






What Saminisms Offer To Reinforce The Profile Of Pancasila Students?

Ari Ambarwati¹  Sri Wahyuni¹  Junaidi Junaidi¹ Wawan Eko Yulianto⁴ 

¹ Universitas Islam Malang, Indonesia, ⁴ Universitas Ma Chung, Indonesia
ambarwati@unisma.ac.id

Abstract. The concepts of peaceful resistance were disseminated by Raden Kohar (Samin Surosentiko) to the Dutch colonial authorities from Blora in Central Java to Bojonegoro in East Java (1890). Saminite adherents are combative and avoid conflict. They refused to pay taxes to the Dutch government before the Saminism movement began since the Dutch government's tax rules had been widely implemented in the early 20th century. The most important principles Samin teaches are to be straightforward and honest. After 132 years, Saminism and its adherents are still alive. Why Samin's ideas are still important for creating a just, self-sufficient, and submissive society that pays taxes is an intriguing subject. The fact that Saminism has endured for more than a century is evidence that the teachings followed by the Samin community, also known as *Sedulur Sikep*, have a pattern of preservation that needs to be studied immediately, particularly for the purpose of enhancing the profile of Pancasila's students. Data were gathered through interviews with informants, observations, and the analysis of materials pertaining to the Samin community. The findings revealed that (1) the Samin community demonstrated patriotism in a self-sufficient manner by building their simply homes, becoming skilled, good, and long-lived learners, and paying taxes; and (2) the Samin community valued, revitalized, and transformed Saminism through the application of *Pitutur Luhur*. The Samin's instruction is consistent with the characteristics of a pelajar pancasila, including self-sufficiency, the capacity for critical thought, and creativity. *Pitutur Luhur* survived the ages and proved applicable to the most recent problems facing the Samin community. To determine how *Pitutur Luhur* of Samin applied to support Pancasila's student profile in school, in-depth research is required.

Keywords: Pancasila's student profile; pitutur luhur; samin

1 Introduction

A group of people who follow Samin's beliefs are known as Samin. Samin Surosentiko, also known as Raden Kohar, established Samin's teachings in 1859 in Ploso Village, Randublatung, Blora, Central Java. [1], [2]. Samin's lessons are straightforward guidelines for speaking, acting, and acting in public. The Samin people's way of life is based on simplicity and respects the principles of honesty and truth [3, 4].

The Samin community's existence has been safeguarded as a national cultural treasure, with its distinctiveness and moral principles upheld in the home and society. The Samin community in Blora was honored by President Jokowi in 2015. The President visited Klopoduwur Village right away and conveyed his admiration for the Samin people's practices of upholding and preserving culture and traditions [5][6]. Samin's teachings encourage ideals that are well-practiced and well-preserved from generation to generation in the spiritual, humanitarian, and environmental fields.

The strife that arose during colonization in the 19th century, when the Dutch government occupied Indonesian territory, gave rise to the indigenous community known as the Samin. A number of people rebelled by not paying taxes in response to the Dutch government's unfair and discriminatory treatment [5], [7]. With the intention of escaping the control and random policies of the Dutch government, a group of people under the leadership of Samin Surosentiko established a community based on the concept of *seduluran*, or brotherhood. They resisted peacefully. The Dutch were forced to exile Samin Surosentiko to Sawahlunto, West Sumatra, because to the Samins' acts of resistance, which included their refusal to pay taxes, sell goods to the Dutch, and send their kids to Dutch-run schools.

The Samin people received training to forge freedom via nonviolent resistance while maintaining a strong and unified attitude against the Dutch. It is possible for Samin Surosentiko to be abducted, banished to Sawahlunto, and separated from his supporters. His successors, Surokidin and Surokarto Kamidin, carried on his teachings in the Dusun Jepang of Margomulyo village in the Margomulyo District of the Bojonegoro Regency until the fourth generation of Harjo Kardi. Outside of Bojonegoro, the Samin community upholds Samin's beliefs in Klopoduwur Village, Blora Regency, Pati Regency, Grobogan Regency, and Kudus Regency [3], [8], [9].

In order to spread the teachings, the Samin community used *ngangsu kawruh*. To spread Samin's ethical values, the Samin community hosts a monthly conference called *Ngangsu Kawruh* [10]. At the forum, Samin's elders gave advice to the younger. Samin seniors allegedly offered more behavioral examples than guidance, according to Bambang Sutrisno, a sixth generation grandson of Samin Bojonegoro senior Hardjo Kardi. "Samin's parents don't really give advice; they merely teach by example what it means to be like a Samin," [11].

The teachings of Samin, the way they are passed down, the local knowledge landscape of the Samin community, and the value of Samin elders within it have all been found in earlier research [6, 7], and [12]. However, insufficient research has yet been done on how to use and adapt essential Samin principles to increase the visibility of Pancasila students in classrooms. It demonstrated that it could overcome the problems of the period. According to the Pancasila student profile required by the Regulation of the Indonesian Ministry of Education, Culture, Research, and Technology number 20 of 2018 concerning the determination of Pancasila student profiles [13], [14][15]. The Samins' values may have responded to the current issues that alienated Indonesian students from a developed attitude that is sovereign, self-sufficient, and personal.

To acquire materials and learning resources that have been demonstrated to have been used by forebears in managing multicultural Indonesian conflicts, excavation,

identification, and mapping of teachings drawn from native Indonesian values and wisdom are deliberately and urgently carried out. Pancasila, the foundation of the Indonesian state, is reflected in the values and wisdom of the local community. Pancasila is taken from the noble principles that have existed and grown throughout all of the Indonesian people's endeavors, drawn from the moral and spiritual treasure of the Indonesian people [16], [17]. It has been demonstrated that incorporating Pancasila values into learning through the fieldwork learning model through direct observation gives students meaningful experiences and makes it easier for them to recognize how the first through fifth precepts are put into practice in Pancasila's village [18]. A possible location to promote character education is Pancasila.

Character education helps people live better lives and develops pupils' noble character [19], [20] [21], [22]. In order to develop a project for raising the profile of Pancasila students in high school, this study intends to discover and map Samin's positive teachings, which are the source and reference of noble characters.

2 Methods

This study employs qualitative techniques along with ethnographic and literary research techniques. Reading and taking notes on papers, books, and articles relevant to earlier studies on teachings, living attitudes, community landscapes, and local knowledge of the Samin community are part of library research. In the meantime, ethnography was used to gather data in a Dusun Jepang called Margomulyo village, Margomulyo District, Bojonegoro Regency, through participant observation techniques, in-depth interviews, and documenting of responses. The elders of Samin community in Dusun Jepang, Samin community of Dusun Jepang residents, village officials, and the Margomulyo sub-district were among the respondents. The research was carried out between November 2021 and September 2022.

Participant observation was used to evaluate how Samin teachings are passed down through the community's elders and to monitor how the community behaves when Samin teachings are being put into practice. To learn more about Samin's lessons for the responses, in-depth interviews were undertaken. A project to raise the visibility of Pancasila students is being worked on, and documentation is being done to observe and understand how Samin's teachings are still being taught and how attempts are being made to keep them alive.

3 Result and Discussion

3.1 Patriotism and the Self-Sufficient of the Samin Society

Samin Surosentiko's worry that the Dutch would eventually have complete authority over the Javanese territory led to the Samin community's resistance to Dutch colonization [23]. "After a while, the Dutch had total control over our area. We could not fight while using weapons." said Hardjo Kardi. As a result, the Samins' movement was based on peaceful resistance, including not paying taxes, refusing to work with the

Dutch, including by refusing to sell them goods, and not sending the Samins' children to the Dutch-run schools.

In 1890, Samin Surosentiko led resistance from the Blora region of Central Java to Kudus, Grobogan, Pati, Tuban, and Bojonegoro [5], [7]. The Samin community believed that the land in Java was a legacy from their ancestors. Samin Surosentiko persuaded his devoted adherents, who were dispersed throughout Central and East Java, to disobey and refuse to pay taxes to the Dutch, including by refusing to assist in the building of roads, on the grounds that these taxes were only for the benefit of the Dutch and not for the welfare of the Javanese [12], [24][25].

According to Hardjo Kardi, Samin elders warned the Samin's community to stock up on supplies of salt and cotton since there will eventually be a period when food and clothing would be prohibited (expensive clothing and foodstuffs). "When pricey food and clothing arrive in the future, be ready with a supply of salt so that the food won't be bland and there will be cotton to spin into apparel. It turned out to have taken place while Japan was in control." [23].

Patriotism is the willingness to give up all for one's country or the sentiment of loving one's nation. The impulse for self-defense gives rise to the spirit willing to make sacrifices for the nation. [26]. Through a disciplined attitude of paying land and building taxes, the patriotism fostered since the Surosentiko era has been successfully changed in the Samin millennial generation. "The Samin's community in the Dusun Jepang was the most faithful and disciplined taxpayer during my tenure as Village Head of Margomulyo. They were never in arrears of taxes and had no bad debts issued by the government. Violence cases are zerpel." [27]. According to the facts and figures provided by Bambang Sutrisno, there is now good reason for them to pay taxes punctually because "Taxes are now used for the welfare of the people, unlike when we used to refuse to pay taxes to the Dutch Government." [11] [28].

In managing daily life, Samin Surosentiko, developed a national mentality that encourages an autonomous mindset. When the Dutch and Japanese colonized them, they endured misery and challenges. The effects of Surosentiko's nonviolent resistance led them to independently meet basic needs including food, clothing, and lodging [3], [5]. Samin society was not weakened by its challenges. It contradicts with the study's findings, which indicate that people who are fiercely independent are more prone to stress [30]. The Samin community demonstrates strong resilience and is capable of handling the challenges they face. "Yes, if you're depressed, realize that life is sad sometimes. accepting loss as a natural part of life, just as if it were joy." [23].

The Samin community refused to send their kids to Dutch schools during the Dutch colonization as a means of protest against Dutch arbitrary rule that deny the Samin people of land and property. However, the Samin community in Dusun Jepang built a school after receiving information that Indonesia has become independent country, under the direction of Mbah Hardjo Kardi. The Samin Bojonegoro village began teaching and learning activities in 1967, using volunteer teachers in the houses of four individuals. The school officially run in 1970. The school hired and paid for the teachers. This data dispels the stereotype that the Samin's community ignored the education "In the past, parents had to fight to keep us out of the school since it belonged to the the Dutch. "After independence, as long as Samin's lessons are upheld, we will

support Samin's children in their academic endeavors and career choices." [23][29]. The Samin's community actively fosters patriotism, which is demonstrated by the understanding of the need for and accessibility to a good education. They collectively refused to collaborate and did not want to make concessions to the Dutch during the occupation.

3.2 Pitutur Luhur: The Teachings of Honesty and Simplicity of the Samin Community

Pitutur Luhur, an oral utterance about kindness that has been passed down through generations to the children and grandchildren of the Samin community, is the foundation of Samin's teachings. The speech is recorded in *Sedulur Sikep* Samin's monument or inscription, which can be found in Dusun Jepang, Margomulyo Village, Margomulyo District, and Bojonegoro Regency.



Fig. 1. Monument of Sedulur Sikep Samin

Pitutur Luhur in the Sedulur Sikep Samin inscription has the following: (1) *Laku jujur, trokal, sabar, nrimo*; (2) *Ojo dengki, srei, dahwen (juweh), kemiren, pekpinek barange liyan*; (3) *Ojo mbedak bedakno sapado padaning urip, kabeh iku sedulur*.

The *Pitutur Luhur* of the Samin's community's four main teachings emphasize the following: (1) being honest; (2) not harboring enmity or spite; (3) not interfering in the personal lives of others; and (4) not stealing their property. They also stress the importance of (1) being patient; (2) doing everything with diligence; and, finally, (3) accepting things as they are.

Samín's integrity was initially evident in his refusal to engage in commerce. Trading often involves lying a lot to achieve huge gains. [23]. In the past, farming or farming was the most honorable profession for the Samín people. However, the Samín generation's educated members now have a choice between joining the State Civil Apparatus or becoming teachers (ASN). It's okay to work in any line of work you like; you don't have to be a farmer. The most important thing is to maintain your integrity and modesty. [11].

Everyday existence demonstrates the Samin people's integrity. If there are any migrant goods left behind, the Samin people will find them and store them safely before returning them to their owners. The Samin's people have used the idea of lost and found for many years. It demonstrates how effectively the Samin's community has passed down the value of honesty as one of its main management tools.

Every member of society needs honesty since it is a moral quality that commands respect [31, 32]. Since honesty is the foundational principle for structuring life in Samin's society, there is no need for any further encouragement. It supports the idea that when incentives are offered and complete anonymity is given, people are more likely to be persuaded to act dishonestly [33]. The Samin's people have used the idea of lost and found for many years. It demonstrates how effectively the Samin's community has passed down the value of honesty as one of its main management tools.

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The four tenets of the Samin's *Pitutur Luhur* are (1) to be sincere, to take everything seriously and complete it, to be patient, and to accept things as they are; (2) to refrain from envy or spite, to refrain from meddling in the private affairs of others or stealing their property; (3) to treat all people equally because all people are brothers; (4) to refrain from simply talking and speaking at random; and (5) to be able to feel.

Samín engaged the Dutch in a nonviolent battle, but they continued to retain integrity. "For instance, if you inquire as to the number of children, the response is two, even when the child is five. Since it does count it according to gender. That is an illustration of how to con the Dutch while remaining truthful. There is logic at work, as our predecessors taught us. [11]. When the Samin people were asked how many cows they had, they responded with two even though there were more than two cows in the pen because they claimed that the sex of the cows was only two, namely female and male ([2]. This incident serves as a metaphor for the Samin people's resistance to Dutch oppression.

Samín's integrity was initially evident in his refusal to engage in commerce. "Trading it tends to lie a lot to get high profits." [23]. For the Samin people in the past, the noblest job was farming or farming, but now the Samin generation who have received an education deserve to choose to become teachers or the State Civil Apparatus (ASN). "It's free to do what profession you want, you don't have to be a farmer, the important thing is to stay honest and unpretentious." [11].

The honesty of the Samin's people is seen in everyday life. If there are migrant goods left behind, the goods will certainly be safely stored by the Samin people who find them to give back to their owners. Yes, we will inquire about the color, shape, and style of any objects left behind to ensure that the person taking them is the rightful owner. [23]. The Samin's people have used the idea of lost and found in a straightforward manner for many years. This demonstrates how the Samin's community has successfully absorbed the idea of honesty as one of its main management tools.

Every person in every community needs honesty since it is a moral quality that commands respect [31, 32]. Since honesty is regarded as the primary virtue in organizing life, the Samin's community does not require any encouragement to be honest. This supports the idea that when incentives are offered and complete anonymity is given, people are more likely to be persuaded to act dishonestly [33].

Being dishonest is a detestable attitude that should be avoided in the Samin society. When they come upon someone else's property, they don't require any encouragement because there is no advantage to them in taking it. The advice of Samin is to refrain from taking items that are not his own because doing so will harm the owner of the stolen goods. [23]. The Samin community in the Japanese hamlet region, according to Head of Margomulyo Village, Margomulyo District, Bojonegoro Regency, Nuryanto, is an honest group of people in all spheres, including finances [27]. He served as Margomulyo Village Head for two terms, and throughout that time, the Samin's people was never listed as having tax arrears or being involved in government-provided bad debts.

The Samin's community has a social safety net structure that is generally effective when it comes to financial issues. They hold a gathering every 35 days on Friday (Legi; name of day in Javanese culture) as a regular event. Some people save money in addition to paying dues with a specific minimal amount using social assistance funds. The accumulated savings are lent without charge to anyone who requires it. The shared interest is extremely important to the Samin's people. Priority is given to mutual aid over individual needs [3, [4],[10].

This fact shows that the Samin's community can transmit *Pitutur Luhur's* teachings, which have been there for more than a century, to the following generation. In a monthly forum where Samin elders present lessons to the younger Samin generation, the preservation of the teachings of the Samin people's life attitudes is carried out [11]. By *niteni* (indentify carefully and intensely) newly acquired skills to be put into immediate practice, Samin's values are transformed in the course of daily life as well.

The Samin dwellings in Dusun Jepang, which typically have bamboo or timber walls, reflect their modest way of life. Hardjo Kardi responded that maintaining a brick wall house is more expensive when asked why he didn't wall his home [23]. Despite not having a formal education, Hardjo Kardi manufactured his own furniture, including tables, chairs, cabinets, and even a whole set of Javanese traditional musical instruments (*gamelan*). To assess the sound of the gamelan, Mbah Kung (Hardjo Kardi) built his own gamelan. [34] Hardjo Kardi responded, "If you can make your why to buy," when he asked why he makes his gamelan and furniture by himself[23]. The idea is translated into action in order to train the Samin's community to carefully observe everything and to foster an understanding that they are people who labor really until they succeed or are known as *trokal*.



Fig. 2. Samin's House at Dusun Jepang Bojonegoro

4 Conclusion

The primary lessons of simplicity and honesty are found in the Pitutur Luhur of the Samin's culture. The Samin's people adhered to Pitutur Luhur's teachings for more than a century and put them into practice in their daily lives. Delivering the Pitutur Luhur, which contains Samin's good lessons and provides an example of attitude, allows Samin elders to transmit local values to the younger. The fact that the Samin's people have preserved their teachings for more than a century provides insight into how they might meet modern challenges with the aid of the Pitutur Luhur tool, which embodies the principles of primacy in the forms of independence, honesty, and simplicity. The Samin community's best deal for a project to raise the profile of Pancasila students is to employ these three qualities. To develop a formula for the use of Samin values in enhancing the profile of Pancasila pupils in schools, additional research must be conducted.

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