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Actualization Of The Teachings Of The Samin Indigenous People In The Indonesian Government

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Abstract

Indonesia is a country that has hundreds of indigenous peoples scattered throughout the archipelago, who still survive with their customs and traditions. One of them is the samin indigenous people from Dukuh Karangpace, Klopodumur Village, Blora Regency, Central Java. The indigenous Samin people were described as ignorant, unwilling to pay taxes, and refused forced labor by the Dutch colonists. The Samin traditional community is considered strange and also considered to reject technological advances. There are several problems in Indonesian society, especially Indonesian government officials. Such as public lying, corruption, illegal levies, bribes, legal mafia cases involving law enforcement officials, and state officials in making decisions that only benefit certain groups, and so on. From this problem, this paper will use an indigenous religion paradigm approach and local wisdom to see the true nature of Samin's teachings. the author uses a type of library research that is included in qualitative research. The result of the interim conclusion of this paper is that the author argues that the teachings of samin are very relevant if applied to society in general and the

government in particular, there are three main points of Samin teachings including the understanding of the Samin indigenous people with the creator, living environment and people, so it can be concluded that the negative stigma of the assumption to the Samin indigenous people is considered inappropriate and the samin teachings are very relevant if actualized as a reference in Indonesian society and government.

Abstrak

Indonesia adalah negara yang memiliki ratusan masyarakat adat yang tersebar di seluruh nusantara, yang masih bertahan dengan adat dan tradisinya. Salah satunya adalah masyarakat adat samin dari Dukuh Karangpace, Desa Klopoduwur, Kabupaten Blora, Jawa Tengah. Orang asli Samin digambarkan sebagai orang yang cuek, tidak mau membayar pajak, dan menolak kerja paksa oleh penjajah Belanda. Masyarakat adat Samin dianggap aneh dan juga dianggap menolak kemajuan teknologi. Ada beberapa masalah dalam masyarakat Indonesia, khususnya pejabat pemerintah Indonesia. Seperti pembobongan publik, korupsi, pungutan liar, suap, kasus mafia hukum yang melibatkan aparat penegak hukum, dan penyelenggara negara dalam pengambilan keputusan yang hanya menguntungkan kelompok tertentu, dan sebagainya. Dari permasalahan tersebut, tulisan ini akan menggunakan pendekatan paradigma agama leluhur dan kearifan lokal untuk melihat hakikat ajaran Samin. penulis menggunakan jenis penelitian kepustakaan yang termasuk dalam penelitian kualitatif. Hasil kesimpulan sementara dari tulisan ini adalah penulis berpendapat bahwa ajaran samin sangat relevan jika diterapkan pada masyarakat pada umumnya dan pemerintah pada khususnya, ada tiga pokok utama ajaran samin diantaranya adalah pengertian masyarakat adat samin dengan pencipta, lingkungan hidup dan manusia, sehingga dapat disimpulkan bahwa stigma negatif anggapan terhadap masyarakat adat Samin dianggap kurang tepat dan ajaran samin sangat relevan jika diaktualisasikan sebagai acuan dalam masyarakat dan pemerintahan Indonesia.

Keywords: *Samin indigenous people, Government, Indigenous religion paradigm.*

A. INTRODUCTION

Indonesia is a country that has hundreds of indigenous peoples scattered throughout the archipelago, who still survive with its customs and traditions, According to the Alliance of Indigenous Peoples of the Archipelago (AMAN), An indigenous people is a group of people who live based on ancestral origins in a certain geographical area, have a distinctive socio-cultural value system, are sovereign over land and natural wealth and organize and manage the sustainability of their lives with customary laws and institutions (Yulaswati, 2013). one of them is the samin indigenous people who come from Dukuh Karangpace, Klopoduwur Village, Blora Regency, Central Java.

Regionally, the population in Blora Regency is spread in various regions, such as Bojonegoro, Pati, and Kudus, one of which is in Dukuh Karangpace, Klopoduwur Village, Banjarejo District, Blora Regency. Historically, the samin indigenous people were founded by Samin Surosentiko, who was born in 1859 in the village of Ploso, Kediren, Randublatung, Blora Regency, Central Java, His father was named Raden Surowijoyo. Samin real name was Raden Kohar, later changed to Samin. The name Samin was chosen because it breathes more peoplehood (Nuruddin et al., 2003). In the beginning, there were several notions of the connotation of "Samin" including, first, The word Samin is associated with the character Samin Surosentiko or Raden Surowidjojo (name when old), Raden Surontiko or Raden Suratmoko (given name), son *Bupati Tulung Agung*. The name Samin means: "*Sami-Sami Amin*" which means if all agree and are considered legitimate (a movement against the invaders), the same as a form of support from the people (Kardi, 1996). Secondly, the word "*Nyamin*" is described as a fool, who did not want to pay taxes and refused forced labor by the Dutch colonists. The Samin traditional community is considered strange and also considered to reject technological advances.

In modern times, the author sees several problems that occur in Indonesian society, especially government officials. Such as public lying, corruption, illegal levies, bribes, legal mafia cases involving law enforcement officials, and state officials in making decisions that only benefit certain groups, and so on. This is based

on an individualist sense and an aspect of power, so the occurrence of Hedonistic behavior towards humans who have the potential to commit bad acts as above (Yanto, 2010). This happens from the lower level of government to the level of high-ranking state officials. The author explains some case data including the village head Tlogotuwung, Randublatung Subdistrict, Blora Regency with a case of corruption of village funds between 2019 and 2021 which resulted in state losses of up to 700 million (Kompas, 2022). Governor of Papua and 9 regional heads with corrupt modes of office auction, gratification, and embezzlement of office (Lukiawan, 2022), in the Jokowi-era government corruption case of social assistance minister Juliari Batubara, Imam Nahrawi minister of youth and sports koni case 2018, Idrus Marham ministry of social affairs bribery case PLTU Riau (Rozi, 2020).

To respond to negative statements about Samin and the immoral behavior of Indonesian officials, The author will review the nature of the teachings of the Samin indigenous people and actualization in Indonesian government, especially from the lower level to the high level of Indonesian government.

This study is a qualitative research or literature study. The data I present in this study is that I have collected from various pieces of literature on the teachings of Samin Indigenous Peoples and government regulations. The literature review is generally used to find and formulate new ideas through previously available research data (Babbie, E., 2014), (Creswell, J. W., 2014), (Creswell, J. W., & Poth, C. N., 2017). As for the approach, it uses an interdisciplinary approach, namely the Indigenous Religion Paradigm and Local Wisdom. In the explanation of Samsul Maarif, the Indigenous Religion Paradigm Described Indigenous religion paradigm as based on a cosmological concept that the cosmos is occupied by different “persons” of human and non-human beings. Personhood is not identical to human beings but perceived as extending beyond them. It is a capacity that may belong to the so-called “nature” (an essential category in a hierarchical cosmology along with “culture” and “supernatural”) (Ma'arif, 2019). While the local wisdom approach is A view of life, science, and life strategies that lead to various activities carried out

by a local community in answering various problems in meeting the needs of the community. (Indra Tjahyadi, 2022).

B. RESULT AND DISCUSSION

1.1. The Value Of The Teachings Of The Samin Indigenous People

The teaching of *sedulur sikep Samin* known as Saminism is a concept of rejection of Dutch culture and capitalism that emerged around the 19th century in Indonesia. It also contains refusal to pay taxes and unpaid labor or forced labor. In its development, the teachings of Samin Surosentiko have been followed by many Samin people in the area around the north coast of the border of Central Java and East Java (Muhaimin, 2009).

Broadly speaking, Samin teachings are divided into three teachings, namely *angger-angger pratikel* (law of action horns), *angger-angger pangucap* (law of speech), and *angger-angger lakonana* (Whatever laws need to be carried out). So that it can be explained simply, including the prohibition of indulgence in lust, not doing evil, the prohibition of hurting others, the teaching of life role models, the teaching about upholding speech, the teachings about the law of *karma*, the teachings on honesty, the teachings on filial piety to parents, the teachings on preserving the environment and the teachings on work ethics (Mardikantoro, 2019). Samin teaching principle above essentially teaches about the values of human life. The teaching is also used as a guideline for behavior so that you always live well and honestly using the *sesorah* or lecture method.

The Samin indigenous people also have reference works as outlined in the title *Serat Jamus Kalimosodo* which consists of five teachings, including:

First, *Serat Punjer Kawitan* contains the genealogy of Javanese kings. This teaching recognizes that the Javanese are descendants of Adam and the Pandavas. So that everything in Java is the right of the Javanese. Thus, the Dutch did not have rights to Javanese land. Symbolically, this teaching means the national spirit to face the Dutch.

Second, *Serat Pikukuh Kasejaten*, this teaching contains about life in a family, the loyalty of husband and wife, and the honesty of each other so that a happy family is formed.

Third, *Serat Uri-Uri Pambudi*, this teaching is about behavior towards others, being careful in speaking, acting, and being active in living life.

Fourth, *Serat Jati Savit*, this teaching contains the law of karma. Javanese aphorisms appear, *Becik ketitik, olo ketoro, sopo goroh bakal gronoh, sopo salah bakal seleh* (the good and the ugly will look, whoever lies will disappear, whoever is guilty will lose).

Fifth, *Serat Lampahing Urip*, contains primbon related to birth, arranged marriage, and looking for good days to live life activities (Masmuh, 2003).

In general, the Samin indigenous people used language rhetoric to resist Dutch colonialism, and the language used was Javanese, meaning that the style of language used by the Samin indigenous people is a form of resistance that is cultural, and does not carry out physical resistance.

a. The Meaning of the Samin Indigenous Peoples towards the Creator

Every human being who lives in this world must have a purpose in life. If a person has known what his purpose in life is, then he will more easily interpret his life so that each of his deeds, behaviors, and utterances reflects how he means his chosen purpose in life. The Samin Indigenous people are likewise, like other citizens of the community.

The thoughts of the Samin indigenous people to the Creator/God are very simple because their minds or intellects cannot reach out to things that are invisible to the eye. So much about the Creator, for the people of Samin believe that the Creator does not exist, cannot be seen, is not palpable, and there is no figure of the creator. Therefore, in living this life, the most important thing that has always been upheld for the Samin community is how we behave, behave as well as possible while in the world to anyone (whether humans, plants, or animals), in this context in line with the theory described by Samsul Maarif

above which is called the intersubjective relationship between humans as subjects and non-humans as well as subjects. This means that the Samin indigenous people also view other than humans as subjects that must be maintained and preserved and this is what is called religious in the view of the ancestral religious paradigm.

Meanwhile, based on the beliefs of the Samin indigenous people, the Religion of Adam. The meaning of Adam Religion can be interpreted as follows: the word religion is interpreted as *ugeman* and *ageman* something that is interpreted by the handle of life that the ancestors passed down from generation to generation orally (Rosyid, 2010, p. 29). *Ugeman* is defined as the benchmark of whether a person lives in the world depending on what is said, While *ageman* is "clothes" which means that a person is judged based on the "clothes" worn, namely behavior that complements speech. Whereas Adam meant the first man born on earth was Adam, we are all sons of Adam descendants, so we should not be discriminated against among the descendants of Adam. This means that according to the Samin indigenous people, all humans on this earth are descendants of Adam.

b. The Meaning of the Samin Community towards the Natural Environment

To quote Koentjaraningrat, the relationship between nature and man has to do with the fate in which man lives, that man is most numerous and constantly in contact with the surrounding nature. In addition, the concept of fate also determines the attitude of Javanese living in rural areas towards nature. Therefore, there is so much connection between man and nature, so it is appropriate for a man to learn to adjust to nature (Koentjaraningrat, 1985, p. 439). Related the Samin indigenous people to the natural environment, most of whom work as farmers, of course, are very often close to nature.

In the practice of environmental conservation, the indigenous people of Samin are urged to use enough water "*ingat sanak keluarga*" because many use it, both for agricultural watering and household needs.

This means that if analyzed in depth, the indigenous people of samin teach simple properties, mutual aid, and living in harmony with remembering other families and neighbors, this can be used as an example for the people and high-ranking officials of Indonesia who are currently famous for being greedy, individualists do not even care about their neighbors.

c. The Meaning of the Samin Indigenous People towards Their Fellow Humans

In this conception, it is reflected in the law that regulates the behavior of the Samin indigenous people in the form of the three *anggers* described above, namely: (1) *angger-angger pengucap* (The law of speech); (2) *angger-angger pertikel* (Laws of Conduct); dan (3) *angger-angger lakunana* (law of execution). So, if it is explained in detail being an indigenous Samin people it is *Ojo Srei, dengki, dahwen, nyolong, mbedog*, that means that the Samin community is not happy to envy, confess something that does not belong to him, do not like to steal things that do not belong to him. If speaking doesn't *waton omong* (don't just talk), *yen omong nganggo waton* (if the talk has to be the right one). The second law says that *pengucap saka lima bundhelane lan pangucap saka sanga bundhelane ana pitu*, This means that all human behavior and actions that are remembered are carefully said, don't hurt others.

1.2. Actualization In The Government

The values of the teachings of the Samin indigenous people can be the most fundamental foundation in building the nature and character of the Indonesian nation. The ethical principles taught in the teachings of the Samin indigenous people can be the values of local wisdom in Java. The traditions of the Samin people in Java have noble values that lead to a better personality and character of Indonesian people. The Samin indigenous people have a way of life and good principles in their lives, which can certainly be used as a reference for the development of the character of the Indonesian nation in general and the Indonesian government system.

In this presentation of the actualization of the teachings of the samin indigenous people, I will discuss a lot about actualization within the Blora district government, because I use

the analysis of the local wisdom approach where the Samin indigenous people are an indigenous people who have noble values who were born in Bora Regency, Central Java. Indeed, actualization has been carried out by the Bora administration, such as the use of samin indigenous peoples every 15th, this is written in the regulation of the regent of Bora number 23 of 2019 concerning the Second Amendment to the Regulation of the Regent of Bora Number 46 of 2016 About Service Clothing for Civil Servants in the Bora District Government Environment contained in Article 2 number 1 reads Types of Civil Servant Service Clothing within the Local Government consist of: a. Daily Service Clothing abbreviated as PDH, consisting of: 1. PDH khaki; 2. deleted; 3. PDH batik; 4. deleted; 5. PDH Adat Samin; 6. Specialized PDH; 7. PDH Camat and Lurah; and 8. PDH White Shirt (Bora, 2019). There is also a pavilion building for the Samin indigenous people as a site that becomes a tourism village. There are two tourism villages in Bora, namely Samin Sambungrejo village, Sambong District and Samin Karangpace village, Banjarejo District. This is also stated in the regional regulation of Bora regency number 9 of 2022 (Bora P. D., 2022).

Referencing the local wisdom approach, I am of the opinion that in the actualization of the values of the teachings of the Samin indigenous people, especially in the Bora district government, it has not reached the value of substance in representing the teachings of the Samin Indigenous peoples. I see what is done is limited to the ceremonial nature that is seen on the surface, especially officials within the Bora government. In fact, local wisdom, which is a view of life, contains the values that become the handle and basis for a community in carrying out life, these values are binding for a community including officials in the Bora district. Followed Goldman's view of life in a society can be understood as a worldview (Indra Tjahyadi, 2022). This is because in the view of life there is a meaningfulness of a relationship between man and the world, or environment, which is coherent and solid. As for what is meant by value is something related to the quality contained in an

object in this case is the teachings of the Samin indigenous people which have been explained above.

As a collective consciousness owned by a society, Local wisdom can be understood as a discourse that functions to regulate the behavior and mindset of each member, *Ojo Srei, ojo dengki, ojo dahwen, ojo nyolong, ojo mbedog* is one example of the value that we can apply to social life, even in the government, especially the Blora government, the teachings of the Samin indigenous people can be a special curriculum in schools in the Blora region, can be used as a reference in making local regulations, can be used as an example in looking at natural resources, descendants of the indigenous Samin people were given to participate in the government, given ease in taking care of administrative requirements and so on. I think about these things if done by the Blora government, the value of the teachings of the Samin indigenous people will be more substantial in nature. Because, as a governing discourse, local wisdom contains rules both written and unwritten that become a reference for the community. The reference covers all aspects contained in the life of a society that concern relationships between human beings, such as the system of social interaction between individuals and groups, relating to hierarchies in government and customs, marriage rules between clans, tata krama in everyday life.

Finally, the value of the teachings of the Samin indigenous people, which is one of the local wisdom owned by Blora regency, can be a reference, Referrals for other counties, because local wisdom also has several functions including; as a marker of community identity, sebagai elemen perekat (aspek kohesif) lintas warga, lintas Agama, and kepercayaan, as a medium for maintaining stability, and as a cultural element that lives in society (Indra Tjahyadi, 2022).

C. CONCLUSION

In view of a noble value in this case is the Samin indigenous people, it is indispensable for the paradigm of ancestral religion to see it, so as to see a human relationship with

humans, human beings with non-humans who have a beneficial relationship for both, so that the relationship constructed is the relationship of the subject to the subject not the subject with the object. The Samin indigenous people have provided a view of life that can be applied in all aspects of life, social, political, governmental, cultural and so on. Values *Ojo Srei, ojo dengki, ojo dabwen, ojo nyolong, ojo mbedog*, (1) *angger-angger pengucap* (The law of speech); (2) *angger-angger pertikel* (Laws of Conduct); dan (3) *angger-angger lakunana* (law of execution). can be a handle for human beings not to act negatively such as doing evil, hedon, corruption, envy and so on.

Then, in actualization in government, especially the Blora district government, the value of the teachings of the Samin indigenous people is a lot that can be done using a local wisdom approach, which is not only limited to activities of a ceremonial nature. Like the teachings of the Samin indigenous people, it can be a special curriculum in schools in the Blora region, can be used as a reference in making regional regulations, can be used as an example in looking at natural resources, descendants of the indigenous Samin people were given to participate in the government, given ease in taking care of administrative requirements and so on.

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