

Values and Characters of the Samin Society

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Abstract

This study is written as literature reviews to answer the phenomena of social problems occurring frequently in several aspects such as doing violence in solving problems, manipulating information for personal gain and power, emphasizing and forcing one's right commonly considered normal, as well as the weakness of law enforcement emphasizing on the mistakes regardless of justice. Answering those challenges, character education is a step proposed as a solution, while there are values derived from local cultures reflecting character education. In this obvious case, local values of Samin community as culture contain certain beliefs implemented in daily life as norms in acting and behaving. Those values can be regarded as characters of positive traits, values and virtues of individuals recognized as norms of life. In the implementation of character education, it is important to note Saminism culture that has noble values which can be taken to be expanded into character education. Basically, character education in reality comes from God, humans, and environment that should be preserved across generations. The aim of writing this paper is as one of literature reviews regarding the exploration of character education of Samin Society.

Keywords: character education, local wisdom, Samin

1. INTRODUCTION

The current condition of nation's character is increasingly worrying. Various kinds of social problems have occurred frequently in several aspects such as, doing violence in solving problems, manipulating information for personal gain and power, emphasizing and forcing one's right commonly considered normal, as well as the weakness of law enforcement emphasizing on the mistakes regardless of justice.

In addition, the attitudes of mutual cooperation, respect for others, tolerance, peace, friendliness, and honesty which are images of Indonesian society have changed and are replaced by individualism dan materialism, selfishness, indifference, and high arrogance. Jelantik (2017) argued that the characteristic of society seems to be lost from its cultural aspect. This is in accordance with a statement "*Substitution of moral values takes place when traditional humanistic ideals of goodness, love, and mercy are replaced with indifference, pragmatism, and cruelty*" (Valiahmetova & Salpykova, 2015). This is a discourse that negative personality values highly contribute an impact on the occurrence of immoral actions mostly carried out by people currently experiencing character crisis.

In this obvious case, indigeneous people who still maintain their local wisdom and culture are an integral part of developing character education. Apparently, many indigeneous people in Indonesia maintain their local wisdom as character education of local society. One of them is Samin

society lived in Bojonegoro, East Java Province who the valuable teaching known as Saminism. The portraits of Samin's personality are identically innocent, honest, and caring (Wibowo, Rohmad, & Utami W, 2013).

Saminiism as one of the teachings that still survives in Indonesia certainly has the value of local wisdom that deserves to be appointed as character education because those are based on human moral values. Moral value is an essential aspect to be employed as a universal character (Suyitno, 2012). It is imperative that local values are adjusted to character education, it will strengthen individual character.

The local wisdom of Samin society becomes an image of Indonesian culture and is also in accordance with character education discoursed by the world of education in Indonesia. Therefore, this article tries to discuss the character education of Samin society with in the hope that it can be implemented in the world of education in Indonesia to form the future generations possessing strong characters with good personalities.

2. DEMOGRAPHIC OF THE SAMIN SOCIETY

Samini is a name of community association that has and adheres to the teaching of *Saminiism* established by Raden Kohar or well known by Samin Soerosentiko from Ploso, Kadiren Village, Randublatung District, Blora Regency, Central Java (Wibowo et al., 2013). The largest settlement of Samin society is located in the middle of forest (hutan jati) in

Jepang Subdistrict, Margomulyo District, Bojonegoro Regency, East Java Province. Jepang subdistrict is located in the Northwest of Margomulyo village. It is 4.5 km away from high way and 5 km away from sub-district capital.

Based on the survey carried out by the Central Statistics Agency 2018 (Bojonegoro Regency in Figures 2018), the area of Jepang subdistrict is 74,733 ha or 5.6% of the area of Margomulyo Village. According to the chief of Jepang subdistrict, 5,250 ha (70%) is for rice fields, 30,225 ha (40.5%) is in the form of moor, and 39,258 ha (52.5%) is for the yard. Thus, the condition of Jepang subdistrict land is half for settlement. Jepang subdistrict is surrounded by forestry affairs, and has a topography of 95% flat to hilly land and 5% hilly to mountainous area (BPS, 2018). The area is easily accessible with motorbikes as the only means of public transportation (Wibowo et al., 2013).

This is in line with the data presented by the Central Statistics Agency 2018 (Bojonegoro Regency in Figures 2018), showing that this village consists of lowlands covering along the Bengawan Solo River and the highlands including Pandan, Kramat, and Gajah Mountains.

3. THE HISTORY OF THE SAMIN SOCIETY

Raden Kohar or well known by Samin Soerosentiko is the second of five children. He considered himself as the second son of Bima (Werkudara) in Pandawa family consisting of five siblings (famous puppet stories) (Benda & Castle, 1969). In a book entitled *Dunia Samin*, a researcher in Blora, Soetarmin Poerwo, said Samin was the reincarnation of Prince of Puger (Mataram) (Toer, 2018). Although Samin Soerosentiko was still of the Majapahit nobility lived in the Dutch colonial era, he decided to leave the glittering world of nobility and he pursued spiritually (Irenewaty, Lestari, & Pinasti, 2015).

The name of Samin is derived from a Kalimosodo book when Samin Soerosentiko did *topobroto* (meditation) (Wibowo et al., 2013). After being a spiritual teacher, he changed his name into Samin because Samin has a deep meaning as *wong cilik* (simple people). Also it has meaning as *tiyang sami-sami amin* or a group of people who are together to help one another, live in togetherness to defend the country (Widiana, 2015).

Throughout history, many people consider Samin society as possessing bad attitudes. It is previously believed that Samin is a group of people who are not willing to pay taxes. In Dutch colonial government, tax payment was not based on volunteer but on coercion, so Samin society were not willing to pay taxes. However, this resistance did not last forever. In 1970's, they just found out that Indonesia was independent. To ensure this, the leader of Samin society came to meet Soekarno, president of Indonesia. After getting the answer, Samin society had no longer disobeyed the rules of government and no longer refused to pay taxes until now, even Hardjo Kardi as the forth ancestors of Samin said that Samin society is in time to pay taxes.

Interestingly, Samin society have also been open-minded to education proven by an establishment of Elementary Schools and a number of young people going to junior and senior high school levels. Previously, one of the teachings of Saminism was banning school. They claimed that this attitude was a proof that they did not want to serve foreigners or Dutch colonial government. After being declared independence, they highly obey the rules of government including educational aspect. They also follow the same rights and obligations as Indonesian citizens in general. Based on those aforementioned reasons, Samin society prefer to be called *wong sikep* because it is defined as a good person who has a sense of responsibility.

4. THE CHARACTER OF THE SAMIN

In the age of 31, Samin Soerosentiko started to propagate his approach to teaching of Saminism to society surrounding his environment (Irenewaty et al., 2015). The teaching of Saminism is considered good for life because it builds positive characters, in which character is a series of positive traits appearing in various cultures throughout history which are important for a good life (Lopez, 2009). Aristotle also expressed, "*life is a life full of goodness, you cannot be happy unless you are good*" (Lickona, 2016). Further, Lickona stated that character is a good objectivity to human quality, whether known by others or not.

Education and character basically have strong and important relationship in life. With the existence of a strong character, the intellectual values of individual intellectuals are getting stronger. Thus, education is a place for individuals to transfer knowledge upholding the values of individuals' characters (Asriati, 2012). In a quote, "*Education is a human's effort to develop humanity values*" (Gunara, 2017). Furthermore, in its history, education has two main objectives; to help people become smart with knowledge and to be good ones. Referring to this goal, many schools in the past promoted character education through discipline (Lickona, 1993). Indeed, Character education does not only teach what is right and wrong, but also instills good habits for students to understand, be able to feel, and want to do good (Lickona, 2016).

Samin society teach virtue characters to their generation through daily habits by doing *Pandom Urip*. It is the behaviour to avoid being arrogant and jealous, fighting, anger, interfering with other people's affairs, begging, dishonesty, gambling and stealing (Maria, 2011). In line with this, one way to develop character education is by implementing the values in daily life (Ramdani, 2018), because character education is a form of implementing character values in individual personalities that can be realized from behaviours or actions (Mufidah, 2015).

The elderly people including parents and the ancestor of Samin play a prominent role in teaching this virtue character. Parent especially is a basic cord of shaping children's personalities because a child starts educational process to gain knowledge, experience, and ability in familyhood (Maria, 2011).

4.1 Honesty

Saminism consists of traditional cultural values including a harmony philosophy from the behavior of society (Sa'dunna'im, 2015). The portraits of Samin's personality are identically innocent and honest (Wibowo et al., 2013), while in terms of behaviour, Samin society emphasizes on two concepts; honesty and truth. (Maria, 2011). They believe that honesty and truth will draw themselves closer to God. Honesty is a core teaching of Saminism. It can shape a good personality, one's character can be shaped from virtue values; honesty, competent, open minded, self-compassion and struggle, (Mulyadi, Basuki, & Rahardjo, 2016). Parent teach this character by giving the real example of attitudes in daily life and motivation. Samin people believe that children are going to imitate what their parent react and do because parent is the first teacher and the role example for children (Maria, 2011). This is in line with the assumption that the personality of children and parent has similarity either in physical or psychological aspects (Jaenudin, 2015).

Apart from parents' example in daily life, the forth ancestor of Samin, Hardjo Kardi, also plays an important role in raising children of Samin. He taught the teaching of Samin to generation by telling what is right and wrong to do and expressing honestly what they feel. The true-self behaviour includes expressing honest opinion (Lopez, Pedrotti, & Snyder, 2018).

4.2 Togetherness

Throughout the history, the majority of people are interested in Saminism because it teaches *sikep rabi* (togetherness). *Sikep rabi* is a pattern concerning that individu does not play a dominant part in society, there is no individualism, yet there is a relationship and mutual relations (Wibowo et al., 2013). Thus, Samin society consider all people as families, and togetherness is the main point in life. In line with this, Mardikantoro (2013) argued the teaching of Saminism prohibits people from hurting others because all people are families.

The character of togetherness can easily be seen from daily activities. They will help one another although it spends amount of time because the mutual aid is the core of their lives. An obvious example Samin people are together to repair the road without expectation of getting payment. They are sincere to give an aid to all people both Samin society and other people.

It is the way Samin people live in this world emphasizing on togetherness one another. They believe that it can maintain its cultural tradition to live peaceful and consider one another as family. The attitude of togetherness and solidarity among samin society is maintained well, so it could not find robbing, killing, fighting, dispute with the exception of kids.

4.3 Kejamikan (genius)

In addition, *kejamikan* (genius) that is politeness attitude related to personality is also prioritized by Saminism. This

lesson emphasizes on the importance of humans to organize their hearts in living life, and to be patient and calm to face any conditions occurred. According to this belief, feeling calm is estimated to open the mindset and derive solutions to problems (Prayudi, Susilo, & Prastiwi, 2017). Harjo Kardi said that in the case of fighting against Dutch colonials, Samin society were supposed to be patient and not physically opposed colonial colonizers. This forms of resistance were by pretending to be innocent and hiding (Nurmalitasari, 2016).

5. CONCLUSION

Various social problems occurred currently is a proof that the condition of the nation's character is increasingly worrying. The virtue characters that are the image of the Indonesian culture have increasingly disappeared and are replaced by negative personality values that contribute an impact on the occurrence of immoral actions that are mostly carried out by people who are currently experiencing character crises.

Indonesia basically has unique and diversified character treasures in which every culture has local wisdom that its noble values can be taken to be expanded into character education. Indigenous society who still maintain their local wisdom and culture are an integral part of developing character education. One of them is Samin community in Japan subdistrict, Margomulyo District, Bojonegoro Regency, the province of East Java. The essence of Saminism are honesty, togetherness, and *kejamikan* (genius).

The positive values in Samin have not been eradicated by the times. Samin society teach those values to their generations because they believe if they behave and act based on those values, they will live happily. The local wisdom of Samin community is the image of Indonesian culture and is also in line with character education discoursed by the world of education in Indonesia which basically instills a good habit for students to understand, be able to feel, and want to do good.

6. REFERENCES

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