

# Social Life of The Samin Community, Bojonegoro Regency and the Potential as a Learning Source

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**Abstract.** Historically, the Samin community is a community that originated from the figure and thoughts of Samin Surosentiko with the surname Raden Kohar. The word Samin comes from the word sami - sami amin and stems from the anxiety of R. Surowijoyo who could not stand the cruelty of the Dutch colonial government against the people. He then made a moral move. Over time, the Samin community has experienced changes in their social life. This study aims to reveal the social life of the Samin community and the changes that occur in it. The method used in this research is descriptive qualitative. Data collection was done by interview, observation and documentation. The results of the study show that there are changes in the lives of the Samin people in Bojonegoro. This can be seen from the change in the mindset of the Samin community who are already aware of the importance of education. Many Samin people have received education up to the undergraduate level. Social changes that occur in the Samin community have the potential as a source of learning history, especially class X 2013 curriculum so that they can add insight into past lives so that they can be preserved.

**Key word:** social life; learning resources.

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## INTRODUCTION

Seeing the fact that Indonesian society is very heterogeneous, it is not easy to create conditions that are in line with national development goals. Changes that occur in society can not be separated from the development of science and technology that is increasingly widespread. Such a thing is a meaning of change in society, which moves from traditional or pre-modern conditions to a modern society (Abdulsyani in Septiawati and Habsari, 2014: 113). There are people who accept renewal or modernization, both from globalization programs that are happening at this time. but it can not be denied that there are still a number of community groups that do not care about modern things. The community that describes this condition is the Samin community (sedulur sikep) who live in a customary environment that they obey. They live in groups that separate themselves formally from the general cultural order. Basically, the life of today's society has undergone dynamic changes. This shows that the pattern of society still wants a more modern form of life. Evidenced by the shift in social values, behavior, social stratification, power, authority and so on (Rusdianata in Septicawati and Habsari, 2014:113). From a historical perspective, the Samin community (sedulur sikep) is a community originating from the figures and thoughts or teachings of a community leader named Samin Surosendiko who was born in 1859 under the

name Raden Kohar in Ploso Kedhiren Village, Randublatung, Blora Regency. He is the son of Raden Surowijoyo. Samin Surosendiko is named Priyayi Raden Kohar while the popular name for him is Samin (Purwasito in Munadi, 2014: 2).

Many people view Samin with different perceptions, some are good and some are wrong in perceiving. Starting from the notion that the Samin community movement is a symbol of resistance to Dutch colonial rule to this day, to the assumption that the Samin community is a group of people who are not religious, strange and backward. Samin by most people more often looks with blurry glasses or negative views. They do not want to pay taxes, like to rebel and oppose. Saminism is actually an comprehension and history of resistance to Dutch colonial rule which has been transformed into a description of culture. The Samin community has distinctive characteristics that become their identity in their daily appearance that is different from the surrounding community. This identity is appropriate with the teachings of Saminism which they maintain from time to time, especially the older generation. They feel the truth and 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 they accept.

People's lives take turns with changes in the

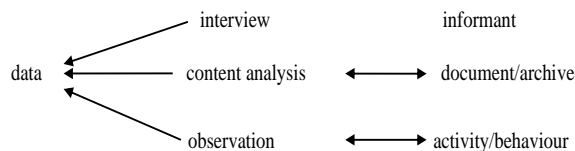
sector of social and economic that change welfare to fulfill their daily life. Many jobs have been provided and become an option to improve a better standard of living. Samin culture does not teach their children and grandchildren to work outside of their village because they are afraid to forget the culture that they has instilled since childhood that has been given by his parents. Therefore, Sedulur Sikep's social and economic life has its own uniqueness that makes it interesting to be studied. Socio-economy can be defined as the position held by an individual or a family in the matter of general average measure of income in relation with welfare. (Kane Svalatage in Zunaidi, 2013:53)

Socio-economic definitions are rarely discussed together. Social and economic definitions are often discussed separately. Social understanding in social science refers to the object, namely society. Meanwhile, the social department refers to activities aimed at overcoming problems faced by the community in the field of welfare whose scope of work is related to social welfare. (Zuniadi, 2013:54) Based on this statement, it can be concluded that socio-economic is everything related to fulfillment the needs that exist in society or more generally related to the welfare of the community to see socio-economic conditions.

## METHODS

This research was conducted in the Jepang Village, Margomulyo District, Bojonegoro Regency. The approach used in this research was qualitative and the type of research was descriptive qualitative. This research was conducted by analyzing the data obtained through interviews, documentation, and direct observation in the field. Sources of primary data were obtained from interviews with several informants, including the Jepang Village chief, Samin figures or elders, and the Samin community itself. Secondary data were obtained from profiles of Jepang villages and articles about the Samin community. The sampling technique used was snowball sampling. It was done because the small number of data sources had not been able to provide satisfactory data, so look for other people who can be used as data sources. Thus, the number of sample data sources would increase, like a rolling snowball, gradually becoming larger. The snowball sampling technique can be used to explore what would be researched, including the social and economic life of the Samin community in the Jepang Village,

Bojonegoro Regency. Data collection techniques in this study were carried out by in-depth interviews, participant observation, and written documents or archives. To obtained the valid data in this study, researcher used data validity techniques in the form of source triangulation. The source triangulation technique briefly can be seen from the chart below:



**Figure 1.** Source triangulation (H.B. Sutopo, 2002: 80)

The data analysis technique used by the researcher was the Milles and Hubberman interactive model data analysis which included data reduction, data presentation, and conclusion drawing.

## RESULTS AND DISCUSSION

Some Jepang Village Communities work as teak hump seekers because many collectors and craftsmen of teak stump that use it as household furnishings and furniture or home interiors. teak hump craftsmen in the Jepang Village area and Geneng, their income depends on teak hump raw materials which are now difficult to obtain due to the dry season. Teak boulder seekers now have to extra expand their search area, usually in the area around the Margomulyo TPK. Now, they have to look further because the raw materials are running out. Usually they look for teak humps to Blora, Ngawi, Nganjuk, Sragen, Wonocolo, to Temayang to look for quality teak hump raw materials. The Jepang village community previously do not know understand that teak hump has a entrance tempting selling value, therefore many village people do not have a job before, but they will not want to go through the profession of being a teak weevil seeker. The sales system is not based on the size of the goods they produce, but how old the stump they get, the more expensive the old teak stump is. Many craftsmen and collectors of teak hump in the Jepang Village and Geneng create jobs for the surrounding community. The Samin community in the Japanese Village utilizes their Perhutani land for profit sharing to improve the economic welfare of the surrounding community, many surrounding communities have low awareness of taking education even though education is very important because a good education will be able

to raise the economic status of the surrounding residents.

The pioneer of the Teak Aji Community is mr. Subur. He is as a teak stump craftsman and opened the first business there and opened job vacancies for people who have low education and who do not have adequate skills. The longer of their work as teak hump craftsmen, the Jepang villagers and Geneng are engaged as the main livelihood that produces high economic value. Jepang villagers choose jobs as teak stump seekers because an offer or they have a low level of education. Inadequate travel access to work from people's homes is about 3 km away. The men also become craftsmen and seeker for teak stump, besides that they become a farmer when it is finished. Waiting for the harvest season to come, the men in the Jepang village work as craftsmen and seeker for lumps of teak stump to fulfill their daily needs.

The social interaction experienced by craftsmen and seekers of lumps of teak hump with the community around the Jepang village is in very good condition. Craftsmen and seekers of lumps of teak in the interaction relationship also like other residents, there is no special treatment, they are mutually friendly and mutually beneficial with other residents. The craftsmen and seekers of teak hump also participate in social activities in the Jepang village, namely giving funds for road construction and help build roads around the Jepang Village including Kali Dogol Hamlet, Pucang Anom Hamlet and Kunir Hamlet. Craftsmen and seekers of lumps of teak also participate in youth activities, community service and social gathering activities or groups of heads of families which are held every Friday night, in order to create a close sense of kinship in the residents and so that there is no difference between the villagers.

Craftsmen and seekers of lumps of teak hump have a work system and wages are paid by wholesalers. Wholesale is the work of workers by the payment method is based on the calculation of the results they get. They will get a lot of wages if they get a lot of results, the wages received by craftsmen and teak hump seekers have increased from Rp. 7000.00 and now to Rp. 15,000.00. The wages received by craftsmen and seekers of lumps of teak hump are Rp. 15,000.00 per product they get, the wages they get in depositing the results of teak cobs which are still raw materials for collectors are valued at Rp. 20,000.00 per high quality teak hump. Uncertain wage receipts, they will get a lot of wages that remain the results they

get or can be deposited to collectors. The wages produced are not in accordance with the UMR in Bojonegoro Regency of Rp. 1,600,000. because they are not under an institution. They will get wages if they sell the results of the manufacture and search for lumps of teak hump to collectors. Wages that can be generated in a month if there is an order that reaches Rp. 950.00.00 for teak hump seekers, teak hump craftsmen 300,000.00. The craftsmen and seekers of lumps of teak each month will not be sure to get a salary of Rp. 950.000,00 and Rp. 300.000.00 because it adjusts to the season and depends on the number of orders received.

The wages that they receive are not sufficient for their family's living needs, craftsmen and seekers of teak hump cannot buy luxury goods but can only meet the needs of daily life such as food and school fees for their children.

Samin's teachings are synonymous with honesty and brotherhood. The concept of brotherhood does not look at race, ethnicity and religion. They feel as fellow social beings created by the Almighty, who socialize with fellow humans, and nature in its entirety. Based on this, the life of the Samin community has the potential to be a source of local history learning. When viewed from the 2013 revised edition of the curriculum, the appropriate KD is 3.6. Analyzing the development of community life, government, and culture during the Hindu and Buddhist kingdoms in Indonesia and showing examples of evidence that still applies to the lives of Indonesian people today. Although the Samin community developed around the 18th century, the traditions or teachings of Samin were adopted from Hindu teachings which developed in kejawen teachings and contained in the serat of Jamus Kalimosodho. The emergence of the work of craftsmen and seekers of teak hump, there are pioneers of the artisans of the teak aji community. Many village people have low education and do not have qualified expertise teak stump. They become seekers of lumps of teak, because they have low education and do not have the skills for other jobs to fulfill their daily lives. Jepang society is still concerned because it is one of the underdeveloped villages. This is because village road access is not good and where people live in the forest are still increasingly isolated. There are still many people who do not have access to communication and electricity facilities. The community still lacks the econom. So many of their children have not been educated. they assume that it is difficult to just eat, moreover to

send their children to school

## CONCLUSION

The emergence of the work of craftsmen and seekers of lumps of teak boulder is the presence of pioneer craftsmen in the teak aji community. Many rural communities have low education and do not have qualified skills. So that mr. Subur give information to the community to help companies that used to lack raw materials, namely, teak humps to look for teak humps. They become seekers of lumps of teak, because they have low education and do not have the skills for other jobs for daily fulfillment.

Social interaction is important because every human being needs help from others and must always communicate. The social interaction of the people in the Jepang Village is still maintained, such as mutual cooperation and kinship until now. The social conditions of wealth, power and education have social conditions at the bottom. The social conditions experienced are not very good. Because the wages received are not too much. The life of the Jepang village community is still very worrying because it is one of the underdeveloped villages. Access to village roads is not good and living in the forest are still increasingly isolated. There are still many people who do not have access to communication and electricity facilities. The community still lacks the economy so that many of their children have not received education. The assumption is, it is difficult to just eat, let alone send children to school.

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