

Sedulur Sikep Traders Negotiate the Social Values of Ajaran Samins

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Abstract— Trade is an economic activity that is not recommended in the *ajaran Samin* for *Sedulur Sikep* community. This paper discusses the negotiation regarding the people *sikep* who trade on social values in *ajaran Samin*. The location of the research is in Karangpace, Desa Klopoduwur, Kecamatan Banjarejo, Kabupaten Blora. This research was conducted by applying qualitative methods. The results show that the *Sedulur Sikep* community in Karangpace has a change in the orientation of their economic which leads them to trade. *Sedulur Sikep* community chooses to work as traders to meet the necessities of life are growing over time.

Keywords— *Sedulur Sikep* community; *ajaran Samin*; trade; Karangpace; Klopoduwur village

I. INTRODUCTION

The times bring changes to people's lives. Cultural changes occur in the form of changing values and social norms. Changes in social norms and values influence the behavior of people in various activities such as economic activity. Including experienced by the *Sedulur Sikep* community in Blora.

Sedulur Sikep community is an indigenous formed as a result of the movement against the Dutch colonialists by following the teachings delivered by Samin Samin Surosentiko [1]. *Sedulur Sikep* is derived from the word "*sedulur*" meaning cousin of same generation (brother or sister) and "*sikep*" means hugging. *Sikep Sedulur* community term is used for the expectation of a harmonious relationship. *Sedulur Sikep* community is also often referred to samin community [2]. Samin community comes from the word "*sami-sami*" which means equally. The word "samin" also comes from the character of the *Sedulur Sikep* community namely that many people who call community Samin.

Sedulur Sikep community has values and social norms of the ethical basic principles in everyday life. Among others, *drengki* (make defamation), *srei* (greedy), *kemeren* (jealous / envious), *panasten* (hate each other), *nyinyo marang sepodo* (do insult against fellow natural inhabitants), *colong* (stealing) [3]. The basic principle emphasizes the values of honesty and fraternity. *Sedulur Sikep* community is not allowed to trade because it closes to a lie.

Sedulur Sikep community is changing. The changes that occur covering various aspects of the life. One of them is changes in economic orientation. At this time,

there are some people from the *Sedulur Sikep* community which began trading. This study explains how *Sedulur Sikep* community negotiate at the trade.

II. RESEARCH METHODS

This research was conducted in Karangpace, Klopoduwur Village, District Banjarejo, Blora. It is because this region is the living place of a *Sedulur Sikep* community and the first place of *ajaran Samins* is taught. Qualitative research method was implemented in this study. Data collection techniques used were observation, interview and documentation.

III. DISCUSSION

A. Overview *Sedulur Sikep* Current

Many text explaining that the emergence of *Sedulur Sikep* community in the village Klopoduwur is pioneered by Samin Surosentiko or Raden Kohar from the village of Ploso Kediren, Kawedanan Randublatung. Samin Surosentiko comes to the village to carry and deploy Klopoduwur that is known as Saminisme or Samin teaching which is against the Dutch colonial government. Saminism movement is also growing in some areas such as Rembang, Pati, Kudus, Bojonegoro and Madiun.

Sedulur Sikep community in Karangpace, Klopoduwur village has a figure who spreads Samin on them. *Sedulur Sikep* community in Karangpace is more familiar with the figure of Mbah Raden Engkrek or Singgi. He is the person teaching the villagers about Samin Klopoduwur. Moreover, Samin Surosentika for *Sedulur Sikep* community in Karangpace is one of the leaders who fought against the Dutch. Samin Surosentiko then moved to Klopoduwur and join Mbah Engkrek against the Dutch colonial.

Sedulur Sikep community in Karangpace, Village Klopoduwur already experienced changes in various aspects of life. Sedyawati [4] explains that a change of culture in traditional societies occurs because of the pull of foreign cultures or new values that developed in the life of society. Changes that occur is natural and can't simply be rejected because over the development period will be growing needs of the community.

Not all of *Sedulur Sikep* community in Karangpace understand what Samin teaching is. Samin teachings in *Sedulur Sikep* community life is not obligatory to be

applied every day. Lono Simatupang [5] revealed that ethnic identity is intrinsically relational: it is not solely determined or formulated unilaterally by a certain social entity alone but always in the context of connectedness with similarities and differences to other social entities.

Sedulur Sikep community interaction with the outside community has also opened. They receive information and new knowledge from the outside to be applied in everyday life. *Sedulur Sikep* community that initially closed to the outside world begin to mingle with the outside community and fraternal relationship with fellow. Basically, the traditional value of *Sedulur Sikep* community that is still emphasized is the value of brotherhood. It says that all men are equal and should respect each other.

The majority of *Sedulur Sikep* community is still working as farmers and farm workers. Those that choose to go to the city to find another job as a factory worker, maid, and other work. Some *Sedulur Sikep* communities who have higher education, choose more prestigious jobs, such as teachers and other formal work.

Sedulur Sikep community is now no longer prohibit their children to attend formal education. *Sedulur Sikep* community began to realize the importance of formal education for young people [6]. Initially put forward *Sedulur Sikep* community learning refers Samin teachings that children practice it in everyday life [7]. Formal education is not permissible for *Sedulur Sikep* community for fear affected by the Netherlands. Education conducted *Sedulur Sikep* community that informal education where parents educating their own children in the household [8].

Before the arrival of Islam, *Sedulur Sikep* community believes on Adam religion. They believe that all people who live in this world are brothers and they come from the descendants of Adam. Most *Sedulur Sikep* community is registered as Muslim even though they are the followers of Adam religion. However, recently *Sedulur Sikep* community do what are taught in Islam. Adam religion which has been discussed as a religion recognized and implemented by *Sedulur Sikep* community [9], but this time in the practice of everyday life *Sedulur Sikep* community, has merged more towards the values of the Islamic religion than the religion of Adam. However, today most of *Sedulur Sikep* community are Muslim. They are praying, fasting, giving alms, chanting, and small children in the community each evening are at TPQ to study Islam and learn how to read the Qur'an. Adam religion here was more on the view that all people are brothers who came from Adam and Eve as the first man created by the Almighty.

Sedulur Sikep community also have known of modern technology to support day-to-day activities. For example, motorcycles, mobile phones, televisions, and other electronic equipment. Modernization also plays a role in the changes of *Sedulur Sikep* community needs. Modernization can form a modern lifestyle that supports the formation of modern humans [10]. The simple life that depends on nature began to lead to a more modern life. Nature is no longer a top priority of *Sedulur Sikep* community in meeting the needs of everyday life. *Sedulur Sikep* community chooses the developments.

Samin teachings that guide *Sedulur Sikep* community life experience changes in their application. Values and social norms of Samin teachings are not a fixed value for *Sedulur Sikep* community to implement them in everyday life. *Sedulur Sikep* community has adjusted Samin teaching of values and norms to current conditions. Samin teachings become more flexible because it does not force members of *Sedulur Sikep* community to live based on the principles and customary rules that have been implemented a long time.

B. Traders Existence on *Sedulur Sikep* Community

The existence of traders in the midst of life *Sedulur Sikep* community shows that they experience a change. The people generally tend to change because their life are monotonous, and the people are not satisfied with what they experience [11]. Trades that are recommended for *Sedulur Sikep* community are now starting to demand as a side job or main job. Irregular income and heavy work as farmers become the main reason for *Sedulur Sikep* community to choose trading. Moreover, education becomes important and many needs cannot be fulfilled are the reasons why they choose to trade. Needs are growing into their reasons for seeking additional income.

In the *Sedulur Sikep* community, there are some people who work as traders. Based on population data Rural Klopoduwur in 2017, Karangpace has 23 families, and there are only four *Sedulur Sikep* community who work as traders. They are Lapi (43 years old), Kasmi (58 years old), Karni (42 years) and Sumiati (45 years). This phenomenon proves that there has been a change of view on *Sedulur Sikep* community to trade.

Sedulur Sikep community who works as a trader in the daily life, keep doing the work of farmers. When the harvesting time come, they will sell parts of their harvest. Lapi (43 years) as a trader usually will sell part of their crops and partly for their own consumption. He is also reseller of agriculture products yielded by his neighbours. The middlemen also supply goods to Lapi every day. Thus, Lapi can keep selling things.

Karni (42 years) and Sumiati (45 years) are also traders. Sukarni get the products by buying from nearby markets, namely the market Badong, Then, she resell the product she got to the community.

Then, Kasmi (58 years old) also work as a trader, exactly as a salesman or commonly called as *sales* (*sales* are peddlers who bring merchandise every week and the goods are produced by factory). The *sales* usually come once a week.

Even though Kasmi is a *sales* but he also usually purchases from a peddler or so-called *bakul ider* (*bakul ider* is a daily street vendors selling around in an area and the goods are sold the needs of households for cooking mostly).

The types of products sold by those four people in *sedulur sikep* are different. Lapi likes to sell cassava, banana, and young corn. Further, he also sells banana leaves or teak leaves when there are people who order.

Goods sold by Kasrni are the laundry soap, dish soap, bath soap, toothpaste, shampoo, cigarettes, sugar, instant noodles, cooking oil, salt, and others. In addition, Kasrni also sell snacks for small children coffee, milk, wedang, tea, and other instant drinks. While the goods are sold by Sumiati are the cooking needs, such as vegetables and spices kitchen. She also sells sugar, instant noodles, cigarettes, cooking oil, and soap.

Sedulur Sikep community who are traders choose to trade in Karangpace neighborhood, village Klopoduwur and some choose to become a trader in the market. The types of merchandise sold also various. The trader market his products in Karangpace neighborhood, village Klopoduwur usually sells agriculture products from existing plants. The products like bath soap, laundry soap, snacks, shampoo, instant beverages, pharmaceuticals stalls, cigarettes, and other needs that can't be obtained from nature follow the market price.

Some of the crops marketed in *Sedulur Sikep* community in Karangpace, Village Klopoduwur are taken from a wholesaler. Types of products sold in the market are cassava, sweet potatoes, watermelon, taro, corn, and other crops produced by *Sedulur Sikep* community.

The existence of traders *Sedulur Sikep* has two roles for *Sedulur Sikep* community that does not work as a trader. First, the *Sedulur Sikep* traders become agents who carry goods from outside to meet needs that cannot be obtained from nature. *Sedulur Sikep* traders facilitate *Sedulur Sikep* community who worked as a farmer, so no need to go far to buy the necessary goods. Secondly, *Sedulur Sikep* traders role as agents who distribute agricultural products *Sedulur Sikep* community that works as a farmer to the outside community who need the merchandise. The existence of traders within the *Sedulur Sikep* community is not only beneficial for those who work as traders but is also profitable and needed for other *Sedulur Sikep* communities who do not work as traders.

C. *Negotiations Shape Sedulur Sikep Which Trading of Ajaran Samins*

The times bring a change *Sedulur Sikep* community of mindset. Even so, the habits that have long existed not simply disappear from *Sikep Sedulur* community life. The values and social norms of Samin teachings embedded in the lives of the *Sedulur Sikep* community only experience modifications that are adapted to existing developments. However, in everyday life *Sedulur Sikep* community still remembers the moral values of Samin teachings. Consciously and unconsciously they still refer to the teachings of Samin.

The shape of the negotiations of honesty and fraternity occur at *Sedulur Sikep* community, especially for the ones who work as a trader. Samin teachings which prohibit *Sedulur Sikep* community work as traders because trading activity is considered close to a lie as opposed to the value of honesty. The *Sedulur Sikep* community that behaves lies is considered to be detrimental to their brothers and other communities. Samin teachings regarded as poorly

behaved *Sedulur Sikep* community that cause harm to his own or other people.

Trading that is oriented to gain profit makes Samin teachings prohibit trading activities because when traders make a sale and purchase transaction they will commit fraud. Cheating by traders is the same as lying to the detriment of others.

The *Sedulur Sikep* community then carried out other ways so that the trading activities carried out were not like the assumption that had been close to fraud and lies. The form of negotiations carried out by the *Sedulur Sikep* community towards Samin teachings continued to apply honesty to the trading activities carried out.

The *Sedulur Sikep* community that works as a trader does not mean leaving Samin's teachings in daily life. In the trade, the *Sedulur Sikep* community continue to apply some of the values emphasized in Samin's teachings. The assumption that says "one is not the *Sedulur Sikep* community if his work is not farmer" becomes flexible. This [12] begins to change and follow the developments. The *Sedulur Sikep* community that works as a trader remains a part of the *Sedulur Sikep* community. *Sedulur Sikep* who work as a trader remain part of *Sedulur Sikep* community. Recently, the job chosen by the community does not become a debatable thing as long as acting honestly and establish brotherhood still become the principle. Honesty and brotherhood that become the identity of the *Sedulur Sikep* community are still implemented

In trading, *Sedulur Sikep* community opens to any buyers. The value of honesty in trading activities carried out by the *Sedulur Sikep* community resulted in an open trade principle of the *Sedulur Sikep* community to buyers. The *Sedulur Sikep* community that trades in the market like Lapi shows his honesty at the bargaining process. He tells the buyer the purchase price of the merchandise and the profits he gets.

The profits obtained by *Sedulur Sikep* traders can be said not much. The biggest profit obtained for 1 kg of a product sold is from Rp. 1000.00 to Rp. 2000.00. As the trader only get few profit, so the possibility of lying to the buyer which means fooling the buyer can be minimized.

Although basically the method of trading carried out by *Sedulur Sikep* traders is not much different from the way of trading or the Shari'a of Islamic trading. The interesting thing is when Samin teachings into their lives guidelines prohibit the trade, but they still trade, but with a strategy that what they are doing no harm to others. Samin teachings are becoming obsolete, in fact still practiced moral values that exist to be able to live in harmony with the outside community. Thus, good relations established with outside communities can change the perspective that the *Sedulur Sikep* community is a society with negative connotations such as ignorance, disobedience of rules, very closed and does not want to mingle with other communities.

The *Sedulur Sikep* community, which sells merchandise that has been labeled as a factory, also cannot raise prices. Adjusted price set at the market price. The advantage gained is not too large, considering the merchandise labeled with factory pre-determined market

value. Profits earned is around Rp. 500,00 to Rp. 1000.00 for each product purchased. Since there is not any bargaining process when selling because the price set is in conformity with the market price so it is not negotiable. The absence of a bargaining process rule Sikep Sedulur trader lied to their buyers.

Although they are violating the rules of Samin teachings that is not to trade as it closes to a lie, the traders have tried to be more open to buyers. Actually, trading is not solely for one's profit, but, it also helps their fellow in *Sedulur Sikep* community to provide goods that they cannot produce. In addition, the trader also distribute agricultural products obtained by *Sedulur Sikep* community others' consumption.

Sedulur Sikep who works as a trader is essentially still has a modest lifestyle. *Sedulur Sikep* traders still use nature to meet the needs they have their own garden and plantation. Even though the profits from trading can be used to buy food, the *Sedulur Sikep* traders continue to live modestly and are not excessive in using the money obtained from trading. The income they have earned from trading is used to pay for other necessities such as electricity and education, the rest is saved for future needs or urgent needs.

Not only the value of honesty and simplicity that still apply when trading, but also maintained the values of brotherhood with fellow of *Sedulur Sikep* community and the outside community. The market is not just a place to carry out trading activities, but also can be developed in accordance with the wishes of its users to get closer and develop brotherhood among the market [13]. The interaction is also not just between the buyer and the seller, but also forged friendships. As if nothing had weddings or circumcisions will invite his friends who are on the market and came to the house of his friends if they have the same event. Despite the many reasons that make *Sedulur Sikep* community thought of leaving Samin teachings, this is not a reason for them to actually leave Samin teachings, the doctrine precisely maintained [14]. Although *Sedulur Sikep* community changes, but the identity of *Sedulur Sikep* community and education acquired since childhood does not simply swept away because of the times. Indigenous peoples will basically unchange. However, their identities will not be completely left out simply because they have changed from indigenous peoples into a more modern society.

IV. CONCLUSION

Values and customary norms that have long existed in the community is not always coercive and a fixed price for the community. Changes made people choose to adapt to conditions that are happening. *Sedulur Sikep* which has ajaran Samins of values and norms that guide the everyday life is no longer a priority in the face of the needs that must be met.

Although change is inevitable, but it does not always eliminates the identityociety. *Sedulur Sikep* community

who chooses to work as a trader does not mean that they has violated the rules of customary or left his identity as a *Sedulur Sikep* community. Trade which is recommended in Samins and implemented by *Sedulur Sikep* community is becoming more open traders to buyers. In addition, the orientation of the non-profit trade as much as possible to make the *Sedulur Sikep* community alive simple though modernization has come into their lives.

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