THE EXISTENCE OF CULTURAL WISDOM IN THE *SAMIN* COMMUNITY, INDONESIA.

Triyanto
Department of Civic Education, Sebelas Maret University
Surakarta, Indonesia
*For correspondence email: try_uns@yahoo.com

***ABSTRACT:** The development of science and information technology has an impact on local wisdom. This study aimed to investigate the existence of cultural wisdom in the Samin community in Klopoduwur village, Blora Regency, Central Java, Indonesia. Data were gathered through in-depth interviews with the Samin elders. The results indicated that the Samin community still adhered to the Samin Doctrine, called Saminism. They continually strive to maintain the value of honesty, simplicity, and harmony in daily life. Respect, honesty and brotherhood are the essential elements for Samin community survival.*

Keywords*:* cultural wisdom, Saminism, Samin community

1. INTRODUCTION

The economic and technological power of the West has transformed many minority cultures and traditions. The indigenous society is not immune it either. The advancement of information technology makes the native community so easy to absorb all information including Western culture. This trade greatly influenced local culture, where local wisdom began to be ignored and tended to be considered traditional [1-3]. The sense of local values in the existence of culture is supposed to be the identity of a nation. The phenomenon of the outbreak of Western cultures cannot be detained. There is a lot of wisdom that is being abandoned since it is considered incompatible with the times and not strong enough to understand nature when compared to European knowledge that proven, predictive and explicitly [3-6]. The crush of local culture is increasingly being abandoned, resulting in people neglecting about their native culture [7]. The indigenous community is continuously struggling for sustenance their right, their tradition, and their knowledge [8]. They handle the difficulties of living in two worlds the indigenous and non-indigenous one.

The term 'indigenous' according to [9] refers to a distinct group of people defined by their cultural areas corporate cultural contour and historical. Indigenous diverse forms of knowledge, deeply rooted in their relationship with nature as well as cultural coherence [8,10]. One of the indigenous communities in Indonesia is the *Samin* tribe. The *Samin* community has its vision of development which differs from the idea of modern development. The *Samin* community that adheres to the idealism known as *Saminism*. The *Samin* word comes from "*sami-sami amin* (similar)" [11]. *Samin* adherents prefer to be called *Sedulur Sikep* or *Sikep*. *Sikep* contains two meanings: s*ikep* (attitude) as a means *Bakohing Kalbu* (determination), whereas *sikep* (hugging) as a holds the sense of "unity of heart" [12]. The *Sikep* community is famous for its simplicity and high work ethic. Their house is very simple with *Gedek* (woven bamboo) or wooden boards (Figure 1). Usually, they go to the fields, rice fields and forests in the early morning and come back at dusk. The day is the time to work as well as possible [11,13]. They live in harmony with their mind patterns that are quite simple, not excessive and what they are. *Sedulur Sikep* uses natural resources sufficiently. Land for them is like a mother that provides a livelihood for her son [10,14].

Figure 1. Traditional *Samin's* House

2. METHOD

This study is qualitative research. Qualitative research uses a naturalistic approach to understand a phenomenon in a particular context [15,16]. The purpose of this study is to investigate the existence of cultural wisdom in the *Samin* community. The research question: how is the existence of wisdom of the *Samin* community?

The research data was collected through in-depth interviews with five *Samin* elders. These interviews were conducted in open questions to explore information about the participants think, knowledge, reason, motivation, and feelings about the topic and record all answers [17]. Open interviews were chosen because the participants can answer the questions more freely, flexible, and depth.

Qualitative data were analyzed by the researchers through the Interactive Model of Analysis [18] that consist of four steps: data collection, data reduction, data display, and conclusions (Figure 2). At the initial stage, researchers read and collect research data into a matrix. Descriptive analysis was carried out to look for precious findings from the research, limitations of the study, suggestions needed for further research and research views that might conflict with literature. Furthermore, the data that has been obtained is validated using triangulation. Triangulation is to build studies, and the research process becomes more systematic, mutual to crosscheck information so that conclusions taken are trustworthy [16,17]. The consistency of the data will be achieved when the research steps can be verified.
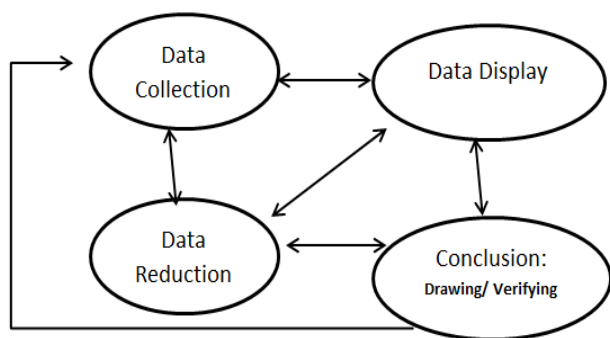
Figure 2. Interactive Model of Analysis

I. RESULT AND INDIGENOUS DISCUSSION
A. Indonesian Local Wisdom
Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself. Local wisdom is usually passed down from generation to generation through word of mouth. Local wisdom is in folklore, proverbs, songs, and folk games. Local wisdom as a knowledge that is found by certain local communities through a collection of experiences in trying and being integrated with an understanding of culture and natural conditions in a place [19].

Local wisdom in Indonesia is a form of expression of tribes in Indonesia, where people carry out activities and behave according to ideas that ultimately produce certain works. Borobudur temple and the beautiful Prambanan temple, the Subak irrigation system in Balinese rice fields, and batik, a cultural heritage known to the world. These examples show that there are ideas and activities that underlie the creation of elegant and magnificent artifacts and other ethnic products in Indonesia. This also shows that local wisdom from the depths of Indonesian culture is a compilation of tribal cultures, a process that expresses the lives of its people through learning practices [20]

Local wisdom plays several functions in society. Tama [21] mentions several of these functions, among others, for the conservation and preservation of natural resources, human resource development, development of culture and science. Samudra [22] states that the functions of local wisdom include advice, trust, literature and taboos, social meaning, meaning ethics and morals, meaningful politics, and autonomous meaning because they have a sacred value to encourage the region towards an autonomous society.

Some examples of the function of local wisdom in the field of conservation of natural resources, for example, are the fish deities tradition in Cigugur, West Java, which plays a role in maintaining fish populations, a tradition that blends with nature in the Dayak Losarang Indramayu tribe in West Java. Forest preservation and spring water by the people of Kampung Kuta in the Ciamis Regency area, the *Bau Nyale* tradition in Lombok NTB to limit the hunting of sea worms, the *Mepasah* tradition by the Trunyan Village Community, Kintamani District, Bangli regency, Bali which played a role in preventing the felling of Taru Menyan trees.

Other examples in this field include the belief in *te neweak lako* (nature is me) adopted by the Papuan people who carefully regulate the use of natural resources, the *Serawai* tradition in Bengkulu where there is a belief in *celako kumali*, the *tana 'ulen* tradition adopted by the community Dayak Kenyah (East Kalimantan) where forest areas are controlled, regulated and belong to indigenous peoples, *Undau Mau* Community (West Kalimantan) that develops environmental wisdom in settlement spatial planning by classifying forests and utilizing them, *Kasepuhan Pancer Pangawinan* Community (Dukuh West Java Village) who carried out the traditional ceremony of *taboo* myths for careful use of the forest [23].

B. Samin's wisdom values
The *Samin* teachings are distributed by *Samin Suresentiko,* the originator of *Samin's* teachings. They live in Blora Regency, Central Java, Indonesia. *Samin* is one of the tribes in Indonesia. The community is the descendants of the followers of *Samin Surosentiko* who taught *Sedulur Sikep*, where they built a spirit of resistance to Dutch colonialism in other forms outside of violence. Their forms of defense included refusing to pay taxes and rejecting all regulations made by the colonial government. This society often confused the Dutch government and Japanese colonialism because of that attitude, an attitude which until now was considered annoying by outside groups [24].

The *Samin* community isolated themselves until the 1970s. They realized that Indonesia had been independent that year. The Samin group prefers to be called the Sikep community. Outsiders Samin often consider them as innocent groups, do not like to steal and refuse to pay taxes [25].

Values are linked to the culture since the culture has values that are inherited, interpreted, and carried out along with the process of changing society [26]. *Sedulur Sikep* is a society that adheres to a simple and honest lifestyle. In daily life, *Sikep* people adhere to *Saminism*. This community is the descendant of the followers of *Samin Surosentiko.* In the past, they inflated the spirit of resistance to the Colonial in the form of refusing to pay taxes, rejecting all regulations. The *Saminism* instructions contain various cultural wisdom and values that uphold the knowledge and practices of the ancestors. Based on the interview, there are ten principal principles in Saminism called *sedasha lelampahan* (ten principles) include:

1. *Wong urip nang alam dunyo kui kudi ngati-ngati* (humans live in the world must be careful)
2. *Kudu gelem rukun* (must be living in harmony with others and nature)
3. *Kudu gelem tunduk marang sapa wae* (must respect to anyone)
4. *Nepati janji* (keep promises)
5. *Pitatane agama* (religion is the foundation of life)
6. *Nemtok ake barang seng wes dadi* (keep something that already exists)
7. *Pitutur, pituduh, pitulungan marang sapa wae* (be honest and help anyone)
8. *Wolak walike zaman* (changing times)
9. *Sangune urip* (living capital)
10.   *Sejatine urip* (life authenticity)

The ten teachings in everyday life are simplified into five domain central in daily life, including:
1. Religion is the foundation of life
2. Do not disturb others, fight, jealousy, and take others property
3. Always be kind, patient and not arrogant
4. Humans live must understand since life is the spirit of the soul
5. Speak politely, honesty and mutual respect

The *Sikep* community has a high sense of solidarity. This sense is disclosed in cooperation and mutual assistance. Respecting other cultures means respecting their thoughts and definition of respect [27]. The *Samin* community considers that they are brothers. If there are *Samin* relatives who have events, they will come and help ungrudging. They help each other unconditionally based on the principle that "*wong nandhur suk bakal ngunduh wohing pakarti* (what is planted is what is picke)." One of the elders explained, "*kabeh kuwi sedhulur, kudu rukun, artine rukun kui ora keno bleno bleno carane, urusan agama monggo dewe-dewe, neng gotong royong ora milih iku agamane apa* (all people are siblings that must be harmonious and cooperate, various religions is not an obstacle for social interaction since it is a personal interest of each)." It is what underlies a sense of solidarity and harmony between someone residents and the surrounding community. The *Sikep* community does not discriminate against religion. Therefore *Sikep* people never deny or hate other religions, what is essential for them is behavior and attitude. All the things and practice must be based on the belief or religion.

The Samin community always adheres to the honesty and simplicity values. One of *Sikep* elders stated that" *wong urip kui kudu jujur*" (humans must behave honestly). Honesty for them is the key to achieving peace of life [12]. The honesty principle is the fundament in their lives, which said it is conscience and the action what is believed. The principle of not being jealous and hating anyone is a primary source to live a simple. A simple life will make envy and jealousy avoidable and it does not make conflict among the members of the community. For *Sikep* people, this principle has become part of their daily life and belief. The *Sikep* community has felt the truth and firm belief that Saminsm as a precious view of life.

C. Globalization and culture

Culture is a developing way of life that is shared by a group of people and passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Language, as well as culture, is an inseparable part of human beings so that many people tend to think of it as being genetically inherited. When someone tries to communicate with people who are culturally different and adjusts for differences, it proves that culture is learned [28].

Culture is a comprehensive lifestyle. Culture is complex, abstract and broad. Many aspects of culture determine communicative behavior. These socio-cultural elements are scattered and include many human social activities [29,30]. Culture provides a coherent framework for organizing one's activities and allowing them to predict the behavior of others.

Culture is very closely related to society. Melville J. Herskovits and Bronislaw Malinowski [31] suggest that everything contained in society is determined by the culture that belongs to society itself. The term is Cultural-Determinism. Herskovits views culture as something passed down from one generation to another, which is then called superorganic.

According to Andreas Eppink [32], culture contains the whole notion of social values, social norms, science as well as overall social, religious, and other structures, in addition to all intellectual, and artistic statements that characterize a society. According to Edward Burnett Tylor [33], culture is a complex whole, which contains knowledge, beliefs, art, morals, laws, customs, and other abilities that a person gets as a member of society.

Culture is not something static. Culture can change. Changes can occur due to various factors. Globalization is a social phenomenon that threatens local culture. Many local cultures are lost due to the phenomenon of globalization. Lately, many countries have tried to maintain their local culture in the era of globalization.

Globalization is the process of international integration that occurs because of the exchange of world views, products, thoughts, and other aspects of culture [34,35]. The progress of transportation and telecommunications infrastructure, including the emergence of telegraphs and the Internet, is a major factor in globalization which increasingly encourages the interdependence of economic and cultural activities [36].

Cultural globalization is the spread of ideas, meanings, and values throughout the world in a certain way to expand and strengthen social relations [37]. This process is characterized by shared cultural consumption that is aided by the Internet, cultural media of the people, and foreign travel. Shared cultural consumption also promotes the exchange of goods and colonization that spread culture throughout the world. The cultural spread allows a person to be involved in social relations across countries and regions. The creation and expansion of social relations like this are not seen at the material level. Cultural globalization involves the formation of shared norms and knowledge that are compatible with their cultural identity, both individuals and groups. Cultural globalization continues to increase population and cultural linkages in the world [38].

Cultural globalization has increased cross-cultural contact but is accompanied by a reduction in the uniqueness of communities that were once isolated. Globalization has expanded opportunities to obtain recreation through the spread of pop culture through the Internet and satellite television. The term globalization means transformation. Cultural traditions such as traditional music may disappear or turn into a combination of traditions [39].

D. The existence of Samin's wisdom

The teachings of *Sikep* command people to be persistent in working, caring the nature, not stealing and like to give. In practical life, *Sikep* people hold fast to the roots of the *Saminism*. They always try to maintain, understand and preserve their culture, even though the times have changed and developed. Becoming who has the right to be respected is a struggle that can be discovered in every national and cultural setting, and amongst all subgroups, minority groups and different age groups [27]. The *Sikep* community is consistent in behaving, among others, upholding the value of honesty, not envy, not prejudice others, behaving and acting as is. The characters and actions are always followed by evidence and consistent efforts [11]. One of the elders stated that, " *Wong sikep iku kudu seng ati-ati, seng rukun karo sanak dulur, seng sabar, eling marang sepodo-podo, kui sangune urip*" (in behaving, *Sikep* people must be careful, harmonious with brothers, be patient, remember fellow humans, it is the provision of life). Toward *Sikep* people, the important

thing is to respect each other and not disturb others. Respect is the organizing attitude that supported the moral sight of the notion of national and global citizenship [40]. In the global context, it becomes possible to understand the way that autocratic beliefs or aggressive forms of nationalism and ethnic identity emerge to provide alternative cultures to satisfy the human demand for meaning and purpose [41].

The development of technology and information affects the lives of the people of *Samin*. It can be seen from the behavior of the Samin daily life, for instance using plastic equipment, aluminum for kitchen equipment, using factory-made fertilizers for farming, having electronic equipment such as mobile phones, television, and radio. There are even some *Samin* people who have motorbikes and cars. The *Samin* community can accept the presence of new cultures and the development of information technology while maintaining the purity of the *Saminism*. One of *Sikep* elders stated that " *lek jamane HP yo ngangge HP, kui kan alat, seng penting prinsip ajaran Sikep tetep dijaga "* (if the era uses a cell phone we also use it, it's just a tool, the important thing is to stick to the *Sikep* principle). Technological advancements are expected not to erase the positive values that have existed in the *Samin* community, such as honesty, simplicity, wisdom in using nature, cooperation and helping each other. *Saminism* as an attitude and belief in society does not provide much opportunity for the entry and growth of new cultures in the community.

The teaching of *Samin* as part of National Culture is an asset of the Indonesian Nation which must get attention especially in the era of Globalization. National culture is an important part of the Indonesian state that can be developed and managed as well as possible. That is important so that culture can function more broadly not just inheritance. National culture must be part of the Indonesian nation's assets that can bring income to the community and the country. Of course, there needs to be a national awareness and be carried out by all Indonesian people in all aspects of community and state life.

Technology and culture must help each other, not destroy each other. Culture must not be disrupted by technology. Technology must be a tool to maintain local culture. Technology has two positive and negative aspects. Culture must be a guideline in the wise use of technology. The Samin community accepts the existence of technology while maintaining original culture.

3. CONCLUSION

The development of technology and information was well received by the native community. The *Sikep* community accepts all changes while still adhering to the values of the wisdom they have. The Samin community is a society that upholds the importance of solidarity, simplicity, honesty, and cooperation. The honesty principle is the fundament in their lives, that said it is conscience. The principle of not being jealous and hating anyone is a primary source to live a simple. The thing that signifies to them is the soul. A good spirit will manifest in ethical behavior. The existence of wisdom, values of the Samin community, must be preserved. Their life remains pure, honest and always harmonious both among fellow humans and with nature.

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