



## In the Face of Modernity: The Sustained Local Wisdom of the Samin Community

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### Abstract

Modernization and technological advances risk eroding Samin traditions, as younger generations exposed to media and formal education may lose interest in their ancestral customs amid rising consumerist culture. This research focuses on the Samin community in Blora, Central Java, which maintains local wisdom despite being influenced by modernization. This research aims to determine the forms of local wisdom, the impact of modernization, and how the Samin community maintains local wisdom amidst modernization. A qualitative approach with ethnographic methods was used to explore this phenomenon in depth, exploring the meaning, experiences, and subjective perspectives of the Samin people. Data was collected through observation, semi-structured interviews, and documentation. Data analysis involves reduction, narrative presentation, conclusion, and triangulation to increase reliability. The results of the research show that the local wisdom of the Samin people is still very much tied to the core teachings conveyed by Samin figures, namely the prohibition against *dengki* (hating), *srei* (greed), *penesten* (irritability), *dahpen* (slander), and *kemeran* (envy). These teachings are still applied in the modern era, proving that Samin's values have been retained. The community accepts forms of modernization that support their living needs in an increasingly advanced era, such as electronic media, job diversification, and increased attention to their children's education. They maintain local wisdom amidst modernization by instilling the teachings of *Sedulur Sikep* from an early age and involving children in *Sedulur Sikep* activities. Apart from that, they give freedom to outside communities to make the Samin community a research or learning center so that the introduction of their local wisdom becomes increasingly widespread.

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## I. Introduction

Globalization and technological developments bring significant changes in people's lifestyles and values, which can erode local traditions and culture. The younger generation of Samin, who are now more open to the outside world through media and formal education, are at risk of losing interest and attachment to the customs of their ancestors. Infrastructure development and the introduction of consumerist culture also have the potential to replace traditional practices

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with a more practical and materialistic modern lifestyle (Melani, 2023; Sujarwo et al., 2023). In contrast to the concerns of many parties, the Samin community maintains the philosophy of life taught by their ancestors even though they are starting to accept modernization, such as the use of technology and motorized vehicles. Traditions such as regular meetings on Kliwon Tuesday nights and the month of Suro show the preservation of their values (Sariyono, Interview, 09/04/2020). In the context of globalization, which promotes cultural homogeneity, preserving Samin's local wisdom is very important as an inspiration for strengthening cultural identity (Brata, 2016; Oktafiya, 2020). The support of the local government in constructing facilities such as the "Samin Surosentiko" building also shows efforts to develop and preserve this local wisdom (Lasio, Interview, 2020/03/23), as well as ensuring that the inherited noble values remain amid modernization.

Research on the Samin community in Indonesia can be grouped into five main areas. First, local wisdom in increasing social solidarity and resilience. Octavia (2017) researched Beguwai Jejama in Tanggamus, Ulandari (2014) studied local values in Aceh Besar, and Purwanto (2017) studied resilience in Segoromulyo, Rembang. Hanifah (2019) researched social changes in the division of labor and solidarity in Bojonegoro. Second, the local traditions and culture of the Samin community. Sihombing (2008) discusses the Maragat tradition in Samosir, Alamsyah (2014) examines Samin values in Kudus and Pati, Rosyid (2014) studies the Adam religion in the Samin community, Mumfangan (2004) identified Samin local wisdom in Blora, and Majid (2019) analyzed the concept of Samin divinity in Pati. Third, the development of political skills and literacy. Verawati and Affandi (2016) researched citizenship skills in Talang Mamak, Riau, while Hasyim (2020) studied the political literacy of the Samin community in Bojonegoro. Fourth, the Samin family's education and moral values were researched by Tafricha et al. (2015). Fifth, social change and adaptation to modernization, as analyzed by Mardikantoro (2013) and Lestari (2008).

This research aims to determine the forms of local wisdom, the impact of modernization, and how the Samin community in Blora maintains local wisdom amidst modernization. Theoretically, this research is expected to provide discourse in the form of information regarding the local wisdom of the Samin community in Blora and the strategies used to maintain it amidst the increasingly rapid flow of modernization. By understanding the various forms of local wisdom that exist and the impacts of modernization experienced, it is hoped that we can provide a comprehensive picture of the social and cultural dynamics of the Samin community. Practically, the results of this research can be used as material for consideration and as a model for the broader community on how to maintain local wisdom passed down from generation to generation by ancestors. This can serve as a guide for other communities facing similar challenges in maintaining their cultural identity in the era of globalization. Thus, this research contributes both academically and practically to efforts to preserve local culture in Indonesia.

This article argues that preserving local wisdom amid modernity requires a deep understanding of the relationship between cultural identity and social change. The underlying theories are cultural preservation theory and cultural identity theory. Cultural preservation theory explains how society, even though it is affected by modernization, tries to maintain traditional cultural values to maintain the uniqueness and continuity of its identity. Cultural identity theory emphasizes the importance of cultural values in forming group identity in facing the pressures of globalization. These concepts underlie the analysis of how the Samin community in Blora managed to maintain their traditions and philosophy despite rapid changes in their surrounding environment. This article examines the adaptation mechanisms and conservation strategies used by the Samin community to maintain their local wisdom in the modern era as an example of the relevance of local wisdom in globalization.

## II. Methods

This research was conducted in Klopoduwur Village, Banjarejo District, Blora Regency, East Java Province. The unique phenomenon in the Samin community in Klopoduwur, Blora, which

makes it attractive to research, includes the following aspects. First, consistency in preserving local wisdom. The Samin community remains firm in upholding its ancestral values and traditions even though it faces strong currents of modernization. Second, unique traditional practices such as regular meetings on Kliwon Tuesday nights and fasting in the month of Suro, which ends with eating together in black clothes, show the preservation of values considered sacred and essential in Samin culture. Third, local government support. Support from the local government, such as the "Samin Surosentiko" building, shows collaborative efforts in preserving this culture, which is interesting to see how traditional community and the modern government interact. Fourth, strong cultural identity. The Samin community has a solid cultural identity that differentiates it from other tribes in Java. Their deeply held values of honesty and equality offer a different perspective on how communities can maintain their core values amidst rapid social change.

This research applies a qualitative approach, especially ethnography, to explore and deeply understand the phenomenon of preserving local wisdom amidst modernization. This approach was chosen because it explores the meaning, experiences, and subjective perspectives of the Samin people, which cannot be measured using quantitative methods (Sugiyono, 2016). Through ethnography, this research allows researchers to engage directly with the Samin community, observe their daily lives, and understand the cultural context holistically. This ethnographic approach provides a richer and more nuanced understanding of how the Samin people maintain their local wisdom amidst changing times (Manan, 2021).

Data collection techniques were carried out comprehensively using observation, interviews, and document review. Field observations were carried out in Klopoduwur Village, Banjarejo District, Blora Regency, to obtain valid and in-depth data regarding the local wisdom of the Samin community. Semi-structured interviews collected information from various relevant parties, including Samin elders, several community members, and village officials. This interview is open, giving researchers the freedom to ask questions and organize the flow and setting of the interview. Documentation techniques complement the data obtained from observations and interviews by collecting additional information regarding forms of local wisdom and the impact of modernization in the Samin community. This technique is essential to support and strengthen the data that has been obtained and provide a more complete picture of the dynamics that occur in the Samin community.

Qualitative data analysis techniques were used to analyze the data in this research, which involved several critical stages (Sugiyono, 2010). First, data reduction was done by filtering relevant information from observations, interviews, and document reviews to find main patterns and themes related to preserving local wisdom in the Samin community. Second, the reduced data is presented in a systematic narrative form, allowing researchers to identify relationships between various concepts and findings. Third, conclusions are drawn by referring back to the research objectives and theoretical framework used, ensuring that data interpretation reflects the social and cultural reality of the Samin community. In addition, data triangulation is used to increase the reliability of research results by comparing data from various sources and collection techniques. This analysis technique provides an in-depth and holistic picture of how the Samin people maintain their local wisdom amidst modern modernization.

### III. Results and Discussion

#### Local Wisdom of the Samin Community

Klopoduwur Village is where the Samin people who practice *Sedulur Sikep's* teachings live. This teaching was first conveyed by a figure named Suro Samin, known as Embah Engkrik (Grandma Engkrik), and became the basis for the teachings of *Sedulur Sikep* in Blora. The Samin people are known to have unique behavior but are rich in life values, which include harmonious relationships with God, fellow humans, and nature. The teachings of *Sedulur Sikep* began with a meeting between Samin Surosentiko and Mbah Engkrik in Klopoduwur in 1890. From the same

understanding of *Sedulur Sikep*, a philosophy of life emerged that differentiated the Samin people from the general public.

Table 1. Teaching Principles of Samin Community

Dimensions	Teaching Principles	Source
Religion and Belief	<ul style="list-style-type: none"> <li>▪ <i>I am Jowo, my religion is njowo</i> (I am Javanese, my religion is Javanese, namely Adam)</li> <li>▪ <i>Wonge Adam</i> (acknowledging the first person was Adam)</li> <li>▪ <i>Lakune Adam</i> (behavior that embodies the principles and taboos)</li> <li>▪ <i>Saying Adam</i> (if you can agree to the agreement, you can say you can; if you cannot, you can say you cannot)</li> <li>▪ <i>Agomo minongko gaman utowo alat kanggo urep</i> (religion is a weapon or tool for living)</li> <li>▪ <i>Sabdo without rapal</i> (unwritten teachings) based on religious beliefs, <i>panetep</i> and <i>panoto</i></li> </ul>	Sariyono (Interview, 09/04/2020); Majid (2019), and Sayidah (2017)
Social Ethics	<p>Must</p> <ul style="list-style-type: none"> <li>▪ <i>Kabeh menungso kuwi podho</i> (all humans are the same) must uphold honesty, solidarity, simplicity, togetherness, justice, and hard work.</li> </ul> <p>Prohibitions</p> <ul style="list-style-type: none"> <li>▪ <i>Drengki</i> (making slander),</li> <li>▪ <i>Srei</i> (greedy)</li> <li>▪ <i>Panasten</i> (easily offended or hating others)</li> <li>▪ <i>Dawen</i> (accused without evidence)</li> <li>▪ <i>Kemeren</i> (envy of other people's property)</li> <li>▪ <i>Bedok</i> (accuse)</li> <li>▪ <i>Colong</i> (steal)</li> <li>▪ <i>Pethil</i> (taking items that are still integrated with nature or still attached to the source of life)</li> <li>▪ <i>Jumput</i> (take a little that becomes a commodity on the market)</li> <li>▪ <i>Mbujuk</i> (lie)</li> <li>▪ <i>Apus</i> (scheming)</li> <li>▪ <i>Sense</i> (trick)</li> <li>▪ <i>Krenah</i> (bad advice)</li> <li>▪ <i>Nemu</i> (finding things is taboo)</li> </ul>	(Sariyono, Interview, 2020/09/04) and (Sayidah, 2017)
Economy	Initially, the Samin community only farmed and cultivated crops, prohibited trading activities because they believed it to be a source of dishonesty, and prohibited work outside their territory. However, now there have been significant changes.	Sariyono, Interview, 2020/09/04)
Culture	<ul style="list-style-type: none"> <li>▪ Endogamy (marrying within one's community)</li> <li>▪ Monogamy (no more than one wife)</li> <li>▪ <i>Tayuban</i> (a dance performed by men and women accompanied by gamelan and songs, usually to enliven a party)</li> <li>▪ <i>Barongan</i> (performing art by imitating the movements of wild animals (lions, etc.) that are</li> </ul>	Sariyono, Interview, 2020/09/04)

	<p>moved by the people inside).</p> <ul style="list-style-type: none"> <li>▪ <i>Sedekah bumi</i> (a celebration held after the harvest as a sign of gratitude)</li> <li>▪ <i>Ruwatan</i> (a ceremony to free people from the bad luck that will befall them)</li> <li>▪ <i>Puasa ngrowot</i> (fasting from large foods, replaced by tubers, corn, and the like)</li> <li>▪ <i>Puasa deder</i> (fasting standing, you cannot be sleepy standing from 2 PM.00 until 4 AM)</li> </ul>	
Environment	<p>Humans live in nature and must coexist and protect nature as best as possible. In agriculture, the Samin Community does not exploit nature. They use traditional tools and organic materials to maintain soil fertility.</p>	(Waini, Interview, 2020/09/04)

The principle of Samin's teachings, which upholds simplicity in life, makes Samin's teachings able to blend with various norms of life. In Divine values, *Gusti Allah* for the Samin people is *garwo* (*sigarane nyowo*), which means part of life. By remembering their *garwo*, romance between humans and all of His creation as brothers can be realized. According to the Samin, religion is *ugeman* or *ageman urip* (the essence of religion is a guide to life), reflected in the principles of teachings and taboos. Inner comfort is the fundamental essence of the teachings or beliefs called religion. The word *ageman* literally has three meanings: maintaining health, covering the private parts, and beautifying appearance. In substance, *ageman* means beliefs and traditions that make a person valuable and worthy of respect, feeling confident and comfortable together (Asrul, 2021; Wijoyo, 2011).

Samin's teachings acknowledge the existence of God without discriminating between religions. For him, all religions aim at and teach people to do good (Majid, 2019). The teachings of Samin or *Sedulur Sikep* can be compatible with all religions. The teachings conveyed are not deviant teachings but remind each other that humans exist because of God. God created parents and brought us into existence. Therefore, the *Sedulur Sikep'* parental figure is *Gustine Seng Wujud* (Sariyono, Interview, 2020/09/04).

In terms of social norms, the Samin people never differentiate between humans. For them, all humans are the same; there is no difference between them except for their behavior in treating other living creatures. Apart from the abovementioned things, there are four main things in Samin's teachings.

1. *Pangganda* (smell). *Pangganda* includes two things, namely, *ganda baik* (good smell) and *ganda jelek* (bad smell). If the double is good, it should be implemented, while the bad double should be abandoned.
2. *Pangrasa* (feeling). *Pangrasa* includes two things: a sense of right and a sense of wrong. If the feeling is correct, it should be implemented, while the wrong feeling should be abandoned.
3. *Pangrunan* (hearing). *Pangrunan* includes two things, namely good *pangrunan* (hearing) and bad hearing. If you hear good things, you should carry them out; if you hear bad things, you should leave them behind.
4. *Pangawas* (vision). *Pangawas* include two things: *pangawas* (seeing) the good and seeing the bad. If you see what is good, you should implement it; if you see what is wrong, you should abandon it (Anonim, 2019).

In terms of economic norms, in increasingly modern times such as today, the Samin people still hold the agricultural sector in high regard because work as farmers is a job that is inherent in the teachings of the Samin people; not only do they have a relationship with nature as their source of life, they believe that farming is a livelihood which is far from a lie. The Samin people live not to

prioritize material wealth but spiritual wealth. According to the Samin people, wealth will not be taken away by death, while good behavior cultivated among brothers will give a good impression, not a bad thing.

The Samin community's cultural norms and philosophy are reflected in routine events, which are always held on Tuesday night of the month of *Suro* (Muharram in Islam). In the month of *Suro*, seven days before Tuesday evening, the Samin people fast. The fasting activity closed with an iftar together, all dressed in black, complete with headbands for the men. The black color on their clothes has its meaning for the Samin people, namely rich, poor, low, or high rank, and all have the same shade, namely black. Nothing differentiates the level of humans in this world than eating together with food that has been prepared. The food served also has a deep symbolic meaning, namely white porridge as a symbol of requests for prayers and hopes to be answered and kept away from danger, red porridge remembering relatives in the North called *Gulumtoro*, red and white porridge as a reminder for relatives in the West which is called *Linggantoro* and finally black porridge as a form of reminder of relatives in the South who are called *Murtoro*. The event continued with the men walking around the village and forest in the middle of the night without sitting down until dawn. Fasting in the month of *Suro* is called *Puasa Deder*. This is a form of proof of the child's devotion to his parents (Sariyono, Interview, 09/04/2020).

Apart from preserving the Samin ritual activities on Kliwon Tuesday, the Samin people also have an ancestral legacy in the form of Mbah Engkrek's house. Mbah Engkrek's residence has now been converted into a prayer room. This was due to a message from Mbah Engkrek, which said, "*Sesok anak putuku ora ono seng kuat ganteni omahku, yen mbesok nek seng duwe (Gusti Allah) wes mbutohke, sahno* (tomorrow my descendants will not be able to renovate my house, tomorrow if the owner already needs it, want to use it, give it)." This confirms that the Samin people are not a community or a belief that does not know God. Apart from Mbah Engkrek's house, which is still preserved, there are also other historical relics, such as statues, *keris* (creese), and spears, which are still well maintained (Sariyono, Interview, 2020/09/04).

Lastly, regarding the environment, the Samin community's attitude towards the environment is very well maintained; this is reflected in their behavior, which does not exploit the land where they carry out agricultural activities. The use of traditional tools and organic materials aims to maintain soil fertility. This may not be able to maximize them in meeting their economic needs, but their thoughts are on protecting the environment so that future generations can still enjoy it. This reflects that Samin's teachings about living side by side with nature are very embedded in the lives of the Samin people (Waini, Interview, 2020/09/04).

## Modernization: Impacts and Challenges for the Samin Community

### 1. Challenges in Religious Aspects

According to the Sikep teachings conveyed by Mbah Engrek to the Samin tribe community in Klopoduwur, they recognize the *agama Adam* (Adamic religion) as the religion they believe in. Adam's religion uses the principles of noble ethics in the book of *Jamus Kalimasada*. However, the government administration responded negatively to this because Adam's religion was categorized as a religious sect.

This vacancy is following Law Number 23 of 2003 concerning Population Administration. Article 61 (2) states that for residents whose religion has not been recognized as a religion by statutory provisions or for believers, the religion column in the Population Identity Card (KTP) still needs to be filled in but is still served and recorded in the population database. Thus, including religion on the KTP is necessary for citizens whose religion is stated in the law.

Understanding religion in the Samin community will continuously develop and adapt to local culture. The development of increasingly modern times has made the Samin people of Klopoduwur Village nowadays able to accept and adhere to significant religions that are recognized in Indonesia; even though the majority of the Samin people have embraced religion, they have not

abandoned the essence of the Sikep teachings taught by Mbah Suro Samin alias Mbah Engkek (Sariyono, Interview, 09/04/2020).

The majority of the people of Klopoduwur Village currently embrace Islam. Although most of them do not follow Islamic law properly, they still respect each other and devout Muslims and always help make programs related to Islamic da'wah activities a success. This is because of the teachings that Mbah Suro Samin (Mbah Engkek) conveyed to the people of Klopoduwur regarding social life behavior (Sariyono, Interview, 2020/09/04).

Masykuri Abdillah (2013) revealed that political modernization in Indonesia, to some extent, has brought about political secularization. However, in the Pancasila state, the process will not lead to a secular state. Religion and the state are intersectional, neither fully integrated nor completely separate. In the reform era, democratic political modernization has implications for the emergence of new political parties, including Islamic parties. On the other hand, the freedom of expression has sometimes led to disputes and conflicts that can disrupt social harmony and national integration. In this context, religion can positively contribute as an integrative factor that values social diversity, not as a disintegrative factor that supports social exclusion.

## 2. Challenges in Social Aspects

The Samin people are a society known for their stubbornness and old-fashioned nature. The teachings that Mbah Engkek implemented to protect the area and people of Klopoduwur during the Dutch colonial period made other people view the Samin people negatively. Even stereotypes about the Samin people are still attached to this day. This does not necessarily make the Samin community feel ostracized. Because of its uniqueness, many of us learn what Samin is. Amid increasingly rapid developments, the Samin people need to consider the possibility of accepting the influx of modernization in their lives. They do this to maintain their survival amidst this modernization.

They have the principle, "*Tahunnono, wendonono yen bangsaku wes merdeko, seng nyekel bangsaku dewe wong pribumi, aku bakal nuruti kabeh aturan seng ono,*" which means "At one time when my country is independent, and the people who lead my country will be native people." I will follow all existing rules." From here, the reason why the Samin people are stubborn and disobedient is explained, namely, to protect the Indonesian nation (Sariyono, Interview, 2020/09/04).

We can directly observe this change in the Samin community of Klopoduwur Village today. The Samin people, known to isolate themselves from the flow of modernization, now prefer to make it a necessity in their lives. As is the education case, almost all of the Samin people who live in Klopoduwur Village are now starting to receive education, and it is not uncommon for them to continue their education to a higher level. They think that the school will open up a brotherhood because the concept of *Sedulur Sikep* is brotherhood or brotherhood (Sariyono, Interview, 2020/09/04).

Even though parents are starting to give them freedom, they are still instilling the norms of *Sedulur Sikep's* teachings within the family. Providing examples and understanding Samin's teachings is one way, considering that only a few Samin groups live in one area. Klopoduwur hamlet.

## 3. Challenges in Economic Aspects

The concept of Samin teachings that is very attached to the Samin people is maintaining a relationship with nature. Therefore, the main livelihood for them is farming. The Samin people also prohibit trading activities because this is believed to be a source of dishonesty. The Samin people also only teach their descendants to work within their territory. It is feared that this could make them forget their culture. Therefore, this has quite an impact on the socio-economic life of the Samin community.

Relying solely on results from the agricultural sector will certainly not be able to meet the needs of society today, and increasing economic needs will also result in increased expenditure. The Samin Klopoduwur community is no exception; modernization attacks almost all groups and sectors. There needs to be more than the agricultural sector, the only livelihood symbolizing simplicity, to meet the increasing needs. Therefore, the Samin people in modern times are starting to open their eyes to other jobs that are considered capable of supporting their needs. This finding strengthens Lestari's research results (2008) that changes in the Samin community can be seen from physical and non-physical aspects. Physically, the houses of the Samin community resemble the houses of other communities. Likewise, with advances in technology, many people have used agricultural mechanization.

With increasingly rapid developments, the types of needs are also increasingly diverse. Meeting the needs of the Samin community is not enough to rely on results from the agricultural sector, which also depends on nature, such as waiting for the rainy season to plant rice. Apart from using modern tools to maximize agricultural yields, the Samin people are also starting to be open to other types of work, such as buying and selling, education, health, handicrafts, and so on.

**Table 2.** Professions of Klopoduwur Village Residents

No	Resident Profession	Amount
1	Civil Servants (PNS)	26
2	Indonesian National Tenta (TNI)	8
3	Police	3
4	Trader	11
5	Farmer	1.442
6	Industrial Employees	1
7	Private sector employee	477
8	BUMN employees	3
9	Honorary Employees	1
10	Freelance	19
11	Farm workers	2
12	Household servant	3
13	Carpenter	2
14	Nurse	1
15	Pharmacist	1
16	Driver	4
17	Village Apparatus	10
18	Self-employed	476
<b>Total</b>		<b>2.490</b>

The variety of livelihoods of the Samin people today does not make them forget the Samin teachings inherent in them; their form of concern for nature, which they believe is the source of their life, still needs to be preserved. The Samin community does not reject progress or technology because technology development is only seen as something that is needed, not something to be glorified. Because the Samin people have been given a handle (*pogeran*), anything technological that has a negative impact will not be able to influence their daily life behavior.

#### 4. Challenges in Cultural Aspects

The number of Samin communities in Klopoduwur Village is no longer the majority; only around 40% of the 70 families live in Dukuh Karangpace (Sunarso, Interview, 2022/12/27). In addition to the village leadership system, which village officials have also taken over



democratically, Samin's successors have to work extra hard to preserve the teachings of Sikep. Using social media as a socialization process is a means of introducing Sikep teachings. Approaches with the outside community based on opening up research to academics are expected to reach the broader outside world.

Following the flow of modernization is not prohibited for the Samin people, considering that this is also quite helpful in the present. However, they will be quick to accept all types of modernization that they think will be detrimental to them in the future because *Sedulur Sikep* has the view that "nature will continue to move, we cannot continue here, because life continues" (Sariyono, Interview, 2020/09/04). The introduction of modernization to the current generations of Samin is balanced with the instillation of Samin norms or teachings by their respective parents through their respective families.

## 5. Challenges in Environmental Aspects

The changes in the Samin community do not necessarily make them forget the central teachings conveyed by their predecessors, such as in environmental maintenance. They adhere to maintaining a harmonious relationship between humans and the environment. Guided by living in moderation and simplicity, they are taught to be careful when using natural resources. This is done by prohibiting the careless cutting of trees in the Samin community, especially those near water sources.

Another activity is mindfulness activities, usually carried out during *Ruwah*. Namely, it is a celebration activity to thank Allah for all the blessings. *Sandran* activities, or what can also be called village cleansing, are carried out on Mondays in the month of *Ruwah*. They apply their care in managing the environment in their agricultural activities. Namely, they farm according to the season and do not sow seeds three times a year. The Samin people believe in karma, which makes them careful in managing the living resources provided. Related to this, we can see. In the life of the Samin people, there are rules they must obey (Hanifah, 2019).

From a modern perspective, Giddens (2005) mentions three series that have caused changes in societal conditions. First, changes related to the influence of globalization. Globalization covers the intensity of economic competition and various fields outside the economy. Competition in the economic field. Today's Samin people do not only use agriculture as their only source of livelihood. Expanding job fields such as trading, village staff, civil servants, etc. In the political field, the Samin Klopoduwur community has thoroughly followed village government regulations, such as the democratic village head election system, inclusion of family data by the Samin community, and KTP. Meanwhile, in the field of culture in the Samin community, a lot has stayed the same because it is considered an ancestral heritage that needs to be preserved.

Second, "detraditionalization" is a concept that can differentiate between longer transformation processes and more intensive changes in recent decades. According to Giddens (2005) detraditionalization does not mean the loss of tradition. Traditions still exist, and traditions are not the only basis for making decisions, even with detraditionalization. In other words, the Samin people can make decisions not only by adhering to traditions, such as the laws of the country that governs Indonesia. Samin Klopoduwur has also done this: if any member of the Samin community violates a regional rule, the punishment will be handed over to the village or local police, even though they uphold the high values of brotherhood.

Third, changes related to the expansion of social reflexivity. This change cannot be separated from the globalization of communication. Reflexivity in this theory does not mean self-awareness but refers to the conditions of life in a social order that has been detraditionalized. This means that each person must confront and relate to various sources of information and knowledge that include fragmented and conflicting knowledge claims. Everyone in this condition must be responsive to their living conditions. The concept of social reflexivity explains that modern society today has a complementary nature. Their freedom also influences all the decisions they make in their respective lives. The large number of sources of information that they can access very easily

often needs clarification of all forms of truth in that information (Giddens, 2005). The Samin tribe community can also feel this form of freedom; no rules apply to the Samin community today, such as in marriage customs. Today's Samin Klopoduwur people are free to marry whomever they want; marriages with one type of belief no longer reflect their lives. Continuing higher education has also become the authority of each individual in Samin community.

Theoretically, modernization is a process of change from traditional times to more modern ways to improve community welfare. Wilbert E Moore argues that modernization is a total transformation of traditional or pre-modern living together in terms of technology and organization towards economic and political patterns that are the characteristics of stable Western countries (Rosana, 2011). Knowledge and technology are very much needed in the modernization process. Sophistication in the field of technology can change people's lifestyles. The higher the level of scientific and technological progress a society has, the more modern the life of the society concerned will be. Modernization includes changes in people's mental behavior, knowledge, and skills to the demands of today's life. As members of society, we can now minimize the risk of the negative impacts of the modernization process as much as possible. Humans will be born who are intelligent and have extensive knowledge but also have good character and morals, always have faith, and are devoted to God Almighty (Matondang, 2019).

Every change that enters the community environment will undoubtedly bring impacts and risks. Likewise, modernization brings risks to several factors of life, according to Giddens (2005), including the exploitation of material resources to fulfill human life and the development of poverty rates on a large scale; this is due to the level of needs increasing but not balanced with the ability to meet life's needs. Based on Giddens' view, the Samin community still protects its natural wealth by using it in moderation and preserving the nature of the Klopoduwur forest. Additional types of livelihoods for the Samin community to fulfill their daily needs. The participation of the local government in preserving local Samin wisdom is a form of support for preserving the teachings of *Sedulur Sikep*.

### **Samin Community Efforts to Maintain Local Wisdom**

The fundamental symptom experienced by all levels of society is social change caused by the influx of modernization. This is due to the opening of society's thinking in the renewal process of the norms of life and the support of the current generation, who prefer to live their lives by implementing a modernization system because it is considered more practical. These changes in culture and attitudes are the result of acculturation from outside culture and Samin itself through environmental channels such as the workplace, Islamic culture, Javanese culture, the influence of education, the existence of mixed marriages, the development of knowledge and science, all of which influence each other (Hidayati & Shofwani, 2019).

The same thing was stated by Wahyuni and Pinasti (2018) that changes in local wisdom are caused by internal factors (discoveries, especially in the field of technology, progress in the world of education and science and technology, dissatisfaction with old lifestyles and the development of religious knowledge in the community) and external factors (contact and influence of foreign cultures and the emergence of various mass media presenting innovative information). They suggested that the community routinely carry out their traditions, participate in implementing local culture, and introduce and teach it to the younger generation. The government needs to organize local cultural traditions events, hold cultural parties regularly, and give awards to people who preserve their culture and publish it in various media.

Even though modernization in the Samin community is considered to make life easier for the Samin community, this has raised concerns for the Samin community. Lulling the younger generation into things considered practical and making activities easier is undoubtedly a challenge for the Samin community in implementing the values of *Sedulur Sikep*'s teachings for the younger generation of community.

The things that the Samin community does to maintain local wisdom include involving the younger generation in Samin community activities, developing the quality of human resources, and applying the teachings of *Sedulur Sikep* to the younger generations, expanding access. Information about *Sedulur Sikep*, the relevance of culture-based education, and local wisdom of *Sedulur Sikep*. With these efforts, it is hoped that the younger generation will continue to apply the teachings of *Sedulur Sikep* and maintain the local wisdom of the Samin community itself.

The emphasis on instilling the teachings of *Sedulur Sikep* is aimed at ensuring that the Samin people continue to love the local wisdom that has been in effect for so long and maintain their identity without closing themselves off from the social changes that are taking place. It is hoped that this will protect community from the negative influences of modernization (Sariyono, Interview, 2020/09/04).

The local community preserves local Samin wisdom and supports the Blora Regency government. This is supported by constructing a building in the center of Blora city called the "Samin Surosentiko" building, the purpose of building construction. This name elevates the great name of Samin Surosentiko's grandfather to become a positive icon for the Blora regency. The Samin is different from the tribes that inhabit the island of Java in general, but their teachings of honesty, which are their philosophy of life, make them a tribe worth preserving (Lasiyo, Interview, 2020/03/24). Apart from the building, there is also the Samin Klopoduwur Hall (*Pendopo*).



Image 1. Samin Surosentiko Building



Image 2. Samin Klopoduwur Hall

Local wisdom as cultural heritage occupies a central position as inspiration in strengthening identity or cultural identity. Strengthening the identity of an ethnic group or nation is very important, with the hope that it will not be uprooted from the cultural roots that we inherited from our predecessors amidst the trend of cultural homogeneity as a result of modernization and globalization (Brata, 2016; Njatrijani, 2018). Globalization makes it easier for people to live their lives and maintain relationships with other people without having to meet or meet face to face. The existence of powerful global currents attacking the very foundations of Indonesian society means that local values are less popular and more robust than before. With the increasingly weakening local wisdom values possessed by Indonesian society today. For this reason, strategies are needed that can be used by the community to maintain local wisdom values (Pamungkas, 2011).

In Afandy's (2017) view, the local cultural wisdom of the Samin community, which is rich with positive values, needs to be transformed for the younger generation through sustainable and reflective education. This aims to shape Samin's superior character so that students have the necessary life skills. In a religious context, Sul-toni (2017) revealed that Kejawen teachings, considered by some to be ancient, are relevant to be learned in modern life, which is full of changes and rapid and radical advances that have frustrated many people here and there. Then, considering how vital local wisdom-based learning is, it is hoped that teachers can design and develop local wisdom-based learning. Apart from that, it is necessary to empower school committees and the community or stakeholders in efforts to instill local wisdom values. These parties must plan, implement, and evaluate according to their respective fields (Pingge, 2017).

#### IV. Conclusion

A form of local wisdom of the Samin community in Klopoduwur Village that is still very attached is the principal teaching conveyed by the Samin figure himself, namely the prohibition against *dengki* (hating), *srei* (greed), *penesten* (easily offended), *dahpen* (slander), and *kemeren* (slander). This teaching is still applied today as proof that Samin's teachings have not been eroded by time. The characteristics of modernization accepted by the Samin Klopoduwur community are a form of modernization that can support their living needs in increasingly modern times, such as electronic media, diversification of livelihoods, and increased attention to their children's education. The Samin community maintains local wisdom amidst modernization by instilling the teachings of *Sedulur Sikep* from an early age and involving children in *Sedulur Sikep* activities. Apart from that, they give freedom to outside communities to make the Samin community a research or learning center so that the introduction of their local wisdom becomes increasingly widespread.

Based on the conclusions above, several theoretical implications and policy recommendations can be drawn from this research. First, preserving local wisdom as a form of cultural resilience. Samin's teachings remain firmly adhered to amid modernization, showing that local wisdom can maintain a community's cultural identity. Second, integration of modernization and tradition. The Samin Klopoduwur community has successfully integrated modernization elements that support their living needs without sacrificing traditional values. Third, education is a tool for cultural preservation. Education plays an essential role in preserving the teachings and values of *Sedulur Sikep*, both through formal and informal education. In terms of policy, recommendations that can be given are as follows. The government and educational institutions must develop programs integrating Samin's local wisdom values into the school curriculum. Support for local initiatives, including *Sedulur Sikep* activities and cultural infrastructure development, must continue. Collaboration between academics, researchers, and the Samin community for further research must be encouraged. Finally, strengthening communication between generations can be facilitated through dialogue and mentorship programs so that traditional values continue to be passed on and are relevant to the younger generation.

Based on the conclusions above, further research that is important and interesting to carry out includes several aspects. First, an in-depth study of the process of adaptation and transformation of Samin's teachings amidst the ever-growing flow of modernization. This includes how traditional values are maintained and integrated into everyday life, especially in the context of technology and education. Second, research on the role of the younger generation in preserving local Samin wisdom and how they interpret the teachings of *Sedulur Sikep* in modern life. Third, a study of interactions between the Samin community and outside community, including the impact of external research and learning on preserving Samin culture. Fourth, analysis of local and national government policies in supporting the preservation of local wisdom, as well as the effectiveness of the programs that have been implemented. These studies can provide valuable new insights for developing more effective and sustainable cultural preservation strategies in Indonesia.

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#### VI. Author Contributions Statement

SZN is responsible for developing the theory, collecting data, and displaying collecting data, and displaying it. D is responsible for formulating data collection instruments, analyzing data, and managing references.

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