

# ROLE OF LOCAL WISDOM IN PRESERVING THE RELIGIOUS HARMONY OF SAMIN COMMUNITY IN BLIMBING BLORA

Rosidin

Balai Penelitian dan Pengembangan Agama Semarang  
Jl. Untung Suropati Kav. 70 Bambankerep, Ngaliyan Semarang 50187  
email: nazalnifa@yahoo.co.id

**Abstract-** Samin is a one of communities that has negative impression in Indonesia. It deals with Samin people minds that have quite simple thought. The goal of their life such as Demen, Becik, Rukun, Seger, Waras. There are some prohibitions in the act as follow; *Irengki* (defamation), *srei* (greedy), *panasten* (irritability/ hate each other), *dahpen* (accuse without proof), *kemeren* (jealous/envious). Those teaching creates a sense of great solidarity in Samin communities to anyone they meet.

This research used qualitative approach that has purpose to (1) to know positive values of local wisdom in Samin; (2) to understand about dynamic of religious life and how to manage Samin's local wisdom in preserving the religious harmony. The result of the study found that some of local wisdoms related to religious harmony still exist until now. The values of religious harmony in manganan tradition (*sedekah bumi*), *kenduri idul fitri*, *sanga night*, *sambatan*, *rewang* and *jagongan* still survive in Samin communities in Blimbing.

**Keywords:** local wisdom, harmony and Samin community.

## PREFACE

Religion is a part of Indonesian life and also has a role to create behavior and the way of life of Indonesian society. Religious teaching that is conducted by the followers is an interpretation of the sources of doctrine (sacred texts) which is then used as a model for their knowledge. Those knowledge models become a guidance of behavior to live in daily life. Durkheim (Perucci, 1977:298), as quoted by Rifa'i (2013:1) gives definition of religion as a unity and belief system and its practices connected by something that is holy (sacred) and bound together in a social community with compliance / adherence or individuals within it to all the commands and prohibitions.

In daily life, religion often can be understood only as a symbol; symbol that is not capable to act as a base orientation of human life, source of ethics and morals, and also spirit in constructing culture, because of understanding of religion without any appreciation and applying the good values in public life. Because of that phenomenon, the function of religion nowadays does not run well as expected by all religions, including local religion's believer who live and develop in society.

Allport (1954) from the beginning stated that religion's role in heterogeneous society is paradox, because religion will push to encourage stereotype; prejudice, and able to disunite society. Allport delivered a theory, contact theory among communities to reduce prejudice and can lead to peace society. The prejudice can be reduced through a similar contact between majority and minority communities, in an effort to achieve common goals. And also need law and local rules to direct perception of common interest and humanity between the two communities (Malik, 2012: 11-12).

This research is aimed to know more about local wisdom values, to understand the role of local wisdom that is developing and to know how to manage local wisdom in preserving religious harmony.

The purpose of the study as follow: (1) academically, can provide any information and theoretical study materials for public, (2) practically, it can provide direct benefits to: (a) Ministry of Religious Affairs as the center of religious information to formulate policies related to development of religious life, especially cultural community. (b) Pusat Kerukunan Umat Beragama (PKUB) and Forum Kerukunan Umat Beragama (FKUB) in fostering religious harmony.

## Research methods

The research was done in February to June 2013 and the local culture communities still exist until now.

The research used qualitative approach because of the scope of the study is Samin community. Symptoms that are assessed of the research are important variables, such as: (1) forms of local wisdom; (2) practices of harmony (mutual respect, cooperation, fulfillment, mutual help, and tolerance); and (3) management of local wisdom and harmony in cultural community.

Data were collected by interview, observation and literature tracing or documentation. Interview was done is to explore research issues to the informant chosen (representative informant) such as community leaders, religious leaders, traditional leaders, government officers and citizen who were considered as a representative informant.

The collected data were then analyzed using descriptive qualitative analysis. Descriptive qualitative analysis was used to analyze the information data that had been obtained by exploratory studies.

## Theoretical framework

The religions that thrive in society can be seen from theological and sociological perspective. Both these perspectives will meet and boil down to the same thing that is community itself. (sonderson 1993: 517). Close linkages between human life and the sustainability of religion in a society showing that the interdependence both in developing

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objective and subjective realities in the history of human society. (Berger 1991: 59).

Religion in human life can be understood and practiced in accordance with an understanding and experience of the believers. Wach (1983: 108) stated that religious experiences can be realized in three dimensions, there are: religious thought dimension, worship or religious rituals dimension and social or civic dimension, so that the religion is an important part of human life, both individual and community levels. Religion essentially contains elements of the sacred and divine that can help people to make value their life in the world which have harmonious relationship with God, human being and also natural environment.

### **Cultural community and local wisdom**

The process of making this cultural community is horizontal; it means that the process was done by individuals that are equal in status. The binding power of a community is a shared interest to fulfill their social life need, based upon similarities in cultural background, ideology, socio-economic and geographic. Cultural community in this research is a group of people or society who are in a specific cultural environment in the locality of the environment.

Fostering meaning in Bahasa Dictionary (1995: 134) is an effort, act and activity that are conducted efficiently in order to obtain better result. Meanwhile, religious harmony shows positive sign from the interaction among religious communities. The interaction among religious communities reflects how religion has a function in social context. In this social process, peace and war is like a two side of a coin in human life. Humans can have relation to other associatively, but also disassociatively. This process includes forms of cooperation and accommodation. On the other hand, the dissociative interaction is a form of social relationships that lead to war or conflict. The process can be formed as competition, contravention or opposition. (Soekanto 2003:71 in Rifai's (2013))

The meaning of harmony among religions is to create harmonious and dynamic relationship and also create peace environment among co-religionists in Indonesia, such as: An intern-religious harmonious relationship, harmony relation between one religious community to the others, and between the religious community and the government in an effort to strengthen national unity and also to improve the charity to jointly build a prosperous society (DEPAG RI, 1989:90). Religious life harmony shows a pattern of relationship among religious communities that has mutual respect and peace environment, avoiding conflict and all problems can be solved without disrupt the harmony in a particular area (Ali [ed.], 2009: 6).

This research is aimed to explore religious and local wisdom value. Those two things influence the basic behavior and attitude of communities of local culture in maintaining the harmony relation among co-religionists with based on the values of local wisdom for cultural communities environment that are numerous in Indonesia.

### **Literature review**

Samin society as a community in Java has been studied by several researchers. Mumfangati (2004) researched about local wisdom of Samin society in Blora regency. He found the positive view of Samin to the living environment, they never exploited the natural product (for example: wood), this

is consistent with people of Samin's mind, simple and homely.

Rosyid (2008) stated that Samin as a view and living conviction has basic principle of teachings (command) and the basic principle of prohibition (ban), the Samin's teachings have basic principle of ethics.

Abdul Wakit (2005) conducted a pre study of ethnolinguistic about Javanese language of Samin. He reached four actual data's, they are: (A) language and the way of life (inwardness of Samin), (b) language and the way of looking at reality, (c) language and structure of thought, and (d) language and society change. The researched by Ahmad Chamzawi Umar (2009) could get conclusion that there have been many changed of social behavior as well as Samin's identity.

From the literature review above, this research has different theme of study, the researcher focus on the religious harmony in Samin.

## **DISCUSSION AND RESULT**

### **Religious social condition**

Sambongrejo village is a one of ten villages in Sambong district, Blora, central Java. The village is located in western side of Sambong centre of government. It is in the middle of teak forest, for about 3 km from the central government and 28 Km from Blora. (Village profil, 2012: 3).

Sambongrejo has 2,184,000 Ha areas, the area consists of rice fields and most of them dry land (Kecamatan Sambong dalam Angka, 2011, page 3). The area consist of five hamlets, they are: Sawur, Kalimiri, Blimbingsari, Mejurang and Ngawenan. From those hamlets, the most population of Samon is in Blimbingsari area, and one family in Kalimiri and Mejurang (Sutopo, Leader of Sambongrejo, 11 of March 2013). 80% of Blimbingsari residences are descendants of Ki Samin Surosentiko, and the rest is newcomers or entrants (Pramugi Prawiro Wijoyo, 12 of February 2013).

Blimbingsari hamlet is a center of government in the village of Sambongrejo. The village consists of 4 RW and 19 RT. RW 1 is located on the right side of Blimbingsari hamlet main road, and RW2 is located across. The main road of Blimbingsari hamlet is already paved covered by asphalt, and almost all the resident roads are fixed. Water need of the resident's everyday depend on Njoho spring; every house has already installed water pipes. But sometime, people still take a bath or wash the dishes in the spring. Each hamlet has its own spring to fulfill the residents need (Sutopo, 11 of March 2013). From the observation of researcher, Blimbingsari hamlet has the cleanest spring, because it is treated well by the people there. Blimbingsari hamlet has two springs, people called them, Nganten spring and Njoho spring. Nganten spring is used as charitable activity (manganan) that is held twice a year (Jarman, community leader, 14 and 30 of March 2013). Resident of Sambongrejo village in 2011 is 3.025 people, consist of 1.459 male and 1.566 female (Kecamatan Sambong dalam Angka, 2012:13). From the data, female population is bigger than male.

Most of the people in Sambongrejo village have low level status of education (elementary School). But, the elders of Samin who live in Blimbingsari refuse that Samin is an-educated society (Pramugi, 12 of March 2013). Most of the livelihoods of the villager are farmers, farm laborers and cattle farmers, but the numbers of people have different job than farmer. It

shows that there is a social change happened slowly but sure in here. From the observation of researcher, some residents become traders, both in the form of grocery shopping, food stalls or supplier of goods from wood to oil refiner.

Originally Samin's people were Adam religion, but since Independence Day, Adam was not recognized as a religion. So that most of Samin people converted into Islam (Pramugi, 12 of March 2013). Islam entered in Blimbings hamlet because of Suhud Dahlans. He was a religious figure that settled in Blimbings, he came from Padangan Bojonegoro (interviewed with Muyasarah and Umi, 11 of March 2013).

The descendants of Samin in Blimbings who still have believed in Adam religion are marked on the identity card (KTP) using stripe symbol (-), they are 19 people, 9 of them are the Samin elders' family and the rest are the loyal followers (interviewed with Jarman, a local public figure, 14 of March 2013).

There are two Mosque are located in Blimbings and Sawur hamlets, and 6 Lanngar (worship place smallet that mosque) are located in Blimbings (2), Mejurang (1), Kamimiri (1), and Ngawenan (2) (KUA Sambong, 2012: attachment II, A model). From the data above, it shows that there is a change of view of life in Samin society in Sambongrejo Village to their belief.

### Social Culture Condition

Sambongrejo village is still classified as a village that the society has positive spirit to help each others. One of examples, the researcher had seen the farmers was drying the paddy on the street in front of their house, and then the rain came, suddenly they help each other to move out the paddy to the dry area. Some of them carried paddy house to house (observation, 13 of February 2013). But, there is a transformation to build a house in the village. Now the builders are paid like any others as generally according to the job (Musyarah & Umi, 11 of March 2013).

There are some factors that lead to the social change; such as: the domination of the elders, so that the society only accepts and obeys the thought and concept that was brought by Samin. In Economic sector, Samin society does not rely on trading system, because it does not fit on their view of life. Trade can be a trigger to lies. However, it does not mean there is no trading activity in Blimbings hamlet. From the beginning, Samin society depends on the agriculture sector to sustain their life. And if they need something, Samin people do barter method (exchange of goods), where they think this is fair method to avoid falsehood. Because when barter happens, the both side are equally in need. But nowadays barter is not often used to get what they need.

The uniqueness of Samin that are still alive until now is the individual character. They have different characters against modern people. They behave according to the kindness and goodness, while modern society sometimes does not behave purely as favor but there are others thing that lie behind them. The high crime level indicates that the society today has forgotten the kindness principle. According to the elder of Samin, Mbah Pramugi said:

*"masalah ronda, sedulur sikep lingkungane aman, ga perlu di jaga. Negara di jaga polisi kaya apa, kalau masyarakat ga sadar ya...akeh ribut. Mesin Kubota ta gletakke pinggir kali, kebon tela teng wono puluhan hektar, ne ana*

*sapi ya...sing angon ngerti, eh...iku kebon e mbah pram, wonge ga neka-neka, ya ne ana pager buka malah di tambal, wedi nek sapi ne nerak..akhire sing angon sing nambal. Lha..tingkat kerukunan khan ngono..."*

It means that there no need to hire a security to safeguard the environment, a country that is protected by police or any others there still will be a commotion if the society itself is not keeping the peace. Samin people would fix their fence soon because they afraid the cattle went into their neighbor yard and harming others.

In Samin environment, there is no crime, secure; this thing is indicated by the phrase "buat apa m,encuri, jika meminta dikasih?" (There is no need to steal, we can get if we ask"). Samin people believe that God has already managed mankind's sustenance (Pramugi, 12 of March 2013).

Samin Blimbings Sambongrejo

The question about the origin of Samin in Sambongrejo village, Blimbings hamlet can be seen from the transcript of the interview with the elder of Samin Pramugi in 12 of March 2013, as follow:

*"Nek buyut kula khan asli saking Kaki Samin Surosentika, sing namine Siman Surowijoyo, kandane ya pas mboten geseh kalih Kaki Samin Surosentika. Buyut Siman Surowijoyo, lajeng Tarman Truno Wijoyo, lajeng Karmidi Karso Wijoyo, bapak kula, lajeng kula Pramugi Prawiro Wijoyo"*

It means that Samin in Blimbings came from Samin Surosentiko, which had a descent named Siman Surowijoyo, and the son was Tarman truno Wijoyo, and then had a descent named Karmidi Karso Wijoyo, father of Pramugi Prawiro Wijoyo.

Public still have a negative view about Samin as an underdeveloped society, as well as Blora society. When the researcher asked about the location of Samin for research purposes in Blora, most people answered that their domiciles was already modern. This thing is realized by the elder of Samin, as follow:

*"Rumiyin kathah....neng barang nten SK bersama, Samin dijadikan salah satu suku di Jawa Tengah, ngendikan kados niku mpun awis...."* (Pramugi, 12 Maret 2013).

It means that at the beginning, most people think that Samin is underdeveloped society, but after a letter of Decision from government came out about Samin is one of the tribes in Central Java, the negative state of Samin is rarely heard.



Picture 1. The marquee of Paguyuban Kerukunan Sedulur Sikep

Source: Researcher doc, 2013

Institution of socio culture in Sambongrejo village, such as: RT/TW meeting, PKK, Fatayat and Muslimat NU, Yasin Tahlin and Paguyuban Kerukunan Sedulur Sikep (recitation of holy book).

### Local Wisdom for Harmony

Life in this world has five purposes (script of *giyare ki samin*, 2011). According to the elder of Samin Blimbing, Pramugi (12 of March 2013) the following words has to stay sequentially: Demen (equally happy), Becik (equally kind), and Waras (if himself is healthy then so do the others).

People live in this world have to be rich. But it does not mean rich of money; money does not necessarily make people have peace. People have to have *Ruh* (understand, do not take someone else' right), *Eling* (it means always remember who is the creator of life, that is the source of peace) and *Sabar* (patient, no need to fight, there is no benefit of it).

The values of Samin teachings that explained above are still maintained until now in Blimbing society. The equality concept, help each other and selflessness make the society more solid and harmonious regardless their religious status.

There are prohibition norms in Samin, such as: *jrengki* (defamation), *srei* (greedy), *panasten* (irritability/ hate each others), *dahpen* (accuse without proof), *kemeren* (jealous/ envious).

Some tradition practices that still exist and maintained related to harmony, such as:

### Practices of Mutual Respect

*Sanga* night is held on the 29<sup>th</sup> of Ramadhan. On this night is held *Kenduri* (kind of a feast) that involves the entire people in the village. *Kenduri* is held after Isya in the courtyard of the village chief's house. All citizens including Samin society come to pray together.

*Kenduri* is also held after Shalat Ied (Eid Al Fitr). Muslim gather in a mosque to attend *Kenduri*, at that time, Samin community will also join.

As well as other Muslims in Ied Al Fitr, Muslim in here also visiting the relatives and neighbors as well as Samin too. The Samin people will also welcome of muslim who come and visit their home.

### Mutual cooperation in everyday life

*Sambatan* literally means asking for help (sambat). *Sambatan* is generally implemented when someone would build a house. On the first day of work or installing the frame of the house, homeowner will ask for a help to his neighbors. At that time, the owner will provide meals and snacks for the people who have helped him. In the old days, *Sambatan* was implemented in all activities that require big energy such as growing paddy, the rice harvest, build a house, etc. in the present *Sambatan* only done when someone building a house. It just happen only one or two days at the beginning of the work, and the rest will be handed by the real builders. The social change is happened because many villager especially young people mostly go out to the big cities.

*Manganan* (alms earth). There are two *manganan* activities that are held in Blimbing hamlet. *Manganan* after harvest day is held on Friday Pahing after the rice field of village chief is harvest. *Manganan* is a form of gratitude for the success of the rice harvest in Blimbing hamlet. *Manganan* is held in springs (well), they are Nganten spring and Njoho spring.

*Manganan* is started at 9Am in the morning in the Nganten spring, and then the activity continued in the Njoho spring. *Manganan* in both springs involve the entire people from children to the elderly people from Blimbing hamlet. Generally, women carry *ambeng* (rice with the dishes placed on winnowing).



Picture 2. *Manganan* activity in Blimbing

Source: Researcher doc. 2013

Based on the observation of 7<sup>th</sup> of June 2013, Modin (The religious affair officer) started *manganan* with a greeting and then he delivered a *tandhuk* (prologue) as follow:

*"Sareneng sampun sami cekap para sederek sepuh mewah anem engkang sami topang kajat wonten sendang nganten dateng mriki sedaya, Niki kula sak dermo nglantarakken kajatipun Pak lurah sak rakyatipun, meniko demen becik rukun sak rakyatipun.*

*Sepindah malih pak lurah sak rakyatipun konjuk syukur dateng Gusti Allah kapingkalihipun caos sholawat dumateng Rosulullah*

*Sepindah malih pak lurah sak rakyatipun ngormati bopo Akoso lan ibu pertiwi saha etan kawitan kulon wekasan*

*Sepindah malih pak lurah sak rakyatipun ngormati suryo windu tahun sasi dinten pitu pekasan gangsal gesangipun dinten kalih entene rinten kelawan dalu*

*Sepindah malih pak lurah sak rakyatipun ngormati poro nabi poro wali mandapipun poro leluhuripun sumambrah dumateng sederek sepuh merwah anem ingkang sami tepang kajat wonten sendang nganten mriki*

*Sepindah malih pak lurah sak rakyatipun ngormati cikal bakal adam kumoro engkang mengku bumi Blimbing soho bumi sendang nganten mriki. Pramilo dipun hormati pak lurah sak rakyatipun podo winangsulan slamet, slameto sak rakyatipun lan slameto sak raja kayanipun*

*Sepindah malih pak lurah sak rakyatipun ngormati bopo biyungipun ingkang dados lantaran pados sandang kelawan pangan*

*Sepindah malih pak lurah sak rakyatipun ngormati kanjeng Nabi Muhammad SAW*

*Sepindah malih pak lurah sak rakyatipun ingkang sampun dipun rasuki pak lurah sak rakyatipun meniko.*

*Pramilo sedaya dipun hormati pak lurah sak rakyatipun sageedo nikmat gondo rasa ngicalaken guda rencana gampil anggenipun pados sandang kelawan pangan Sepindah malih pak lurah sak rakyatipun ngormati dinten Jum'at Pahing*

rinten kelawan dalu pak lurah sak rakyatipun seja bancaan sedekah bumi wonten bumi sendang nganten mriki.

Pramilo dipun tindakaken pak lurah sak rakyatipun niki namung netepi adat ingkang sampun dipun tindakaken dening para leluhuripun

Sepindah malih pak lurah sak rakyatipun ngormati bumi sendang nganten mriki

Sepindah malih pak lurah sak rakyatipun ngormati malaikat Mikail ingkang dados lantaran ngedalaken wulu pametunipun para among tani dusun Blimbings mriki.

Pramilo sedoyo dipun hormati supados Gusti Allah tansah ngganjar slamet dumateng pak lurah sak rakyatipun, lan mugi-mugi Gusti Allah tansah mbancaraken sumberipun weneng toyonipun sageto murakapi tumrap sedoyo ingkang ngginakaken, kanti pikantuk idi donga pangestu kula lan panjenengan sedaya. Pak lurah sak rakyatipun nedo winangsulan slamet lan ketentraman ngantos sak lamiminipun.

Syah angger kula nglantaraken kajatipun pak lurah sak rakyatipun.

Pramilo pak lurah sak rakyatipun nyuwun dipun jurung pangestu sederek sepuh anem ingkang sami tepang kajat wonten sendang nganten dating mriki sedoyo

The point of *tandhuk* above is a gratitude speech that the chief of village and the people give thank to God, honor the soldiers who saved motherland from east to west, honor the prophet of Muhammad, and honor all the founders of Blimbings. Give respect for the religions that are followed in order to have good fortune in life, away from disaster and negative mind and also have a fit and healthy. In this celebration, Muslim and Samin blend together. After Modin finished the prayer and the chief gave the speech, the women prepare the food and give it to the participants.

*Campur Bawur* is a manganan that is implemented as a thanksgiving for the arrival of the rainy season. The event will be held in the courtyard of the chief of the village at 7PM. The event involves all people in Blimbings, from the children to the old people, muslim and Samin are joined. The food that served in this event is nasi uduk and apem.

The behavior of helping each other in Blimbings, Sambongrejo village is also seen when someone has an event, such as: (1) *Rewang*, an activity that is usually carried out by women or teenagers when there are relatives or neighbors have an event (death, birth, and marriage). The women help to cook and the teenagers help to deliver the food to the guests. This tradition still applies in Blimbings, Sambongrejo village regardless of whether the homeowner is muslim or Samin. (2) *Jagong*, this activity usually is carried out by men when there are relatives or neighbors have an event (death, birth, circumcision, and marriage). Men gather without sleep in the house of people who have the event. *Jagong* is usually held 2-3 days before the event. The usual activity in *jagong* is playing cards.

### **The Reality of Religious Harmony in Sambongrejo**

Around 1990, there was a resistance of Samin who refused Islam activities in Sambongrejo. Samin parent who had children and studied in Islamic boarding school got negative view and ostracized by the community. The resistance of Samin is stated by Jarman (community leader, 30 of March 2013) as follow:

"dulu sewaktu saya belajar mondok di pesantren, orang tua saya dimusuhi sama kelompoknya lain. Kakak saya kan ikut kerja di tempatnya lain, kalau pas waktu sholat dhuhur, bilang mau sholat dimarahi. Jadinya kalau pas waktunya dhuhur, diam-diam nglempar sarung keluar, trus ijinnya keluar sebentar, karena kalau ijin gak bakalan dikasih" "suatu waktu, saya ngaji bakda shubuh, itu pun tidak saya masukkan ke speaker. Di luar ada orang yang melempari masjid dengan batu, tapi saya tidak tahu itu siapa, saya keluar dan tantang orangnya untuk keluar, tapi tidak ada orang keluar"

But today, the resistance of Samin to Islamic activities does not occur. Even though there is still Samin people who are not happy that Islam is developing in Sambongrejo. Now, many young people from Samin family study Islam. The young people even if their parents or grandparents are Samin, they are allowed to study every afternoon.

This thing is described as their opinion that we should not distinguish religion, ethnic or class to reach harmony, because it is not the religion, tribe, or faction but human itself that makes harmony. So that human have to get along together. Proverb says: *Congkrah agawe bubrah- rukun agawe sentosa* it means conflict can lead to disintegration-harmony can lead to peace/ halcyon (Dasman and Yatmo, 15<sup>th</sup> of March 2013).

It also matches with Allport (1954) opinion that religion's role in heterogeneous society is paradox, because religion will push to encourage stereotype; prejudice, and able to disunite society.

According to the opinion above, disintegration is might happened in Sambongrejo, considering there is an activity is still running about developing of Samin Sedulur Sikep harmony which has been recognized as one of local religions by Direktorat Kepercayaan Kemendiknas in 2011. So people in Sambongrejo village need to have positive awareness, tolerance and mutual respect to keep the harmony alive. One of the activities that support the harmony is *Hajatan*. The activity involves all people regardless of whether Muslim or Samin.

Likewise the role of community leaders, religious leaders, Samin's leader, leader of religious organizations such as fatayat NU, Muslimat NU, Pemuda Ansor and other persons who are concerned are important to support the peace atmosphere. However Samin community in Sambongrejo according to demographic is minority, so that the religious harmony would succeed if the majority community also support.

### **CLOSING**

Local wisdom is often ignored in effort to strengthen harmony. In Samin community, there are some local wisdom in various forms that still exist until now such as: (1) Samin teachings norms socialy can be an inspiration in strengthen the harmony, for example, the purposes of life (Demen, Becik, Ruku, Seger and Waras) and the prohibitory norms (Jrengki, Srei, Panasten, Dahpen, and Kemeren). (2) Some traditions and customs in Blimbings hamlet are still maintained, such as: (a) the practice of mutual respect (Sanga night and Kenduri Ied al Fitr), (b) mutual cooperation

activities (Sambatan and Manganan), and (3) the behavior of help each other (Rewang and Jagong).

So the recommendation that submitted to Local Government, Ministry of Religious Affairs, PKUB and FKUB are: (1) the harmony among religions should be kept and maintained, (2) it should be established a forum as a means of social contact. (3) Some forms of local wisdom can be used as material of development patters based on community.

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