

## **Transformation of Sedulur Sikep Samin's Socio-Cultural Change: A Case Study of Sedulur Sikep Samin Sambong Village, Blora Regency.**

**Achmad Nur Hidayah, Budiaman, Nandi Kurniawan<sup>1,2,3</sup>**

*Universitas Negeri Jakarta, Indonesia<sup>1,2,3</sup>*

**Abstract:** *Samin is a culture of sedulur sikep in Javanese society which was spread by Samin Surosentiko who is a descendant of nobility. The name Samin comes from a sign that symbolizes small people. The Samin community emerged against the background of the suffering of the people by the Dutch colonialists. The Samin community has a book as a guide in its teachings, namely Tapel Adam, in the teachings of their daily life the Samin community has cultural values and traditions that are carried out, including prohibited from trading, prohibited from school, adam, having a marriage system, funeral procedures with gelundung semprung and others. other. However, as times progressed, it caused socio-cultural changes to Samin's sedulur sikep. One of them is in the village of Sambongrejo, Sedulur Sikep Samin has transformed various fields, both education, social and economic agriculture, such as the Samin community has registered their marriage at KUA, attended formal schools, has started to have a diverse livelihood, and has freedom of people. from outside Samin who can join the Samin community and vice versa, this is also related to the role of the community. traditional leaders in development planning, as stakeholders in community infrastructure, and as custodians of Samin cultural values that adapt to changing times and increase Samin community solidarity, both in developing cultural infrastructure and improving the quality of human resources.*

**Keywords:** *Transformation, Samin, Social-Cultural, Sedulur Sikep.*

### **Introduction**

The Samin community is a group of people who adhere to the teachings of Saminism according to Apriansyah (2013) and Purwasito (2003). This community was formed in 1890 by following the teachings of a figure named Samin Surosentiko. Munadi (2014) suggested that Samin Surosentiko was named Priyayi Raden Kohar. The Samin community belongs to the Javanese sub-tribe and is a form of community grouping based on distinctive teachings and views of life. On the island of Java, the Samin people live in the regencies of Bojonegoro, Pati, Kudus, and Blora. Purwantini et al (2000) Samin is an ethnic Javanese descent who has an understanding of *manunggaling kawulo gusti*. (Geertz 1981), Munfanati (2004) This understanding can be interpreted as a view that focuses on the inherent nature of divinity in humans. Samin's teachings adhere to the Kalimasada Book. Hutomo (1996) explains that this school is related to kebatinan teachings or known as Sangkan paraning dumadi or more commonly referred to as

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<sup>1</sup> Correspondent Author E-Mail: [achmadnurhidayat@unj.ac.id](mailto:achmadnurhidayat@unj.ac.id)

the teachings of Manunggaling Kawulo Gusti (King 1973; Benda & Castel 1969) explaining that Manunggaling kawulo Gusti is defined as a keris that sinks into a scabbard or sheath. the holder of the keris (*kerangka curigo umanjing*), this teaching is contained in the Adam Religion with the adam tapel book which is still well preserved by Mbah Pramugi.

Broadly speaking, Samin's teachings are divided into 3 types: First, angger-angger pronouncing. Second, particle anggers, and third, lakunono anggers. The three teachings are all based on angger-angger or the law that regulates human behavior, both from words, actions and things that must be carried out. The Samin community has distinctive characteristics that become their identity in their daily appearance that is different from the surrounding community. This identity shows and their appearance is following the teachings of Saminism which they maintain from time to time, especially the older generation. They feel the truth and a strong belief in the teachings of Samin Surosendiko as a useful view of life, the attitudes and actions of the Samin people are always followed by real and consistent evidence according to the teachings handed down by their ancestors. These changes have not actually been seen in the Samin community as a whole. This is because the thoughts of the Samin community still tend to have a traditional life attitude. This attitude is due to the thoughts of the Samin community which are still closed and there is no interaction with the outside community. The state of the teaching pattern is carried out in accordance with the principles of Samin Surosendiko's teachings which are used as guidelines for good and honest attitude and behavior, especially the Samin community, Septikawati dan Habsari (2014).

The development of an increasingly advanced era has made the Samin community begin to accept change and follow it. For more than several decades, the Samin community has experienced changes in the social and cultural institutions that they have adhered to. It can be said that today's Samin society has changed. When viewed from the value system, Saminism is no longer a rule in the plurality of values in their midst. The changes that occur in the Samin community are, of course, inseparable from the swift currents of modernization. Modernization in the scope of traditional society will have implications for the community. Most traditional societies still uphold the values inherited from generation to generation from their ancestors as social interactions between individuals, groups, and social interactions between groups and individuals. In addition, changes in government policies, such as in the field of education, changed the order of the Samin community, which was originally given by both parents and the environment so that they could learn and lead by example. It is now the responsibility of taking formal schooling. The meaning of education for the Samin community has changed from how to maintain character to a condition for finding work. Mumfangati, (2007), Yahya (2009), Munawaroh (2015). The Samin community is aware of and takes school seriously as an effort to get a better job, according to Rosidin (2016) The Samin community is starting to develop rapidly because of technology, according to Lestari (2013), the Samin community has also begun to open up to outside communities other than Samin from television. Television as one of the electronic media that has great power in influencing society. The existence of electronic media, namely television, makes Samin people open their views on education.

## **Literature Review**

The changes that occur in society, according to Burhan (2009) are basically a continuous process, this means that every society will in fact experience changes. The same thing is also expressed by Taufik Rahman (2000) social changes that occur can be for the better (progress) or negative or bad (regression). According to Soekanto (2013) and Horton (2000) the factors that influence social change consist of internal factors and external factors. Internal factors are conditions or developments that occur in the community environment concerned that encourage social change.

Meanwhile, Sukmana (2003) said that social change occurs due to both external and internal consisting of several factors, including interaction with other cultures, increased education of citizens, the existence of open social stratification, increased appreciation for the work of other parties. a heterogeneous population that allows social interaction, public dissatisfaction with certain conditions that hinder the progress of society, increasing information technology intervention through television and film media, and increasingly smooth travel from one place to another due to smoother trade.

Based on this, it can be said that changes that occur in the Samin Dusun Sambongrejo community are influenced by internal and external factors. Internal factors are the existence of self-disclosure and the willingness of the Samin community to accept culture from the outside and new technology for future improvements. While external factors are due to the influence of outside cultures such as contact with other cultures, increasing levels of public education, increasing work output, population development, social interaction, mobility, smooth road facilities, and infrastructure. The fact is that the Samin community has been side by side with technological advances and many have accessed technology for activities in various fields, As is the case in agriculture, many people have used agricultural mechanization. Some people already have motorized vehicles. In addition, non-physically, their mindset has also followed the development of the era of education, economics, society, and culture.

## **Methodology**

The research approach uses qualitative methods with data collection and analysis Moleong (2009) documentation, behavioral observation, and interviews as well as Focus Group Discussion (FGD). Data collection techniques in this study were carried out in three ways, namely observation, interviews, and documentation, Sugiyono (2015).

Interviews were conducted with key information in this research, namely the head of the Samin, namely Mbah Pramugi Prawiro Wijoyo, and the elders of Samin Sambongrejo (Blimbing). The data analysis technique used is an interactive model Miles & Huberman (2014) which consists of data collection, data reduction, data presentation, and drawing conclusions.

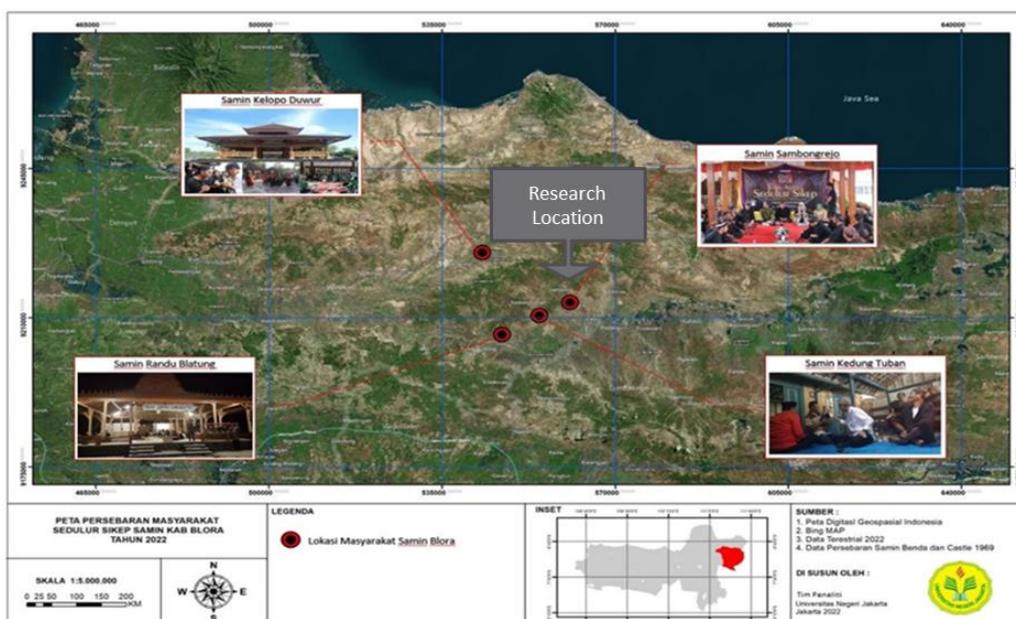
## **Findings & Discussion**

The Samin community is identical to traditional society in terms of community and solidarity, although it has undergone changes due to the impact of modernization in various economic, social, cultural, and educational fields. This society still firmly maintains the teachings that have been passed down by its predecessors. This can be seen in people's lives. Until now, the behavior and implementation or actions of the Samin community have been regulated by agreed

rules based on teachings that are still upheld and maintained to this day even though it has transformed into a modern society.

The samin community is able to adapt to the changing times, one of which is the samin in Sambongrejo village, Sambongrejo sub-district, better known as the Blimbing samin led by mbah Pemugi Prawiro Wijoyo as an elder. Openness to the outside community and the existence of government ties to make economic progress in the Samin community, one of the evidence of external influences on the Samin Blimbing community is by making Samin a tourist village. Changes in the Samin community are influenced by external and internal factors of the Samin tribal community so that changes cannot be avoided. According to Yahya (2009), actors who play an important role in these changes are the community, religious leaders, government, and the paradigm of the Samin community itself. However, even though they have experienced changes, the continuity of the Samin teachings in general and their local wisdom values are still maintained through education, internalization, policies to meet their own needs, and marriages in their environment.

**Figure 1.**  
 Location research, the Samin Community, Sambongrejo.



The transformation of social and cultural change in the Samin community can be seen from various aspects of life, the cause of socio-cultural change is the entry of foreign cultures such as Islam, the use of electronic media, mass media and communication, transportation, modern culture, besides marriage with outsiders Samin has also been carried out. allow it, people outside of Samin can also enter the Samin group and vice versa, another factor is the education that Samin's descendants are currently starting at formal school, even at the undergraduate/strata one level, judging from the current age, those who still understand deeply about the teachings of Samin come from from the old group, this makes the minority Samin culture increasingly lose its cultural grip and enter the vortex of the dominant culture. Some of the changes that have occurred in the Samin Sambongrejo community or known as samin blimbing can be seen in the following matrix:

**Table 1**  
 Transformation Social Cultural of Sedulur Sikep Samin Sambong Village

<b>Transformation in Social, Science, and Technology.</b>		
<b>Aspect</b>	<b>Old Samin</b>	<b>New Samin</b>
1. Education	Education is the responsibility of parents	Parents, support their children to go to school and are not prohibited from taking formal education
2. Agriculture	Communal or traditional farming, consumption for their own needs.	Agriculture is familiar with mechanization and the use of machine tools, agricultural products are also sold outside the region.
3. Electronic media	Samín society is very closed to information from outside.	Samín can easily access information from electronic media such as radio and television, and the internet.
4. Means of transportation	Samín people often travel on foot.	Residents who have two or four-wheeled motorized vehicles (motorcycles, cars) for residents who make a living as traders and farmers.
5. Economic	Livelihood as a farmer	Livelihoods begin to vary according to specifications and education
6. Marriage	Adheres to the principle of endogamy, namely marrying only fellow Samín people.	Freedom to choose a partner outside samín.
7. Religion	The Samín community adheres to the Manunggaling religion, Kawula Gusti, the Adam with the tapel Adam's book.	Some of the Samín people are Muslims or other religions.
8. Samín Membership Society	Samín people for the inner group.	Residents who have two or four-wheeled motorized vehicles (motorcycles, cars) for residents who make a living as traders and farmers.

*Source: Field Data*

Every society is always changing and will be realized when it starts to compare conditions in the past with current conditions. Social changes that occur can be realized or unconscious. It can be seen in the table above that the Samín community has transformed. If previously it was a separate society and looked different in daily life from other residents outside their environment, now the Samín Samín community in Sambongrejo has opened up to

the life of the outside world. In terms of education, Samin residents have opened themselves up by sending their children to public schools such as elementary schools to colleges, and are even willing to accept foreign cultures and technological developments.

*"In the past, we still adhered to our customs and habits, but now with government regulations and as citizens who obey the government, our community has sent our children and grandchildren to school, and all population data is recorded in the government," said Mbah Pramugi, a Samin leader. in Sambingrejo, Blora.*

In addition to education, changes are also felt from the agricultural aspect, especially the agricultural pattern that was originally used for self-sufficiency has now begun to be commercialized, the transformation of agriculture is also marked by the entry of agricultural technology which has an impact on decreasing the need for labor in the agricultural sector, this makes people switch jobs in other sectors such as trading, and other jobs. In addition to some of the above, other changes are also seen in the religious sector, the entry of Islam in the New Order era caused some of the Samin people to abandon their teachings, and this also affected the marriage system of the Samin community. The concept of marriage is more emphasized on the desire of each party to marry, For the Sikep community in Blora, the concept of awu and marriage is known as desirable and undesirable. And there is a ban on marriage for men who are younger than the woman they will marry. Marriage occurs when a man and a woman are both happy and have the same desire (dhemen lan karep) to form a household. Dhemen and karep are very important for couples who will marry, although in reality they are very much controlled by their parents. In principle there is no compulsion in this matter. Dhemen (happy) is the desire to fulfill the karep (intention), and karep is very dependent on the heart's movement. The role of parents is very large in the process of marriage, although it is always emphasized that children are free to choose partners from outside the family. Other changes are also felt with the existence of electronic media and technology which has a big impact with the existence of more open information among the Samin community. Even now, their openness allows the Samin community to leave the Samin or the people from outside the Samin to join their group.

Social and cultural changes are also caused by changes in the economy and livelihoods in the Samin Tribe Community, all the changes experienced cannot be separated from the factors that influence it, both internal and external factors. Internal factors are caused by the desire of the Samin community itself. Meanwhile, external factors are more in the form of influences from outside the Samin community. However, until now, the Samin community is still able to maintain its existence, as expressed by Umi (2019) and Huda (2019), despite experiencing changes that cover tradition and culture, Samin is still being carried out with the aim of not being eroded by the times.

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**About the Author:**

<b>Chief Researcher</b>
<b>Achmad Nur Hidayah</b> <i>State University of Jakarta, Indonesia</i>
<b>Researcher Member</b>
<b>Budiaman</b> <i>State University of Jakarta, Indonesia</i>
<b>Nandi Kurniawan</b> <i>State University of Jakarta, Indonesia</i>

