

## APPLICATION OF THE CONCEPT “NGUGEMI AJARAN LELUHUR” TO PREVENT MONEY POLITICS IN SEDULUR SIKEP COMMUNITY IN PATI, CENTRAL JAVA

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### ABSTRACT

*The practice of money politics is one type of electoral and regional election crime. In practice, not all money politics cases can proceed to the Courts. For example, in Central Java Province, based on data from the Bawaslu of Central Java Province, the number of alleged money politics in the 2019 election was 66 (sixty-six) cases. Of the 66 (sixty-six) cases that can be processed to court, only 5 (five) cases. In the 2020 regional elections, there were 35 (thirty-five) cases of alleged money political crimes, none of which could be processed to the Court. This condition in Central Java Province is just one example of the real picture of money politics law enforcement. The same condition is also experienced by other provinces in Indonesia. So it can be stated that so far law enforcement against cases of money political practices in elections has not been optimal. Therefore, repressive and preventive efforts are needed. One of the preventive efforts as carried out by the Sedulur Sikep community living in Baturejo Village, Sukolilo District, Pati Regency. This community applies the concept of "ngugemi ajaran leluhur" which contains ancestral principles and teachings to reject money politics. This study is interesting because currently the values of local wisdom are starting to fade but the people of Sedulur Sikep are still implementing and maintaining the values of local wisdom. The urgency of this research is as a reference or input for the government or related institutions in the context of conceptualizing the prevention of money politics in elections. The results of this study concluded that the concept of "ngugemi ajaran leluhur" containing ancestral principles and teachings is still applied and used as a guideline for life by the Sedulur Sikep community until now. The Sedulur Sikep community's rejection of money politics in elections is based on its adherence to ancestral principles and teachings. Residents of Sedulur Sikep community consider that accepting money politics will violate the principles of honesty and nobility as taught in Samin's teachings.*

**KEYWORDS** Money Politic, Ngugemi Ajaran Leluhur, Sedulur Sikep Community



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## INTRODUCTION

The Indonesian state holds a democratic party of elections and regional elections (or so-called elections) simultaneously in 2024. Elections include presidential and vice presidential elections, elections for members of the DPR, provincial DPRD, district/city DPRD and DPD. Regional elections include elections for governors, regents and mayors. The election will be held on February 14, 2024 and the regional elections will be held on November 27, 2024. The democratic party, which combines elections and regional elections in 2024, is declared by many to be a grand democratic party.

Campaigning is one of the important election stages because at this stage, election participants have the opportunity to convey their vision, mission and programs and interact with their constituents. This stage is also said to be a crucial stage because at this stage, the potential for violations is more than other stages. Violations that occur can be in the form of administrative violations, election crimes, organizer code of ethics or other legal violations.

Bawaslu (Badan Pengawas Pemilu) merupakan satu-satunya lembaga penyelenggara pemilu yang berwenang menangani pelanggaran maupun tindak pidana pemilu. Kelembagaan Bawaslu meliputi Bawaslu RI, Bawaslu Provinsi, Bawaslu Kabupaten/Kota, Panwaslu Kecamatan, Panwaslu Kelurahan/Desa dan Pengawas TPS. Lembaga penyelenggara pemilu lainnya yang merupakan satu kesatuan dengan Bawaslu adalah KPU (Komisi Pemilihan Umum) dan DKPP (Dewan Kehormatan Penyelenggara Pemilu). KPU bertugas melakukan penyelenggaraan pemilu. DKPP bertugas menangani pelanggaran kode etik penyelenggara pemilu. Masing-masing memiliki tugas sendiri yang berbeda antara satu dengan lainnya namun ketiganya terkait dalam tugas penyelenggaraan pemilu.

The success of the elections is not only the responsibility of the three institutions but all Indonesian people. Quality elections require public participation because public participation is one of the indicators of quality elections. This means that the greater the level of public participation, the more encouraging the realization of quality elections. Public participation is not only manifested in the form of exercising voting rights at the time of voting. But also in the form of active community participation in supervising and preventing election violations.

Providing the widest possible opportunity for the public to participate in the implementation of elections will certainly make elections inclusive. The understanding of community in this case includes people from vulnerable groups including disability groups, indigenous peoples and also communities spread throughout Indonesia. So far, vulnerable groups are considered by election participants to have the potential to boost votes. So it is natural that all approaches to this community group are carried out by election participants. One of them is by giving a certain amount of money or goods which are categorized as money politics.

The practice of money politics is one type of electoral and regional election crime. In practice, not all money politics cases can proceed to the Courts. For example, in Central Java Province, the number of alleged money politics in the 2019 election was 66 (sixty-six) cases. Of the 66 (sixty-six) cases that can be processed to court, only 5 (five) cases. Currently all five rulings have been inkraht. In the 2020 regional elections, there were 35 (thirty-five) cases of alleged money political

crimes, none of which could be processed to the Court. This condition in Central Java Province is just one example of the real picture of money politics law enforcement. The same condition is also experienced by other provinces in Indonesia. So it can be stated that so far law enforcement against cases of money political practices in elections has not been optimal. This is due to several factors, including limited authority from Bawaslu, the political culture of the community, there are still differences in perception in the gakkumdu central institution and sanctions that are considered light so as not to cause a deterrent effect on perpetrators (Ananingsih, 2019).

The practice of money politics is classified as a type of serious offense because it is considered damaging or harming democracy. The choice of candidates or candidates is not based on capacity, credibility and good track record but because of money. Once elected, the candidate/candidate has the potential to behave corruptively. A leader should focus on thinking about the welfare of the people, not on returning the money that has been spent during his candidacy. As a result, there was corruption during his tenure. The fact of this is supported by data released by the KPK (Corruption Eradication Commission). The KPK stated that as many as 310 legislators and 176 regional officials consisting of 22 Governors and 154 Regents/Mayors and their deputies were entangled in corruption cases in the period 2004 – 2022 (Viva Budi Kusnandar, 2022).

The data should make people aware of the adverse effects of money politics. Ironically, today there are still some people who consider the practice of money politics not to violate the law. On the contrary, it is beneficial because the community gets additional income from candidates/candidates every 5 (five) years. Some of these people do not know or even care at all if money politics is an electoral crime and harms the community during the term of office of elected candidates. In elections, if the perpetrators are proven to have committed money politics, cumulative criminal sanctions are imposed in the form of criminal and fines. The most severe criminal sanctions for money politics are imprisonment for 4 (four) years and a fine of Rp. 48,000,000 In addition to criminal sanctions, election participants are subject to additional sanctions, namely disqualification sanctions as election participants. The KPU disqualified election participants after a court decision that had permanent legal force (*inkracht*) for the crime.

The imposition of disqualification sanctions for election participants is certainly a severe sanction. But in reality the practice of money politics is still common in elections. So it is natural if there is an opinion that states that money politics has taken root in the lives of Indonesian people. Therefore, efforts are needed that not only rely on repressive measures in the form of handling violations but also preventive efforts. Preventive efforts can be carried out in various ways, one of which is by revitalizing the values of local wisdom owned by the people of Indonesia. Through the application of local wisdom values, money politics can be prevented from being carried out in elections as carried out by the *Sedulur Sikep* community in Sukolilo Village, Pati Regency, Central Java Province. This community has local wisdom values to prevent money politics through the concept of "echoing ancestral teachings". The concept of "ngugemi ancestral teachings" contains ancestral principles and teachings that are used as life guidelines for the

community. These principles and teachings have even become doctrines that must be taught by Sedulur Sikep's parents to their children. The goal is for Sikep children to understand the principles and teachings of their ancestors and apply them in their daily lives.

In organizing the 2024 elections, the people of Sedulur Sikep are expected to play an active role in it. As part of a group that is considered to have the potential to boost votes, it is possible that the Sedulur Sikep community is targeted by money political practices from election participants. However, with the application of the principles and teachings contained in the concept of "echoing ancestral teachings", the Sedulur Sikep community can anticipate the practice of money politics. This fact is interesting because in the midst of a crisis that the values of local wisdom that exist in people's lives, the values of local wisdom owned by the people of Sedulur Sikep are still maintained by the community. Therefore, the author feels the need to study more deeply about the concept of "ngugemi ancestral teachings" applied by the Sedulur Sikep community to prevent the practice of money politics in elections. The urgency of this research is that it can be input for the government and related institutions in efforts to prevent money politics.

## RESEARCH METHOD

This research uses a socio-legal approach (*socio legal method*) that combines *literature study* with field research. Socio-legal studies are studies of law using legal and social science approaches (Irianto, 2012). Literature searches were carried out to obtain data related to money political practices in elections and data related to the Sedulur Sikep community. Field research was conducted to deepen the study of the concept of "ngugemi ancestral teachings" applied by the Sedulur Sikep community to prevent the practice of money politics. The data used are secondary data obtained from literature searches and primary data obtained from interviews with informants. The specification of this research is descriptive analytical, which describes the object of research by revealing facts in the field. The research location is in Baturejo Village, Sukolilo District, Pati Regency, Central Java Province.

## RESULT AND DISCUSSION

### **Sedulur Sikep Community Rejection of Money Politics**

The Sedulur Sikep community can be found in several areas, namely in Pati Regency, Kudus Regency and Blora Regency. According to Gunarti, a Sedulur Sikep community leader, residents of the Sedulur Sikep community in Sukolilo District, Pati Regency live scattered in 4 villages, namely Baturejo Village, Sukolilo, Baleadi Village and Kedumulyo Village. Especially for Sedulur Sikep residents who live in Baturejo Village, there are approximately 50 (fifty) people living in 14 (fourteen) huts or houses. This community lives in blend in with other communities. Social interaction that occurs between the Sedulur Sikep community and the surrounding community is influenced by social situations, the power of group norms, personal goals, individual positions and conditions, and the interpretation of the situation (Fauziah dan Kahija, 2019). So far, the relationship

between residents has been harmonious, there has never been a problem between Sedulur Sikep residents and other community members.

Most of its citizens work as farmers and a small percentage work in the private sector. The religion adopted by the Sedulur Sikep community is the religion of Adam. Based on Adam's religious teachings, the residents of Sedulur Sikep are prohibited from discriminating against any religion. People believe that all religions are good and feel that they belong to them. This understanding is called Samin's spirituality. Adam's religion believes in the existence of a God commonly called "Hyang Bethara or Gusti" as expressed in the Sikep prayer that is carried out every morning and before dusk (Suprapti, 2013). So far, the relationship between residents has been harmonious, there has never been a problem between Sedulur Sikep residents and other community members.

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Regarding the term "Sedulur Sikep" it is found that there are several opinions. From the word "sedulur" which means brother and "sikep" as unarmed resistance. The term Sedulur Sikep translates as brothers who put forward unarmed resistance. Because at first Samin's teachings were a form of resistance of the inhabitants of the earth prince against Dutch colonialism. Not by physical means, but through acts of defiance against all kinds of Dutch colonial government regulations (kemendikbud.go.id). In contrast to this opinion, the Samin adherents group interprets "sedulur" as meaning brother and "sikep" as good or honest character. So the term Sedulur Sikep is interpreted as a brother or person of good character or honesty (Titi Mumfangati dkk, 2004). Another opinion states that the word "sedulur" is brother and the word "sikep" means determination. So Sedulur Sikep is interpreted as a person who has determination (Winata dan Ali Imron, 2021).

The personality characteristics of the Sedulur Sikep community can be grouped into 4 (four), namely: (1). Samin sangkak is a Samin person who interacts with other parties in giving answers using KirotoBoso. For example: ngendi teapot, answered: mburi teapot (from where? answered: from behind). Lungo ngendi,

answered: lungo ngarep (from where? answered: forward); (2). Samin ampeng-ampeng or Samin grogol i.e. a person who claims to be Samin, but his behavior is not as Samin's teaching, (3). Samin samiroto is a person who claims to be Samin, but can be Samin and also follow non-Samin customs, (4). True Samin or dlejet is Samin who adheres to the true Samin principle (Prasetyo dkk, 2014).

In this political year, the people of Sikep are aware of the possibility of money politics. Not only in elections, money politics can also occur in regional elections and elections. This community already understands that if there is a gift of money or something certain in elections, regional elections or elections, it must have something to do with someone's candidacy. Money or certain goods given not only come from people who people know well but also from people who do not know at all. As said by the Sikep community named Gunarti "nopo malih niku DPR utowo DPRD who are mostly unknown, regent yo adoh. As long as the pilkades concerned wong sak desane dewe wae niku dulur-dulur Sikep yo often dumi all." The gift can be in the form of money or certain goods. In elections, money politics is often in the form of money with a larger amount than in elections and regional elections (Gunarti, wawancara, 10 Agustus 2023).

In practice, the mode of giving money politics can be directly or indirectly. Direct giving to residents is usually when there is a meeting held by election participants with residents. After the meeting is over, residents are given money or certain goods. In this case, residents can directly reject it. But giving can also be done indirectly, meaning not through meetings. The money or goods are entrusted to residents to be distributed to residents designated as recipients. To the indirect giving, Gunarti stated "in the past, Sikep do confused, piye ki wong not met, why was it even entrusted with the responsibility of piye. Once upon a time, I got all the money or goods to be collected into one and then collected. Beno is one of the candidates who smelled Sedulur Sikep, which was smelled like no money or stuff. Decisionne Sedulur Sikep niku ngaten." (Gunarti, wawancara, 15 Agustus 2023). Gunarti's explanation shows that the people of Sikep reject money politics either directly or indirectly. The refusal of the gift applies not only to givers whom the community knows but also those whom he does not know. This shows the fair treatment of Sikep residents on the same issue.

From this explanation, the question arises whether the rejection of money politics applies to the entire Sedulur Sikep community. To this question, Gunarti responded by stating "nek for the middle of the village, sanese village, nopo wes iso sak village or sak community Sedulur Sikep all refuse nopo even all accept money politics, nek sakngertose kulo takasih kathah nolak. Grandma mireng jare giving, the wonten who nrimo but kulo ringing nate whittle directly. Now I know that the middle of Baturejo Village is that I don't want to do anything." (Gunarti, wawancara, 15 Agustus 2023). Based on Gunarti's explanation, especially the Sikep people who live in Baturejo Village, all of them reject money politics. Gunarti further explained that the refusal to give money or certain goods is not only during elections, regional elections and elections. Assistance from the government such as BLT (Direct Cash Assistance) was also rejected by the people of Sikep Baturejo Village. As stated: "Wong is assisted by the lumrahe nek wong is not capable. Nek wong Sikep was given help even confused mergo felt capable. Assisted by this

goal, soko ngendi help iku, as long as mulane piye sopo who wenehi. Misale soko government, whose government is. Misale soko president opo iku personal money president or country. Nek soko negara, jare negara has debt akih why even wenehi aid. Grandma can even get people who get state aid. Niku thoughte wong Sikep. Weigh the nerima ning not cetho more than a little bit not a nompo. Nek nompo even iso become a thought mergo ora cetho juntrunge” (Gunarti, wawancara, 15 Agustus 2023). According to Gunarti, the community's rejection of the gift was based on the belief that the economic condition of this community was capable so that it did not need government assistance. Moreover, the gift is considered unclear in origin and there is a specific purpose.

### **Application of the Concept “Ngugemi Ajaran Leluhur” To Prevent Money Politics**

The rejection of the Sedulur Sikep community against money politics is because the community applies the concept of "echoing ancestral teachings". In the past, this concept was taught by Samin Surosentiko to the residents of Sedulur Sikep. Furthermore, residents transmit the concept to their descendants to be used as a guideline for life. The concept of "echoing ancestral teachings" contains Samin's principles and teachings which are full of local wisdom values. The content of the Samin principle is that every human being must behave well according to the principle of "must be naïve the'ke dhewe, naïve and mligi". Kudu Weruh Te'e dhewe means that everyone must be able to understand and understand whatever goods belong to him. This is interpreted so that people do not use people's things or use people's things arbitrarily, because they already have their own things. This can also be interpreted so as not to carelessly use other people's belongings and so as not to take other people's belongings which of course do not belong to him. Naivety is defined as not considering himself the smartest and truest, nor knowing best. This is usually applied when Sikep residents make transactions or agreements. If you can, you have to answer yes, you can, and when you can't, you have to answer you can't. So the point is that there is honesty in making transactions or agreements. But when there is doubt in answering, usually Sikep residents will say "cubi mangke kinten-kinten pripun, kulo dereng saget promise." which means it is still needed to think so it cannot give an answer now. Mligi means obedience to Samin's principles and teachings. Obeying the teachings means carrying out the rules and leaving whatever is the taboo or prohibition (Agustian dan Imron, 2021).

Samin's teachings include pratile anggers (laws of action or conduct). Practical anggers teach that one should not possess the vices of "drengki, srei, panasten, colong petil jumput, persuade, smear, reason, and krenah." Spitefulness, envy, theft, lying, dishonest, miserly and easy emotions are traits that must be avoided. If people have these qualities, their lives will not be calm. Therefore "people should always be happy and clairvoyant, so good tumindak." So between thoughts and deeds must be the same. Second, the teachings of the Sedulur Sikep community also have the teaching of angger-angger pangkata (law when speaking) which reads: "The pronunciation of five bundhelané ana pitu and the pronunciation of sanga sanga bundhelane ana pitu." (of which five followers are spoken there are seven and of which nine followers are spoken there are seven). This law of speech

teaches to be careful in speaking to others. It means speaking well avoiding profanity, profanity, hurting or offending others, slandering, rude, lying and others. If someone speaks unkindly with others, it will actually harm themselves. Others will not cherish and respect him. As the Javanese cultural philosophy "ajining diri saka lathi" (one's self-esteem is determined by one's speech). Therefore one must speak kindly to others. Another Samin teaching is called angger-angger lakonana (the law of everything that must be done). "Lakonana patience trokal, sabaré diéling-éling and trokalé performed." It means in living life, being patient and captive. This teaching of Samin must be implicit in the words and actions of its people for generations. The inheritance of principles and teachings is carried out by oral tradition or known as "sabdo without rapal".

These principles and three teachings are applied by citizens in everyday life. Residents make it a guideline for life. From these teachings, Sikep community members consider the political actions of money from candidates / candidates participating in the election to be bad or dishonest. Candidates / candidates participating in elections try to bribe others (voters) to vote for them by giving money / certain goods. According to residents, the candidate/candidate is not worthy to be elected because if elected later, it is feared that he will do the same. The elected election participants should be people who are truly elected by the people according to the conscience of the people and not because of money politics. So that later after becoming a leader will set a good example to his people. The leader will work for the welfare of his people. Residents of Sedulur Sikep community consider that accepting money politics will violate the principles of honesty and nobility as taught in Samin's teachings (Sularto, wawancara 15 Agustus 2023).

The question is, what if there are citizens who accept money politics? On that question, Gunarti explained that there are principles that must be held by Sikep residents, namely "wong urip kudu always eling and waspodo, ugo tumindak yang becik" (life must always remember and be vigilant and behave well) and the principle of "becik becik bebebean ucape behavior" (both his behavior and honest speech). What is in mind must correspond to his behavior. The principle teaches that people behave well in the sense both in mind and in behavior. If there are citizens who accept money politics, there is no imposition of certain customary sanctions. In general, citizens who accept the politics of money will be advised by their parents and / or elders. If such advice is ignored, then all the consequences of the act must be borne by the person concerned. This treatment is applied by the Sikep community to all its citizens. The people of Sikep have a belief that every good and bad deed will later return to themselves (Maftuhah, 2022).

The concept of "ngugemi ajaranance" which contains principles and 3 (three) teachings from the Sedulur Sikep community is full of noble local wisdom values. Local wisdom is certain principles and ways that are adhered to, understood and applied by the community in interacting and interrelating with their environment. Local wisdom is not formed out of thin air, but through a process of experience from previous generations that crystallizes into a set of values that later became known as local wisdom (Hadi,2009). Furthermore, local wisdom is transformed in the form of value systems and customary norms. The essence of local wisdom is



harmony in human life. This harmony includes three dimensions of human life, namely first, human harmony with God which contains religious values; second, the harmony of human relations with humans that contain the value of togetherness; and third, the harmony of human relations with nature that contains the value of justice (Sulastriyono, 2011).

Local wisdom applied by a community can indirectly describe the characteristics of its community because local wisdom is inherent in its community. As long as the community wants, the local wisdom will be maintained by the community. Conversely, local wisdom will experience a shift in value, change or even disappear altogether when the community ignores and no longer carries out the local wisdom. Similarly, the concept of "ngugemi ancestral teachings" is still desired by the Sikep community so that it is maintained until now. The application of the concept is believed to have a role in shaping the character of the Sedulur Sikep community.

### **Handling of Money Politics by Bawaslu**

Money politics is one of the criminal acts in elections. The provisions of the article regulating money political sanctions in Law No.7/2017 are regulated in several articles, including::

a. Pasal 515

Any person who intentionally at the time of voting promises or gives money or other materials to voters so as not to exercise their right to vote or vote for certain election participants or exercise their voting rights in a certain way so that their ballots are invalid, shall be punished with a maximum imprisonment of 3 (three) years and a maximum fine of Rp. 36,000,000.00 (thirty-six million rupiah).

b. Pasal 521

Any executor, participant, and/or election campaign team who intentionally violates the prohibition on the implementation of election campaigns as referred to in Article 280 paragraph (1) letter a, b, c, d, e, f, g, h, i, or letter j shall be punished with a maximum imprisonment of 2 (two) years and a maximum fine of Rp24,000,000 (twenty-four million rupiah). Article 280 paragraph (1) states that implementers, participants and campaign teams are prohibited: (a) from questioning the state basis of Pancasila, the preamble to the 1945 Indonesian State Constitution, and the form of the Republic of Indonesia; (b). carry out activities that endanger the integrity of the Republic of Indonesia; (c) insulting any person, religion, ethnicity, race, class, candidate, and/or other election participant; (d).inciting and pitting individuals or communities; (e). disturbing public order; (f). threatening to commit violence or advocating the use of force against any person, group member of the public, and/or other election participants; (g). damage and/or remove campaign props of election participants; (h).use government facilities, places of worship, and places of education; (i). carry or use image marks and/or attributes other than image marks and/or attributes of the relevant election participant; (j). promising or giving money or other materials to election campaign participants.

c. Pasal 523 ayat (1)

Any executor, participant, and/or election campaign team who intentionally promises or provides money or other materials in return to election campaign participants directly or indirectly as referred to in Article 280 paragraph (1) point j shall be punished with a maximum imprisonment of 2 (two) years and a maximum fine of Rp24,000,000 (twenty-four million rupiah). Article 280 paragraph (1) states that implementers, participants and campaign teams are prohibited from letter j: promising or giving money or other materials to election campaign participants.

d. Pasal 523 ayat (2)

Every executor, participant, and/or election campaign team who intentionally during quiet periods promises or provides monetary or other material rewards to voters directly or indirectly as referred to in Article 278 paragraph (2) shall be punished with a maximum imprisonment of 4 (four) years and a maximum fine of Rp. 48,000,000.00 (forty-eight million rupiah). Article 278 paragraph (2) states that during the quiet period referred to in Article 276, the executors, participants, and/or campaign teams of the presidential and vice presidential elections are prohibited from promising or rewarding voters for a. not exercising their right to vote; b. selecting a candidate spouse; c. elect political parties participating in certain elections; d. elect candidates for members of the DPR, provincial DPRD, and DPRD e. elect candidates for certain DPD members.

e. Pasal 523 ayat (3)

Any person who intentionally on the day of voting promises or gives money or other materials to voters not to exercise their right to vote or vote for certain election participants shall be punished with a maximum imprisonment of 3 (three) years and a maximum fine of Rp36,000,000.00 (thirty-six million rupiah).

**Table 1. Money Political Provisions in Law No.7/2017**

Pasal	Legal subjects	Stages	Sanksi
Pasal 515	Everyone	When voting	imprisonment for a maximum of 3 years and a maximum fine of 36 million rupiah
Pasal 521 juncto Pasal 280 ayat (1) huruf a, b, c, d, e, f, g, h, i, atau j	Every implementer, participant and/or campaign team	Campaign	imprisonment for a maximum of 2 years and a maximum fine of 24 million rupiah
Pasal 523 (1) juncto Pasal 280 ayat 91) huruf j	Every Implementer, Participant and/Campaign Team	Campaign	imprisonment for a maximum of 2 years and a maximum fine of 24 million rupiah
523 (2) juncto Pasal 278 ayat (2)	Any Executor, Participants and/or Campaign Teams	Quiet period	imprisonment for a maximum of 4 years and a maximum fine of 48 million rupiah

523 (3)	Everyone	Voting day	imprisonment for a maximum of 3 years and a maximum fine of 36 million rupiah
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From the table above, it can be seen that there are restrictions on legal subjects (perpetrators) with certain stages of elections that can be entangled with money politics provisions. The legal subject of "every person" exists only at the stage on the day and day of voting (Article 515 and Article 423 paragraph (3)). Meanwhile, during the campaign period, legal subjects who can be charged with money politics provisions are implementers, participants and campaign teams (Article 521 and Article 523 paragraph (1)). Such restrictions on legal subjects contain weaknesses because in practice, legal subjects (perpetrators) of alleged political crimes, especially at the campaign stage, are not only limited to implementers, participants and campaign teams. Perpetrators may be ordinary citizens outside the implementers, participants and campaign team. As a result, the perpetrator cannot be processed until court.

Bawaslu has the authority in handling electoral crimes. In handling electoral crimes, Bawaslu must involve the police and prosecutors. All three are members of the Gakkumdu Centre (Integrated Law Enforcement Centre). Based on Law No.7 of 2017, Perbawaslu No.7 of 2022 and Perbawaslu No.3 of 202, the initial entrance for handling electoral crimes is in Bawaslu. After the case is registered, Bawaslu clarifies to the parties concerned no later than 14 (fourteen days). At the same time, the police conducted an investigation and the results of the investigation were presented to Bawaslu. During that time, Bawaslu, the Police and the Prosecutor's Office held a discussion meeting related to the case. After the clarification is complete, Bawaslu must make a study that will be the material for the Bawaslu plenary meeting. In the plenary meeting, Bawaslu will decide whether the case will be forwarded to the police or stopped. Termination must be accompanied by reasons such as insufficient evidence, not meeting the elements of the alleged article and others (Ananingsih, 2017). Conversely, if based on Bawaslu's decision, the case is forwarded to the police, then the next stage of investigation by the police for 14 (fourteen) days. Then continued the prosecution by the procuratorate and the final process in the court hearing. The District Court has 7 (seven) days to hear and decide the case. The final remedy only comes to the level of appeal by the High Court. The handling of electoral crimes does not recognize cassation efforts (Ananingsih, 2019).

Based on data from Bawaslu of Pati Regency, during the 2019 election, 2020 regional election and 2024 election, there were no cases of money politics involving residents of the Sedulur Sikep community of Baturejo Village. This data shows that the concept of "ngugemi ancestral teachings" is still applied by this community. The concept that contains Samin's principles and teachings became a guideline for life and became the basis for citizens' reasons for rejecting money politics in elections. Citizens realize the importance of obeying the guidelines of life so that their lives run well and are blessed by God Almighty.

## CONCLUSION

Based on the description above, it can be concluded that the people of Sedulur Sikep still want to celebrate the value of local wisdom through the application of the concept of "echoing ancestral teachings" until now. The concept of "echoing the teachings of the ancestors" contains the principles and teachings of Samin. Samin's principle of "must be good and innocent", "people should always be calm and careful, and the principle of "good behavior". While Samin's teachings include *praticle angger*, *pangkata anggers* and *lakonana anggers*. These principles and three teachings are applied by citizens in everyday life. Residents make it a guideline for life. From this teaching, Sikep community members consider the political actions of money from candidates / candidates participating in the election to be bad or dishonest so they are not worthy of being elected. Residents of Sedulur Sikep community consider that accepting money politics will violate the principles of honesty and nobility as taught in Samin's teachings. However, if there are citizens who accept money politics, there is no imposition of customary sanctions. In general, citizens who accept the politics of money will be advised by their parents and / or elders. If such advice is ignored, then all the consequences of the act must be borne by the citizen concerned. This treatment is applied by the Sikep community to all its citizens. The people of Sikep have a belief that every good and bad deed will later return to themselves”

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