



Communication Strategy of Sedulur Sikep Samin's Believers in Building Positive Image in Community

Robih Muzhaffar Nasri

Master of Communication Science, FISIP Universitas Diponegoro, Semarang, Indonesia

**Corresponding author, e-mail: robihmn@gmail.com*

ARTICLE INFO

Article history:

Received 21 January
2022 Revised 25
February 2022 Revised 1
October 2022
Revised 12 October 2022
Accepted 17 November
2022
Available online April
2023

Keywords:

Communication Strategy
Sedulur Sikep Samin's
Believers
Positive Image
Accommodation
Co-Cultural

To cite this article with

APA Style:

Nasri, R. M. (2023).
Communication Strategy
of Sedulur Sikep Samin's
Believers in Building
Positive Image in
Community. *Profetik:*

ABSTRACT

Negative images were commonly experienced by minority groups in society, including Sedulur Sikep Samin's believers. Therefore, a communication strategy was needed to build a positive image in society. This study aimed to determine the communication strategy of Sedulur Sikep Samin's believers in Larikrejo Village, Undaan District, Kudus Regency, Central Java in building a positive image in society. This research explored three elements of communication strategy, namely message planning, communication approach, and media selection. This study used the Co-Cultural theory of Mark Orbe. Interpretive phenomenological analysis was used in this study as a technical data analysis. The results of this study indicated that Sedulur Sikep Samin's believers in Larikrejo Village use accommodation strategies to build a positive image in society. This strategy included non-assertive and assertive accommodation. In terms of planning the message of Sedulur Sikep Samin's believers, they conducted deliberation first before the message was conveyed to the public. The communication approach was carried out by mingling, staying in touch, tying brotherhood both verbally and non-verbally to society and local government. This approach was in accordance with the ancestral teachings of Sedulur Sikep Samin's which had been passed down from generation to generation (Samin Teachings). In terms of media



INTRODUCTION

Indonesia is a country that has diversity including cultural, tribe, ethnic and religious values. Unity in diversity and harmony is an urgent matter to be maintained for the sake of the integrity of the country. In addition to the variety of religions, not only Islam, Catholicism, Christianity, Hinduism, Buddhism and Confucianism. But there are sects or adherents of belief that escape public view, not least the Sedulur Sikep Samin's believers. Believers are a sect that recognizes and acknowledges the one and only God, but they are not included in the religious teachings of the six recognized religions in Indonesia (Yudianita et al., 2015).

Sedulur Sikep Samin's believers is one of the adherents of a belief, group, or community that is developing and has an existence and uniqueness in Indonesia, especially in Central and East Java. Sedulur Sikep Samin's believers are descendants of the followers of Samin Surosentiko or Raden Surowidjojo who taught "*Sedulur Sikep*" where they sacrificed the spirit of resistance to the Dutch outside of violence. The form in question is refusing to pay taxes, rejecting all forms of regulations imposed by the Dutch Colonial. Sedulur Sikep Samin has existed from the colonial era until now with the teachings of his ancestors (Samin Teachings).

The term "Samin " has various meanings, some of which are; Samin means "same" or "*Sami-Sami Amin*" which means jointly defending the

country against the Dutch Colonial. The next meaning of "Samin" is the embodiment or inspired by the name of the character, namely, Samin Surosentiko or Raden Surowidjojo (forename), Raden Surontiko or Raden Suratmoko (first name), son of the Regent of Tulungagung. Samin means "*Sami Wonge*" (the same person), or in another sense means we are brothers from the reflection of his life principles (Kardi, 1996). Samin is the name of a tribe in Central Java, including Samin, Javanese, Karimun, and Kangean (Sigar, 1998). Samin or Saminism is the assumption of coastal Javanese people who live in suburban areas (Endraswara, 2005). According to folklore, the word Samin appeared before Samin Surosentiko existed (Sastroatmodjo, 2003).

Believers of Sedulur Sikep Samin adhere to ethical attitudes in their teachings, namely, emphasizing attitudes or principles such as honesty, solidarity, togetherness, and hard work. The ethical attitude of this teaching is a representation of the principles of his life. Be honest, do not take other people's rights, do not discriminate between religions, speak well, and respect each other. Sedulur Sikep Samin's believers put forward the principles of humanity. This is also a form of uniqueness from them. Sedulur Sikep Samin's believers are spread across Java, especially in Central Java. In this study, the researcher observed the Sedulur Sikep Samin's Believers in Larikrejo Village, Undaan District, Kudus Regency, Central Java.

Because Sedulur Sikep Samin's believers belong to a minority, and outside of the six religions that are legally recognized by the government, they have experienced some discrimination, such as their unfulfilled civil rights, for instance their identity on their identity cards (ID/KTP). Not only that, there are still many negative assumptions or stigmas against Sedulur Sikep Samin's believers such as old-fashioned, weird, cranky, naive, dissident, not religious, and not mixing with the surrounding community. Although all these assumptions are not true. This is reinforced by several preliminary studies and literature as follows:

A preliminary study conducted by (Tafricha et al., 2015), they obtained several pieces of information that many people viewed Sedulur Sikep Samin with different judgments, some were good and some were wrong in perceiving it. Starting from the assumption that the Samin movement was a form of resistance to Dutch colonialism, and until now there is still an assumption that the Samin people are a group of people who are not religious, strange, backward, do not pay taxes, are not cooperative, like to rebel. Samin, as viewed by some people with blurry glasses, tends to be negative.

The same thing was also mentioned in the research conducted by (Rosyid, 2016), he stated that the problems addressed to the believers in Sedulur Sikep Samin are not religious, because he is Adam. In addition, there are no formal schools, old-fashioned, poor, and tax dissidents.

Then the research conducted by (Firdausi et al., 2019), they said that the naivety of Sedulur Sikep Samin's believers was often misunderstood by ordinary people who thought that their

naivety tended to or seemed stupid, primitive, and very ridiculous. In fact, this perspective is wrong. The reality is most of Sedulur Sikep Samin are familiar with the outside world and keep up with the times, although not all of them are. This was emphasized by the *Botoh* or Elder Sedulur Sikep Samin of Larikrejo Village, Budi Santoso. He explained to the researchers that Sikep was a victim of historical distortion and blackmail. The young people of Sikep are victims of the historical distortion of the stigma created by the previous people, especially the Dutch colonial government regime which is still carried over to this day. This Sikep is the religion of the ancestors, the religion of the ancestors. Before the independence of the Republic of Indonesia, Sikep existed. Fight for the Homeland. Sikep mingles with the community, following developments even with several limitations.

Sedulur Sikep Samin's believers can adapt to the surrounding community, respect others, and take part in society. This is a manifestation for Sedulur Sikep Samin to respect and appreciate tolerance in differences. Freedom requires tolerance, namely the recognition that other individuals or groups also have the right to freedom of self-determination. Tolerance respects the freedom of others, and is needed because it is realized that no human being has absolute truth all the time (Sazali et al., 2015). Tolerance is an attitude that ignores differences in order to survive each other and live life in peace (Asry, 2015).

Even though Sedulur Sikep Samin's believers had adapted, negative tendencies are still a problem for believers, including them. This is very unfortunate; differences should be a gift to be grateful for. Take care of each other

and strengthen the sense of unity. Racial polemic is not only a problem in America, but also in Indonesia. Considering the condition of Indonesia which has a high level of diversity, is multicultural, multiethnic, multiracial, and multireligious. Very vulnerable to issues regarding ethnicity, religion, race, and inter-group or SARA (Sari, 2018). Friction differences can be ignited and cause conflict, if not managed properly.

Conflict can be triggered because of the cultural values in the old and the new environment. In such a situation, conflict becomes an issue that is closely related to the values and habits of each party who has a different background. However, not all conflicts are negative. A number of conflicts even have a positive impact personally, communally, and socially. Conflict also trains the perpetrators mentally to be able to manage conflict well. Positive conflict can even encourage individuals and the environment in them to be better (Iqbal, 2017). One of them is tolerance and religious strengthening.

Tolerance can be realized by trusting each other, and religion will add to the impetus for conflict to be extinguished immediately. Strengthening religion as a value system should be understood and practiced by families, communities, as a sense of love for the homeland. The estuary is the creation of harmony, and mutual respect. Because harmony is created by the positive interaction of one individual with another, individual with group, group with group.

Therefore, it is necessary for Sedulur Sikep Samin's believers to create a positive image of their group, so the public knows the existence of believers, especially Sedulur Sikep Samin's believers, Larikrejo Village, Undaan

District, Kudus Regency, Central Java through communication strategies to build a positive image in society. This study aims to determine the communication strategy of Sedulur Sikep Samin's believers in Larikrejo Village, Undaan District, Kudus Regency in building a positive image in the community based on the theory of Co-Cultural theory by emphasizing the aspects of message planning, communication approaches, and selection of appropriate media used.

Literacy studies in this study are divided into three, namely communication strategies, image and research theory. The communication strategy in principle is planning and management to obtain a goal (Effendy, 2011). The communication strategy is a substantial step in a series of communication activities that refer to the technical unit in carrying out communication objectives. Then, the technique is a choice of action or certain communication actions based on a predetermined strategy (Liliweri, 2011). Communication experts (Engeström & Middleton, 1998) define that communication strategy is the best combination of various communication elements ranging from communicators, messages, channels, recipients to influences or effects that are arranged to achieve communication goals. effective (Cangara, 2014).

In formulating a communication strategy, besides requiring a clear formulation, it also takes into account the situation and condition of the audience or target (Arifin, 1982). In addition, (Pace et al., 1979) in their book *Techniques for Effective Communication*, said that there are three important objectives of a communication strategy. First is to

secure, it means to ensure that the communicant or recipient understands the message he receives. Second is when the communicant understands and accepts, the recipient must be fostered (to establish acceptance). Third, communication activities need to be motivated (to motivate action) (Arifin, 1982).

There are several elements that must be considered in carrying out a communication strategy, namely: Message Planning: Effective message planning can make messages or ideas that are received “good” by the communicant so that they can provide feedback on the messages delivered by the communicator to the communicant (Hakim, 2018). Communication Approach: Communication approach can be carried out by communicators by sending the right information so that the communicant knows the information that is in the surrounding environment and is not wrong in judging a person’s character. Therefore, the approach (message or information) of communication taken by the communicator also determines the success of communication (Effendy, 2011). Media Selection: Media selection is needed by communicators so that communicators in using media must provide the right understanding so that the communicant or message recipient knows the actual content of the message and is in accordance with its reality. To achieve the communication goal the communicator can choose one or a combination of several media, depending on the goal to be achieved, the message to be conveyed, and the technique to be used. Which is the best of so many communication media, cannot be confirmed with certainty because each

has its advantages and disadvantages (Effendy, 2011).

According to (Ruslan, 2002), in order for a strategy to be effective in achieving its goals, there are several things that must be covered: First, Objective. It is clear and requires that all efforts be directed to achieving a clear understanding, determination and achieving the overall goal. These goals do not need to be in writing, but what is important is that they are clearly understood. Second, maintain the initiative. Initiative strategies maintain freedom of action and enrich a commitment. Strategies need to determine the pace and assign actions or actions to events, not react to one event. Third, Concentration. Concentration is to concentrate great intensity for a decisive time and place. Fourth, Flexibility. Flexibility is the strategy that should be intended to include support and dimensions for flexibility and maneuverability.

Meanwhile, the image of an organization, company, institution, or community is one of the reasons for a strong grip for each member in making important decisions. A good image should have a good or positive impact on organizations, companies, institutions, or communities. On the other hand, a bad image will have a negative impact and weaken the ability of organizations or institutions and the like in competition (Pamungkas & Setiawan, 2018).

In the realm of communication Davis explains the essence of the image as “The Picture in Our Head” or the image that is in our heads. This picture or image is intended as a mental image that contains positive and negative elements (Yulianita, 2007). In addition, the definition of image according to (Kasali,

1994) is an impression that arises because of an understanding of a reality, the understanding itself arises due to the presence of information. In principle, image is the main goal of an organization or group. The definition of the image itself is intangible or abstract, but its form can be felt from the assessment, either with respect or a sign of respect from the surrounding public or the wider community towards the organization or group.

The theory used in the research is the theory of Co-Cultural theory. Mark Orbe (Littlejohn & Foss, 2009) stated that Co-Cultural theory originates from a series of studies or analyzes of how members of a group or community are represented (co-cultural, minority) such as the gay, lesbian, bisexual, transgender, women or disabled community communicate with members of the dominant or majority culture. Co-Cultural theory attempts to explain how people in co-cultural groups choose different strategies to eliminate or bypass stereotypes, work to build relationships with dominant groups or even avoid dominant groups.

Co-Cultural theory explains that members of a co-cultural group have three possible goals of communication strategies when interacting with members of the dominant group (society). The first is assimilation, becoming part of the dominant group's culture. The second is to make accommodations, trying to make members of the dominant group accept members of a co-cultural group. The third is doing separation, refusing the possibility of forming bonds together with members of the dominant group or society.

Mark Orbe added, there are three approaches taken by co-cultural groups in their interactions with dominant cultural

groups. First is a non-assertive approach, assuming the communication approach that is carried out prioritizes the needs of others, or is non-confrontational and tends to slow down the flow of communication. Second, take an assertive approach, namely the co-cultural group communicates expressively by considering their own interests and those of others. Third, take an aggressive approach, meaning that co-cultural groups expressly promote themselves even though they sometimes rob other people's interests.

METHODOLOGY

This research was qualitative research where the researcher examined the problem intensively and sought as much information as possible by using the data collection methods contained in qualitative research. The problems studied by the researcher were social and dynamic problems. Therefore, the researcher chose to use qualitative research methods to determine procedures, search, collect, and analyze the research data (Moleong, 2011).

This research used a tradition or a phenomenological approach. Phenomenology is a knowledge that is related to facts or assumptions before knowing the actual situation. According to Husserl, with phenomenology, we can study forms of experience from the point of view of people who experience them directly, as if we experienced them ourselves. Phenomenology not only classifies every conscious action taken, but also includes predictions of future actions, seen from the aspects associated with it. Everything comes from how a person interprets objects in his experience (Kuswarno, 2009).



In this study, the data collection was carried out by means of direct observation (participant observation), interviews, and documentation of the informants who were the research subjects. Informants or subjects, in this study, were Sedulur Sikep Samin's believers in Larikrejo Village, Undaan District, Kudus Regency, Central Java. In addition, there was one informant outside Sedulur Sikep Samin who was selected by considering in detail aspects of life experience (field experience), life history, views on life (life goals), and situations experienced (situational context). This kind of data was taken from Sedulur Sikep Samin's believers and it was very important for this study and also can enhance the studies of co-cultural communication.

In this study, the data analysis process referred to the Interpretative Phenomenological Analysis (IPA), as mentioned by (Smith et al., 2009). This analysis aimed to reveal in detail how participants interpret their personal and social world. The IPA stages were as follows: First, Reading and re-reading (*Membaca dan baca ulang*); Second, Initial Nothing (*Catatan Awal*); Third, developing emergent themes (*Mengembangkan tema yang tampak dari catatan awal*); Fourth, searching for connections across for emergent themes (*Menghubungkan antartema*); Fifth,

Moving the next cases (*Melakukan analisis kasus selanjutnya*); Sixth, Looking for patterns across cases (*Mencari pola antarkasus*).

After the IPA stages were carried out, what was done was to take it to the next section, which was to interpret the data from the analysis results which were written in the results and discussion section (Pietkiewicz & Smith, 2014).

RESULTS AND DISCUSSIONS

Communication Strategy of Sedulur Sikep Samin's Believers in Building Positive Image in Community

There were three elements that must be considered in implementing a communication strategy including message planning, communication approach, and media selection (Effendy, 2011). The research informants who were interviewed in this study were the secretariat manager of the Sedulur Sikep Samin's believers in Larikrejo Village, Undaan District, Kudus Regency, Central Java. There were 3 people who participated in, they were the chairman, secretary, member, and the additional member who still had relation with Sedulur Sikep Samin, he is a Muslim brother (outside of management), from the 4 informants, the researcher go several information as follows:

Table 1. Secretariat Manager of Sedulur Sikep Samin's Believers Kudus

No	Name	Position	Job
1.	Mr. Budi Santoso	Chairman	Farmer
2.	Mr. Fais Riyandi	Secretary	Urban Labor
3.	Mr. Sukarjo	Member	Farmer
4.	Mr. Tukul Kustono	Muslim Brother	Village Representative Apparatus

Source: The author's interview with the manager of the Secretariat of Sedulur Sikep Samin's Believers in Kudus, April 8, 2021.



These were the results of the researcher's interview with the secretariat manager of Sedulur Sikep Samin's believers with the elements of a communication strategy, namely; message planning, communication approach, and media selection.

Message Planning

Based on the results of interviews, Sedulur Sikep Samin's believers in Larikrejo Village, Undaan District, Kudus Regency, Central Java carried out a deliberation with members or other Sedulur Sikep Samin's believers at the secretariat before conveying the messages to public (community/society). This was done as a means to make decisions in aspects of life, both in organizational or community, spiritual, and general matters. "The deliberation here is done together, gathered at the secretariat. The deliberation will be guided by a *botoh* (Senior Samin or Community Leader) or can be said to be the chairman. In deliberation, *botoh* in a spiritual context, will convey "*pitutu*" or "*wangsit*" (revelation) about the message he received from his ancestors through meditation or meditation to be conveyed to members of the Sedulur Sikep community." Said Riyandi. This statement was also in line with and confirmed by the first informant, Santoso, "Likewise in organizational and other contexts, the message planning will be carried out through deliberation."

The message planning was implemented by Sedulur Sikep Samin's believers by means of deliberation in addition to compiling messages to be conveyed to the public, it also aims to inherit ancestral teachings, build consensus and maintain group unity or

integrity, in this case the community of Sedulur Sikep Samin's believers.

Figure 1. Deliberation of Sedulur Sikep Samin's Believers



Source: A collection of documentation activity of Sedulur Sikep Samin's Believers in Kudus

Communication Approach

In terms of the communication approach, a strategy was needed. So that the messages which would be conveyed to the public were easy to understand and well received. As communicators, Sedulur Sikep Samin's believers in Larikrejo Village used several communication approaches such as by mingling with the surrounding community, local government, tying kinship both verbal and non-verbal and always being open, not discriminating against believers or religion, race, class and not introvert.

During the interview, Santoso said, "We take a communication approach with the surrounding community or with our brothers and sisters without discriminating against background, ethnicity, race, belief or religion. We really respect that. In accordance with the teachings of our ancestors (Samin's Teachings). We always use meaningful and open conversation (discussion), just

like society in general. We look polite and proper, except in our activities, we wear clothes like this (black and black) Javanese clothes, using simple language. Although most of us speak Javanese ourselves, we will adjust it if we have guests or our brothers and sisters who visit here. We did all that to get an understanding.”

Moreover, Kustono as the fourth informant explained, “I have served as a village official approximately for thirty-five years, so I know how the Sikep brothers in Larikrejo Village are. No problem. Even my brother, Mr. Budi Santoso, has been a leader in (RT/*Rukun Tetangga*) 3 times, for 2 terms and has served as (RW/*Rukun Warga*) 2 times. In fact, he was also the Chairman of the Mosque Construction Committee in Larikrejo Village. He is always involved in village activities. So, his communication approach is very understanding and good. No doubt.”

Figure 2. Sedulur Sikep Samin's Believers with the government of Kudus Regency



Source: A collection of documentation activity of Sedulur Sikep Samin's Believers in Kudus

Media Selection

The media plays an active role in helping the process of delivering messages so that they can be accepted by the surrounding community. The Believers of Sedulur Sikep Samin used outdoor media as a physical form of existence, the presence of a legal entity sign (nameplate) in front of the secretariat office as well as banners, photos, and posters displayed on the front and side of the office. For the other media, such as print and electronic media, Sedulur Sikep Samin's believers in Larikrejo Village do not have it yet. However, every time there was an activity from the believers of Sedulur Sikep Samin, several media covered it. “We don't have one ourselves, but whenever there is an event or something, we are covered by several media. We, ourselves, admit that for media publications, no one has been able to apply it. No one understands yet.” Said Riyandi.

The same thing was also emphasized by the first informant, Santoso. He said, “We don't have our own media. That is the lack of our community. To be honest, we, Sedulur Sikep, are lacking. In terms of human resources (HR) we are indeed weak. The highest level of education here is at the senior high school (SHS) level. No one has gone to college yet.” The third informant, Sukarjo, added that apart from the secretariat office, there are plans to build a place of worship or *Paseban Samin*. “For places of worship, it is in the plan. Hopefully it will come true.”

The existence of signposts (nameplates), banners, photos, posters, secretariat offices, and places of spiritual worship (*Paseban*) later, was a form of media selection from Sedulur Sikep Samin's believers for their existence as well as aiming for the public to know information about them or Wong Sikep Samin (Samin's Believers) and dismissed the opaque stigma. So that the adherents of Sedulur Sikep Samin's believers would achieve a positive image in the eyes of the public.

Figure 3. Secretariat office of Sedulur Sikep/Wong Samin, Larikrejo Village, Undaan District, Kudus Regency.



Source: Pakem Kesbangpol Kudus

Table 2. Data Analysis

Elements of Communication Strategy	Description
Message Planning	The message planning carried out by Sedulur Sikep Samin's Believers is as follows: <ul style="list-style-type: none"> - Hold a meeting at the secretariat to discuss the message before it is conveyed to the public, as well as to members of Sedulur Sikep (Community). - The deliberation will be led by a "<i>botoh</i>" or community leader/attitude figure. - Deliberation aims to build consensus, wholeness, unity, and inherit the teachings of the ancestors by Sedulur Sikep Samin's believers.
Communication Approach	Sedulur Sikep Samin always build meaningful conversations, mingle with the local community and government, look polite, open up discussion spaces, and uphold human ethics, tie kinship in accordance with ancestral teachings (Samin Teachings). Do not discriminate against background, race and class.
Media Selection	Sedulur Sikep Samin devotees use outdoor media such as signposts, banners, photos, and posters that are displayed in the secretariat office. The existence of a sign (nameplate) that is a legal entity is concrete evidence of the existence of them. In addition to the secretariat office, a spiritual place of worship (<i>Paseban Samin</i>) is also planned.

Source: Results of interviews with informants (Believers of Sedulur Sikep Samin Larikrejo Village, Undaan District, Kudus Regency, Central Jawa).

The Communication Strategy used by Sedulur Sikep Samin's Believers in Building a Positive Image in Community based on Co-Cultural Theory

The researcher saw that Sedulur Sikep Samin's believers in Larikrejo Village, Undaan District, Kudus Regency, Central Jawa can also express themselves as people in general, not only known through visible things or considered strange, unmingled, uncooperative, and opaque during their lifetime. They also lived and built-in harmony with the surrounding community or society. Besides that, one of the informants of Sedulur Sikep Samin's believers had contributed to the village apparatus, as the Head of the Community Association (HCA/RW) for 4 years.

As a co-cultural group, they were trying to maintain cultural pluralism and brotherly harmony, not discriminating between groups and individuals, like the principles of Sedulur Sikep Samin's teachings from the past until now.

Figure 4. Sedulur Sikep Samin's believers attended the Christmas celebration



Source: Tribunjateng/dwilaylaturrosyidah

In facing the absolute dominant structure, Sedulur Sikep Samin's believers as a co-cultural group opened a dialogue as a way to build relationships between them, the surrounding community, and local government as representatives of the dominant (majority) community. The existence of a space for dialogue or discussion was very useful in introducing and imagining the believers. It was also to build deeper relationships between them. The implementation of the accommodation strategy carried out by believers in Sedulur Sikep Samin in Larikrejo Village was a form of communication approach and built a positive image in the community.

The interaction carried out by Sedulur Sikep Samin's believers with the local community was divided into two phases. The first phase was a phase that used a non-assertive approach. This approach could be seen when Sedulur Sikep Samin's believers invited the community and local government to participate in their activities.

Figure 5. Pasuwitan Samin's event was also attended by the Regent, Hartopo.



Source: Suarabaru.id/dok

The research findings, according to the researcher, described a non-assertive approach. It was an approach that did not confront directly. One point that also showed in this approach was how co-cultural groups introduce and maintain the existence of teachings or cultures inherited from their ancestors (Gudykunst, 2005).

In the second phase, Sedulur Sikep Samin's believers used assertiveness. This finding was reinforced by the interaction between them as a co-cultural group and the local community, there was no limiting and discriminating of each party. Sedulur Sikep Samin's believers always mingle with the local community and are involved in activities held by the village such as village community service, construction of mosques, and cross-religious (interfaith) prayer together (Tali Akrap).

Figure 6. The Breakfasting Ceremony and Cross-Religious Prayer (Tali Akrap)



Source: *kabarseputarmuria.com*

This two-way communication process reinforced the tendency of an assertive approach in Mark Orbe's thinking. It was an approach that included self-enhancing or self-

improvement. It was not only using expressive communication but also emphasizing the interests of oneself and others.

CONCLUSION

Based on the results of the research on "Communication Strategy on Sedulur Sikep Samin's Believers in Building a Positive Image in Society", a conclusion could be drawn that Sedulur Sikep Samin's Believers, especially in Larikrejo Village, Undaan District, Kudus Regency, Central Java, had the peculiarities of their ancestral teachings, namely "Samin Teachings". These were inherited from generation to generation. The teachings were full of meaning in life for those who believed in them. Samin theory focused on how to behave (humanism) to their believers and how they should be fully human.

Living a life with principles, principles of honesty, justice, hard work, and treating fellow human beings well without any sentiments of background, race, ethnicity, class, social strata, etc. The Sedulur Sikep Samin's believers are closely related to humans and nature. The results of this research, based on Co-Cultural theory from Mark Orbe, showed that Sedulur Sikep Samin's believers used accommodation strategies to build a positive image in society. This strategy covers two aspects of assertive and non-assertive accommodation.

In the community, Sedulur Sikep Samin's believers had implemented several elements as communication strategies to build a positive image. For instance, in terms of message planning. They conducted deliberation before they conveyed the messages to the public or other Sedulur Sikep Samin's believers.

The deliberation led by a “*botoh*” or a chairman (*Sepuh Samin*) in the Samin Community. The communication approach was carried out by mingling, keeping in touch with the surrounding community and local government, tying the ties of brotherhood both verbal and non-verbal. Meanwhile, the media used by Sedulur Sikep Samin's believers were outdoor media such as signposts, banners, photos, and posters displayed at the secretariat office of Samin's believers. They did not have any print and electronic media yet. However, on every activity of Sedulur Sikep Samin's believers, several media covered it. In addition, the secretariat office of Samin's believers had been planning a spiritual place of worship (*Paseban Samin*), it would be soon realized. The three elements of this communication strategy could be a symbol of efforts made by believers in Sedulur Sikep Samin. So that people would be more aware or know about the existence of Sedulur Sikep Samin. Get rid of the opaque stigma and achieve a positive image in the eyes of the public.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Robih Muzhaffar Nasri: contributed to all components of this research.

DECLARATION OF COMPETING INTEREST

I certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

ACKNOWLEDGMENTS

The author would like to thank all parties involved and helping the realization of this journal article. All references in this journal, previous authors or researchers who gave their attention to research Sedulur Sikep Samin's believers. The author and researcher would like to express their deepest gratitude to the big family of the Secretariat Sedulur Sikep Samin's believers in Larikrejo Village, Undaan District, Kudus Regency, Central Java.

REFERENCES

- Arifin, A. (1982). *Strategi Komunikasi: Sebuah Pengantar Ringkas*. Armico.
- Asry, M. Y. (2015). Komunikasi Dialog Merawat Kerukunan Umat Beragama di Indonesia. *WACANA: Jurnal Ilmiah Ilmu Komunikasi*, 14(2), 133–152. Retrieved from <https://doi.org/10.32509/wacana.v14i2.100>
- Cangara, H. (2014). *Perencanaan Pesan dan Strategi Komunikasi*. PT. RajaGrafindo Persada.
- Effendy, O. U. (2011). *Ilmu Komunikasi Teori dan Praktek*. PT. Remaja Rosdakarya.
- Endraswara, S. (2005). *Tradisi Lisan Jawa: Warisan Abadi Budaya Leluhur*. Narasi.



- Engeström, Y., & Middleton, D. (1998). *Cognition and Communication at Work*. Cambridge University Press.
- Firdausi, T., Rahmawati, R. D., & Ekayani, D. (2019). Peran Orang Tua sebagai Pendidik dalam Keterampilan Berbicara Anak Usia SD dari Komunitas Sedulur Sikep. *Sekolah Dasar: Kajian Teori dan Praktik Pendidikan*, 28(1), 55–59. Retrieved from <https://doi.org/10.17977/um009v28i12019p055>
- Gudykunst, W. B. (2005). *Theorizing about Intercultural Communication*. SAGE Publications.
- Hakim, A. L. (2018). Strategi Komunikasi Lintas Agama FKUB Surabaya dalam Menangani Konflik. *Al-Mada: Jurnal Agama, Sosial, dan Budaya*, 1(1), 19–34. Retrieved from <https://doi.org/10.31538/almada.v1i1.129>
- Iqbal, F. (2017). Konflik dalam Adaptasi Budaya (Studi Deskriptif pada Komunikasi Mahasiswa Fakultas Ilmu Sosial dan Humaniora di Lingkungan UIN Sunan Kalijaga Yogyakarta). *Profetik: Jurnal Komunikasi*, 10(2), 57–68. Retrieved from <https://doi.org/10.14421/pjk.v10i2.1337>
- Kardi, H. (1996). *Riwayat Perjuangan Ki Samin Surosentiko*.
- Kasali, R. (1994). *Manajemen Public Relations: Konsep dan Aplikasinya di Indonesia*. Pustaka Utama Grafiti.
- Kuswarno, E. (2009). *Metodologi Penelitian Komunikasi Fenomenologi: Konsepsi, Pedoman, dan Contoh Penelitiannya*. Widya Padjadjaran.
- Liliweri, A. (2011). *Komunikasi Serba Ada Serba Makna*. PrenadaMedia Group.
- Littlejohn, S. W., & Foss, K. A. (2009). *Encyclopedia of Communication Theory*. SAGE Publications.
- Moleong, L. J. (2011). *Metodologi Penelitian Kualitatif Edisi Revisi*. PT. Remaja Rosdakarya.
- Pace, R. W., Peterson, B. D., & Burnett, M. D. (1979). *Techniques for Effective Communication*. Addison-Wesley.
- Pamungkas, A. J., & Setiawan, H. M. (2018). Strategi Public Relations dalam Membangun Citra Positif (Studi Empiris pada Pondok Pesantren Modern Darul Amanah Sukorejo Kabupaten Kendal). *Jurnal Egaliter*, 2(03), 1-31. Retrieved from <http://jurnal.unpand.ac.id/index.php/egr/article/view/1202/1169>
- Pietkiewicz, I., & Smith, J. A. (2014). A Practical Guide to Using Interpretative Phenomenological Analysis in Qualitative Research Psychology. *Psychological Journal*,



- 20(1), 7–14. Retrieved from [DOI:10.14691/CPJ.20.1.7](https://doi.org/10.14691/CPJ.20.1.7)
- Rosyid, M. (2016). Upaya Komunitas Samin di Kudus Jawa Tengah dalam Mempertahankan Jati Diri di Tengah Problematika Kehidupannya. *Masyarakat Indonesia*, 42(2), 167–184. Retrieved from <https://jmi.ipsk.lipi.go.id/index.php/jmiipks/article/view/670>
- Ruslan, R. (2002). *Manajemen Humas dan Manajemen Komunikasi (Konsepsi dan Aplikasi)*. PT. RajaGrafindo Persada.
- Sari, W. P. (2018). Studi Pertukaran Sosial dan Peran Nilai Agama dalam Menjaga Kerukunan Antarkelompok Umat Beragama di Manado. *Profetik: Jurnal Komunikasi*, 11(1), 96–105. Retrieved from <https://doi.org/10.14421/pjk.v11i1.1419>
- Sastroatmodjo, S. (2003). *Masyarakat SAMIN: Siapakah Mereka?*. Narasi.
- Sazali, H., Guntoro, B., Subejo, & Partini, S. (2015). Penguatan Toleransi Agama “Analisis Komunikasi Pembangunan Agama” (Studi Pemerintahan Kota Bogor). *Jurnal Komunikasi PROFETIK*, 8(2), 37–50. Retrieved from <http://ejournal.uin-suka.ac.id/isoshum/profetik/article/view/1092>
- Sigar, E. (1998). *Provinsi Jawa Tengah*. Pustaka Delaprasta.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*. SAGE Publications.
- Tafricha, A. N., Suprayogi, & Suhardiyanto, A. (2015). Penanaman Nilai Moral Anak dalam Keluarga Samin (Sedulur Sikep) Kabupaten Blora. *Unnes Civic Education Journal*, 1(2), 1-12. Retrieved from <https://journal.unnes.ac.id/sju/index.php/ucej/article/view/1008>
- Yudianita, F., Indra, M., & Gafur, A. (2015). Tinjauan Yuridis terhadap Aliran Kepercayaan Dihubungkan dengan Pasal 29 Ayat 2 UUD 1945. *JOM Fakultas Hukum*, 2(2), 1–14. Retrieved from <https://jom.unri.ac.id/index.php/JO MFHUKUM/article/view/7467>
- Yulianita, N. (2007). *Dasar-Dasar Public Relations*. Pusat Penerbitan Universitas Lembaga Penelitian dan Pengabdian kepada Masyarakat Universitas Islam Bandung.

