Local Wisdom of the Javanese Language and Culture of Orang Samin, Blora Regency: An Ethnolinguistic Study

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Abstract: This study aims to describe 1) the background which affects the local wisdom in the Javanese language and culture of Orang Samin community from the Ethnolinguistics point of view, (2) the types of local wisdom in the Javanese language and culture of Samin, and (3) the differences of the local wisdom in the standard use of Javanese language by Samin community. This study employed participant observation techniques. The results of this study include (1) Background affecting the local wisdom of Orang Samin related to Samin religion, an understanding of God, tradition of sikep, their views on education, farming system, economic problems, marriage, circumcision, death, trade, daily trait, and terms that they use in the life activities. (2) Types of the Orang Samin’s local wisdom encompass the choice of worshipping the God, the attitude towards the concept of sikep brotherhood, their language use, understanding of education, the concept of agriculture, economy, marriage, death, circumcision, trade, creation of Samin’s special terms and Samin’s life guidance. (3) The difference between the Orang Samin’s local wisdom in the Javanese language and culture from the standard and common Javanese to the traditions and Cultural Semantics of Samin. The difference on the language of Samin lays on its similarity with the Northern coast of Javanese dialect which is phonetically characterized by [Oh], [Eh], morpheme {-em} (common use of Javanese language {-mu}), and particle/IEh/. Specifically, among the differences ranging from the phonological, morphological, lexical, dialect, sentence structure that reflects the strategy of Samin in scrapping out from outsiders. (4) The local wisdoms of Orang Samin conceptually are elaborated into subdivided discussions including the cultural wisdom, spiritual wisdom, economic wisdom, social wisdom, strategic wisdom.

Keyword: local wisdom, Orang Samin, Ethnolinguistics, language, sikep brotherhood

Introduction

Javanese language and culture (JLC) of Blora Orang Samin naturally bestowed with various peculiarities, especially the JLC which shows the local wisdom of the Orang Samin from enthlinguistic perspective. The JLC of the Orang Samin can be an entry point to uncover the mindset, life philosophy and the worldview of them that enable us to reflect the different ways of these people in addressing their daily lives. Meanwhile the cultural-linguistic and cultural events of activities observable through ethnolinguistic perspective is to uncover the values resided in the local knowledge. The activities of any linguistic-cultural event of culture is identifiable from the background of what makes it to be so, including any local knowledge at their disposal actualized in the language and culture that they are typical arrangements reflection of the pattern of thought, in terms of how these people view their life world.

The need for studying the local wisdom in Javanese language of Orang Samin in Blora is under the following considerations; (1) historically, the Samin community life in Blora resides historical background that needs to be concerned, although has been extensively discussed by anthropologists. According Hutomo (1985: 4-5) Samin community was named after the emergence of an original character named R. Kohar, who was born in the village of Plosokediren, District Randublatung, Blora regency in 1859, the son of a nobleman named R. Surowijoyo (who later called Samin Sepuh ). In order to gain popularity than R. Kohar’s it then was changed to Samin, and after becoming a guru (in the Javanese society, the influence of the
term guru kebatinan (spiritual teacher) is very strong), the name was eventually attached with Surosentiko, thus it becomes Samin Surosentiko and holds Panembahan Suryongalam as a dedication of his students.

According to followers of saminism, this figure renown with Ki (Kyai) Samin Surosentiko or Ki (Kyai) Saminsurontiko. As a spiritual teacher, Ki Saminsurontiko invented specific terms adopted in the Javanese language that made up Samin community which is observable and enrich the actualization of the Javanese language variation in Blora, and the sporadic spread of distinctively used of language and Javanese culture as found in the people’s actualization. Additionally this can be extended to other regions for this characteristic has been carried out by the succeeding generations. The extended regions are, for instance, Madiun (Wakit, 1996) and Pati, Bojonegoro, Ngawi, Grobogan (Wakit, 2007; 2008).

Linguistically, the actuality of Javanese language as part of Samin’s culture, then the primary data includes lexical religion ‘ageman, genitals, senjata laki-laki ’literally means, male’s weapon’, wong sikep ‘bersetubuh ’literally means, having sexual intercourse‘which meaning is closer to biological matters. Thus the term sikep is an acronym of the expression isine wis jangkep ‘perfectly content /the knowledge’), since in JLC in general (including the one that characteristically used in Blora) have never been found the similarity. Grammatically, the lexical use for talking about a religion is ‘agama, ageman, geman / male’s weapon (man’s private part) ’ and wong Sikep bersetubuh, ‘having a sexual intercourse’ as it is understood in JL Surakarta, despite the fact in in other JL the meaning found no change, in order words, the word religion is a mere religion. There has never been any clue in terms of the etimology and history of wong sikep in common use of JL, such as in Surakarta.

Method

This study is under the research paradigm of action research or participant observation. This method according to the objectives, followed the exploratory model to obtain reasons behind the local wisdom on the Javanese language in its unique use spoken by the Samin community. It used the cross sectional, which is an approach to behavior of people from Ethnolinguistic perspective. The variable used in this study is the present one, especially the local wisdom in the Javanese language of Samin. Thus, this study applies qualitative data (both verbal and practical data is based on the local wisdom), the analysis of data use the single case data analysis in the form of qualitative-descriptive presentation. Data collection techniques follow the participant observation, in-depth interviewing, documents and literature studies. The data from selected informants were gathered through purposive sampling, specifically use the snowball sampling model (Sutopo, 1984, p. 54).

Results and Discussion

Brief History of Samin and His Followers

Orang Samin came into emergence from an original character named R. Kohar, who was born in the village of Plosokediren, District Randublatung, Blora regency in 1859, the son of a nobleman descended from Kusumaningayu Raden (Raden Kusumawinahyu) Duke Sumoroto (then region of Tulungagung) named R. Surowijoyo (which was then to be called Samin Sepuh). Surowijoyo according to the legend known as an outlaw 'criminals' in Bojonegoro, but the results were distributed for the benefit of poor and oppressed people by the Dutch colonists and his henchmen (Hutomo, 1985: 4-5) Surowijoyo had five sons, according etunge'counted, the number sequence “five”, while Samin as the second son.

To be more acknowledgeable to the community of Samin, let’s say R. Kohar whose name was changed into the name for Samin. The lexical unit for Samin comes from the term sami-sami 'fellow, regular, ordinary, common, little people” whose identity was not noble again. When he had become a spiritual guru (in the Javanese tradition, the term guru is very influential and is very strong) it is then completed with successive name, Surosentikoso that his full name turned to Samin Surosentiko and then holds a title ‘Panembahan Suryongalam’ as an noble reward from their students. To the followers, what they call ‘Saminism; the figure was renowned with Ki (Kyai) Samin Surosentiko or Ki (Kyai) Saminsurontiko.

Some of the Fundamental Teachings of Samin

Samin Surosentiko as a great spiritual teacher ‘guru’ is an influential figure to his followers. During the life times, he always delivered sesorah 'a speech to convey the teachings' the communities devoted to the sesorah since most of them are from the illiterate who cannot neither read nor write as a result of his opposition to the formal school Dutch government at that time (Hutomo, 1996; Wakit and Lestari, 2008). As for which is included on the main point of Samin doctrine (saminisme), as described in the following field data: Agama iku gaman, Adam pangucape, man gaman lanang ‘a religion is a weapon (male), a referent figure (of Prophet) Adam (male), called the weapon (sex) Male’. Aja drengki srei, tukar padu, dahpen, kemeren, aja kutil jumput, bedhog nyolong;’do not be in jealousy, quarreling, having the character of envy, do not pilfer / grab something that is not yours, stealing animals (bedhog) or things nyolong). Sabar trokal empun ngantos srei, empun ngantos riyo sapadha, empun ngantos pekpinepek, kutil jumput bedhog nyolong, napa malih bedhog colong, napa milik barang, nemu
barang teng dalan mawon kula simangi ‘do your deeds in patient and trust and not to be envy, not to be riyak ‘showing off to fellow humans’ not to each other stealing or to be a thief (anything of plants belonging to someone else), picking pockets and stealing (animal or goods), let alone take or steal the animals / goods (knowingly that those are not theirs ), the desiring goods beyond the right), find the goods in any way avoid (to take / hide that are not yours)’Wong urip kudu ngerti uripe, sebab urip siji digawa salawase ‘living person should be aware of his/her life task, because the life or spirit is the gift from the God) forever’ (the Samin, literally observed a belief on reincarnation 'life recycling').

Local Wisdom of Orang Samin

Local wisdom of Orang Samin includes (1) The Samin understands to the concept of God, they call the Allah kang katōn (the visible God) and their reference for their faith and spirituality is a figure of Mak - Yung meaning 'father and mother'. In which mother' is considered God's sight, then all the commands and teachings must be followed and adhered to. (2) The followers of sikep tradition or Sikep religion, because they own the practice Sikep religion, as primarily deemed to be already in perfect what they call isine wis jangkep 'the content was already in perfect. They are adherents of Sikep tradition which can be grouped into Samin Samin Sangkak (Samin Sangkal, the Conservative Samin) and Samin Lugu (literally, unadorned) common Saminese found in Blora'. 3) Tradition of Saminese in their daily life actualization practiced the Javanese language, however, in modified version vividly distinguished from the structure and cultural meaning in accordance with their local genius, as an attempt to protect themselves and an "exile" of the community dignity against the Dutch colonizers. (4) The life view of Orang Samin which initially felt troubled by the education, for which they opposed to enter formal education The Dutchmen (early Indonesian independence also refused to enter the government schools). (5) The local knowledge related to Orang Samin's views on agricultural issues, the local community were very much depend on agricultural lands, fields, mbahu (cultivating forestry land that shall be planted with teak), including livestock (goats, ducks, chickens, cattle, buffalo, etc.), ngrencek 'seeking to collect for firewood in the forest in their life environment'. 6) The life view of Orang Samin on economic issues, in terms of the daily needs management including the food, consumption for clothing, for balewisma (home) as well as to the social role (contribution to the government or to the relatives) are concerned by the concept of life and tradition uripe wis wareg ‘their lives have been satisfied’ 'duwe iyup-iyup kanggo awak lan ingon-ingone ‘have a house for himself and his animals.7) The local wisdom related to people's views on the marital concern as revealed “wiwit njeng Nabi Adam, agama Adam agamane Dam damele rabi, man gaman gamane wong lanang” transcribed “since the prophet Adam, Adam religion (rules, traditions, behavior) that has followed the men, Dam (Adam / man) for natural / fitroh to apply / run married / marry a man (from the gaman) power, faith / trust) stake / power male / lajer 'lowering breeds'. The core of the procession for what they call Khitanan (in general they call berkahan ‘blessing’), both for the marriage, birth procession, ritual circumcision, concerned with agriculture. (8) Local knowledge related Orang Samin's views concerning male circumcision. For male, there was no proper age for doing circumcision; it depends on willingness and ability of the children and their parents' economic situation at that time. Sometimes there is more new age could be circumcised, the factors that surrounded them. It relates to Samin teachings which require his followers to be the holy birth of in and outwardly clean.

For those people Samin concept to be a holy person is born with adhering to the inner character and conduct lila-legawa 'physical and mental outright, physical and mental clean' by
the standards of their concept. With born-pristine condition in practicing the religion of Adam /
religion of Samin / Sikep religion, called isine wis jangkep 'the content is already perfect' or
already belonged wong Sikep (isine jangkep) 'people who are perfectly content', both physical
and psychological desires have already been fulfilled. (9) Orang Samin understand the death
phenomena differently from common people in general. If common Javanese conceptually view
the death as wangsul wonten ing pangayunaning pangeran or 'return to the days of eternity', or
murud ing kasedan jati 'to the actual death', mulih marang mula-bukan ' return to the place of
origin, wis tumeikan janji ' an appointment already reached the limit of his life ', or wis
sumare 'has met his/her death / eternal sleep', and so on. Orang Samin view the death as salin-
sandhangan 'changing / form / physical / body' (10) the local knowledge related to Orang
Samin's views on trade issues viewed negatively. It was contrary to the teachings of Samin
about the nature and behavior that should be lila-Legawa 'sincere', nyilEh saktompo bali
saktompo 'borrow one dose, back is also a measure', apa wae yen ana sanak-sedulur butOh kudu
diwenehke 'anything a relative needs for, should be given', the concept predhilan' for 'in crops
and livestock owned by Samin, that is to eat, to wage (bawOn), the cost of working with, and
for relatives (the costs of working together in the community).(11) The Javanese language of
Orang Samin potentially reflects linguistic variations. The JL Samin dialect reflect JL Coastal
areas, the JL Samin shows the dialect characteristics of the north coast of Java. Among others
(1) phonologically, the dominant vowel of / E / rather than / I / and / O / rather than the / U /, (2)
lexical, dominant emphasizing particle of /Eh rather than /-lah / and / tO /, (3 ) in dialectal, the
lexical items in particular shows the characteristics of the Javanese coastal dialect, (4)
morphologically, the presence of elements of morphological enclitic {-em} in JL Samin (JL of
Surakarta {-mu}), (5) and ethnolinguistically, there are lexical items that have particular cultural
significance in JL of Samin.

Conclusion

Study on the indigenous people of Samin comprising the unique concept embedded in local
religion, the view towards the God, the tradition of Sikep, their views on education, agricultural,
economic problems, marriage, circumcision, death, trade, everyday behavior, and the terms they
choose in doing life-activities, the living habits in the concept of tradition Sikep, the their own
language meaning, their understanding of the education, the concept of agriculture, economy,
marriage, death, circumcision, trade, creation of special terms Samin, the Samin’s code of
conduct, Local wisdom reflected on the differences in language and culture from common JL in
terms of tradition and cultural semantics of Orang Samin. Mainly seen JL dialect that
characterized the Samin’s much more like the north coastal Javanese dialect as renowned with
the special phonetic [Oh], [Eh] morpheme {-em} (common Javanese {-mu}), and the particle
/lEh/. Overall, the JL of Samin is reflected in the elements of phonological, morphological,
lexical, dialectal, sentence stacking, which both as strategy and self protection from the
outsiders.

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