

Economic Learning within Samin Community in Blora Regency

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Abstract: The present study examines economic learning within Samin community which is part of succession process of economic behavior to successor community. The study employs qualitative approach and takes place at Klopoduwur village, Banjarejo, Blora regency. The data collection is performed by conducting in-depth interview, observation and documentation. According to the results, it indicates: (1) Samin surosentiko doctrine inheritance is performed by the head of the family in everyday life, by giving verbal explanation to their children regarding to the “do and don’t” in their doctrine; (2) The elders of Samin community emphasize the importance of preserving the environment to provide livelihoods for generations; (3) in farming or raising animals, father, will encourage their sons to participate; (4) parents engage their sons in shepherding as well; (5) meanwhile, the daughters normally help their mothers preparing meals for the family; besides, (6) awarding exemplary by the elders of Samin community and parents to their children is applied for generations, especially demonstrated in instilling honesty in exploiting natural resource and performing “paron” (divided by two) system in farming and raising animals.

Keywords: economic learning, samin community

In their daily lives, most of people in Samin community work as farmers. Most of them have a plot of land which is large enough to be planted for agricultural activities. It also can be used for livestock activities, such as raising goats, buffaloes and cows. In addition to agricultural activity, Samin community are also known as people who are tough and diligent in economic activity, especially in the field of agriculture that produces food items for local consumption. Apart from agricultural activities, the economic life of Samin community itself is seen from the lack of the level of economic needs fulfillment, even though there are still many local potential that could improve their economic life.

A research which was conducted by Yeni (2008) showed that the people living in Pace Village, Klopoduwur Sub-district, utilize a small part of the existing natural resources as the business opportunity to improve the economic life of family. The existence of natural resources in Blora has important economic value for the surrounding society. Natural commodity should give economic value for the society. However, if it is seen from the condition nowadays, there are still many people who are poor, unemployed, do not have field for agricultural activity, and cannot utilize the potential of natural resources (forest result)

In addition, the results of research conducted by Jauhari (2008) found that the economy should be focused on the attempt to create independence within the society itself, and the government only as a supporting actor alone. Local economy independence is one attempt that can lift people's welfare through self-reliance and the ability to develop the potential of the community itself. In the development of society empowerment which brings local skill development, there are some important aspects that become the target of development are natural resources, capital and skills (ability). In its process, the existing natural resource is managed by the local community by utilizing human resources in the region. Local economic independence which occurs in several regions is one form of empowerment that capitalize the

local capabilities, where the local economy power is used as capital to create communities that are empowered and independent. The independence of society will be effective if people organize themselves in self-help groups of society that have been formed in the relevant society (institutions that already exist).

Competition in the era of globalization is the impact of the global economic development is increasingly rapid and changing, especially the impact of understanding and implementation of mainstream economic concept. However, it should be realized that the economy which is always discussed in modern world nowadays often forgets the element of the local economic values that would be able to survive in the chaotic euphoria of global economy. Local economic culture appears to save a lot of knowledge systems that until now becomes the backbone of the world's cultural wealth. On the other hand, study related to economy is important because this is one area that is constantly developed and is valid throughout human's life. The process of transfer and the formation of economic values in society have different tendencies, especially in a society that has a certain uniqueness, certainly the process of economic learning that occurs is very different with the mainstream society. Similarly, the subject matter which is presented also has significant differences. This research examines the economic learning in Samin Community, which is the part of the succession process of economic behavior to the future generation of the society.

LITERATURE REVIEW

Economic Learning

Education and learning is a multidimensional process, which is not only a process of transmitting education and skill, but it also explains, instill, and also acts as a role model, in this case includes attitude, value, morality, statement, action, and lifestyle. (Maryani & Syamsudin, 2009)

Learning process can be conducted in various ways. Pidarta (2007) divides educational institution in Indonesia into three parts, namely: (1) formal educational institution (preschool educational institutions, elementary educational institutions, educational institutions of high school/ senior high school and vocational high school, and educational institutions of university); (2) non formal educational institutions; and informal educational institutions in family and society.

Economic learning in Samin community is a learning process which is in informal institution in family and society, which prioritizes affective and psychomotor development, which certainly also develops cognition as a supporting element. (Pidarta, 2007)

Informal learning process is a learning process which is continuous and runs for a long time, which is well known as internalization process. Ryan (1983) says that "*the term internalization refers to the process by which an individual acquired an attitude, belief, or behavioral regulation from external sources and progressively transforms it into a personal value, goal, or organization*".

The economic learning in Samin community is related to the formation of attitude and behavior in fulfilling the economic needs of family, which is the local culture of the community to maintain their existence and improving their life condition through various ways. However, basically it has a nuance of an attempt to establish the prosperity.

Local Wisdom in Economic Field

Local Wisdom means human intelligence possessed by a particular ethnic group which is

gained through the experience of community, which is patterned into everyday behavior and hereditary to the next generation (Rahyono, 2009). Intelligence is showing the power of reasoning of society to manage their lives based on the potential provided around them.

Siswadi, et al. (2011) says that local wisdom is often conceived as local knowledge, local genius, and local wisdom, by UU RI No.32 of 2009 on the Protection and Environmental Management is defined as the noble values prevailing in the life pattern of society, which are used to protect and manage the environment sustainably. In Samin community, the environment is something that is very important to be preserved because if natural resources are used without clear rules, then as the result, natural resources are no longer well-maintained; land and forest are damaged, springs are damaged; whereas water is the most essential need for living things. Water shortage will harm the growth health, and productivity of humans, animals, and plants, even it can lead to death (Manik, 2009).

According to Soemarno (2015), local wisdom has two main elements, namely human with mindset, and nature with climate. Human in the past used natural language to form the built environment, which is the interaction between nature-human- environment is built. It is in contrast with people nowadays, who prefer technology. Globalization affects local wisdom through human mindset. Globalization can lead to cultural transformation.

Based on the explanation above, it can be concluded that local wisdom has a consideration to synergize with nature, in which capitalism or market control is not dominant in the economic life of society for the nature sustainability for the future generation.

In the natural preservation, the behavior of society is a local wisdom which is projected by the ways which are suitable with the mindset of the society and the local tradition. It is expected to be able to make a concept and way to maintain the balance of environment preservation, which impacts will maintain the continuity of economic potential in that area. Various forms of prohibition, taboo, aphorism, and other traditions, can reveal several messages which have great meaning for the nature preservation. (Zulkarnain, et al., 2008)

The issue of local knowledge is not just a matter of preserving the environment, but it has many dimensions, one of which is an important point in the local wisdom is the effort of public welfare of surrounding society by fulfilling the economic needs that have been available in the environment around them. Local wisdom will only be everlasting if the local knowledge is implemented in concrete everyday life, so that it can respond and answer the flow of era which has changed. Local knowledge should also be implemented in the state policy, for example by applying economic policy with the principle of mutual cooperation and kinship as one form of our own local wisdom. To achieve that, the implementation of state ideology (Pancasila) in various state policies is necessary. Thus, local knowledge will effectively function as a weapon - not just heritage - that equips people to respond and answer the flow of era. Exploring and preserving the various elements of local knowledge, traditions and local institutions, including the norms and customs that are beneficial, can function effectively in character education, while conducting studies and enrichment with new wisdoms. (Fajarini, 2014)

Local wisdom is also a process of transferring culture to the future generation. In the middle of modern era like nowadays, we also should not forget our culture which exists because that culture consists of noble values which need to be preserved. That is local wisdom which needs to be explored while we keep enjoying modern culture. Forgetting the existing local wisdom means that we deny the existence of culture heritage of our ancestors, which has very great value.

RESEARCH METHOD

This research used qualitative research approach. According to Bogdan and Biklen (in

Akbar, 2007), “qualitative research is often called as naturalistic because the researcher is interested in investigating phenomena as they occur naturally”. Qualitative approach is chosen because of these following reasons : (1) the realities which exist basically are double, instructed, and holistic ; (2) between the one who knows(*knower*) and what is known (*known*)is interactive and inseparable ; (3) only the time and the context which allow to be related to working hypothesis ; (4) all entities exist in a simultaneous condition, so that the cause and effect cannot barely be distinguished ; and (5) research is basically not free of values. (Lincoln and Guba, in Akbar, 2007)

This type of research used ethnography. Saldana (2011) states: *Ethnography is the observation and documentation of social life in order to render an account of a group's culture. Ethnography refers to both the process of long-term fieldwork and the final (most often) written product. Originally the method of anthropologists studying foreign peoples, ethnography is now multidisciplinary in its applications to explore cultures in classrooms, urban street settings, businesses and organizations, and even cyberspace.*

Saldana says that ethnography is a kind of research which observes and makes the documentation of social life in order to describe the culture of a community. Ethnography refers to two processes, namely field work (data collection) which is relatively in a long term and final report writing (product). At first, ethnography is a method which is used by anthropologists to study isolated society, but nowadays ethnography is a multidisciplinary in exploring culture, including urban area, business and organization, and even social media.

Next, Saldana (2011) states that “*the goal of ethnography, then, is to research the default conditions (and their “soft ware updates”) of a people's ways of living*”. Saldana explains that the goal of ethnography is to study the condition which is relatively consistent, from how to live in society. Based on the explanation above, ethnography can be implemented in this research which makes an attempt to portrait the economic learning which has the nuance of local wisdom in the field of economic in Samin community.

This research was conducted in Klopoduwur village, Banjarejo Sub-district, Blora Regency. The data collection was conducted through in-depth interview, observation, and documentation. As the main technique in the data collection of qualitative research, in depth interview is used to obtain the data basically and specifically. The technique of this interview is unstandardized interview, which means that the interview guideline used is not absolute, and loose. The unstructured interview or passive interview in this research allows it to be done more personally, so that it can explore to get more information (Ekosusilo, 2003).

The selection of data source or research subjects will be rolling in accordance with the need, so that it achieves saturation, with an assumption that the data source of this research is from people, phenomena, and the situation, which exist in the background of this research. The data analysis used in this research is interactive model.

FINDING AND DISCUSSION

Research Finding

The finding of this research shows these following things:

The inheritance of the teaching of Samin Surosentiko is done by the head of household in daily life by giving oral explanation to their children about what can be done and what should be avoided. The oral explanation given is in the form of explanation about how to process agricultural land, take care of cattle, select the product of forest that can be consumed, the limits in cutting down trees to build houses, and also other things that are considered important to be delivered to their children, therefore they do not break the rules that they already agreed in

community.

The leader of Samin community also often gives advice about the importance of maintaining natural environment in order to provide the source of life to their future generation. The learning process of economic local wisdom in Samin community occurs slowly, which internalize their daily behavior in making living to fulfill their needs, by not forgetting the teaching of Samin Surosentiko to not exploit the their result of nature, by not taking them too much.

There are some people of Samin community who work as ranchers, even though they work traditionally. They are accustomed to bring their cattle to grass field or locations which have food for their cattle. Adults usually involve their sons in taking their cattle to find food. It is a simple way of Samin community to teach their children in farming, which certainly can improve the economic condition of their family, at least to keep alive.

Girls in Samin community usually help their mother to provide food to be consumed by their family, this process is the learning economic process in which girls are trained to have skill in providing their various consumption needs. Besides, at the same time, their daughters will also be accustomed to manage the household expense which is in accordance with the ability they have.

In the process, giving a model by the leader of Samin community and parents to their children has been done from generation to generation, especially it is shown in growing honesty in utilizing natural resources and implementing *paron* system in agricultural activity and ranching. *Paron* system is a system of revenue sharing between the land owners with the field workers, or the owner of the livestock keepers. *Paron* system is basically the spirit to perform economic transaction that give a sense of justice to both parties. Land owners and field workers will get some rice at harvest time in accordance with the agreement they has made before planting rice. Similarly with between the owner and the livestock keepers. The percentage of profit sharing in both the agricultural and ranch generally have no habits which are not written yet applicable in Samin community. (Nikmaturrohman, 2016). Giving the example seen also on the learning of parents towards their children in dilligence when they do agricultural activity and ranching to meet their daily needs. Dilligence is taught by giving the example directly by parents to their children, both in agricultural activity and ranching.

Discussion

Samin community has a view of life or certain teachings that distinguish it from other communities. The teaching of Samin teaches that people should always do kindness and be honest, patient, work hard, and avoid themselves from being envious, not arbitrarily against other human beings. Initially, in the colonial period, Samin communities were introvert and refused to pay taxes and opposed government regulations, including did not want the school and so on. But at the time of the Republic and the especially in this era of globalization, the secrecy of Samin community was starting to unfold, and there changes in their lives, including their economic lives.

Samin community is a group of people who occupy a place by following the teaching of "*Samin Suro Sentiko*" with all its uniqueness and wisdom of a group of Javanese people who follow and keep following the teaching of "*Samin Suro Sentiko*" which appeared in the Dutch colonial period around 1990, some of partt called it "*saminisme*" (Lestari, 2008).

The process of economic learning in Samin community which occurs through verbal explanation is a process of verbal communication that can occur with the use of a specific language, which becomes an effective medium to convey the message. Verbal language is the primary facility to express thoughts, feelings and intentions to others. Verbal language uses

words that represent the different individual reality aspect. Verbal communication is not as easy as we imagine. Symbol or verbal message are all kinds of symbol that use one or more words. (Mulyana, 2012)

One example of interpersonal communication can be found in the communication between saleswoman with customers, two people in one interview, between the street singers in the street where they are carrying out their profession as well as in other places, including between parents with their children (DeVito, 1997). Community in Samin community that occurs between the parents as educators of their children in terms of how to meet the needs of everyday life. Besides among individuals, communication is essential for the formation of a group of people to be able to communicate between communities. Language as a communication tool is the main communication medium in a society. With language, people can express their thoughts, feelings, ideas and skills to others in a particular social group. Language is always used by humans in a variety of concepts in order to meet the needs of their lives. In communicate, we are following cultural norms, we are not just expressing the idea that we think. The procedure for communicating should be appropriate with cultural elements that exist in the society in which they live. (Montolalu, et al., 2013).

The advices given by the elders of Samin community about the importance of preserving the natural environment in order to provide a source of livelihood for their next generation, is also a process of communication, and an economic learning to the next generation. Teaching and learning process (including the household economy) as a communication process, and serves as the process of delivering a message from the source of the message through a particular channel/ media to a recipient. (Pontoh, 2013).

This modeling by elders of Samin community and parents against their children in behaving economically is basically in line with the concept of Ki Hajar Dewantara which is *ing ngarso sung tulodo*, which means that if he/ she is in front, he/ she give the example. (Riva, 2006) The elders and parents in Samin community become the leader in providing role models for their next generation, by showing behaviors in farming, ranching, and in the utilization of forest products as well as protect it, in order to fulfill the daily needs.

The internalization process which is carried out in the Samin community last few years will certainly face many obstacles. The process of transformation of traditional values from generation to generation indeed can be done with socialization process (and internalization), but the preservation of traditional values would face obstacles, including: (1) strong currents of foreign culture values, surrounding communities (neighbors) which are supported by advance in technology, is likely to defeat the forces of transformation of values between generations; and (2) The transformation that occurs between generations may be only at the level of 'package' or 'skin', not the content or the substance of economic local wisdom derived. (Soetomo, 2014). This issue certainly needs to be a concern; given the adherence element on economic local wisdom which is humanist will fade along with the change in modern era, which emphasizes the properties of materialists.

There are two culture transformation which can be concluded, which are natural transformation and unreasonable transformation. In natural culture transformation, change occurs in form of culture combination. Local culture is still maintained, but it is combined with foreign culture. This combination results new architecture while maintaining their local wisdom. The example can be seen in lanting houses in Banjarmasin, Imaekholu house in Papua and Koleman di Jember. The objective of house is maintained as well as the elements of the building, although there are changes in the layout. Architectural development in Indonesia until the Second World War also showed natural cultural transformation, in which the style of the building was brought by immigrants from other countries, combined with the local climate. Globalization may also lead to unreasonable cultural transformation. This condition is triggered

by the rapid advances in technology and the emergence of today's communications media. The local wisdom in the traditional settlement in suburban area or rural area does not have a drastic effect. It is in contrast to the environment in cities and urban areas, where the cultural homogeneity that ignores local knowledge grows so rapidly. Based on several studies, it is proved that local knowledge has more value because of the integration between natural environment and human development. Local wisdom can provide comfort and protection for shelter, therefore, the sustainability of local wisdom needs to be maintained and developed. This can be done through knowledge and technology adaptation that is present for human life (Soemarno, 2015)

CONCLUSION

The process of economic learning in Samin community occurs in informal education, which is family and society. The process of inheriting the teaching of Samin Surosentiko is done by the head of household in daily life, in several things as follow: (1) giving oral explanation to their children; (2) giving advices about the importance of maintaining natural environment in order to provide the source of life to their future generation; (3) parents take their sons to be involved in participating in the agricultural activity or taking the natural product available in forest; (4) involving their sons in taking their cattle to find food; (5) girls usually find their mother to provide food to be consumed by their family; besides, it is found that (6) giving model by the leader of Samin community and parents to their children is done from generation to generation, especially it is shown in growing honesty and utilizing natural resources and implementing *paron* system in farming and ranching. Inserting the values of "saminisme" to the life of local society aims to lift the local wisdom in the field of economic in Samin community, which might have ways or values that can be alternative solution in solving economic problems.

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