the teak forests of Blora and Bojonegoro. Their profile during this period mirrored the typical Javanese population, being predominantly Muslim and subsisting as farmers and teak forest exploiters (Arif et al., 2022). However, the subsequent era marked a shift when the Dutch colonial government annexed these teak forests, taking control of both their management and utilization. This change stripped the Samin community of vital economic resources, leading to the
inception of the Saminism Movement. Under the leadership of Samin Surosentiko, this peaceful resistance movement adopted strategies to evade direct armed confrontations, including tax evasion, eschewing forced labor, declining formal education, and circumventing marriages conducted in government offices. They also rebuffed regulations imposed by the Dutch colonial rule (Benda & Castles, 1969; Kholiq et al., 2022). The adversities of this phase forced the community to retreat into the teak forests, evading the colonial government's repressive measures. As they settled deeper into these woods, the Samin society became increasingly insular, fervently adhering to the tenets of Iman Adam as propagated by Samin Surosentiko (Rosyid, 2020). The final phase of their history signals their encounter with modernity. Gradually opening up to external influences, the Samin people began to embrace modern trends, participating in developmental projects, and welcoming Islamic teachings (Maliki, 2019). This period of their history is especially notable for the significant socio-cultural transformations they underwent, including their pivotal decision to convert to Islam.

The history of the Samin community's religious conversion in Tapelan Village underscores the notion that socio-cultural shifts within a society are perpetually propelled by consecutive challenges. A community's responses to these challenges frequently catalyze such shifts, as exemplified by the Samin community in Tapelan Village. Consequently, the narrative of the Samin community's religious conversion in Tapelan Village offers a compelling subject for scholarly exploration for two primary reasons. Firstly, it provides insights into the factors prompting religious conversion within the Samin community. Secondly, it offers an educational lens through which socio-cultural changes, inclusive of religious conversions, can be viewed. This research aims to delve into the factors intertwined with the Samin community's religious conversion history in Tapelan Village and to discern the educational perspectives that emerge from this narrative, thereby bolstering national character education.

Several studies have explored social change within the Samin community. Yet, none have specifically addressed historical analyses related to the phases of religious conversion in the Samin community of Tapelan Village, particularly from the viewpoint of character education. Hence, this article seeks to delineate the phases of religious conversion of the Samin community in Tapelan Village through the lens of character education.

THEORETICAL SUPPORT
Conception of Religious Conversion

The term "conversion" is derived from the Latin word "conversion," meaning "moving" or "changing" (Tumanggor, 2016). In English, "conversion" signifies going in the opposite direction or transitioning from one situation or religion to another (Tumanggor, 2016). The term "religion" has roots in the words "al-din" and "religion" (Hermanto, 2019). It connotes a bond that individuals must adhere to and obey, representing a force beyond the grasp of the five senses, yet profoundly influencing human life (Hermanto, 2019). Religion can also be defined as obedience or submission to a power superior to humans, governing both nature and human existence (Zulkifli & Dahlan, 2018). Consequently, "religious conversion" can be understood as a shift in religious allegiance or transitioning from one religion to another.

In religious terminology, "religious conversion" refers to the process that results in the adoption of a religious perspective. This process can occur either suddenly or gradually (Tumanggor, 2016). Maimun (2021) defines religious
conversion as the act wherein an individual or a group adopts a belief system that differs from their previous beliefs. This sentiment is echoed by Max Heinrich, who described religious conversion as the transition of an individual or group to a belief system contrary to their formerly held beliefs (Langston et al., 2019).

Characteristics of religious conversion include: (1) A change in a person's viewpoint and beliefs concerning the religion they adhere to; (2) The changes are influenced by psychological conditions, resulting in either a gradual or sudden shift; (3) Such changes are not limited to shifting beliefs from one religion to another but also encompass changes in views within the same religion; (4) Apart from psychological and environmental factors, religious conversions can also be attributed to divine guidance (Tumanggor, 2016; Nelson, 2009).

The above description conveys that religious conversion involves a shift or change in understanding and allegiance from religious beliefs deemed incorrect to new beliefs viewed as correct. Fundamentally, the phenomenon of religious conversion parallels other psychological phenomena and cannot be directly analyzed to ascertain the exact process of conversion.

Factors of Religious Conversion

The factors that influence the occurrence of religious conversions are as follows. First, family factors, such as family breakdown, incompatibility, different religions, loneliness, sexual difficulties, lack of recognition from relatives, and other things that cause a person to experience emotional stress. Second, the living environment factor, namely the feeling of being eliminated from the living environment, causing feelings of anxiety to arise which encourages you to seek inner peace. Third, the factor of change in status, especially those that take place suddenly, such as divorce, job changes, interfaith marriages, and so on. Fourth, the poverty factor, namely difficult socio-economic conditions so that it is necessary to find economic sources that are more promising for welfare. Fifth, the educational factor, that education plays an important role in the formation of a stronger religious disposition for women compared to men (Tumanggor, 2016).

There are five factors that influence the occurrence of religious conversion, namely: there is tension in feelings, there is a relationship with religious traditions, there are invitations and suggestions, there are certain emotions, and there is a will (Paloutzian et al., 2005) meanwhile, Max Heinrich explained four factors that influence religious conversion, namely: the influence of Divine greatness, the urge to release from inner pressure, the influence of the social environment, and the influence of education (Jamaluddin et al., 2020).

William James and Max Heinrich wrote the opinions of experts from various disciplines explaining several factors that led to religious conversions, namely as follows. First, religious experts state that the driving factor for religious conversion is divine guidance or supernatural influences that play a dominant role in religious understanding in a person or group of people. Second, sociologists are of the view that the cause of religious conversion is social influence which includes: (a) the influence of interpersonal relations, both religious and non-religious associations (arts, science or other cultural fields), (b) the influence of routine habits, such as attending religious ceremonies or attending meetings of a religious nature, both formally and informally, (c) the influence of suggestions or propaganda from those closest to them, such as close friends, family, and so on, (d) the influence of religious leaders on a person or group of people to convert their religion, (e) the
influence of associations based on hobbies so as to encourage religious conversions in a person or group of people, and (f) the influence of power or leaders so as to encourage a person or group of people to convert their religion. Third, psychologists argue that the driving force for religious conversions is psychological factors caused by internal and external factors that cause symptoms of inner distress that encourage a person or group of people to seek protection from other forces that can provide peace of mind (Tumanggor, 2016).

In the conversion process there are several factors that work simultaneously, namely as follows. First, psychological power. Whereas religious conversion contains two aspects as follows: (1) inner repentance (endogenous origin) that arises from within a person because of one's awareness, and (2) external repentance (exogenous origin) that comes from outside, both pleasant and sad, which affects a person's consciousness. Thus, religious conversion contains a crisis that encourages a person to make a certain decision (resolution). Second, sociological power. That psychological events that occur to a person do not stand alone, but are influenced by external factors or sociological factors. That is, religious conversion is influenced by the mutual influence between inner and outer forces or between psychological factors and sociological factors. Third, the cultural superiority of the supporters of the new religion attracts the attention of the supporters of the old religion. Fourth, divine power. This cannot be studied scientifically considering that God gives instructions to His servants through phenomena that are not easily digested by reason (Tumanggor, 2016).

Religious conversion occurs as a process of spiritual growth and development that reflects a change in direction in religious knowledge, attitudes, and actions (Zinnbauer & Pargament, 1998). Religious conversion has the following characteristics: (1) there is a change in a person's perspective and belief in the religion and beliefs he adheres to, (2) the changes that occur are influenced by psychological conditions so that changes can occur in a process or suddenly, (3) these changes not only applies to the transfer of beliefs from one religion to another, but also includes changes in views on the religion one adheres to themselves, and (4) apart from psychological factors and environmental conditions, changes in belief that occur are caused by factors of guidance from God (Tumanggor, 2016).

The process of religious conversion into 4 stages as follows: (1) face the disintegration of cognitive synthesis and motivation as a result of the crisis experienced, (2) personality reintegration based on a new religious conversion so that a new personality is created that is contrary to the structure old, (3) the growth of an attitude of acceptance of the new religious conception and the role

Stages and Process of Religious Conversion

There are two types of religious conversion, namely the volitional type (gradual change) and the self-surrender type (drastic change). The volitional type (gradual change) is a religious conversion that proceeds little by little so that it becomes a new spiritual set and habit. This type of conversion occurs because of an inner struggle to reach the ultimate truth. The self-surrender type (drastic change) is a religious conversion that occurs without going through a certain process, but occurs suddenly. This change can be in the form of a person's religious condition from being disobedient to being more obedient, from not believing in a religion to believing, and so on. This type usually occurs in a person or group of people who receive Divine guidance so that a person or group of people accepts a new condition by giving their soul seriously (Johnsen, 1986).
demanded by its teachings, and (4) the emergence of awareness that the new situation is a holy call based on God's instructions (Despotis & Löhr, 2019). The process of religious conversion can be divided into three stages as follows: (1) a period of anxiety (unsert) is anxiety or restlessness due to a gap between a believer of a religion and the God being worshiped shown by there is conflict with active mental struggle, (2) there is a sense of surrender, (3) there is a logical development that is seen by the realization and expression of conversion experienced during his life (Despotis & Löhr, 2019).

**Perspective of Character Education**

Character education embodies aspects of knowledge, emotions, and actions (Kamaruddin, 2012). Additionally, it is defined as a process of internalizing core values, which are distinct characteristics within a society, into students. This ensures they mature in alignment with the cultural values of their local community (Handayani & Indartono, 2016). In other words, character education represents a continuous development in humans to assimilate values, leading to a proactive and consistent disposition within the individual (Tumanggor, 2016).

National character and cultural values are derived from educational theories, educational psychology, socio-cultural values, religious teachings, Pancasila and the UUD 1945, as well as UU No. 20/2003 concerning the National Education System. They also draw from best practices and daily life experiences (Tumanggor, 2016). The Ministry of National Education has enumerated 18 values for cultural and national character education. These are: religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, respect for achievement, friendliness and communication, peace-loving, passion for reading, environmental care, social care, and responsibility (Mahmuddin et al., 2020). Adding another perspective, Ratna Megawangi proposes nine character pillars, rooted deeply in the revered values of the Indonesian populace. These pillars emphasize attributes like love for God, responsibility, honesty, mutual cooperation, leadership, and tolerance, painting a holistic portrait of character ideals (Anwar et al., 2018; Mahmuddin et al., 2020).

**METHOD**

This study aimed to explore the educational perspective regarding the history of religious conversion within the Samin community of Tapelan Village, Bojonegoro Regency. Given that the necessary data pertains to the history of the Samin community's religious conversion in Tapelan Village, historical research methods were employed, as depicted in Figure 1.

![Figure 1. Research Methods (adapted from Handayani & Indartono, 2016).](image-url)
The research commenced by gathering historical sources associated with the religious conversion of the Samin community in Tapelan Village, spanning from the Dutch colonial period to the present. These sources encompassed oral accounts from traditional and religious leaders, written documents (including population records, historical documents, and pertinent results from prior research), and material resources, such as sites relevant to the religious conversion of the Samin community in Tapelan Village.

Every source gathered underwent a thorough integrity check. The information procured was cross-referenced to ensure the accuracy and validity of the data. Moreover, each piece of information was interconnected to derive a comprehensive interpretation. The outcomes of this interpretation formed the foundation for constructing a narrative about the perspective of character education derived from the history of religious conversion of the Samin community in Tapelan Village.

To bolster the data collection process described, researchers devised several research instruments. These encompassed guidelines for documentation studies, interviews, and observations.

RESULT AND DISCUSSION
Arnold J. Toynbee proposed the "Challenge and Response" theory to elucidate historical change. He posited that social and cultural transformations arise as reactions to the myriad challenges encountered by a society (Handayani & Indartono, 2016). This theory is dialectical, viewing history as causality manifested both in ideational and tangible movements. It details the processes through which societies confront challenges, subsequently sparking reactions that catalyze change. As civilization evolves, the "Challenge and Response" theory also matures. A society's adeptness in addressing and navigating challenges paves the way for the birth of civilization (Handayani & Indartono, 2016; Kinseng, 2021).

Two primary factors drive the socio-cultural changes of the Samin community in Tapelan Village. First, there is a profound external influence, marked by the Dutch colonial government's takeover of teak forests and the developmental programs implemented by the Indonesian government. Second, there's the unwavering spirit of the Samin people in preserving their identity. To investigate the history of religious conversion within the Samin community of Tapelan Village, the author applies the "Challenge and Response" theory. Analyzing this history reveals that the religious conversion of the Samin community unfolded over four distinct phases: the reactive, isolate, skeptical-apathy, and adaptive-cooperative phases.

The reactive phase marks the beginning. Originally, the Samin people were like the general Javanese population: farmers who followed Islam. However, in 1809, Governor General Daendels introduced a regulation forbidding the private use of teak wood and compelling the Blora populace into forced labor as teak loggers, known as Blandongs-Volkerens. Under the oversight of a forest manager (Boschwezen), the Blandongs-Volkerens were tasked with felling teak trees, sizing them accordingly, and amassing them at specific sites, before transporting them to the banks of the Bengawan Solo. These individuals worked fifteen days monthly. Consequently, untended agricultural lands ceased to produce food, worsening their living conditions. Notably, prior to this enforced labor, the Blandongs-Volkerens had been prosperous farmers (Arif et al., 2022).

This distressing state of affairs spurred Samin Surosentiko to initiate a resistance against the Dutch colonial government's policies. Starting in 1890, in Klopoduwur, Blora, he established an
Educational hub named Perguruan Adam. This initiative garnered significant support from the locals, birthing the Saminism Movement (Nawiyanto & Endrayadi, 2017). By that same year, Samin Surosentiko had already commenced disseminating his teachings within his community. However, by 1905, his followers began to distance themselves from public activities, refraining from contributing to village granaries and abstaining from participating in socio-political endeavors (Nawiyanto & Endrayadi, 2017). Remarkably, the Samin community's resistance was entirely non-violent (Nawiyanto & Endrayadi, 2017), characterized by their refusal to pay taxes and partake in forced labor.

The isolation phase marks the second phase. To evade the repressive actions of the Dutch colonial government, the Samin community opted for self-imposed isolation within the teak forest. It wasn't until the 1970s that they learned of Indonesia's independence (Arif et al., 2022). During this self-seclusion, the followers of Samin, subsequently known as the Samin community, formulated the principles of Saminism (Sumarauw et al., 2015). These principles are documented in the Serat Jamus Kalimasada, encompassing several texts, namely the Serat Punjer Kawitan, the Serat Pikukuh Kasajaten, the Serat Uri-uri Pambudi, the Serat Jati Wasit, and the Serat Lampahing Urip. In essence, these texts delineate the core principles of Saminism: (1) upholding balance, harmony, and justice; (2) eschewing formal education; (3) opposing polygamy; (4) rejecting capitalism; (5) shunning trade, viewing it as inherently deceptive; (6) valuing patience and humility; (7) prioritizing honesty and honor; (8) declining monetary gifts; (9) abstaining from conflict, consistent with their peace-loving nature (Nawiyanto & Endrayadi, 2017).

Integral to Saminism is the belief system of the Samin people, termed Iman Adam. This doctrine outlines two primary human functions. Firstly, procreation and tilling the land to yield sustenance. Secondly, it emphasizes the profound respect Samin men should bestow upon their wives, the bearers of offspring. A third element accentuates the land as both the origin and the very stage of life. The Samin community believes that Adam was the inaugural human birthed on this earth. Stemming from this conviction, they maintain that all humans share lineage from Adam, rendering discrimination untenable.

At its core, the teachings of Iman Adam guide the Samin community on their moral compass. They are urged to eschew taboos and uphold specific mandates, such as refraining from deceit, causing no harm to surrounding creatures, monogamy, not misappropriating others' belongings, offering praise to God referred to as 'Yang', observing a fast during the month of Suro, and fasting on one's birth anniversary among other tenets. These rituals and beliefs position Iman Adam within the spectrum of mystical ritual movements (Yahya, 2009).

Samin's conceptualization of God is deeply intertwined with the essence of motherhood, likening God to a biological mother—a figure held in profound reverence. This reverence extends further, drawing parallels between the nurturing nature of a mother and Mother Earth. Just as a mother breathes life into her offspring, the Earth, too, is perceived as the fountainhead of life. Hence, farming is not just an occupation but a profound act of communion with the Earth for the Samin community (Wibowo, 2011). Throughout their time of isolation, followers of the Saminism Movement tirelessly endeavored to disseminate Samin's teachings, as illustrated in Table 1.
Table 1. The Spread of Saminism.

<table>
<thead>
<tr>
<th>Time</th>
<th>Leader of Saminism</th>
<th>The Area of Spread of Saminism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1908</td>
<td>Wongsorejo (follower of Samin Surosentiko)</td>
<td>Spreading Saminism in the Jiwan and Balereja (Madiun) areas, East Java. Communities in the region were invited to refuse to pay taxes to the Dutch colonial government (Nawiyanto &amp; Endrayadi, 2017).</td>
</tr>
<tr>
<td>1911</td>
<td>Surohidin (son-in-law of Samin Surosentiko), Engkrak and Karsiyah (followers of Samin Surosentiko)</td>
<td>Spreading Saminism in the Grobogan area (Purwodadi) and the Kajen area (Pati), Central Java. Communities in the area were invited to refuse an order to pay taxes from the Pamong Desa, which was an extension of the Dutch colonial government. But in 1917, the Dutch colonial government thwarted them (Nawiyanto &amp; Endrayadi, 2017).</td>
</tr>
<tr>
<td>1912</td>
<td>Karsiyah (follower of Samin Surosentiko)</td>
<td>Spreading Saminism in the Jatirogo (Tuban) region, East Java. However, this effort immediately came under attack from the Dutch colonial government, so that in 1916 the spread of Samin's teachings was moved to the Undaan (Kudus) area, Central Java (Nawiyanto &amp; Endrayadi, 2017).</td>
</tr>
<tr>
<td>1913</td>
<td>Surokarto Kamindin and Wongso Saman (followers of Samin Surosentiko)</td>
<td>Spreading Saminism in Tapelan Village (Bojonegoro), East Java. Communities in the region were also invited to refuse to pay taxes to the Dutch colonial government (Nawiyanto &amp; Endrayadi, 2017).</td>
</tr>
</tbody>
</table>

Figure 2. The Distribution Area of Saminism

Historians argue that the Saminism Movement is among the most enduring social phenomena in contemporary Javanese history, originating from the Dutch colonial era in the late 19th century and persisting through the period of Indonesian independence. Despite the challenges of the Dutch colonial era, their resistance remained non-violent (Asrawijaya & Hudayana, 2021).

Thirdly, the skepticism and apathy phase. The Saminism Movement’s peaceful resistance strategy against the Dutch led to behaviors perceived as peculiar by outsiders. These included: using informal language (boso ngoko), rejecting formal education, declining tax payments, avoiding forced labor, and adhering to unique marital traditions and beliefs like Iman Adam. Such behaviors inadvertently turned the Samin community into an insular society, distinct from the general populace. As per Peter L. Berger’s theory, significant socio-cultural shifts occurred in the Samin community as they consistently evolved their social and cultural systems (Tarusu et al., 2022).
As Indonesia gained independence, the Samin community remained in teak forest areas, unaware of the nation's newfound autonomy. Their prevailing skepticism and apathy, internalized during Dutch rule, persisted in their stance toward the Indonesian government. As Peter L. Berger suggests, this internalized skepticism and apathy, fortified by continual socialization, became an integral part of the community's consciousness (Tarusu et al., 2022). Such entrenched beliefs still influenced the Samin community's interactions with the Indonesian government during the early independence years in various sectors, including social, political, economic, and cultural realms (Herlina et al., 2018).

Throughout this period, the Samin community in Tapelan Village remained staunch believers in the Iman Adam faith.

Fourthly, the adaptive and cooperative phase. Modernization's onslaught ushered the Samin community of Tapelan Village into an era of openness, especially toward Islamic teachings from Tapelan Village leaders. Government advisories further nudged them toward formal education, state-recognized marital procedures at the Office of Religious Affairs (KUA), and eventual conversion to Islam. Such developments resonated with government directives urging religious sects to affiliate with recognized religions, such as Islam, Christianity, Catholicism, Hinduism, or Buddhism (Nurjannah, 2022).

### Table 2. Phases and Educational Perspectives of the Samin Tribe's Religious Conversion.

<table>
<thead>
<tr>
<th>No</th>
<th>Phase/Aspect</th>
<th>Description</th>
<th>Key Points</th>
</tr>
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</table>
|    | Religious Conversion | Resistance against Dutch colonialism led by Samin Surosentikko. | 1. Profile similar to general Javanese society.  
2. Farming community.  
3. Adherents of Islam. |
| 1  | Reactive Phase | Followers moved to teak forests to avoid Dutch repressions, developing Saminism principles. | 1. Became a closed society.  
| 2  | Isolation Phase | Influenced by their strategy against Dutch colonialism. | 1. Used offensive language (boso ngoko).  
2. Refused formal education, paying taxes, forced labor, etc. |
| 3  | Skeptical and Apathetic Phase | Influenced by modernization, Islamic da'wah activities, and government recommendations. | 1. Pursued formal education.  
2. Legal marriages at KUA.  
3. Converted to Islam. |
| 4  | Adaptive and Cooperative Phase | Integration of innate (nature) and environmental (nurture) factors, recognizing similarities between Iman Adam principles and Islamic religious principles. | 1. Environmental preservation awareness.  
2. Importance of associations.  
3. Kinship and cooperation.  
4. Love for motherland and nation.  
5. Importance of tolerance. |
| 5  | Educational Perspective | Emphasis on maintaining principles aligned with national character during religious conversion. | Principles of Saminism maintained due to alignment with Islamic principles. |

From the 1980s onwards, factors like modernization, Islamic evangelism, formal education, and marriages sanctioned by the Office of Religious Affairs (KUA) catalyzed socio-cultural shifts in the Samin community. They transitioned from being insular to increasingly engaging with the outer world.
world, heightening their societal participation (Putri et al., 2022). The 1980s marked their shift from skepticism to an open-minded, adaptive, and collaborative stance. This openness significantly influenced their acceptance of Islam, with many converting from the Faith of Adam to Islam. Peter L. Berger's theory posits that this enduring socialization has bolstered the internalization of Islam into their individual and communal consciousness (Tarusu et al., 2022). This highlights the inevitability of change across societies.

Current religious data for Tapelan Village's Samin community indicates that all 2,682 residents identify as Muslim (source, accessed 18 January 2023). Observations confirm that Tapelan's Samin community fervently practices Islam, with religious activities in its 15 mosques paralleling those in other Indonesian Muslim communities. Moreover, the village's youth display an evident zeal for Islamic studies within these mosques.

CONCLUSION

The Samin tribe has experienced transformative shifts in its educational journey over time. Yet, character education has consistently remained at the heart of their identity. From resisting colonialism and isolating themselves to preserve traditions, to eventually adapting to the contemporary world, the Samin tribe exemplifies how character education can endure and flourish amidst changing times. Their story illustrates how character education, seamlessly integrated with both formal and informal modes of learning, can shape a robust and unified community identity. Future research recommends exploring ethnopedagogy within the Samin community with the objective of strengthening character education for Samin children.

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