

Social Conservation of Local Wisdom on Samin Tribes at Kudus Regency Indonesia

Komunitas: International Journal of Indonesian Society and Culture
12(1) (2020): 12-19
DOI:10.15294/komunitas.v12i1.19918
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p-ISSN 2086 - 5465 | e-ISSN 2460-7320
<http://journal.unnes.ac.id/nju/index.php/komunitas>

UNNES JOURNALS

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Received: July 10th 2019; Accepted: February 5th 2020; Published: March 30th 2020

Abstract

Social conservation values are very important to be maintained and preserved. Social conservation values are the source of Indonesians character. Social conservation values derive from the values of local wisdom that exist in each ethnic, and Indonesian community, one of them is the Samin Tribe. This study aims to find the local wisdom values of the Samin community that are threatened with extinction due to modernization. This study uses a qualitative method, with the process of collecting data carried out through interviews with local leaders of the Samin community in Kudus Regency. Interviews were conducted to explore hereditary social activities about beliefs, traditions, social interactions and livelihoods. The results showed that the Samin Community conserved social values in the form of teachings that must be abandoned and teachings that should be done. Some teachings that should not be carried out are prohibitions of slander, greed, irritability, accusation without proof, jealousy, being bad towards others, accusing, stealing, picking or taking something that is still integrated with the main part, finding other people's things. The teaching that must be done is understanding the property itself, being honest, obeying the teachings, and getting along well. The values of the local wisdom of the Samin community can not only be applied to the local people of the Samin tribe, but can be implemented nationally and globally. Globally, the wisdom value of the Samin community can create world peace.

Keywords

indigenous; knowledge, social conservation; Samin tribe

INTRODUCTION

Indonesia has a cultural diversity and make it a multicultural country. Cultural values are the state assets that must be maintained and preserved as one form of local wisdom (Khusniati, Parmin, & Sudarmin, 2017). This diversity can be seen in terms of religion, ethnicity, race, language, customs, clothing, culinary, traditional games, and others. One of the diversity that contributes to cultural values is the diversity of ethnic groups (Brown, Tam, & Aboud, 2018). According to data compiled by Statistik Indonesian Culture, in 2016 there are approximately 250 ethnic / ethnic groups that still survive.

Each tribe has independent knowledge that is characteristic (Buenavista, Wynne-Jones, & McDonald, 2019). The consistency of the teachings in this local wisdom actually supports the conservation of nature and socio-culture in society. Given that Indonesia is currently experiencing environmental and social problems.

However, environmental and social problems arises from the dynamics of a rapidly changing life. This brings a change in

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the lifestyles of the people who increasingly abandon local values (Forester, 2018). Social problems or social phenomena that occur in Indonesia such as corruption, drug abuse, sexual violence, terrorism, and intolerance. While the environmental problems in Indonesia include natural disasters in the form of floods, erosion, earthquakes, and tsunamis that occur in Palu, Central Sulawesi in 2018.

Indonesia has local wisdom that can be used as a reference value in accordance with the norms that exist in people's lives. Local wisdom is a local community that comes from loyalty to maintain traditional cultural values to maintain social relations and social life (Khusniati et al., 2017). According to Sartini, in general, local wisdom can be interpreted as the ideas of local communities that contain thoughts, wisdom, good values that are embedded and followed by local communities (Adilah & Saputra, 2013). Local wisdom can be used as a reference in living together between the community, and also the principle of preserving the environment. According to Firdauzia, local wisdom will create valuable values and norms for community groups who live together, efforts to apply or apply, the application of norms and values of local wisdom will shape community behavior in accordance with the values that have passed me which is believed to be true by local communities (Fatimah & Sulisty, 2017).

Other notions of local wisdom can be interpreted as a set of knowledge, values and norms of the form of adaptation and life experiences of social groups living in certain locations (Tamalene, Henie, Al, Suarsini, & Rochman, 2014). Besides being able to be used to regulate relations between humans and the environment, local wisdom can also be used as an effort to resolve conflict. The loss of local wisdom has made the potential for religious anarchism conflict to increase because the community does not have a cultural filter in safeguarding the spirit of social ties, Warsito (Gadjah & Yogyakarta, 2013).

The phenomenon of natural environment damage and social problems

raise deep concern, one of which is due to the weakening of the character of the community that is increasingly distant from the national outlook which also comes from the values of local wisdom. Local wisdom should be a strategy to survive various social problems because the teachings in local wisdom are consistent in maintaining tolerance, harmony, and respect. According to Sugihardjo, Various failures in developing countries' development, such as environmental damage and poverty, indicate a mistake in the development strategy that has been implemented so far. Top-down development, in which the power of the central government is very dominating tends to ignore the potential of local resources (local culture, social capital, local knowledge or local wisdom) called social energy (Soegihardjo, Lestary, & Wibowo, 2012).

Tribes in Java who still consistently uphold the values of local wisdom are the Tengger, Osing, and Samin tribes. They live by maintaining tradition and culture, and making culture a view of life (Rohman, 2013). Among the Javanese tribes, the Samin or Sedulur Sikep Community has interesting characteristics to study, because of its existence that has existed since the 19th century, before Indonesia's independence. The Samin community is known as a tribe that opposes colonialism by rejecting violence through passive movements. The Samin Community Movement was driven by peasants who refused to follow colonial orders (Aziz, 2012). The Samin community adheres to the cult, or they call their teachings sourced from the religion of Adam, the Samin Community does not believe in Allah or God in the teachings of other religions in Indonesia (Islam, Christianity, Buddhism, Hinduism, Catholicism, Confucianism) (King & King, 1973).

Various studies examined the Samin Community from various perspectives, such as the study of divinity, the marriage system, Samin women, the efforts to survive since the colonial period till today, their unique language, the historical study of the Samin Tribe, the transfer of the Samin Community

in Java, and resistance to colonialism. For example about the Samin ethnic marriage system, according to Rosyid, the marriage system carried out by the Samin Community only involved the bride and groom, parents, samin figures, neighbors (Samin and non Samin) without administrative records by the KUA or civil registry office, with the principle Samin, who they believe turns out that their marriage is going well and accepted by the local community, both the Samin and Non-Samin communities and the support of the local government (Moh. Rosyid, 2010).

From the results of previous research on Samin women, they turned out to be active in political activities, especially in using voting rights during elections, factors affecting Samin women including their own choices, the influence of their husbands and the influence of Samin leaders (Rosyid, 2016). As for samin's belief, it was Adam's religion, although administratively it was mentioned by the government as a flow of trust, so the religious column on the Samin Community Identity Card was vacated (Rosyid, n.d.). However, there is no information from the results of research on the social conservation of the Samin Tribe, as a community effort to preserve the local wisdom of the Samin tribe.

Research on social conservation is very important, because without the social conservation efforts of the Samin Tribe teachings, the values that have been maintained can be eroded by the times. so that it can threaten the existence of the Samin Community itself along with the teachings of its local wisdom. The purpose of this research is to describe social conservation values of the local wisdom of the Samin Community amidst the threat of globalization. Limitation of research on local wisdom values in the Samin Community living in Undaan Subdistrict, Kudus Regency. There are several locations where these tribes live, but because of the strong Samin Community living in Kudus in maintaining the tradition, it was made the target of this research.

METHODS

This study uses a qualitative approach. This approach seeks to understand and analyze the local wisdom of the Samin Community and try to find new things based on the results of data. The field data referred to in this study is in the form of understanding and interpretation of the object of research, namely the Samin community from the results of direct interaction, reality in the life of the Samin community, and associated with the theory or results of previous studies.

Data collection was done by participatory observation techniques by looking at, directly observing the Samin community in daily life, interviews were conducted with informants who were elders of the Samin community, from two different locations and figures, and with local communities outside the Samin community. Data analysis uses interactive models, with stages of data collection, data reduction, data display, and conclusions (Gunawan, 2016). Use of interactive models in data analysis to find the local wisdom values of the endangered Samin community. Data collection is done by summarizing, choosing the main and important things related to the Samin community, including values of local wisdom, traditions, livelihoods, social interactions, etc. through interviews. Data reduction is done by sorting through the appropriate data, which is able to provide research findings. data display is done by compiling data information that provides a possible conclusion of the research findings. Drawing conclusions is done by compiling answers from research results and data obtained at the time of the study.

RESULTS AND DISCUSSION

Kudus Regency has quite unique characteristics. One of them is the diversity of cultures, religions and beliefs. The diversity of religions in Kudus Regency includes Islam, Christianity, Catholicism, Buddhism, Hinduism. This is if it is not managed properly, it can lead to religious conflicts, both internal and inter-religious conflicts. The issue

of religion is rooted in many problems, from within and outside of religion, the causes are among others because some groups get a narrow understanding of religion, the existence of majority and minority groups, problems of poverty, unemployment, education, weak infrastructure, or environmental issues Rosyid, 2013 (Religion, Aliran, & Kudus, 2013). In Kudus Regency, although there are differences in religion and belief groups, the harmonization between religious communities and believers is well maintained. Even the existence of a stream of belief groups which is a manifestation of local wisdom in Kudus still persists until now. Data on the flow of belief groups in Kudus can be described in Table 1.

Of the nine belief streams mentioned above, the object of discussion in this paper is the Samin Tribe. The Samin movement is essentially a peasant resistance movement against oppressive policies of the small people. Samin is the oldest social phenomenon in Southeast Asia as a protonationalism peasant movement that is increasingly blooming due to the increasingly gripping power of the colonial government in the late 19th century AD (Wicaksono, n.d.). The Samin community is an indigenous community formed as a result of the movement against the Dutch colonizers (Darmastuti et al., 2006). The movement of the Samin community began when the Dutch made land pegs for planting teak forests in 1870 (Darmastuti et al., 2006). Ki Samin made a village by clearing the forest in the Plosokediren, Randubelatung Sub-District, Blora Regency as a

base for resistance to the Dutch. Ki Samin was later appointed as king with the title Prabu Panembahan Suryongalam (Light of the Universe). Then this community developed and expanded to Blora, Kudus, Pati, and Rembang in Central Java.

The Samin community is close to local traditions and also referred to as indigenous peoples who live in an independent country where the social, cultural and economic conditions that distinguish them from other communities, are supposed to inhabit certain territorial areas, have value systems, ideology, economics, political, cultural and social, and have a unique teaching that is the teaching of character, a high philosophical principle, a spirit of mutual cooperation that is upheld and prioritized.

Social Conservation of Samin Tribes

Social conservation is an effort to maintain, preserve, and receive a set of values adopted by a society, regarding what is considered good or bad, appropriate or inappropriate must go through a process of weighing, Rachman, 2013 (A. S. I. N. Sosial, 2013). The Samin Kudus Community, seeks to conserve Social values that continue to be maintained and maintained as the identity of the Samin Tribe. The teachings that become independent knowledge of Sedulur Sikep / Samin are divided into two, namely (1) teachings that must be abandoned and (2) teachings that must be carried out. Similarly, as expressed by Rosyid, that Samin teachings are used as life beliefs in the form of basic teachings in the form of ethics, basic abstinence in inte-

Table 1. Data on the Flow of Beliefs in God Almighty in Kudus Regency

No	Organisazation	Office	Member
1	Paguyuban Sumarah	Jati Wetan village Jati district	78
2	Paguyuban Hardo Pusoro	Peganjuran village Bae district	40
3	Persatuan Warga Sapta Darma	Mlati Lor village Kudus district	147
4	Paguyuban Pramono Sejati	Tenggeles village, Mejobo district	16
5	Paguyuban Kawruh Kodrating Pangeran	Hadipolo Village Jekulo district	38
6	Perkumpulan Persaudaraan kejiwaan Susilo Budi Darma	Getas Pejaten, Jati District	43
7	Paguyuban Budi Luhur	Jepang Village Mejobo District	61
8	Komunitas Sedulur Sikep/Samin	Karangrowo/Larikrejo Village Un- daan District	80

reaction, principles of character, and religion (Moh. Rosyid, 2010).

The distinctive features of the Samin Community include believing in a religion called the religion of Adam, earning a living as a farmer, not knowing formal schooling, marriage not registered in the state administration or not having a Family Card, and rejecting all matters relating to Dutch actions such as dress style, society Samin does not want to use trousers but cenana just below the knee, not wearing a cap but wearing udheng, wearing a t-shirt, wearing a sarong, a typical black outfit at the official ceremony, and using caping / hats when working in the rice fields.

Indonesia develops character values that should be implemented by each citizen, national character values are adjusted to the basic norms of the Indonesian nation, namely Pancasila. Pancasila is the noble value of the Indonesian people to all Indonesian people as an effort to create national defense (Winataputra, 2016). Character values that are in accordance with Pancasila are religio-

us character, humanity, unity, popularism and justice.

According to Ghufron, Character is character or personality, character is universally composed of peace, respect, cooperation, freedom, happiness, honesty, humility, compassion, responsibility, simplicity, tolerance and unity (Bangsa & Pembelajaran, 2007). According to Megawangi 2004, stated that there are nine character pillars that should be invested in Indonesian citizens, namely (1) God's love for the universe and its contents, (2) responsibility, discipline, independence, (3) honesty, (4) respect and courtesy, (5) compassion, caring, cooperation, (6) self-confidence, creativity, hard work, and never giving up, (7) justice and leadership, kind and humble, (9) tolerance, love of peace and unity (Rachman, 2013) (Sosial FI, 1945). These social values / characters are trying to be instilled in all Indonesian citizens, because these values are in accordance with the personality of the Indonesian nation. The development of the nation's development and character has become a com-

Table 2. Social conservation value that developed by Samin tribes

No	Samín community lesson	Local wisdom value	Social value that has been conserved
1	Adhering to the teachings of Adam's religion	Carry out worship by means of meditation, and fasting for birth	Develop religious character
2	Teachings that must be abandoned	drengki (slander), srei (greedy), panasten (easily offended), dawen (accusing without proof), kemeren (jealousy), nyinyo marang sepodo (behaving badly towards each other)	Develop tolerance
3	Teaching when having an interaction	bedok (accusing), colong (stealing), njumput (taking even in small amounts), pethil (picking or taking something that is still integrated with the main part), and finding other goods (finding other people's property)	Develop responsibilities
4	Teaching that must be obeyed	reti nggone dewe (understanding his own property); innocent (say something as it is or be honest in speaking and acting); mligi means people in the community (obeying the teachings) get along well	Develop caring
5	Livelihood	Livelihoods are farmers using compost and the earth where they live	Develop nationalism as an effort to preserve the environment,

mitment of the founders of the country of Indonesia, the Pancasila is a basic reference for the development of national character.

The Samin Kudus community was consistent in developing character as an Indonesian citizen through the implementation of their local wisdom values. This can be proven by their principles of life that are in accordance with the character that must be owned by Indonesian citizens, these characters are religious, caring, responsibility, harmony, tolerance, and nationalism. Based on the results of interviews with Samin Community elders in Karangrowo Village and Larik Kudus Rejo in Central Java, the social values developed by the Samin Community can be explained in Table.

Social conservation values based on Table 2 can be described as follows. First, the Samin Community developed a religious character by believing in the existence of God through the belief that they called the Adam Religion. This is in accordance with Rosyid's research, 2012, the Samin community in the principle of religion in Javanese teachings, so the religion is Javanese religion namely the religion of Adam, Adam's religion is believed to be a religion that was born in the form of spiritual beliefs (Rosyid, n.d). The Samin community develops religious character by carrying out worship in a *topo / semedi* way in the morning, evening and evening, and fasting to commemorate the birthday (*poso wethon*) according to ability, one day, one week or one month. Second, developing the character of tolerance, the community of Samin community upholds the values of tolerance by consistently avoiding the prohibitions of Samin teachings. The Samin community highly appreciates other people, both fellow Samin tribes and non-Samin. This is evidenced by the participation of Samin residents in the construction of mosques, contributing funds in the construction of mosques, and other social activities. Third, developing the character of responsibility both for themselves and with others, through teaching is not permitted to take other people's goods even though they only find, this teaching is believed because if there is something missing and found by

someone else, the lost person will not be able to find it. Fourth, developing nationalist character through the love of the Samin community for the homeland by preserving the earth and the environment, one of which is not using chemical fertilizers but using compost. In addition, the Samin community made farmers their sole livelihood.

Livelihoods are only as farmers because they believe that other jobs are full of fraud and injustice. The choice of livelihood as a farmer is not only aimed at fulfilling life needs, but also the efforts of local communities to maintain environmental sustainability based on local wisdom values. When people adapt to their environment, they develop a wisdom that is either tangible in knowledge or ideas, tools, guided by customary norms, cultural values, activities in managing the environment in order to meet their living needs (Darmastuti et al., 2006). For the people of Sedulur Sikep, they make a living as farmers, as well as an effort to preserve the earth which is a source of food, water, plants, and other living resources.

The manifestation of the Sedulur Sikep Community's concern for environmental sustainability is by carrying out a movement to reject the construction of a cement plant in the Kendheng mountain area, Sukolilo District, Pati Regency. According to Darmastuti, the movement that occurs in the Samin Community in Sukolilo Pati Central Java is a unique social movement, local people reject the construction of the Gresik cement plant because it can damage the Kendheng mountain area which is their area of residence (Darmastuti et al., 2006). Some residents rejected the construction of a cement factory because they felt that the construction of a cement plant would only damage the environment and did not increase the welfare of the local people, profits would only be taken by the political elite and land brokers (Aziz, 2012). Community participation in refusing the construction of factories in the Kendheng mountain area as an effort to maintain the conservation area, their existence is a reliable conservation guard because in their souls their values or principles of conservation (local wisdom)

have been built, in principle only people who only conservation awareness is able to protect the environment (Negara, 2011). What is maintained by the Sedulur Sikep community is an effort to implement social conservation by maintaining and consistently maintaining their life principles, the Sedulur Sikep community has implemented social values including religious, tolerance, caring, cooperation, harmony, mutual cooperation, simple, respectful and polite in accordance with the teaching principles / ethical basis for the Sedulur Sikep community.

Social values that are a manifestation of the local wisdom of the Samin community can actually be implemented globally, not only for the Samin community. Religious values, tolerance, responsibility and nationalism if implemented well globally, will have a positive impact on the international community. Social values can create world peace with tolerance and respect for others. The character of the Samin Community community that consistently preserves the environment can also be applied globally, the preservation of the earth which is a source of livelihood for humans is the responsibility of all humans. So the conservation of the values of local wisdom of the Samin Community is very important to maintain the relationship between humans and the environment both locally and globally.

Efforts to prove the results of the research still lack there are the closed nature of the informant, because not all information can be conveyed to others. In addition, the Samin community is often considered negative for people who do not know the Samin teachings, so they are very sensitive to people outside the Samin community. Then there are limitations in data collection because researchers must be very careful as an effort to safeguard informants' feelings.

CONCLUSION

The Samin Community consistently maintains the values of local wisdom. The values of local wisdom are trying to be preserved by the Samin community as an effort to

maintain their existence amid the current of globalization. The values of local wisdom that try to be preserved / conserved in the form of teachings that must be abandoned and teachings that must be carried out. These social values include religion, tolerance, responsibility, and nationalism. The local wisdom they guarded also supported or in accordance with the character aspired to be an Indonesian citizen. The local wisdom developed by the Samin Community is not only beneficial for local and national communities, but also useful for the global order. Environmental conservation as an effort to preserve nature from damage and natural disasters. While conservation of social values can create world peace.

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