


## The Cosmology of Sedulur Traditional House Attitudes to the Realization of Local Wisdom for the Survival of Harmonization of Life

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### Abstract

**Introduction:** The cosmology of the Sedulur Sikep traditional house in Pati Regency is studied in depth in this study as an expression of local wisdom that is crucial for the continuation of a harmonious life. Motivated by.

**Purposes of the Research:** Seeks to determine why this cosmology is necessary in this particular context and to examine how the cosmology of the Sedulur Sikep traditional house is an expression of local wisdom for the harmonious survival of life.

**Methods of the Research:** This study uses a qualitative descriptive approach with a sociological juridical research type. Applying the theory of legal pluralism to examine how customary law (also known as living law) interacts with state law and cultural anthropology theory to understand how cosmology manifests itself in the tangible and intangible elements of customary houses. Interviews and observations were used to collect primary data, which was then supported by secondary and tertiary data. Triangulation is used to ensure the validity of the data.

**Results Main Findings of the Research:** Each component of the Sedulur Sikep traditional house reflects a worldview that encourages the creation of harmony between humans, nature, and spirituality. This cosmology functions as a living law that encourages the creation of ecological harmony, social solidarity (the principle of *seduluran*), and inner peace. This is important for the urgency of community sustainability as an identity, social control system, and foundation of cultural resilience in the face of legal pluralism and globalization.

**Keywords:** Harmonization; Local Wisdom; Cosmology; Traditional House.

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## INTRODUCTION

Beyond its basic structural role, the traditional house serves as a cosmological center that governs the social and spiritual order of a community and a fundamental symbol of cultural identity<sup>1</sup>. Traditional houses play an important role in the Sedulur Sikep community in Sukolilo Village, Pati Regency, as a real representation of the noble values they uphold. Every aspect of the construction and maintenance of a home is inherently influenced by this cosmology, which reflects the ideal of harmony with nature and social cohesion. Their harmonious life depends on this phenomenon, which creates a distinctive communal way of life.

<sup>1</sup> Putri, A., & Lestari, D. (2022). Identitas Budaya dalam Arsitektur Tradisional: Studi Kasus Rumah Adat. *Jurnal Kajian Arsitektur*, 7(1), 22-35, <https://ejournal.undip.ac.id/index.php/jka/article/view/48901>

Cosmology is a fundamental component of the unique worldview of the Sedulur Sikep people, which permeates every element of their traditional home. In keeping with their conception of the cosmos, the design process of building this house always takes into account profound philosophical and spiritual elements<sup>2</sup>. Their own laws of development, which are based on the doctrine of harmony with the universe and strong values of social cohesion such as the principle of seduluran (brotherhood), are reflected in their traditional architecture. However, many traditional values such as the layout and construction techniques of traditional houses are seriously disturbed and threatened to erode along with rapid modernization<sup>3</sup>.

This phenomenon shows how important it is to understand and preserve the cosmology and traditions of customary development so that the identity of the Sedulur Sikep traditional house remains sustainable in the face of change. Urbanization that gradually encourages the young generation to live a modern lifestyle without considering traditional values is one of the real impacts of modernization. The transmission of local knowledge, which is very important for the sustainability of the cosmology of traditional houses, can be disrupted due to the cultural dissonance it causes between the younger generation who are open to innovation and the older generation who hold fast to tradition. This situation indirectly raises important issues regarding the application and best way to pass on this local knowledge in a challenging future. Law of the Republic of Indonesia Number 32 of 2009 concerning Environmental Protection and Management and Law of the Republic of Indonesia Number 5 of 2017 concerning the Advancement of Culture are two examples of how Indonesia's positive legal framework has sought to accept and recognize local wisdom. Aiming to implement regulations in the field effectively, there is still a need for strong synergy between the state legal system and customary law. Official state laws relating to land ownership, building permits, and spatial planning often do not fully accommodate traditional development practices and the communal rights of indigenous peoples. The integrity of customary houses and public spaces can be threatened when sectoral development policies ignore the customary law system that has been in place for a long time.

The relevance of this topic has been the subject of several previous researches, such as the research of Yohanes W.D. Kapilawi et al. (2021) on the sustainability of the tradition of traditional house construction in Namata Traditional Village and the research of H. Muhammad et al. (2023) on the manifestation of cosmological aspects in Langkie Jiku Sorabi and Sasadu traditional houses. Furthermore, the research of Irawan Setyabudi et al. (2022) examined the morphology and typology of the traditional houses of the Samin Bojonegoro community. However, these studies have not explored in depth how the law on the construction of Sedulur Sikep traditional houses specifically supports the sustainability of peaceful community life or explains the legal basis that preserves traditional houses in the face of modernization. This is the main gap in the analysis that makes this study unique.

This research has a renewal because it delves deeper into the relationship between customary law and the harmony of community life, rather than only focusing on the

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<sup>2</sup> Fitriana, T., Sari, R. Y., & Wijaya, S. (2021). Peran Kosmologi dalam Desain Arsitektur Tradisional Jawa. *Jurnal Arsitektur DASEN*, 10(2), 123-135, <https://ejournal.undip.ac.id/index.php/dasen/article/view/36486>

<sup>3</sup>Hapsah, R. H., Zahrah, F. A., & Yasin, M. (2024). Peran Kearifan Lokal dan Hukum Adat dalam Pelestarian Rumah Tradisional. *Jurnal Kajian Budaya*, 15(1), 78-90

cosmological form of the Sedulur Sikep traditional house<sup>4</sup>. This research also seeks to determine why this cosmology is necessary in this particular context and to examine how the cosmology of the Sedulur Sikep traditional house is an expression of local wisdom for the harmonious survival of life. It is hoped that this new contribution will make a significant contribution to the development of cultural preservation that is more inclusive and responsive while enriching the treasures of legal science, especially legal anthropology<sup>5</sup>.

## METHODS OF THE RESEARCH

This research uses a qualitative approach with a sociological juridical research type, which combines the study of customary law with the analysis of the social context of the Sedulur Sikep community. The research data was collected through various sources: primary data were obtained from interviews with the village government and traditional leaders as informants while the Sedulur Sikep community as respondents, as well as participatory observations of daily behavior and practices in the Sedulur Sikep traditional house. Secondary data was obtained through literature studies and previous research related to cosmology and local wisdom. Meanwhile, tertiary data was obtained from supporting sources of the problem being researched<sup>6</sup>. All data collected were then analyzed systematically, including data reduction, data presentation, and conclusions obtained from triangulation of interviews, observations, and documentation from informants and related respondents<sup>7</sup>.

## RESULTS AND DISCUSSION

The Sedulur Sikep people, also known as the Samin people, are a traditional group that is widely known for their obedience to ancestral teachings and unique outlook on life. This community began at the end of the 19th century as a form of social and cultural resistance to Dutch colonialism, led by Mbah Samin Surosentiko who was born as Raden Kohar in 1859 in Ploso Kedhiren Village, Blora<sup>8</sup>. Around the 1890s, Samin began to spread "ngelmu Samin", which is a teaching that rejected colonial rule and oppression through passive resistance, such as refusing to pay taxes and not submitting to colonial government regulations.

Samin's teachings emphasize honesty, simplicity, and respect for nature, not as a new religion but as a local value system. This community lives independently outside the state bureaucratic system, upholds kinship, and refuses to get involved in formal politics. Their characteristics include living modestly, avoiding lies, rejecting violence, and preserving the environment<sup>9</sup>. Sedulur Sikep is based on the philosophy of "Adam's teachings", which means "weak in duwe, water in duwe, wood in duwe" (earth, water, and wood are common property), emphasizing equal rights to natural resources and rejecting excessive exploitation. Sedulur Sikep's resistance focuses on ideology and culture, not physical

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<sup>4</sup> Kirom, S. (2021). Menerapkan Nilai Kearifan Lokal Budaya Samin Dalam Pemerintahan di Indonesia. *Jurnal Tamaddun: Jurnal Sejarah dan Kebudayaan Islam*, 9(1), 139-64

<sup>5</sup> Setiawan, N., Khamid, A., & Huda, M. M. (2023). Exploration of Religious Moderation with Local Culture; A Case Study of the Samin Community of Bojonegoro. *Proceedings of Annual Conference for Muslim Scholars*, 7(1), 1-14

<sup>6</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2016), 157-160;

<sup>7</sup> Matthew B. Miles, A. Michael Huberman, dan Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Thousand Oaks: SAGE Publications, 2014), 65;

<sup>8</sup> Sumarlan, Y., & Rumpia, J. R. (2021, Agustus 2). *Sejarah Panjang Gerakan Wong Sikep atau Sedulur Sikep di Jawa Tengah dalam Sifat Paradoksnya: Sebuah Bentuk Perjuangan Hak Asasi Manusia tanpa Kekerasan melalui Nama Berbeda*. Heinrich Böll Stiftung Southeast Asia;

<sup>9</sup> Agresza, C., Roqobin, F. D., Puspitarini, S., & Susiawati, E. (2025). Etik "Sedulur Sikep": Bagaimana Suku Samin Melestarikan Alam Tanpa Eksploitasi. *Triwikrama: Jurnal Ilmu Sosial*, 8(1), 101-110;

violence. They chose the path of peace, refused to pay taxes and send their children to colonial schools, and lived simply according to their ancestral heritage. This teaching spread to various regions of Central and East Java, including Sukolilo, Pati, through the descendants of Ki Samin who firmly held the faith. Their important ethic is "nrima ing pandum" (accepting as it is), which forms an honest character and keeps promises. This philosophy becomes a strong identity that maintains ecological balance and achieves a harmonious life between humans, nature, and fellow living beings.

The distribution of the Samin Sedulur Sikep community in the Sukolilo area, Pati Regency, is inseparable from the history of Saminism. This movement has its roots in Blora, pioneered by Mbah Samin Surosentiko who developed the teachings of nonviolent resistance to Dutch colonialism<sup>10</sup>. The Mbah Samin Surosentiko movement has similarities with Mahatma Gandhi's passive resistance, emphasizing *civil disobedience*, *passive resistance*, and *non-cooperation*, as well as the use of religion and morals as binding forces<sup>11</sup>. The Samin teachings embraced by the Sedulur Sikep community are rooted in the culture of the common people, combining local religiosity with social regulations to reject the values of the colonial elite and defend the rights of small communities.

Traditional houses are generally divided into three main zones: *Emperan* (front terrace), *Omah Njero* (core/inner house), and *Pawon* (kitchen) and *Pakiwan* (bathroom/laundry area). *Emrole* is a semi-public area for receiving guests and socializing, symbolizing openness. *Omah Njero* is a private area for families and storage of valuables, being the heart of the house. *Pawon* and *Pakiwan* on the back symbolize the life cycle and hygiene management. In the center of the house, the four main pillars called *saka guru* are considered to be the pillars of life support and a representation of the balance of nature. It symbolizes the four cardinal directions or the four elements of nature (fire, water, earth, air). The installation of *saka guru* is often accompanied by special rituals to ensure harmonization. It shows how environmental and spiritual aspects are implicitly integrated in development practices, which, in the context of legal anthropology, reflect the unwritten norms of the "right way" in interacting with the environment.

#### **A. The Cosmology of the Sedulur Sikep Traditional House as a Manifestation of Local Wisdom for the Survival of Harmonization of Life**

The cosmology contained in the Sedulur Sikep traditional house does not only reflect spiritual views, but also becomes a manifestation of local wisdom that supports the survival of community harmony. Traditional houses function as a symbol of cultural identity that is a condition of the philosophy of life. Spatial planning, the direction of the house, and the use of natural building materials are not just architectural decisions, but the elaboration of noble values that are inherited from generation to generation, in Sedulur Sikep's cosmology, traditional houses are seen as sacred spaces that connect humans, nature, and ancestors. Parts of the house, such as the roof that symbolizes the protection of nature, as well as the pillars of the house that are the link between the physical and spiritual worlds, affirm the important role of traditional houses in maintaining a balance of life<sup>12</sup>.

The Sedulur Sikep traditional house plays a strategic role in strengthening social cohesion. In it, values such as mutual cooperation, openness, equality, honesty, and respect

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<sup>10</sup> Budianta, F. (2022). *Saminisme dan Perlawanan Budaya di Jawa*. Gajah Mada University Press;

<sup>11</sup> Samiyono, D. (2023). Perlawanan Tanpa Kekerasan: Studi Komparatif Gerakan Samin dan Gandhianisme. *Jurnal Kajian Non-Kekerasan*, 5(1), 1-18;

<sup>12</sup> Widodo, A. (2021). Kearifan Lingkungan dan Kehidupan Berkelanjutan. *Jurnal Ekologi dan Konservasi*, 5(2), 60-75



for nature continue to be taught and practiced. The traditional house becomes a cultural education space, where the younger generation learns to understand the roots of their identity. Through active participation in rituals, housekeeping, and discussion forums, indigenous peoples continue to update existing local wisdom values. The preservation strategy is carried out collaboratively by various parties, including traditional leaders, related agencies, and local governments. Activities such as digital promotions and *cultural events* are a means to strengthen public understanding of the importance of traditional houses as centers of local wisdom. The active involvement of indigenous peoples in the decision-making process regarding the preservation of traditional houses has also strengthened the cultural position of Sedulur Sikep. This success is reflected in the increasing enthusiasm of the younger generation to learn about traditional houses and the life philosophies of their ancestors. Despite the challenges of globalization and cultural change, the Sedulur Sikep community still shows strong cultural resilience<sup>13</sup>.

According to Law Number 5 of 2017 concerning the Advancement of Culture, it is explained that traditions, customs, knowledge, and traditional technology are important parts of culture that must be maintained and developed. Sedulur Sikep traditional houses are included in this category because they contain rich cultural values. Article 8 of the law also emphasizes the importance of involving communities, including indigenous communities, in the preservation of their own cultures. In addition, Law Number 26 of 2007 concerning Spatial Planning states that spatial planning must be carried out safely, comfortably, sustainably, and still respecting the wisdom of the community. The Sedulur Sikep traditional house, which was built with attention to the direction of the wind, the solar community, and the surrounding nature, is a clear example of the application of this principle.

Law Number 32 of 2009 concerning Environmental Protection and Management also supports the preservation of nature-based culture. This law states that environmental protection must still consider the wisdom of the community. Sedulur Sikep shows this by using natural materials such as bamboo and clay, and living in harmony with nature. The statement is supported by Permendikbud Number 10 of 2014 concerning Guidelines for Tradition Preservation provides space for the government to cooperate with the community in maintaining traditions, including traditional architecture such as traditional houses.

**Table 3.1 Cosmological Analysis**

No	Subject	Cosmological Analysis	Information
1.	Shape	<ol style="list-style-type: none"> <li>The Sedulur Sikep traditional house has a simple, functional, and natural form. High roofs symbolize the protection of nature, while wood-framed buildings reinforce the impression of harmony with nature.</li> <li>The shape of the house is not only a reflection of aesthetics, but also a manifestation of the harmonious relationship between humans, nature and ancestors.</li> </ol>	

<sup>13</sup> Kapilawi, F. N., Yasin, M., & Rahman, F. (2021). Pergeseran Nilai Budaya pada Generasi Muda dalam Menghadapi Modernisasi. *Jurnal Sosiologi Budaya*, 12(3), 112-125;

2. Position/Layout	<ol style="list-style-type: none"> <li>The spatial layout of traditional houses follows cosmological principles. The direction of the house is generally adjusted to a certain orientation that is believed to bring harmony. The interior of the house is treated as a sacred space: the central part as a family center and a place for dialogue, another space for collective activity.</li> <li>Spatial planning supports the practice of the values of mutual cooperation, equality, and openness between community members.</li> </ol>
3. Characteristics	<ol style="list-style-type: none"> <li>Houses are built with natural materials (wood, bamboo, palm oil) that are consciously chosen to preserve nature. Construction is carried out collectively (gotong royong), reflecting the spirit of solidarity.</li> <li>Traditional houses are not luxurious, but functional and full of philosophical meaning. Its existence strengthens social cohesion, becoming a cultural education space for the younger generation.</li> </ol>
4. Symbols or Elements	<ol style="list-style-type: none"> <li>The roof of the house symbolizes protection from the universe. The pillars of the house symbolize the link between the physical and spiritual worlds, reinforcing the value of attachment to ancestors.</li> <li>The traditional house as a whole is seen as a sacred space that maintains a balance between humans, nature, and ancestors. Through traditional houses, noble values continue to be inherited and revitalized in daily life.</li> </ol>

**Source: Researcher data processing, June 2025**

Viewed from the perspective of cosmology and cultural anthropology, according to Edi Sedyawati, the Sedulur Sikep traditional house clearly exceeds its function as a physical building. Traditional houses are a concrete representation of the *worldview of the Sikep* people which is oriented towards harmonization. The simplicity of form, the use of natural materials, and the process of collective development are tangible expressions of the values that live in their cultural systems<sup>14</sup>.

**Table 3.2 Analysis of the Application of Cosmological Theory & Cultural Anthropology**

No	Subject	Theoretical Analysis	Information
1.	Conditions for Fulfillment	The cultural life of the community must have continuity between tangible and intangible heritage; Cosmological symbolism e.g. cardinal direction, life cycle) is internalized in living practice.	

<sup>14</sup> Sedyawati, E. (2006). *Budaya Indonesia: Kajian Arkeologi, Seni, dan Sejarah*. Rajagrafindo Persada, hal. 51-55;

2.	Superiority	Enabling a holistic understanding of culture is not just about physical artifacts, but also about meanings, rituals, narratives, and local knowledge systems. Align the understanding of the object and the meaning behind it.
3.	Uniqueness	Showing that culture is inseparable from the cosmology of its society, cultural objects (tangible) are always related to a living (intangible) system of meaning. Local context determines the cosmological meaning and cultural expression.

**Source: Researcher data processing, June 2025**

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### **B. The Cosmological Urgency of the Sedulur Sikep Traditional House as a Manifestation of Local Wisdom for the Survival of Life Harmonization**

Cosmology in the Sedulur Sikep traditional house is needed as a philosophical foundation that supports the harmonious survival of the community in the midst of changing times. Traditional houses are not just physical structures, but a manifestation of Sedulur Sikep's worldview that upholds the balance between humans, nature, and spiritual power. Cosmology in this context plays a role in maintaining the cultural identity that distinguishes the Sedulur Sikep community from the dominant culture around it. Traditional houses are a symbol of cultural resilience as well as a reminder of the values of local wisdom that must be maintained<sup>15</sup>.

The cosmology of traditional houses forms a social ethical framework for the community. The values contained in it such as openness, cooperation, respect for ancestors, and ecological awareness direct people's behavior in daily life. Traditional houses teach the importance of maintaining social and spiritual harmony, even in the midst of modernization dynamics. Cosmology also plays an important role in the process of cultural education. This strengthens the understanding of the wider community while facilitating the regeneration of cultural knowledge among the younger generation<sup>16</sup>. Facing the challenges of globalization, the cosmology of traditional houses provides a firm grip for the Sedulur Sikep community to maintain their noble values. The traditional house philosophy helps communities adapt to social changes without losing cultural identity. Therefore, the existence of cosmology in traditional houses is seen as a vital element that ensures the sustainability of Sedulur Sikep local wisdom while strengthening the harmonization of their lives in the future.

**Table 3.3 Reasons for Using Cosmology in Sedulur Sikep Traditional Houses for the Realization of Local Wisdom for the Survival of Harmonization**

<sup>15</sup> Hapsah, R. H., Zahrah, F. A., & Yasin, M. (2024). Peran Kearifan Lokal dan Hukum Adat dalam Pelestarian Rumah Tradisional. *Jurnal Kajian Budaya*, 15(1), 78-90;

<sup>16</sup> Setiawan, B., Purwanto, B., & Cahyono, A. (2023). Kebijakan Pengelolaan Sumber Daya Alam Berbasis Kearifan Lokal: Studi Kasus Masyarakat Adat. *Jurnal Kebijakan Publik*, 14(2), 110-125;

No	Subject	Theoretical Analysis	Information
1.	Philosophy (harmony micro & macrocosm)	Traditional houses reflect the harmonious relationship between humans (microcosm) and nature & spiritual forces (macrocosm) a. Spatial planning and symbolism reinforce the harmony between the physical and spiritual dimensions of life.	
2.	Antroposentris	Cosmology shapes human life ethics b. Teaching ecological awareness, respect for ancestors, mutual cooperation, and simplicity through hands-on experience in daily living spaces in traditional houses.	
3.	Sociological	a. Traditional houses function as a space for socialization, strengthening identity and community cohesion b. Cosmology integrated into social activities helps communities adapt to changing times without losing their identity.	

**Source: Researcher data processing, June 2025**

Van Peursen's version of Legal Pluralism shows that society displays a diverse configuration of co-existing legal systems. It includes (positive) state law, customary law, religious norms, and local wisdom, which collectively govern people's behavior in specific socio-cultural contexts<sup>17</sup>. In the Sedulur Sikep community, the cosmology that is manifested in the architecture of traditional houses not only functions as a cultural expression, but also as an integral component of living norms (*living law*). Customary law values such as ecological harmony, equality, respect for ancestors, and communal collaboration (gotong royong) are continuously internalized in daily life, representing a concrete application of Legal Pluralism in which the local legal system operates synergistically with the state legal system.

**Table 3.4 Analysis of the Application of Legal Pluralism Theory**

No	Subject	Theoretical Analysis	Information
1.	Conditions for Fulfillment	a. It is fulfilled because in the Sedulur Sikep community there are customary norms that govern social, spiritual, and ecological life. b. These norms live and are obeyed voluntarily, although they differ from the formal laws of the state. c. Traditional houses are a forum for the preservation of these norms.	

<sup>17</sup> Hooker, M. B. (2004). *Legal Pluralism in Indonesia: Theory and Practice*. Oxford University Press.



2.	Superiority	<p>a. Legal Pluralism enables the sustainability of customary law that is responsive to the local context.</p> <p>d. In Sedulur Sikep, local values such as equality, mutual cooperation, and respect for nature are protected, even though the state has its own legal system. It strengthens cultural resilience and social harmony.</p>
3.	Uniqueness	The uniqueness can be seen from how traditional houses are not only a place to live, but also a living legal space. This is where customary law is inherited through daily practices, rituals, and cultural education. Local legal norms are internalized through the shape of the house, the spatial layout, and its symbolic meaning.

Source: Researcher data processing, June 2025

## CONCLUSION

The cosmology of the Sedulur Sikep traditional house is actually realized as a vital local knowledge to maintain the harmony of community life. Every element of the home reflects this, from the orientation of the building that is in harmony with nature to the use of natural materials and the spatial arrangement that separates public and private areas, all of which reflect the social and spiritual order. Furthermore, what highlights the intimate relationship between humans, nature, and their spiritual world are a number of symbols and rituals of house-building that together foster ecological balance, social cohesion (*seduluran*), and inner peace. Cosmology is very important for the Sedulur Sikep traditional house because it serves as a foundation for the system of norms and values that determine the legal behavior of the community, which ensures the continuity of their customs and identity in the face of modernization. This role includes maintaining the balance of nature through ethical living, acting as a system of social control, and finding answers to various problems faced by society. This cosmology serves as a "fence" that maintains the harmony of the life of the Sedulur Sikep people in the context of legal pluralism by allowing them to uphold their traditions and values even when dealing with state law

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