

## Threats to Saminism Values in the Digitalization Era

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### Abstract

This study examines the impact of digitalization on the values of Saminism in the Sikep community of Blora. Saminism, a traditional belief system originating from Java, emphasizes simplicity, non-violence, and harmonious living with nature. However, the digitalization era poses significant challenges to preserving these values. Using a qualitative case study approach, data were collected through in-depth interviews and participatory observations to understand the socio-cultural context in which Samin teachings are practiced. The findings indicate that digitalization has led to a shift in values among Sikep youth, who are increasingly exposed to pop culture and digital technology. This shift has resulted in a decreased understanding and practice of Saminism, as well as a decline in social ethics aligned with its teachings. To address these challenges, the Sikep community must reinforce Saminism teachings and filter foreign cultural influences to align with Sikep values, norms, and traditions. By leveraging digital platforms to promote Saminism teachings, the community can adapt to modern advancements while maintaining their cultural heritage. In conclusion, integrating Saminism principles with modern technology can create a sustainable balance between tradition and progress, ensuring the continued relevance and vitality of Saminism in the digital age.

**Keywords:** *Saminiism, digitalization, Sikep community, social change*

### Abstrak

Penelitian ini mengkaji dampak digitalisasi terhadap nilai-nilai ajaran Saminisme di komunitas Sikep Blora. Saminisme, sistem kepercayaan tradisional yang berasal dari Jawa, mengedepankan kesederhanaan, non-kekerasan, dan hidup harmonis dengan alam. Namun, era digitalisasi membawa tantangan besar bagi pelestarian nilai-nilai ini. Melalui pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam dan observasi partisipatif untuk memahami konteks sosio-kultural di mana ajaran Saminisme dipraktikkan. Hasil penelitian menunjukkan bahwa digitalisasi mengakibatkan pergeseran nilai di kalangan generasi muda Sikep, yang lebih banyak terpapar budaya pop dan teknologi digital. Hal ini berdampak pada penurunan pemahaman dan praktik Saminisme, serta etika sosial yang sesuai dengan ajaran tersebut. Untuk mengatasi tantangan ini, komunitas Sikep perlu memperkuat ajaran Saminisme dan menyaring pengaruh budaya asing agar selaras dengan nilai, norma, dan tradisi Sikep. Dengan memanfaatkan platform digital untuk mempromosikan ajaran Saminisme, komunitas dapat beradaptasi dengan kemajuan modern sambil mempertahankan warisan budayanya. Kajian ini menyimpulkan bahwa integrasi prinsip-prinsip Saminisme dengan teknologi modern dapat menciptakan keseimbangan yang berkelanjutan antara tradisi dan kemajuan, memastikan relevansi dan vitalitas Saminisme di era digital.

**Kata Kunci:** *Saminiisme, nism, digitalization, Sikep community, social change*



## A. Introduction

Saminism, a traditional belief system originating from Java, has long been regarded as a symbol of noble values that prioritize simplicity, non-violence, and living in harmony with nature. It has served as an oasis amid the hustle and bustle of an ever-changing modern world. However, in an era where technology increasingly influences all aspects of human life, the core values of Saminism face significant risks of being shifted.

Research conducted in the Samin community of Sikep Blora provides insights into how digitalization has permeated their social and cultural structures. There, the community places greater importance on social and cultural values than on economic interests. However, internal conflicts arise between efforts to preserve the authenticity of Samin culture and the transformation of its teachings into a tourism commodity branded as “Kampung Samin.” This conflict not only creates differing viewpoints but also pressures traditional values, accelerating the changes in ideology and practices of existing Saminism (Suciu et al., 2022).

The sweeping changes brought about by the digitalization era 4.0 have fundamentally altered the way we interact, think, and behave. The wide availability of information and limitless global connectivity, particularly through digital platforms, have drastically changed the lifestyle of the modern society (Ayunda Pratiwi, 2023). While this connectivity opens many new doors, it also threatens to alienate us from local values that have been passed down through generations.

Therefore, it is crucial to examine how the values of Saminism are shifting amidst the surge of digitalization. Values such as *sumakarya* (collaboration), *umep* (togetherness), and *ngrumati* (respect), which have been the foundation of the Samin community’s lifestyle, are now threatened by the individualism, consumerism, and hedonism promoted by digital culture (Ji et al., 2022). This study aims not only to understand the impact of digitalization on these traditional values but also how the Samin community in Sikep Blora adapts to or

resists these changes, as well as to explore ways to help them maintain their cultural uniqueness in an increasingly globalized world.

## **B. Method**

This study employs a qualitative case study approach to explore shifts in the values inherent in Samin teachings. Data collection was conducted through in-depth interviews and participatory observations to gain a comprehensive understanding of the socio-cultural context in which Samin teachings are practiced (Syahza, 2021).

In-depth interviews were carried out with key informants who have long adhered to the doctrines of Saminism. These interviews were conducted in an open-ended and detailed manner to extract the informants' subjective interpretations of the values, practices, and life meanings encapsulated in Samin teachings. Informants were selected purposively, including three key elders from the Samin community in Kampung Samin, Blora, and two supporting informants from the same locality. These individuals were chosen for their moral authority and leadership within the community, often serving as references in collective decision-making and problem-solving processes. Therefore, interviews with them provided clearer insights into how Samin teachings are interpreted and communicated to other community members.

Data collection techniques also included in-depth interviews with informants regarding the exposure of Sikep youth to pop culture, the sustainability of transmitting Samin teachings across generations, and the shifts in livelihoods from solely farming to migration among the Sikep community. Moreover, observations were made on the transmission of Samin values within each Sikep family. This effort was complemented by documenting digitalization activities within the Sikep community. The collected data were then analyzed using qualitative descriptive methods (Fadli, 2021). This approach allowed for an in-depth examination of the nuances in the informants' responses and the context of Samin teachings' practice and transmission.

## C. Result and Discussion

### 1. Threats of Shifts in Saminism Values in the Era of Digitalization

The shift in values in the digitalization era within the teachings of Saminism in Blora Regency is due to social changes in the traditions of the Sikep community. Initially, the daily lives of the Sikep people revolved solely around farming, but they are now beginning to transition to other occupations. The practice of Saminism is reflected in the concept of “nrimo” (acceptance) as a source of life, where they believe that by accepting and maintaining the purity of God’s gifts, they become complete human beings. However, change is inevitable due to the rapid pace of digitalization, especially among Sikep youth who are exposed to gadgets, leading to different behaviors. They tend to desire what they consume through gadget use. The morality of children and teenagers is at risk because advanced gadgets, when in the hands of those without proper guidance, open all windows freely, regardless of whether the content is instructional or merely for entertainment, good or bad. Religious values decline, the faith and morals of the nation’s children deteriorate, leading to what we know as severe moral decadence (Syarifah, Wismanto, and Mualafina 2021).

The researcher conducted interviews at a private high school and found several Sikep teenagers studying there. Upon observation, these Sikep teenagers tended to show changes in lifestyle, influenced by their interest in Android gadgets and interactions with friends outside the Sikep community. They are aware that the Saminism practiced by those deeply rooted in Samin Surosentiko’s teachings has profoundly influenced their identities. Due to the impact of digitalization, some Sikep community members exhibit behaviors often different from the general Sikep population (Nanang, 2014). Nonetheless, as a minority, the Sikep community experiences desaminization due to excessive external influences brought about by digitalization. The shift in Saminism values due to digitalization is not entirely negative. The Sikep community is attempting to utilize it by promoting Saminism teachings outside the Sikep community. Digitally, the Sikep community is developing YouTube channels, Instagram,

Facebook, and even blogs to introduce Saminism teachings to the outside world. The benefits of the digital era include facilitating access to information through blogs and websites for teenagers, offering significant opportunities to start online businesses, motivating learning and personal development with friends met via the internet, and expanding social interactions and friendships (Lestari, Parinduri, and Tanjung 2023).

## **2. Threats to Sikep Youth Exposed to Pop Culture Due to Digitalization**

Digitalization will develop massively to meet the needs of every Sikep individual. However, it has not been fully realized for the Sikep community, as some areas lack internet access, preventing them from fulfilling their internet needs (Kemendikbud, 2019). In the era of digitalization, Sikep children appear very passive and rarely interact with others within the Sikep family or community. The digital era represents a period of transition and development with broader and faster achievements compared to previous eras. Technological advancements have facilitated communication without spatial, distance, and time limitations (Nelfianti et al., 2022). Many Sikep teenagers no longer engage in traditional games; they are more focused on their smartphone screens rather than playing with their peers. However, these traditional games can foster a sense of brotherhood among Sikep teenagers, making them more familiar and encouraging solidarity.

Because the focus of Sikep teenagers has been overtaken by screens and current technology, they miss valuable time that could be spent with family, studying, developing farming skills, or playing with other Sikep friends. Therefore, the role of Sikep parents is crucial in teaching, supervising, and regulating their children's time with digital devices. Sikep parents should engage in the following practices for digital parenting: (1) Reinforce the Saminism teachings of simplicity, harmony, and honesty; without this cultural reinforcement, Sikep parents cannot supervise their children if they are also using technology. (2) Implementing Saminism teachings within the family to manage behaviors not fully dominated by digitalization can guide Sikep

teenagers' internet use. (3) Limit the time spent on devices and the internet. (4) Raise awareness about the negative effects of the internet or electronic devices among Sikep families. (5) Immediately prohibit inappropriate content that is not in line with Saminism teachings. (6) Foster open discussions among Sikep family members. As cultural leaders and parents, Sikep parents must be role models for Sikep teenagers to build a Saminist personality and character. When a child is born into the world, it is the responsibility of both parents to guide their religion, as they have endowed each child with the inherent nature to worship (Hikmawati, 2020).

Finding information on the internet is now easy. Sikep parents must act as supervisors to properly guide Sikep teenagers in seeking information, especially at an age where they cannot distinguish between good and bad, particularly in the digital era. There is a concern that technology will have a negative impact if not monitored by parents. The solution is that Saminism will be better if implemented in every Sikep family for the next generation. One of the core teachings of Saminism, the concept of "nrimo" (acceptance), could transform from simplicity in life to consumerism in the current era. If the younger generation of Sikep can cultivate Saminism teachings rich in gratitude, honesty, and egalitarianism, they can build anti-corruption awareness based on local wisdom. The family is the primary and fundamental educational environment. Education within the family is the most strategic vehicle for developing religious spirit since children come from families (Barat, 2021). With the facilities provided by stakeholders like Kemendikbud, Sikep teenagers can use these resources for literacy centers, promoting an anti-corruption generation. A positive aspect of digitalization in education is that Sikep teenagers can now access learning materials more widely. Students can access materials from around the world, thus gaining unlimited knowledge (Elpas, 2020).

To become an essential part of the future national development process based on local wisdom, Indonesia needs a large and high-quality human resource pool. High-quality education is necessary to meet these human resource needs.

Naturally, Saminism human resources emerge from the thinking patterns of Samin Surosentiko, who strives for harmonious, simple, honest living, preserving the natural environment, intelligently solving problems without violence, and the collective spirit's power to improve someone's life (Fauzia and Kahija, 2019). Achieving morality requires a foundation in knowledge. Therefore, the concepts and principles of Saminism are vital in both cultural and moral education because technology can be combined with Saminism as a valuable tool to address issues non-violently. When used correctly, technology can serve as a repository of knowledge to enhance the quality of Saminism teachings (Faisal Kurniawan, Awaliyah, and Mujtaba Habibi, 2021).

### **3. Threats to the Continuity of Saminism Teachings Across Generations Due to Digitalization**

Several factors contribute to the discontinuity of Saminism teachings from generation to generation. Digitalization, or the advancement of technology, influences how a Saminist responds to the increasingly dominant technology. To ensure that the Sikep community consistently teaches the harmonious habits that are the source of life, Saminism teachings must always consider the benefits of technological advancements for the preservation of these teachings. The Sikep community must account for factors such as pop culture, social changes, and other influences that can affect a Saminist's habits to safeguard their way of life. Generation Z, often referred to as the internet generation, has experienced the presence of the internet since birth and is familiar with social media (Kara and Min, 2024).

It is crucial for the Sikep community to discuss Saminism culture as it relates to living harmoniously today. Saminism culture encompasses the ideology, philosophy, values, beliefs, expectations, attitudes, and norms shared by all Saminists as part of their customs (Nurmala and Rusmawati, 2020). The Sikep culture is particularly defined by their agricultural practices, harmony, simplicity, and honesty. Furthermore, their adherence to organic farming practices without chemical fertilizers plays a significant role. The sustainability



of Saminism teachings is essential because it is a tradition practiced at an egalitarian level within the organization, serving as a behavioral standard followed by all Saminists.

“Kula ndelok, awit wontenipun telpon seluler lan internet, para pemuda sampun kirang nggarap sawah. Padahal, nggarap sawah punika salah satunggaling cara kangge nguripi ajaran Samin, yaiku guyub rukun lan ngormati alam.” (C/05/22).

Massive digitalization can weaken and threaten Saminism. Therefore, maintaining Saminism teachings within the organization can synergize with the times, including the digital era. In other words, the more sustainable the Saminism culture, the wiser the use of digital devices. Conversely, a poor digital culture correlates with the productivity level of a Saminist, who emphasizes simplicity (traditionalism).

#### **4. Threats to the Shift in Livelihoods of the Sikep Community from Farming to Migration Due to Digitalization**

Administratively, Kampung Samin, or Sikep, is one of the many villages in Blora Regency, Central Java Province. This village has the unique characteristics of an indigenous Samin village, differing from other villages in Blora Regency, with the Samin community practicing environmental friendliness through the regular cultural practice of Saminism teachings (Faradiba Surya Bestari, 2020). As time progresses, Kampung Samin has become a literacy hub, often recommended for schools to study Sikep or Samin culture. The focus on digitalization to develop Kampung Samin on social media has led to a significant influx of tourists, impacting Sikep farmers. Digitalization has altered the living conditions of a Saminist. Previously beneficial, these changes have now become detrimental. Technological advancements not only make life easier but also have negative impacts on various aspects, including religious values, social culture, and education. Therefore, internet users need to filter the information they receive to reduce negative impacts (Dewi and Wikrama, 2023).

Social changes due to digitalization have significantly impacted the traditional Sikep farming practices. Dry land during droughts, high production

costs not matched by the selling value of agricultural products, lucrative non-agricultural business opportunities, and the unwillingness of Sikep youth and children of Sikep farmers to continue their parents' farming work, along with population mobility that generates job transactions among people in Kampung Samin. Moreover, Sikep youth feel that farming no longer yields a profitable return, is difficult to develop, requires substantial capital due to rising chemical fertilizer prices (for those using urea fertilizers), frequent droughts, and does not provide a clear future guarantee (Saputro and Gunadi, 2021).

A historical study of the Samin movement revealed that it was banned, with its followers, including Samin Surosentiko, the leader and founder of Saminism, being arrested and exiled to West Sumatra until his death. Historically, the Samin movement was known for its non-violent resistance. Currently, Kampung Samin's agricultural characteristics, such as small rain-fed rice fields, make it challenging to develop further and sustain the socio-economic life of the Sikep community in seasonal conditions (Subki and Azhari, 2023). Sikep farmers tend to be seasonal, with youth seeking job opportunities online during dry seasons. Digitalization becomes evident as Sikep youth face greater challenges due to environmental transitions. The agricultural perspective in Kampung Samin changes with the digital era influencing the thinking of Sikep youth.

"Dulu, wong Sikep iku uripé ya mung tani. Tani bakul, tani bakul. Tanah turun temurun dadi sumber pangan lan urip. Nanging saiki, akeh sing ninggalke sawah. Kok ya ngapa? Amarga anak-anak saiki wis ora kepengin tani maneh. Liyane, sawah akeh sing didol amarga ora ana sing nggarap." (A/03/22).

They are even forced to understand digital devices to work as content creators. Additionally, digitalization, in sociological terms known as the transformation from traditionalism to modernity due to massive digital devices, will have different impacts on the socio-economic life of Sikep farmers. Digitalization not only changes the mindset of young Saminists but also transforms the type of livelihood, with young Sikep farmers opting for migration to secure better-paying jobs (Solehudin, 2023). The enduring principles of Sikep,

as demonstrated by their spirit, align with the Samin community, making them a model for humans in terms of work ethic and upholding noble life principles (Andriyani, 2017).

The digitalization process in Kampung Samin changes their occupation to migration but also raises issues regarding the organic farming land they are attempting to restore. The shift in livelihoods experienced by the Sikep community is due to difficult conditions. Kampung Samin is also designated as a tourism village, yet the economic growth of the Sikep community has not significantly improved. Sikep farming should be the focus as a source of livelihood for the Sikep community, supporting their daily lives. With the growing population and increased demand for organic agricultural products, the economic growth of organic farmers should be beneficial. However, the current situation reveals that the Kampung Samin community continues to use chemical fertilizers.

The younger generation tends not to view farming as the sole income-generating job. Evidence shows that the social and economic life of Sikep youth is influenced by job availability on social media, although farming was previously the most important occupation in Kampung Samin (Pratama, 2021). Young Sikep farmers also experience changes in how they learn and engage economically in daily life as the flow of information opens and the essence of life in society evolves. A single job is no longer sufficient to meet life needs; more productive social roles and jobs are also necessary. One factor contributing to the decline in farmers and farming-related jobs is the insufficient attention given to organic farming by the local government (Kurniawan et al., 2023).

**Table 1. Impact of Digitalization on Saminism Teachings**

<b>Samianism</b>	<b>Hegemony of Digitalization and Uncertain Natural Conditions</b>	<b>Difficulty in Practicing Organic Farming</b>	<b>Shift in Values</b>
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Cause	1. Digitalization dominates the economic and traditional agricultural development that relies on local wisdom systems	Agricultural locations struggling to access water sources	Simplicity, a guiding principle, is forced to adapt to digitalization
	2. Unfavorable natural environmental conditions	Frequent droughts in Blora Regency	Harmony during difficult conditions, such as droughts, is often overlooked. Individual interests in improving family welfare are often demonstrated through material possessions
Impact	1. Sikep farmers' dependence on chemical fertilizers	Productivity of young farmers in organic farming	Prioritizing the principle "as long as it provides a decent income"
	2. Digitalization acceleration causes uncertainty and a shift in the mindset of young Sikep generation	Discontinuity of Saminism teachings from generation to generation, including organic farming culture	Earning minimal wages from farm labor is seen as futile for young Sikep generation
	3. Young Sikep generation tends to seek and choose jobs through digital devices	Young Sikep generation shifts their livelihood based on job vacancies found on social media, leading to migration	Earning a decent salary becomes the dream of the young Sikep generation, justifying their migration

Digitalization, with all its conveniences, poses a real threat to the preservation of Saminism teachings. Exposure to consumerist content on social media, for instance, can alter the Samin community's view on the importance of simplicity and self-sufficiency. Additionally, the proliferation of advertisements for modern products can trigger desires for possessions that do not align with

Samin values. Excessive use of gadgets can also hinder the practice of cooperation and direct social interaction, which have been hallmarks of Samin community life. Without balanced efforts to filter and wisely utilize technology, digitalization has the potential to erode the collective identity of the Samin community and weaken their resilience against the growing influence of external cultures.

Digitalization, as a manifestation of rapid information technology development, presents significant challenges to the preservation of Saminism teachings. "Farming is not just about working, but also preserving culture and ancestors. Do not forget your origins. Do not sell inherited land just for the sake of living luxuriously. There must be a balance between preserving traditions and keeping up with the times." (B/02/22). The philosophy of life that upholds simplicity, rejects violence, and coexists harmoniously with nature, as embraced by the Samin community, risks being eroded by the strong current of modernity. The ease of access to information via the internet, the rampant consumption of digital content that is consumerist and individualistic, and the penetration of technological devices into daily life threaten to shift the noble values that have been the foundation of the Samin community's way of life. This threat is further complicated by the influence of popular culture, which often highlights a hedonistic and materialistic lifestyle. If not seriously anticipated, digitalization has the potential to erode the collective identity of the Samin community and weaken their resilience against rapid social changes.

#### **D. Conclusion**

The global interconnectedness brought about by digitalization has had profound effects on various aspects of the Samin community's life, particularly among the youth. While digitalization offers both positive and negative impacts, the Sikep community has experienced significant challenges in preserving their traditional values and practices. The decline in face-to-face interactions and the pervasive influence of digital content have led to a diminished understanding

and practice of Saminism among the younger generation. This shift has resulted in a deterioration of societal ethics and behaviors that align with Saminism teachings. To address these challenges, it is crucial for the Sikep community to reinforce Saminism teachings to manage the impacts of digitalization effectively. This involves increasing awareness of Saminism principles and filtering foreign cultural influences to ensure they align with Sikep values, norms, and traditions. By leveraging digital platforms to promote Saminism teachings, the community can adapt to modern advancements while maintaining their cultural heritage. Ensuring that the core values of simplicity, non-violence, and harmony with nature remain intact is essential for the community's resilience against the rapid changes brought about by digitalization. In conclusion, while digitalization brings both opportunities and challenges, the Sikep community must strategically navigate these changes to preserve their traditional values and way of life. By integrating Saminism principles with modern technology, the community can find a sustainable balance between tradition and progress, ensuring the continued relevance and vitality of Saminism in the digital age.

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