

## Samin Community: Man, God, Nature in Daily Social Life

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### **ABSTRACT**

This article describes the religiosity and spirituality of Samin people in their daily life. Behind egalitarian attitude is the deep religiosity and spirituality that reflects the cosmic integrity of society guided by the values of wisdom in response to nature's determination of changing social and cultural dynamics. This article writing is based on field researched strengthened by the reference to previous library references and studies. In everyday life, Samin people express the depth of religion and spirituality. As the part of Java, Samin community performs purification reflected in the terms of *wong dam*, *wong peniten*, *Samin*. The social practice of life harmony, honesty, self surrender to God expressed in terms of *sabar trokal* reflects profound social piety. Public relations in the natural environment, social culture, religious relations with God reflect an unanimous and complete harmony.

**Keywords:** Samin, social, community

## **INTRODUCTION**

The discussion of Samin as critical thinking tradition is now beginning to be popular. The study of Samin's culture, ideology, and various cultural orders is examined in various scientific studies. It indicates that Samin is no longer the subject of mocking term "*dasar Samin!*" in common talks, which is always expressed to people who "*nggugu karepe dewe*"; *ngeyel*; unkindly tone of speech *sengak*, *nyangklak*, or *gak mbutohi*. This attitude is an expression of displeasure towards the attitude of invaders as well as the bureaucracy who sided with the invaders.

Samini was an ideological figure of Javanese people amid political upheaval against colonial rule. After Diponegoro war, the VOC's bankruptcy changed the political order of Javanese kings, and the Dutch East Indies Government intervened heavily in the political power of the Javanese kings. Rodi's "*Culture Stetsel*" and forced cultivation left the Javanese kings helpless, the people were increasingly depressed (Poesponegoro 1993:9 – 15). From the vertical side, politics is suppressed by taxes, horizontally shaken by social disturbances (criminals, robbers etc.). While crops are threatened with crop failure and pest attacks. Samini was a part of Javanese peasant society with the ideology of saminism in carrying out political movements with defiance and resistance to colonialist pressure (Ba'asyin 2014:139).

The spread of samin concept in Blora Regency, Plosokediren Village, Randublatung District. Next, Samin Surosentiko focused his movements in Sumber Village and Bapangan Village areas in Kradenan District. This area then became the center of distribution of the Samin community, spreading to the areas of Kedungtuban, Sambong, Jiken, Jepon, Blora, Tunjungan, Ngawen, Todanan, Kunduran, Banjarejo, and Doplang. The next development of the Samin Surosentika movement expanded to Kudus, Pati, Rembang, Bojonegoro and Ngawi areas (Mardikantoro, 2017:48)

The Samin Surosentika Movement was mostly written by researchers from Europe, especially by the Dutch East Indies Government as criminal records and political studies (Wahyudhi 2024:59). In several records, it is stated that the Samin people refused to pay taxes, forced labor and forced cultivation (Poesponegoro 1993:330-334). Until the 1970s, many people still rejected taxes, "*Pajêk apalèh omah-omahé dhéwé, kok mbayar pajêk iku piyé dunungé, tegal-tegalé dhéwé kok mbayari pajêké, kurang nggawé....*" people preferred to be asked to collect fees/deductions rather than hearing the term tax. Usually promises "*bar panen lèh nggi*". This fact (Sudarmi 2018:209; Nurdin 2021).

The egalitarian, marginal attitude is reflected in greetings to village officials and "*wonge' negara*" by calling senior officials "*nggi*", teachers are called "*ru*" with "*njangkar*" without further ado.... "*apé nèng ndi lèh nggi, apé nèng ndi ru.*" is part of an expression of their distrust towards the ranks of the bureaucracy which are far from honest, *gawéné mbodhoni, goroh, dan korup terhadap rakyat* (Dekker 1970; Poesponegoro 1993:18-20). This happened because colonialist politics tried hard to explore the colonies to make money. The Samin community always tests honesty and always reconsiders the meaning of values presented in social relations "*ndak iya leh...; titèni ah..*and in the end it will be expressed in the phrase, "*êngko sik ah...!*" This political attitude is based on a strong inner attitude based on the teachings of Samin Suronsentika which later became better known as "Samin's teachings".

## METHOD

Research to find out more deeply about the lives of the Samin people applied the basis of phenomenological thinking. This aims to be able to observe in depth everyday life in a native environment, the relationship between society and nature, socio-cultural life, spirituality and religiosity as a reflection of the existence of a society living in harmony and peace. Reading and listening to the meaning of oneself in the midst of the universe which shows full awareness of living together with others and other things in a thorough and complete cosmic cycle.

Researchers prioritize emic narratives (Waridi 2005:23-25; Elshazly 2023: 197). This is done to achieve equality of emic and ethical approaches in research. Honesty, authenticity and self-statement are explored through in-depth interviews, dialogical conversations, and researchers "listen" more to what people say (Goodwin 1979; 97, Ritzer; 2015: 51-52). In-depth and involved observations, in-depth interviews, and listening, researchers stay for a relatively long time to become part of people's lives. The author tries to explore the depth of the emic speech as fully and optimally as possible in order to

achieve a thick description. The description was extracted from "daily activity and nature every day life" of the Samin people as cultural actors. It is hoped that from this action objectivity can be obtained which is built through research intersubjectivity (Coulon 2004:42-45).

## RESULT AND DISCUSSION

### Samín Personality

Innocent, modest, considering nature as the mother of civilization is the basis of a solid personality in the life of the Samín community. In various writings, various behaviors of the community are described that uphold Harmony both in vertical and horizontal contexts. Gusti sing "gawe urip"; "sing nggelar jagad" is the unity of his "ego". This is the basis for the growth of personal religiosity, God is so close, represented in fluid language in everyday communication. Dewi Sri is called *mbok Sri*, Dewi Pertiwi is called *Ibu Pertiwi*; the term Dewi is changed to the word *mbok/ibu* a word that is down to earth and humane.

The ideology of divinity is attached to the facts of nature and everyday communication, God is never separated from the nature he created, "duka botên ngêrtos, "Sing Ngêcèt Lombok" *ajêng napa" êmboh! Sida panen gak, gak eroh karêpé "Sing Duwé tégál".* People interpret God "Gusti Allah" as existing in their "inner" world. "Nèk dibatin ya ana... Nèk gak mbatin ya gak ketemu", "nek dianggit ya ana nek gak dianggit ya gak ana" for this reason, the Samín people accept all religious teachings as the door to the glory of life. Religion is interpreted as "gamané manungsa urip" in the teachings of Adam's religion recognizing Adam as the first human, *niteni laku Adam, pangucap Adam, netepi agama Adam* (Wahyudhi 2024:54). The Samín people interpret themselves in this way, calling themselves *Wong Penitèn, sikep agama Adam* (Rosyid 2010; Rosyid 2012). The Samín people adhere to the Adam religion and consider themselves to be "Wongé Adam". Many people call the Samín people "Wong Dam".

*Sikêp Wongé Adam/Wong Dham's* words are related to two philosophical views, firstly that humans have to be *urip nèng alam donya* (commanded to live in the world) to *mimbuhi kaendahaning ndonya* (beautify the world). So, togetherness in life is based on unity which is built from the smallest institution, namely the family. *sikêp marang agama Adam agama kuwi gaman urip man lanang* of every man *kudu nggêgêm gamané urip, sikêp gaman.* The term *sêdulur sikêp* reflects the strength of togetherness guided by depth in behavior, *budiné kudu mantêp mantêpé saka nggêgêm gaman urip.*

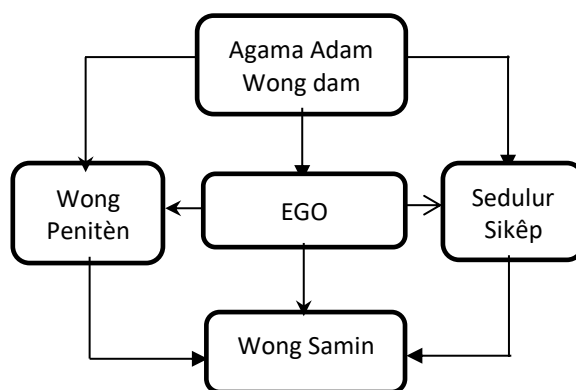
Sikep is interpreted as *ngelmu tuwa* which is interpreted as sikep in order to be able to live life with "tindak sakpêcak gunêm sakkêcap anut alamé" *kudu nyata!*, in everyday behavior it can be read as *laku utama.* "Aja nganti dirasani, apamaneh nganti dibatin wong mberah." People are reluctant if there is a behavior that is considered "ogak ilok", people just read it in their hearts, society is very respectful and sensitive to social control with the expression "mbarna aé cung". Such meaning leads people's behavior to always be modest, honest, always aware "ngerti awake dhewe".

In everyday life, it is revealed in the expression "alas padha nduwe, banyu padha nduwe, lemah

*ya padha duwe, ngamek apa butuhe*". All have equal rights and obligation in life. In the daily context, we must be in harmony, giving our brothers and sisters the freedom to fulfill their life's desires, including taking their rights according to their needs while still upholding the values of harmony and peace. It must be "*sami-sami amin, kudu ngamini kajaté wong mbêrah*" "*Nèk dudu haké ya aja kemilikan, ojo kemirèn, dahwén: aja pèk pinèk darbèké liyan*".

*Ngamek opo butuhe, mbarang ndhengah ana takerane, kudu nganggo angger – angger manut pangucapè. Urip iku saka pangucapsakkecap dadi. Ana paugerane... pangucap saka lima bundhelane ana pitu, pangucap saka sanga dunungne punjer ya pitu (Mufangati 2004:26)*. This expression has a philosophical depth for the life of society in maintaining harmony in its relationship with God, nature, and social life. The numbers five, seven and nine have their own meaning in the inner world of the Samin people, related to the meaning of the ego as a subject bound to its cosmic wholeness. In a deeper understanding as a "*piranti sikêpan*" related to the "*pètung*" which guides the ego to interpret itself as the cosmic center "*pancêr*".

So *wongé adam must "éling nitèni"* as a form of control over his personal self, this reflects the awareness of the Samin people about the world of life. There is awareness expressed in 4 terms, namely *Samin, Wong Dham, Wong Penitèn, and sêdulur sikêp* as the basis of personality which can be described in the following diagram.



**Figure 1.** Samin awareness expressed in terms

Adam's religion is a source of inspiration for Samin's personality, leading people to always be "*éling waspodo*" *nitèni awake dhewe sangkan parane dhewe, kudu sikep marang batine dhewe nggegem agamane adam kanggo gamane urip*. Life must always be self-aware and adhere to religious teachings. "*Nek gak gaman agama, uripem ameh oleh apa, gak godag leh ngajeni urip, ngundhakna ajine uripe neng ngalam Donya, didho ambek klarase jati lah kalah. Sikep batin ngekep sarining agama, nitik lakuning adam mbek alame' sing dilakoni* means that if you don't adhere to religion, what will you get in your life, you won't be able to give value and meaning to life (Fuadhiyah 2021:1000). Improving the quality of life/value of life in the world, try comparing it with The value of dried teak leaves is certainly less good, *sikep batin* absorbs the essence of religious teachings, learning Adam's life journey in the world of life and the movement of nature's changes (Interview Tukimin, Sukardi, Tarman September

2017)

The principle of change is revealed in a series of concepts, "*nék urip mesthi obah nek obah mesthi owah*" meaning if we are alive, we must move, if we move, we must change. Therefore, *lakune alam in life must be recorded in the inner world "kudu titen ngerti mbarang dhengah sing urip, sing obah, sing owah atawa brobah*. This means that we must carefully understand everything that happens—what will happen, what has not happened, what is happening, and what has happened—as a complete and whole cosmic cycle (Interview with Sakir, Jasmin, Gimmin, Sukiman, Supri, April 20, 2016). Society always expresses changes in nature with the term "*alamé*" as an expression of self-awareness as part of the dynamic of nature move dynamically.

### **Anggit, Batin, and Rasa: The Basics of Samin Intellectualism**

The terms *anggit*, *batin*, and *rasa* are reflections of the community's awareness in reading, responding to, events socio-political and symptoms of the dynamics of natural life. *Anggit*, *angen*, *karangan*, *Sanggit* are directly related to rational intelligence in interpreting, better known as the term "*lantip pikirané; gaduk pikirané; sugèh anggit* is full of *karangan karangan* in this case is related to the framework of thinking, patterns thoughts. The mind is the deepest dimension of the psyche, feelings are expressions and emotional touches that emerge in social activities. The inner self is interpreted as the crystallization of rational sharpness, sensitivity of feeling, deep reflections on life and dynamics experienced by society.

In everyday life, the dimension of the "inner" is the main element. All actions always go through the "inner" first. In the context of dialogue, the word The inner self seems to be the mainstay. "*bathinanku ameh tak tukakna pedhet, ben kenek dijak mbutgae*"; *piyeleh dibatin kok gak krasa leh*"; "*janelah ya wis tak batin*". The behavior of society in the inner dimension becomes a weapon, therefore "*sikep batin*" must be strengthened with the act of apprehension "*pêrihing batin*" suppressing the pain of the heart to have alertness and sensitivity of the heart.

The term *mêguru* in order to get "*sikêpan batin*" one must be concerned, "*nglakoni*" by fasting or with other practices. In culture, it is expressed with the term *cêgah dhahar lawan guling*—reducing eating and sleeping—which in general Javanese society has carried out as a customary tradition. In everyday conversation, the Samin community calls it "*tarak*" and "*Tirakat*", people must restrain themselves from the presence of overflowing lust (Setiadi 2021:209). For that, people must avoid certain foods, fast, and not sleep for a day and a night. The Samin community states in simple language "*nembe perlu*". The word *perlu* expresses something important in the inner world of each individual who is doing "*tarak tirakat*".

"*Tarak tirakat*". Is a way done to build "*kaprayitnaning batin*" inner sensitivity; having full and deep awareness of life. In other words, with "*tarak tirakat*" people will always be *eling*, *awas*, and *waspada* these three terms which are interpreted as the key to *sikap batin*. In *tarak tirakat* and *meguru sêdulur sikêp* records all his life experiences with his mind, and then internalizes them in his heart to

build an inner strength called *iman sabar trokal*. The *sikepan batin* of personality becomes "*rangkêp*" because in its inner mind it contains *ngelmu sejati* which is implied in the term "*ana tulis tanpa papan*". The knowledge that is no longer written on paper but "*mapan wontên pêngangên, manah, lèbêtêng batos*" means being found in dreams (imagined in the mind, heart, and in the depths of the inner world). The intellectual dimension of the *sedulur sikep* includes 1) rational intelligence - *sugih anggît, lantip panggraita; karangan; gambar*; - 2) inner intelligence expressed in the term *wêspada prayitna batiné* / alert because it has inner strength. Intellectual reason is expressed in *Gaduk nalaré momot batiné*. "*Pikir kalih batin niku sumbêr pêrtikêl urip, kédah dirangkêpi sikêp Gaman Adam*" meaning that the mind and the heart are the source of life considerations that must be combined with the *sikêp Gaman Adam* / religion of Adam". *Pêrtikêl*, the wisdom of life comes from the melting of rational intelligence and inner intelligence in life.

Several behaviors to overcome life problems, then several terms appear that are inherent in the Samin community. "*Ontên sing ngarani samin lugu, samin sangkak, .Nèk innocent mbodhoni nèk sangkak mêsthi nyangklak nyèkal. "Kêrsané ajêng disukani aran napa mawon..... sing penting butohe urip slamet ayem tentrem"*, meaning that someone calls Samin innocent, Samin sangkak. If you're innocent, you're pretending to be stupid, you don't know anything, but Sangkak Samin will definitely fight back. Whatever you want to call it, the important thing is that your life is safe, serene and peaceful (Sutapa October 2018).

In daily practice, the attitude of being naive, pretending to be stupid, sangkak depends on the situation and conditions, "*lugu sangkak nduwé nggon dhéwé-dhéwé, nganggo êmpan papan, sabên tiyang gadhah lugu, gadhah sangkak santak, butohé napa*", meaning that naive sangkak has its own place, according to the situation and conditions - time and place - each person has naive traits, rude attitudes need which one (interview with Sukardi June 2017). The Samin community has full awareness of seeing the context of "*sikêp*" in the practice of daily life. There is a deep awareness of managing ratios, feelings, desires in responding to life's challenges according to the context of space and time.

### **Samin's View of Nature**

The awareness of the Samin community living in the natural environment can be seen in how the community, individually and as a group, interprets nature and treats nature as part of the level of life (Fauzia, 2019). Nature is interpreted as a mother who protects human life, giving blessings of prosperity to the entire life of society. For that, it is called *ibu pritiwi; siti pertimah*; which provides life for plants, animals, humans, becomes a container for "water reservoirs containing water in the ground, which comes out as springs, flows into rivers, becomes lakes, lakes that give life to living things, fertilize plants.

Nature as a mother protects anything and anyone, expressed in the expression, "*Parêg wit ya ngaup nèng uwit, parêg gunung ya amping-amping gunung; perêg gubug dak ya ngaup nèk gubug, perêg kampung ya mlêbu kampung*", meaning close to a tree taking shelter under a tree, close to a

mountain taking shelter behind a mountain, close to a hut taking shelter in a hut, close to a village entering a village". Therefore, society greatly appreciates and respects the existence of nature, plants, rocks, everything on the surface of the earth, contained in the earth, animals flying in the sky. "*Kabeh sing gumelar nduwe daya nduwe nyawa*" then all must be respected if you want to use it, you must "*jawab sing nggawe urip*". Entering the forest, crossing the river, picking plants, employing animals to cultivate the rice fields and rice fields, entering the house, meeting wild animals always "*jawab*" by reciting the mantra.

*Omah, sawah, tégel, and alas* are part of the cosmic space that surrounds the community and provides life for the community. The community interprets itself and nature as a whole and complete unity. *Omah/house* is an important cosmic part as the center of integration of the nuclear family, relatives and occasionally relatives come to visit. *Omah* is a place to store wealth obtained from working in the rice fields, *tégel* or other wealth that is managed in the house by *semah/tiyang sêtri/rayatan*. The three terms attached to the wife describe the important role of women in the Samin community family. *Rice fields, tégel, and alas* are sources of production that are processed and managed together by husband and wife. As the tradition of the community working in the rice fields and *tégel* together, husband and wife leave together and go home together, or early in the morning the husband leaves for the rice fields then the wife immediately follows after finishing the housework to send food. Husband and wife always work hand in hand, giving each other meaning like footsteps like arms that swing. Manaju men, women *icir wiji* (planting seeds) this activity gives an illustration of the unification of men and women in one cosmic whole.

The Samin community is forbidden to cut down trees without first planting, not to cut down trees that are bearing fruit, not to kill hunted animals that are carrying out regeneration tasks (pregnant, mating, giving birth). The basic attitude to preserve nature by maintaining and developing productivity can also be observed in choosing plant seeds, caring for, and taking advantage of each plant that is cared for. In this case the community is guided by the principle that planting any tree is not only for themselves but for the next generation. "*kabèh-kabèh rak mélik bèn iso dikanggokna anak putu, lha mèk ngamèk thok anak-putunêm mbok umani apalèh*", meaning everything is intended to be enjoyed by their children and grandchildren, if you only harvest continuously what will your children and grandchildren get. In everyday life, cows and buffaloes are not only interpreted as commodities but more as work partners "*Bala*" in working the land, pulling carts/grobags, or other work, "*mulané dijênêngké nganggo aran, bèn gampang Undang-undangané, gèlèm mbala bendina diajak megawé,*" meaning that they are given nicknames so that they are easy to call, want to be friends/partners invited to work. The community treats livestock as friends and companions in everyday life, "*mbaturi nèk omah, tégel, sawah*".

Goats, chickens, ducks, and other poultry are called *kèwan iwèn*. Also positioned as pets that are always cared for, "*dipèk gawéné*" the benefits are taken for daily living needs. *Pitik, bèbèk, mènthok, wèdhus, manuk ana gawéné dhéwé-dhéwé, nduwé butoh dhéwé-dhéwé, nduwé aji* means chicken, duck, Muscovy duck, goat, birds have their own function, have their own value. No matter how small life is,

no matter how simple it is, it has *aji*—value—inherent in God's creation that has benefits for other creations. Pets are “*nêtêpi ajining urip*” in accordance with their nature together with humans in the living world. “*nggih kerana niku gêsangé kéwan iwén sempurna médahi gêsangé mênungsa*”, meaning because the life of a pet is perfect for providing benefits to human life.

The Samin community believes that in the practice of daily life, all who are cared for, nurtured with love will receive an equal reward, the glory of life can be built by pouring out love to each other. “*Apan diopèni sing apik..ya titikané apik pada-pada awèh bukti kamulyaning urip, mbarang ndhèngah gak mênungsa, gak tanduran kayu watu, kèwan apa mènèh, nèk dingêrtèni ya krasa lèh!*”, meaning if it is cared for well, it will be recorded well together to glorify life, everything, whatever human, plant, wood stone, especially pets, if treated with love, also feel and reciprocate it.

### **Family, Harmony, and the *kajaté wong mbêrah***

The family as the most core social institution in the Samin community is interpreted as the key to social harmony. This is based on the spirit of “*suci uni suci ati*” to keep life away from the dishonesty of “*wong brêsih bêcik budiné*” in “*kumpul rukunan tèn batihé*”. This includes socializing in harmony in community groups, “*ngumpuli wong wedok, mulang muruk anak, ngumpuli tangga têparo, rukun sak sêdulur*” is the key to building harmony in life widely. Brotherhood in a social context is always glued together by ideology, a system of values that are adopted, and social tolerance which is better known as *tepa slira*.

Togetherness in the family is maintained by a farming lifestyle, the relationship between husband and wife is seen in daily activities, working in the fields, exploring the forest. This relationship between husband and wife is stronger because it is always in the same space and time, the intimate relationship between husband and wife “*ngumpuli bojo*” is something sacred, they purify themselves before and after “*kumpul/sarêsmi*”. This is considered important for “*nurunaké wiji dadi*” so that it becomes *atmaja utama*. For this reason, children are always looked after, taught the “*piwulang utama*” values of honesty, *Têmên* - hard work - *ngugemi urip*. The word *ngugêmi urip* with *laku utama* is closely related to the philosophy of “*ngudi urip sejati*” (Oktafiya 2020).

“*Aja drêngki srèi, tukar padu, dahwèn kêmèrèn. Aja kutil jumput, nyolong bêdhog*” is a teaching that is not allowed to be carried out in social interactions because it causes social disturbances. Don't harm each other, look after each other to maintain peace. *Ayêm tèntrêm* is the basis for mutual consent in fulfilling social needs. The social piety achieved influences the strength of social harmony in the social order of society, “*amèh butoh apalèh, mèk butoh mbut gaé nyukupi butoh bëndinané, lah apa marik-marik*”, meaning what do you want, you only need to work to meet your daily needs, what for we do bad things.

The practice of mutual cooperation, *kerig*, helping each other (*sambatan*) expresses social simultaneity (Huda 2013:142; Riyanto 2015). Each individual immediately integrates himself into a social group to work on/fulfill social needs for “*rukunan*” and fulfill “*kajaté tiyang mbêrah*” (Handitya



2023:69). The feeling of reluctance, respect for the rope of “*kêkadangan; sêduluran*” is expressed in the term “*sêdhèrèk kathah rukunan niku pên*”. The concept of harmony and peace in society is built because of mutual meaning in every social relationship. “*Abot digênjong bareng, tulung wong ora ana èlèké*”.

The expression of modesty can also be observed in other behaviors, including clothing patterns, use of language: ngoko lugu, ngoko alus. Like the Javanese people who live in rural areas, the Samin community in their daily lives (Chalimah 2022:1118). In their families they communicate using ngoko lugu and ngoko alus. To anyone who has become one in the community's daily life, they speak ngoko lugu, while there are people they have just met using ngoko alus.

Together in the Samin community in social and economic activities can be seen in the social activities of “*Wèwèh, Buwuh, Utang piutang, Dol Tinuku*”. The term *Wèwèh* is rooted in *awèh* which means to give and *Wèwèh* in the sense of *tonjokan* is giving food as a form of notification/invitation to the existence of a *hajat* “*nduwé gawé; adang mbêrah*” for marriage rituals or circumcisions (Rosyid 2010; Yustian 2015; Taufiq 2018). *Awèh* is a social activity of giving something to neighbors, other people as a reflection of joy, charity, brotherhood can be in the form of food, or something.

Debt is a form of social harmony that is more binding, “*nyilih ngulihèaké, tembung utang kudu nyaur*” borrowing must return; borrowing money must pay off it. Although the practice of debt is rarely done because debt is always associated with “*nyilèh dhuwik*” which must be repaid in the same amount. In everyday life practices to meet important needs “rituals of marriage celebrations or other social interests and require large funds, social participation of the ‘*sêdulur*’ community is needed, so assistance can be obtained by using goods, crops or others with the term “*ngganggokna, dikanggokna*”.

This is a common thing with social contracts, “*jawab*” according to the promised time. For example, the upcoming rice harvest will be used by neighbors/siblings for weddings or other purposes. “*kak parinêm tak butohna nggo gawéné ponakanêm, suk ndakéné tak balèkna*” means sis I need your rice harvest to marry your niece, I will return it next year.

Buying and selling is interpreted as an economic activity of the community to meet daily needs, traditional and customary rituals, social needs. Basic food ingredients, herbs and spices, cigarettes, sugar, coffee, tea mostly have to buy them at the market or at the nearest shop. The existence of a shop—*mracang*—in kampung areas is a sign that the Samin community has recognized the sale and purchase contract within certain limits to meet daily needs using money. However, in some areas, “barter” can still be observed to obtain daily basic needs.

In principle, in the context of barter, it is mutually fulfilling needs or desires. This is interpreted by the community as mutually beneficial. This is different when people have to sell or buy cows, or other livestock, the price always considers what is appropriate and worthy. “*Nek dhuwik mberah atut itungane wong mberah ah....nek gak ngono iku yo gak umum....pokoke umumme piye!*”, meaning if the calculation of a lot of money/large amounts is calculated according to the general calculation of many

people, if not, it's not common, it must follow the calculation of many people.

### **Samin spirituality reads and predicts the future**

Nature and socio-cultural events of civilization are measured by "*Alame sing lagi gak tentu angel dikarang/ angel bedhek/kasang – kasang kodrat ngalah*" meaning that nature is not necessarily as difficult to interpret as something in an empty container; God's nature. This expression provides an illustration that the dynamics of nature are increasingly chaotic, the weather and seasons cannot be predicted, and humans cannot guess, nature and its contents move according to divine God's secrets. In communication practice, mobile phones are one of the providers of social media interpreted as a symptom of the folding of the world in the hands of humans. People can communicate very easily, gain knowledge, fulfill their needs in a very short time (Jumari 2012:71)

The use of mobile phones as a communication device is treated as sophisticated technology. Society is fully aware of its negative and positive impacts. "*négatip napa positif niku rak butohé tiyang kathah.. jawab goroh niku gampang tanggungan rak têtêp tèn uripé dhéwé-dhéwé.. bêcik èntèn titikané èlèk nggih èntèn titikané... têtêp mawon ngundhoh taturané dhéwé-dhéwé*". It means negative or positive, that's what many people want,...saying dishonestly is easy, take responsibility for carrying out your own affairs. Good, noble has its signs, bad also has its signs. Still, everyone reaps their own actions. In the daily life of the Samin community has noted "*apa - apa didadèkna dhuwik "nek wis ngono iku sok ben wong ndang goroh .... Bangga leh nek iso nggorohi wong mberah kaya – kaya nek gak ngapusi gak isoh urip*" meaning that everything is made into money, measured by money, if that happens, many people will like to lie and deceive many people, proud if they can deceive society, as if they can't live properly and can't be rich if they don't deceive people. The community believes that big mouth is always followed by lies, "*apan kakean umuk.... Ngumbar janji, bantah blaka mesti sesuk e ngapusi..... goroh*", meaning that starting with showing off and making excessive promises will be followed by lies.

The phenomenon of genetic engineering, the offer of organic farming industry is responded to as a phenomenon that denies the reality of nature, which distances life from independent productivity. "*nek tlethong dadi dhuwik, dami dadi dhuwik, kabeh diaji dhuwik bar leh, ameh la hapa jajal! Kudune organic iku luweh murah, sehat, tapi malah larange sak pore*", meaning if livestock manure is monetized, straw becomes money, everything is valued with money, then it's over, what can you do? They say organic is cheaper, but the price is rising high. The Samin community still believes that the system they implement in farming is part of an independent organic system, they have their own land, they process it with an independent system starting from the production of plant seeds, fertilizers are produced in a complete cycle in the cosmos.

Responding to the era of the industrial revolution, the Samin community interpreted it as an offer "*Enggih mawon ajêng nganggokaken mesin, robot napa mawon , modèl napa mawon nggih têtêp têtêpa-têtêpa, èntèn sangate dhéwé-dhéwé, jênêngé mèsin damêlané tiyang nggih rusak, nggeh enten untunge*" means that it is permissible to use machines, robots or any model of machine, so you have to

look at the situation and conditions, there is your own moment and time. machines are man-made and can be damaged, there are advantages, but also many disadvantages (This reminds us of the rejection of capitalism in the life of the Samin community (Hutomo 1996:212. ;Sudikan 2019; Asrawijaya 2020) The principle of glorifying life, achieving the highest dignity of life, togetherness, providing benefits for life together, in the life of the Samin community is the main goal. All that does not provide benefits will be avoided and abandoned. It is always said "*lah apa? luru gawé,! Marik marik kurang gawean piye leh!*", meaning for what? Look for all kinds of jobs, like there's not enough work available (interview, Jasmin, Supriyanto 2011).

## CONCLUSION

The Samin community is a group of Javanese farmers. This political attitude is based on a strong inner attitude based on the teachings of Samin Surosentika which is later better known as the "Samin teachings". Samin is an ideological understanding, not a tribe. The term Samin is the socio-political status of the Javanese farmer community with a socio-cultural movement based on the teachings of Samin Surosentika. The Samin community has four terms: 1. Wong dham, 2. wong penitèn, 3. Sedulur Sikêp, 4. Tiyang Samin. Called Wong dham, because the descendants of Adam; Wonge Adam adheres to the religion of Adam. Called Wong Penitèn because they are self-aware, have full awareness as an ego that lives in the midst of society, "*nitèni lakuning Adam, lakuné alam sak isèn-isèné*". Tiyang Samin, humans are equal to others so they must "*sami-sami amin, ngamini kajaté tiyang mbêrah*".

Samin society as a social institution based on local ideology and local wisdom has wisdom and life policies in various patterns relevant to nature and the context of socio-cultural change. Nature is understood as the mother of civilization to be the basis for thinking and feeling to make decisions about the value of every action. The term "*alamé*" is used to reflect the dynamics of life as a cosmic whole. Social piety is built by maintaining social harmony reflected in treating and interpreting nature and the environment, and preventing social pathology (fraud, theft) which is reflected in the term *Aja drèngki sréi, sing sabar trokal, aja kutil jumpat colong bêdhog*.

Honoring the life and life of nature, humans, and animals. Every creature created by God is interpreted as a creature that has the life force to live side by side with others, interpreting each other, giving each other benefits. The Samin community has an intellectual basis based on a strong "*sikepan batin*" to answer the challenges of future civilization. The principle of "*yèn urip mêsthi obah, yèn obah mêsthi owah*". Life is dynamic, so the Samin community is always responsive and develops cultural strategies through cultural institutions that are built through its traditions.

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