

Modern Lifestyle that Penetrates the “Innocence” of Samin People¹

A politics of encounter and negotiation

Hartati Sulistyono Rini²

A. Introduction

As a global phenomenon, modernization is an inevitable process in the development of today's society. The development of modernization is often identical to the globalization and practices of capitalism, which has reached the stage of significant growth due to its powerful language which has penetrated into all aspects of life. Modernization even becomes a major issue that has marked the history of human civilization. Interesting things encountered in the development of this modernization is when it is entering developing countries and touching upon the root value, the history and characteristics of different communities. Local indigenous groups, such as Samin communities in Kudus, had to face the intrusion of modern lifestyles in everyday life. It is the aim of this paper to explore how Samin people negotiate with such a modern lifestyle penetration.

B. Research Problems

Research problems that will be answered in this study is how the forms of modern lifestyle in the Samin society in Kudus. In order to answer this research question, it will be delivered to the research question of how the life and principles of community life in Samin, Kudus. This study used a qualitative descriptive approach, the method of observation, interviews, and documentation.

C. Discussion

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² The alumni of Master of Art in Sociology from UGM, and a Lecturer in Sociology at the Department of Sociology and Anthropology, Faculty of Social Sciences, State University of Semarang, Indonesia.

As a part of the stage of human development, modernization is an interesting phenomenon in the history of civilization. That is recognized or not, at this stage of human development brought many changes in both the macro and micro scale. At the macro level, it can be said that modernization can be analogous to a system of movement and the resulting effect will be massive and widespread. While the micro-scale, this modernization will be internalized into the spaces of the individual as a member of the system, thus giving birth to a distinctive lifestyle and different from others.

Samin Or *Sedulur Sikep*: The Life and Their Life Principle

Communities in this study is the Samin or also known as *sedulur sikep* domiciled in Kaliyoso, Kudus. Samin itself a community whose existence has a long history. The central figure in the birth of this community is a named Samin Surosentiko or Raden Kohar. Historical distribution Samin community itself is believed originated from Klopodhuwur, Blora spread by Samin Surosentiko to some areas such as Bojonegoro, Madiun, Pati, Rembang and Kudus. Meanwhile, the spread of Samin in Kudus, was in the Kutuk, Kaliyoso, and Larekrejo with different versions Surosentiko remain centered on the figure. While news sources can not be present in the coming year and spread (Rosyid, 2010: 83). Samin community is one of the indigenous people living in the community. According to the Draft United Nations Declaration on the Rights of indigenous People (in Scheinin, 2005: 3-4), indigenous people have distinct characteristics which are as follows: 1) specificity, in the sense of different and want to be different. Self-identification is an important factor., 2) land grab, territories, and resources through colonization and other events in the past which resulted in a denial of his rights or other forms of injustice; 3) Land (located in a particular area) as elements important aspects of history, identity and cultural groups, usually causing the traditional economic activities and depending on the area concerned. In addition, according to Scheinin (2005: 4), there are still other things that have an important influence in it, namely: a) Being the first residents in the

region, b) the lack of international recognition of the sovereignty which the group is located.

Bias against small communities (farmers) and resistance to authorities (Dutch colonialism) is the spirit of the teachings of Samin. It was then implemented in the form of teaching that comes from the way of thinking and way of life is simple, the principle of morality, and kindness. Samin is also known as *sedulur Sikep*. *Sikep*, in this case described by Wargono (figure Samin Kaliyoso) as behaviors or actions, actions taken by both men and women. If men do *Sikep rabi*, if women do *Sikep laki*. To interpret *Sikep*, needs to be seen also that the notion of the individual is not playing a dominant position in society. there is no 'me apart ", but there is always *Sikep rabi*, relationships and rigging (Subangun, 1994: 15).

This means that, as a philosophy of life, *Sikep* not just an idea in the abstract world, but far more important is that this teaching is strongly associated with the pattern of action that is run on a day-to-day livelihood. *Sikep* also emphasizes the aspects of keeping the interactional relationships between people in society and the environment. Social interaction can be interwoven with powerful if people do things that are based on the values of kindness. The meaning of "good" in social interaction are: *iso sing nglakoni lugu, iyo iyo yo, yo ora ora , nek goroh kuwi podho karo ngapusi dhewe awake* (do the innocence way, if you can please say yes, if you can't please say no, and if lying the same as lying to yourself).

Doctrine *Sedulur Sikep* is associated with simplicity and core morality of everyday life. That the points of doctrine from *sedulur Sikep* is human behavior should avoid attitudes: *drengki, srei, panasten, dahwen, kemeren, lan nyiyo marang sepodo*. *Drengki* is associated with a lack of gratitude; *srei* related to attitudes towards the condition of others envy; *panasten* interpreted as a simple gesture hotheaded and easily provoked by others; *dahwen* means easy prejudiced attitudes and judge without evidence, which is promoting the teaching assessment *Sikep* with clear proofs (without any supporting evidence, analyzes and

assessments will be wrong); *kemergen* means wanting something that is not hers, and *nyiyo marang sepodo* means behaving badly towards others. This teaching is also supported by another principle of life, where man is forbidden to *bedok* (accused), *colong* (stealing), *njumput* (take a few something that become commodities), *pethil* (strum or pick up something that is fused to the main part), and *nemu* (find).

The teachings in the community emphasized *sikep* naive attitude as a handle (*lelakon lugu kuwi paugeran*). *Lugu* is based on the morality of life that aims to create a harmonious life. Moral values is believed to Samin community will realize the physical and spiritual well-being in life. Welfare is not measured by the amount of material that we have, but it is highly preferred to live in this harmony must be established as a mechanism of social interaction both among fellow believers Samin, Samin with the outside community as well as with the natural environment. Especially on Samin community relations with the natural environment, Wibowo (2011) explains that the land or nature is the "mother" to be treated, so that when there is the exploration and exploitation of the natural world around Mountains Kendeng attitude developed by Samin community in acts of collective is the attitude *mbodohi* (pretending not to know) and attitudes *ngeli ning ora keli* (attend but not participate). It is the embodiment of wisdom of nature.

In Kaliyoso, Kudus there are 56 heads of families who embrace Samin. They live mingle with other non-Samin. In this case, there is no special area for residents Samin separate with other residents. In carrying out their daily lives, innocent demeanor is also a good grip in the interaction with fellow believers Samin and others outside Samin community.

The Forms Of Modern Lifestyle In The Samin Society In Kudus

The complexity of modernization is not only about the progress so quickly even global, but also about aspects of its effect. Human and social changes that happened to be an interesting study to see how far the impact of this

modernization came into patterns of social interactions that occur in the community. By Alex Inkeles and David H. Smith in *Becoming Modern*, this is referred to as the emergence of modern humans. The characteristics of modern man by Inkeles and Smith (in Budiman, 2000: 35) is covering some of the following, namely: openness to experience and new ideas; oriented to the present and the future; have the ability to plan; believe that humans can master nature.

As the perpetrators of all social processes and changes in society, humans have its own methods and mechanisms in living. Similarly, the human behavior in the face of modernization. As the prevailing mainstream society, modernization is able to form a modern lifestyle that supports the formation of the modern man. Chaney (1996: 40-41) identifies as lifestyle patterns of action that differentiates one person to another.

In contrast to some indigenous communities which have a distinct and separate area with other communities, people in Samin Kaliyoso is living with the community at large. In these circumstances, the association that occurs between them still are good. The principle of mutual respect with each other to know the background of each form the basis of social interaction. However, this does not mean Samin community dynamics and free from the influence of modernization. Recognized or not this becomes a challenge in teaching preservation Samin rests on issues of morality and values simplicity.

Harvey and Thompson (in Cox, 2007: 67) looked at the relationship between indigenous and modernity in the light of which the two are incompatible. They argue that indigenous culture is close to nature, genuine and natural where it is contrary to the cultured, civilized, advanced and much use of technology that characterize modern life. What happens now is, modern lifestyles conflict is no longer comes down to the things that are radical but a threat to the existence of the local community. This modernization can be regarded as even more alarming threat spreader as it begins to enter Samin community life in ways subtle, slowly, calm, and into the ongoing social interaction space.

The forms of the modern lifestyle that began seeping into the first Samin community characterized by widespread use of mobile phones among the people. For the general public, mobile phones are now interpreted as something relative into a major social need. The need for rapid communication, effective and efficient perceived as an integral part of life. This need not necessarily show up, but in this case the modernization created a technology that can bridge even continues to provide stimulus to the community to always consume communications technology. For the people of Samin, this raises other needs related to the use and operation of the phone. As a product of modernization, handphone provide features that basic skills to operate it requires knowledge of Latin letters and the language in written form. Samin community oral culture in such a situation is also challenged by the development of writing culture among the people around them. The question which then arises is that skills can only be acquired through formal education, whereas in Samin teaching is not allowed. This condition then makes some people learn from their non Samin Samin or even among Samin who attend formal school or minimally educated. This indicates that the Samin community itself has been a shift in the implementation of the teaching in terms of education. Darmastuti and Prasela (2010) also noted that the principle of socialization for the oral Samin, has now changed. Although no formal training in school, but it turns out they are held in an informal learning outside of school and learn to read and write Java script count in Indonesian.

Invasion of the modern lifestyle which is then transmitted through the mobile phone can also impact on the ease of access to the things that are contrary to the simplicity and morality upheld by Samin community. This is supported also by the entry of television in public life Samin and as if a part of their daily activities. Furthermore, Surbakti (2008: 73) suggests that conscious or not, television shows to influence attitudes, views, perceptions and feelings of the audience.

Television serves all forms impressions both positive and negative, to be a serious threat to local values Saminisme. Violence, pornography and other media reality can be easily accessible at all times to be an agent of socialization counterculture of the parents. The message conveyed and the local values that are taught will have an imbalance may even be opposite to what may be enjoyed through the medium of television. Challenges in Samin community become more severe when considering that access to technology, communications, and information was hit by heavy youth as a successor to the teachings of this locale. For young people, the challenges become more complex, their respective livelihood began to spread to non-agricultural sector, such as a truck driver and even a migrant worker abroad. Variations livelihood from cultivated a distinct concern considering will decrease labor to cultivate the agricultural sector as the principal livelihood of farming that resulted in socialization skills are also degraded. Social interactions that occur with each non-agricultural livelihoods may also play a role shift orientation and size of the welfare and needs of individuals. For current Saminists, modernization should be filtered and returned to the *kekencengan dhewe-dhewe* (teaching strong bond to each individual). However, that does not involve teaching assertiveness Samin certain sanctions can also be a potential gap influx of modern lifestyle.

Motorcycle ownership in the community Samin also be an indicator of social change and inclusion of modern lifestyle. Motorcycle ownership, often associated with welfare measures and the size of a man's wealth. That is no longer a question of welfare measures *lakuning urip* but has led to the size of the material. In this case, simplicity as highly cherished values become increasingly misaligned with the entry materialist lifestyle typical of modern culture.

On the other hand there is a phenomenon in which modernization and social change in, but is not a threat to the existence of this Samin community. This is related to the enactment of KTP (identity cards) for people in Samin Kaliyoso. In this case, the significant matter of debate is the question of which religion is the religion Samin community Adam where religion is not a religious one recognized

by the government. So, through the long process, finally Samin community getting KTP as the key to getting the administration of government facilities as well as a proof of the existence of this community. This is actually a bit different from the spirit of the birth of this community as a result of resistance to authority or colonialism in the past, which in the present relatively good relations with the authorities.

The shift values are affected by the inclusion of local modern lifestyle will affect the appearance of modern humans. Inkeles and Smith (in Budiman, 2000: 35-36) suggests that the effect on the formation of modern humans. This environment is connected with education, work experience, and the role of the mass media. It is also in line with Marx's thought about the state and human consciousness. In this concept, Marx explains that the human relationship to the means of production to give form and content to the consciousness (Budiman, 2000: 36). The establishment of modern humans and personality by Szctompka (2005) as the interplay between institutional and organizational levels on the one hand and on the other side of the personality level.

Attacks of this modern lifestyle eventually led to two major categories of community groups in Samin community. The first group are those who still adhere to the Samin value. Members of this group is dominated by the older generation and people who become leaders of this community. On the other hand, there are some people who followed the modern lifestyle that creep into everyday life. Members of this group is mostly made up of young people who became acquainted with modernity and a few others who have an understanding of the value of a shallow Samin so easily fade buffeted modernization. If this condition continues over time without adequate attention from all aspects of society, it is not possible existence of such Saminisme teaching local communities will only stay memorable.

Invasion of the modern lifestyle into the space of everyday life Samin community this should get more attention. The problem that may arise is that the

modern lifestyle is not only related to imitation or mimicry, but until further cultural reproduction in the form of cultural cloning. Agustana and Kertayasa (2011: 136) says that when the cloning process culture can not be prevented, then a variety of cultural resources that were previously under the control of local communities and in each place unique in the world would lose its uniqueness, its culture, and ultimately lost his spirit.

However, the noble values embryo development and survival of the teachings of the local indigenous community is the wealth of a nation that is priceless. And development in the swift currents of modernization is a challenge not only to be imposed on the community itself, but also as a public responsibility.

D. Conclusion

Modernization will eventually arrive at a critical paradigm that forms of social change is not only promises sweet dreams of economic prosperity, but on the other hand should also be understood as an attack on the existence of indigenous people such as the Samin community. Being offensive is not only tangible but more dangerous material was attacked on aspects of socio-cultural values as the core of everyday life. The dichotomy of the group where the strong and vulnerable to infiltration modern lifestyle has also become an important thing to be aware of. It is not impossible that this is a major threat to the survival of the Samin community itself.

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