

Local Wisdom in the Samin Community's Pendapa as an Implementation of Sedulur Sikep Belief in Blora Regency

Nadia Diptya Widyaswati¹, Rahmanu Widayat², Setyo Budi³

^{1,2,3}(Department of Visual Arts/ Sebelas Maret University, Indonesia)

ABSTRACT : *The Samin community is a group of people born in Blora Regency who have a socio-cultural background that differs from the general population. They are known for their agrarian culture and sense of community, believing that all human beings are family. The Saminism movement was led by Samin Surosentiko and gave rise to a local belief system known as Sedulur Sikep. This teaching encompasses how humans should live, including truth, simplicity, togetherness, justice, and hard work. The Sedulur Sikep teaching is embodied in a pendapa building provided by the local government as a sign of respect for the preserved local culture. The purpose of this study is to understand the symbolic meaning of the pendapa building as an implementation of the Sedulur Sikep teaching. The interesting questions that arise from this research are: 1) What is the socio-cultural and historical background of the Samin community related to the Sedulur Sikep teachings? 2) How is the symbolism embodied in the pendapa building as an implementation of the Sedulur Sikep teachings? The method used in this research is an exploratory qualitative method, with qualitative data analysis comparing field data with relevant literature. Data was obtained from literature reviews, observations, interviews, sketch documentation, photos, videos, and written documentation. The results of this study indicate that the teachings of Sedulur Sikep underpin the construction of the pendapa building, which are applied to its external structure, namely the floor, walls, and roof.*

KEYWORDS –local wisdom, philosophy, belief, pendapa, culture

I. INTRODUCTION

Indonesia is known as a vast archipelago with a wide variety of ethnic groups and cultures. In general, ethnic groups are identified based on descent, language, lifestyle, kinship, or political factors (Bauman, 2004). According to the 2010 census by the Central Statistics Agency, there are 1,331 ethnic groups spread from Sabang to Merauke. These categories include codes for ethnic group names, alternative names or aliases of an ethnic group, sub-ethnic group names, and sub-sub-ethnic group names. Each ethnic group possesses its own cultural identity and language (Geerts, 1976). The Javanese ethnic group is the largest in Indonesia, with a population of 95,217,022 (Putri, 2023). This figure represents 40.22 percent of Indonesia's total population. There are many ethnic groups inhabiting the island of Java, from central, eastern, and western Java. Each of these regions has relatively different cultural specifications and characteristics, such as traditional rituals, language, lifestyle, arts, clothing, and traditional houses. Focusing on traditional houses is an intriguing topic because it involves geographical, historical, anthropological, and sociological concepts, as well as complex and long-standing cosmological awareness. In addition to being places of residence, these houses are also evidence

of the cultural richness and diversity of each cultural region. To date, many traditional houses are still preserved, and many are protected as cultural heritage sites by the government, which can be tourist attractions. Javanese people have traditional houses with distinctive characteristics depending on the region. The philosophical meaning of each house that is the focus of Central Java also reflects the character of the people in that region. Central Java Province has a variety of traditional houses such as Joglo, Panggang Pe, Limasan, Kampung, and Rumah Tajug. This description proves how vast the Javanese ethnic group is in Indonesia. There is also a community that is part of the Javanese ethnic group called the Samin community. The Samin are a community group belonging to the Javanese ethnic group located in Banjarejo Subdistrict, Blora Regency, Central Java. Banjarejo Subdistrict is one of the subdistricts in Blora Regency. Geographically, this area is located between 111° 19' 37" and 111° 25' 21" East Longitude and 6° 58' 48" and 7° 7' 12" South Latitude. According to data obtained from the Central Statistics Agency of Blora Regency, there are 20 villages in Banjarejo Subdistrict, one of which is Klopoduwur Village. There is a sacred site of the Sedulur Sikep community located south of Klopoduwur Village, known as Karangpace, where the Samin community lives in harmony (Ruli, 2016).

Samin community in Klopoduwur Village has an elder named Mbah Lasiyo, who is a senior member of Samin Surosentiko. He was born in Blora in 1957 and works as a farm laborer and forestry worker. Mbah Lasiyo was also entrusted with leading the Samin community of Klopoduwur Village because he is a descendant of the founder of Samin, Sorengkrek. One of the teachings imparted by the founder of Samin, Suro Sentiko, is that the Samin community should live in groups and separate from the dwellings of other village communities. The Samin community tends to live in groups with the hope that it will be easier to practice all their teachings.

Samin community spends much of their free time raising cattle, farming, and cultivating fields. Every morning, one can see the Samin people flocking to the rice fields. They walk carrying baskets filled with provisions and farming tools. A friendly smile is exchanged with fellow farmers as a sign of respect and greeting. Their livelihood as farmers and their love for farming bring them close to the natural environment. They claim to rarely purchase staple foods and instead choose to utilize the natural resources around them. Rice from the rice field harvest, papayas, bananas, cassava, legumes, and lembayung leaves are the most commonly consumed foods in their daily lives. The work of farming is not only understood in economic terms as a means of livelihood but also culturally (Geertz, 1981).

Discussions about culture cannot be separated from the concept of the seven universal elements of culture, namely language, knowledge systems, social organization, tools and technology, livelihoods, religious systems, and the arts (Koentjaraningrat, 1990: 203-204). The manifestations of culture take the form of cultural systems, social systems, and physical cultural elements (Koentjaraningrat, 1990: 204). All these elements are closely interconnected in the study of culture within society. This includes the religious element or belief system adopted by the Samin community. The religious system takes the form of beliefs and ideas about God, gods, spirits, hell, and heaven, but it also takes the form of ceremonies (Koentjaraningrat, 1990: 204). The teachings disseminated by Suro Sentiko to the Samin community are known as the Paham Sikep belief. Paham Sikep emerged from the religion practiced by the Samin community, namely "Agama Adam" (Muchlisin, 2019). This is a belief that holds that both parents are intermediaries to the creator. Religion for the Samin community is understood as a practice whose benefits can be known once it has been carried out. Agama Adam prioritizes teachings of conduct, such as honesty, mutual respect, and teachings that always honor and serve parents as the ancestors of the Samin community (Mulyono, 2014).

The local wisdom of the Samin community, which has been passed down and instilled since ancestral times, includes a spirit of harmony and mutual respect, setting an example of good behavior (Alamsyah, 2015). They possess unique cultural values and beauty that remain well-preserved, despite being part of the Javanese community, yet their housing structures differ from traditional Javanese homes. The teachings of 'Wong Sikep' are reflected in the architectural design of their traditional houses. When building a house, moving a house, or engaging in other life cycles, these activities are always carried out collectively or 'sami-sami' (Widyaswati & Widayat, 2024). The strong sense of brotherhood is an intangible value worth studying (Setyabudi, Alfian, 2022). The Samin identity, which strongly preserves the cultural traditions of their ancestors from generation to

generation, is reflected in the buildings they inhabit. Even as times change, the Samin community does not abandon their culture, especially in terms of housing.

Samin houses are generally built in a very simple style. Unlike modern houses, which use ceramic tiles for flooring and brick walls, Samin houses have earthen floors and wooden walls. In the context of Javanese houses, especially those belonging to the aristocracy, there is a distinctive division of space into the pendopo, pringgitan, and dalem (Widayat, 2004). The pendopo is the open front part of a Javanese house with four main pillars, commonly referred to as saka guru, which the homeowner uses to entertain guests and as a meeting space. The pringgitan is the space between the pendopo and the dalem, used for wayang performances, while the dalem serves as the family room, containing several bedrooms or *senthong*.

Unlike the Javanese houses described above, the Samin community in Klopoduwur Village, Blora Regency, also has a pendapa, but the status of this building is that it belongs to the villagers under the authority of the village government, and it is the only pendapa they have. This is the focus of this study. The construction of the pendapa for the Samin community by the Blora government is an initiative to show concern for the Samin community by providing a venue for various traditional activities and accommodating all the communal needs of the Samin community.

The Samin community that has developed in Klopoduwur Village, Blora Regency, has had a significant positive impact. Traditions that were once confined to a narrow scope are now spreading more widely. For instance, their traditional attire is now used as one of the uniforms for government employees in Blora District and schools on specific days. This has made the Samin community more respected and no longer viewed as odd. The simplicity of the Samin community, which has not abandoned its ancestral culture, is particularly intriguing to the author, as it is closely tied to the places they inhabit. The construction of a building is inevitably influenced by the background of its users.

The pendapa is the focus of this study because it is essentially a public space that accommodates various traditional activities and the daily lives of the local community, which is why the author chose it as the subject of this study. This building was constructed in a contemporary style, but it has many meanings and symbols behind it that must be revealed. Given the phenomena observed, there is an urgent need for research on vernacular architectural structures, particularly the pendapa of the Samin Sedulur Sikep community, as a form of appreciation for cultural heritage through scholarly inquiry.

II. RESEARCH METHODS

This research uses exploratory qualitative research, and qualitative data analysis is needed to find the key factors causing the problem (Mudjiyanto, 2018). Exploratory qualitative research is intended to explore, describe, and explain the characteristics of a phenomenon or event. (Mudjiyanto, 2018). Qualitative research is a research approach that aims to understand and explain a phenomenon in depth through experience, contextual interpretation, and the perspectives of those involved in the phenomenon (Ardiansyah et al., 2023). The focus of qualitative research is on the meaning, social structure, and complexity of the phenomenon being studied (Creswell, 2018). This research topic questions how the socio-cultural and historical background of the Samin community and the implementation of Sedulur Sikep teachings on the pendapa buildings in the Samin community of Blora Regency. The type of research used to support this study is phenomenological research. This method aims to further study the structure of consciousness in human experience (Racco & Semiawan, 2010). Four fundamental principles must be understood when using the phenomenological method: 'epoche' or 'bracketing,' which means setting aside all preconceptions and intuitions to encourage researchers to use their imagination and capture the essence of the phenomenon; intentionality, which refers to consciousness directed toward a phenomenon, fact, or reality; and finally, the lived world (*Lebenswelt*), which refers to every event or phenomenon experienced within a context (Racco & Semiawan, 2010).

III. FINDINGS AND DISCUSSION

3.1 Samin Community

Samin comes from '*sami-sami sedulur, sami-sami tiyang*', which means that all human beings are brothers and sisters (Alamsyah, 2015). The Saminism movement was led by Raden Kohar, who changed his name to Samin Surosentiko. He was born in Randublatung, Blora, Central Java in 1959 (Kirom, 2020) and spread his teachings to several regions, including Kudus, Pati, Bojonegoro, Grobogan, Rembang, Randublatung, and Klopoduwur (Fauzia & Kahija, 2019).



Figure 1 Pendiri Samin, Samin Surosentiko

Samin Surosentiko was known as a kulikenceng, or landowner, and owned three acres of rice fields in Blora. He began spreading his teachings in the village of Klopoduwur in Blora Regency in 1890. Many people were attracted to Samin's spiritual teachings, which were even considered trivial by the Dutch colonial government at the time. By 1903, Samin Surosentiko's followers had grown to 722 people spread across 34 villages in southern Blora and the Bojonegoro region. They were highly active in developing Samin's teachings, eventually reaching a total of around 5,000 people. Upon learning of this situation, the government became concerned, leading to the arrest and imprisonment of many of Samin Surosentiko's followers.

The conferral of the title Prabu Panembahan as Ratu Adil by Samin Surosentiko took place on November 8, 1907, after which he was arrested by the Assistant Regent 40 days after becoming Ratu Adil. The arrest was carried out along with eight of his followers, and they were exiled to the city of Padang, West Sumatra. He died in Padang in 1914. Ratu Adil is one of the names given to religious movements. The term can be classified as a religious movement because it tends to connect religion with its supernatural goals (Kartodirdjo, 1992: 10). The main element of this movement is a religious leader who is a prophet, teacher, shaman, sorcerer, or messenger of the Messiah (Kartodirdjo, 1992: 13). These leaders claimed to have been inspired by revelation and rejected the existing situation. They usually hoped for the arrival of the millennium, longing for an ideal society and romanticizing the coming era as a golden age. Javanese culture states that elements of the millennium already existed before the influence of the West (Kartodirdjo, 1992: 15).

The resistance by Samin Surosentiko's followers took the form of non-violent action, namely a strike in which they refused to pay taxes and took wood as they pleased, which angered the Dutch government. The Samin community believed that everything on earth belonged to God (Sastroatmodjo, 2003: 11). In the book *Samin: A Sociolinguistic Study of the Language of Brotherhood and Resistance* by Hari Bakti Mardikanoro, it is mentioned that there are three elements in the Saminism movement that developed on the island of Java, namely a movement that opposes feudalism and colonialism with the power of a covert agrarian line, continuous activities which means that this movement is utopian and without visible physical resistance, and the principle of "silence," demonstrated through actions such as refusing to pay taxes, refusing to contribute labor to the state, overturning existing local agrarian regulations, and deifying oneself as the embodiment of a sacred deity.

The passing of Samin Surosentiko did not diminish the Samin movement's struggle to spread his teachings. The spread of the Samin community began in the village where Samin Surosentiko was born, namely Ploso Kediren Village, Randublatung. To this day, the spread of the Samin community has reached areas outside Blora, including Kudus, Pati, Rembang, Bojonegoro, and Ngawi (Mardikantoro, 2024: 48). The Samin community refers to themselves as Wong Sikep or Sedulur Sikep. Sedulur Sikep means a good and honest person. Sikep can also be interpreted as a person who has a sense of responsibility. This belief makes them prefer to be known as Wong Sikep rather than by the name Samin. The teachings of Sedulur Sikep are derived from the teachings of Samin Surosentiko, who believed in the importance of maintaining proper behavior, being honest, and not harming others.

3.2 Socio-cultural Background

Indonesia is a country with more than three hundred different ethnic groups. Each ethnic group has its own cultural identity and uses more than two hundred different languages. (H. Geertz, 1981: 1). The existence of many differences does not mean that everything in Indonesia is different. Some common things to know are that most of the languages used belong to one family, Polynesian-Malay. This statement means that all languages have words with the same origin and are very similar in terms of grammatical structure.

There are socio-cultural types described by Hildred Geertz in his book "Aneka Budaya dan Komunitas di Indonesia" (Various Cultures and Communities in Indonesia). The classification of society types is based on the geographical differences of each region. The first type includes communities that have long been familiar with rice farming techniques using a regular irrigation system, namely in Java and Bali. The second type consists of communities that have developed in coastal areas and are strongly influenced by Hinduism. The third type comprises communities living in inland areas that have not been influenced by Hindu or Islamic cultures. The description of each category indicates that the Samin community falls under the agricultural society type. This can be evidenced by the culture or traditions of agricultural societies, which allocate significant leisure time to cultural activities. The culture in question is influenced and controlled by the hydrological forces derived from rivers and rice fields. Most of the Samin community works according to the teachings of their ancestors, namely farming and livestock raising.



Figure 3 Masyarakat Samin sedang panen tumbuhan kacang



Figure 2 Warga Samin sedang mencari rumput untuk makan ternak

They believe that working as a farmer teaches patience, gratitude, and surrender to the creator. There is no competition, no bringing each other down, and no oppressing the weak to become something greater. The Samin community believes that wealth and status are not important.

3.3 Belief

The Samin community has a belief system that focuses on the inherent divine nature of human beings. The Samin are part of the Javanese ethnic group and adhere to the concept of *manunggaling kawula Gusti*, which means that they believe that God resides within the human soul. Mystically, this is represented by the four cardinal directions: north, south, east, and west. The Samin community is part of the Javanese

ethnic group and represents a form of social grouping based on unique teachings and worldviews. (Hanifah, 2019). According to European tradition, Samin Surosentiko performed various ascetic practices in order to obtain a holy book as a guide for conveying “revelation” to his followers. Another view considers it a religion because the Samin community has sacred teachings that have not yet been written down. A literary work argues that the Samin community has a sacred text called Serat Jamus Kalimasada, which consists of Serat Punjer Kawitan, Serat Pikukuh Kasajaten, Serat Uri-uri Pambudi, Serat Jati Sawit, and Serat Lampahing Urip (Kirom, 2020).

According to Rachmat Subagya in his book “Agama Asli Indonesia” (Indigenous Religions of Indonesia), “indigenous religion” is defined as the unique spirituality of a nation or ethnic group that grows and develops spontaneously within that society, without influence or imitation from the spirituality of other nations. It is a belief system that does not mix with the spirituality of other religions and is generally found in societies that tend to be closed. Therefore, such religions are also referred to as ethnic religions, tribal religions, pre-literate religions, or simple religions. Indigenous religions do not have a complete theological system or concepts of divine revelation, but they acknowledge the existence of supernatural forces that oversee life. Attitudes toward these forces can develop from life experiences, both joyful and sorrowful, and are expressed through beliefs, customs, values, and rituals.

The beliefs held by the Samin community are part of their belief system and way of life. They do not believe in formal or official religions such as Islam, Christianity, Hinduism, or Buddhism, but rather in a way of life and moral values that have been passed down from generation to generation. The Samin community refers to God as Gusti Yang Maha Agung, who is considered to be the true teacher.

“The true teacher, the real teacher, is indeed Gusti.”

Mbah Lasiyo said in an interview with the author that guidance from God is obtained through dreams and the power of nature. Therefore, during the Ruwat Agung traditional ceremony, the most important offering is to God. The offering consists of roasted chicken, flowers, gedhang setangkep, jambe suruh, sego uduk, and serbat degan. The prayers they recite are tailored to their needs. The prayers are recited in Javanese, which reads:

“Bumi langit bumi aji banding, aku njaluk kuasa-Mu, tekano dulurku lahir setunggal gunung, kang diwastani kakang kawah, adhi ari-ari lan sekawan arah kiblat. I ask for Your power, protect my safety day and night, and provide me with sustenance.”

it means:

“Earth and sky, I ask for Your power, bring forth my siblings from birth in the form of amniotic fluid, placenta, and the four cardinal directions. I ask for your power, protect my safety day and night, and provide me with sustenance.”

The prayer begins with the words “earth and sky” because the Samin community believes that the earth existed before humans were born. They liken religion to clothing, for if a person has no clothing, it will be left behind. The Samin community believes that only good behavior and conduct can save one’s life in this world and the hereafter.

3.4 Sedulur Sikep Belief

The Samin community is a community that lives in groups. They have their customs, traditions, and social structure that differ from those of the general public, including their teachings. The Samin teachings spread by Samin Surosentiko reject Dutch colonial culture and capitalism that emerged during the Dutch colonization of Indonesia in the 19th century (Mardikantoro, 2024: 49). The Samin community grew as a group that fought against the Dutch, who seized land used for forest expansion. Samin Surosentiko conveyed his teachings to his followers through sermons or lectures. Basically, the principles of these teachings concern human values that are used as guidelines for behavior so that people will always live well and honestly for generations to come.

In general, the teachings imparted by Samin Surosentiko are known as angger-angger partikel, angger-angger pangucap, and angger-angger lakonana, which refer to the laws of behavior, speech, and conduct.

These three teachings can be broken down into several principles on how humans should live, encompassing truth, simplicity, togetherness, justice, and hard work. When the author conducted interviews with Samin's followers, in Islam, the teachings of *Sedulur Sikep* can be likened to the four obligatory characteristics of a prophet, namely *Sidiq*, *Amanah*, *Tabligh*, and *Fathonah*. As-*Sidiq* means honesty, basing one's words and actions on the teachings of Islam. Al-*Amanah* means trustworthy, embodying actions done with hard work, having the courage to do what is right, and being consistent. At-*Tabligh* is about communication, based on communicative values. This trait encompasses aspects of leadership. Al-*Fathonah* means wise or possessing broad knowledge (Musyirifin, 2020). These obligatory characteristics are the noble traits of the Prophet Muhammad that Muslims must emulate.

The core of *Sedulur Sikep* teachings is brotherhood or sisterhood. *Sedulur Sikep* teachings contain principles of life such as truth, simplicity, togetherness, justice, and hard work. Truth is interpreted by the Samin community as behavior and speech that must be genuine, not fabricated, and not lying to fellow human beings. Simplicity teaches against greed or envy of others' possessions. Togetherness is a teaching imparted to the Samin community to always live together, as humans are social beings who inevitably need others. Arrogance is forbidden, and mutual aid is essential when facing difficulties. Justice means that humans must act fairly in their dealings. The Samin community is a group of people who obey the law and justice. If there is an internal problem, it will be resolved amicably, but if it exceeds the limits, it will be handed over to the authorities to obtain justice. The final teaching is hard work. To achieve a prosperous, abundant, and sufficient life, the Samin community must possess a hardworking nature. They navigate life through constant struggle. To sustain daily sustenance, they must farm and tend to their crops diligently to secure a good harvest. They believe that nothing is achieved instantly and that everything must be attained through hard work.

Essentially, the teachings of *Sedulur Sikep* were passed down by Samin Surosentiko to his followers. These teachings contain the principles of life that the Samin community must uphold. Wherever they live, whether in the wider community or within the Samin community, they must always remember and apply the teachings of *Sedulur Sikep* in their personal lives.

3.5 The Symbolism of Samin Pendapa Building Based on the *Sedulur Sikep* Belief

Every nation or ethnic group has its own cultural characteristics. Similarly, the Javanese people have a unique culture in which symbols are used as a means or medium to convey messages and advice to their people. The use of these symbols has been practiced since prehistoric times (Herusatoto, 2001: 1). The use of symbols is expressed with full awareness, understanding, and appreciation in the form of a culture that has been traditionally embraced from one generation to the next.

A school of thought or ideology based on symbols is called symbolism. The way of life of the Javanese people, whether in language, literature, art, social interaction, or ceremonies, always involves the use of symbols to express their culture. The symbolic actions of the Javanese people are closely related to myths, magic, religion, mysticism, and science, which are all mixed together. Each of these elements can then come together and influence one another, ultimately becoming traditions in Javanese life.

Myths and magic emerged from prehistoric times, when the Javanese still adhered to mythology, animism, and dynamism (Herusatoto, 2001: 87). In the cultural context of the Samin community, symbols are also closely related to their use. A group of people who are close to nature and strongly uphold the values of brotherhood and togetherness is the main reason for the creation of an agreement regarding the symbols that were born. The expression of gratitude toward God, the legacy of ancestors, and the blessings of nature make them always base their lives on philosophy as a way of life. The teachings imparted by Samin Surosentiko are about the order of life as humans in society and their relationship with the Creator..

In fact, to this day, these teachings remain the main foundation of the Samin community's way of life, guiding them to become cultured individuals. This is closely tied to the general characteristics of Javanese people, who always connect their beliefs with their actions. This way of thinking is deeply ingrained in them, so that when they build a house, get married, and so on, they always connect these actions with a

certain philosophy. Similarly, in the context of the construction of the Samin Sedulur Sikep pavilion, it also stands on the foundation of teachings applied to its form, functionality, and even the emergence of a special meaning. Mbah Lasiyo, in an interview with the author, said that everything that is built must have meaning.

A symbol is a sign that is manifested as a visual form for a specific meaning related to the philosophy of a society. The Pendapa Samin Sedulur Sikep stands on the basis of the teachings embraced by the Samin community, namely the teachings of Sedulur Sikep. From a cosmological perspective, the building is divided into three elements, namely the upper world, the middle world, and the lower world. This analogy is similar to the human body with its head, torso, and legs. This concept is referred to as *Telu-teluning Atunggal* vertically.(Widayat, 2020: 193).



Figure 4 Dasar Tata Susun Rupa
Wangun *Telu-teluning Atunggal*

The above concept is realized and symbolized in the form of the Samin Sedulur Sikep pendapa building. Based on Claude Lévi-Strauss' opinion that cultural phenomena can be analyzed using external and internal structures. The external structure is the relationship between elements built based on empirical characteristics. The internal structure can be constructed by analyzing and comparing various external structures that have been successfully identified. Researchers can understand cultural phenomena through the internal structure model. The external structure of the Samin Sedulur Sikep pavilion consists of three parts: the base, the body, and the head. This is related to the concept of *manunggaling kawula Gusti* based on Javanese philosophy. The concept of *manunggaling kawula Gusti*, according to the Samin community, is that they believe that God grows within the soul. Mystically, this is manifested by the four cardinal directions, namely north, south, east, and west.

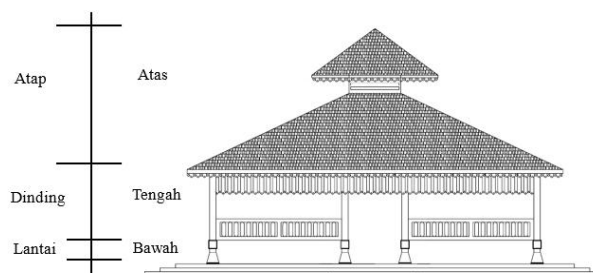


Figure 5 Struktur Pendapa Samin *Sedulur Sikep*

The roof, walls, and floors of the Samin Sedulur Sikep hall embody values and philosophies that are consistent with its teachings. The basic layout of the lower, middle, and upper elements can be seen in various forms, such as the temple, where the lower element is the base of the building, the middle is the body of the building, and the upper element is the head or roof of the building. According to the book "Introduction to the History of Indonesian Culture" by R. Soekmono in the book "Wangun, Ora Wangun, Aeng," the cosmology of this division of elements in Hindu temples like Prambanan is called triloka. The lower world or bhurloka is for humans, the middle world called bhuwarloka is for the purified, and the upper part of the temple called swarloka is for the gods. In Buddhist temples like Borobudur, the basic layout is interpreted as a hope for the Javanese people to unite with the creator. The tiered staircases must be traversed by humans on their journey to unite or merge with their creator.

3.5.1 Roof

The roof of the Samin Sedulur Sikep pavilion is shaped like a tajug. According to the Samin community, the two-tiered tajug shape symbolizes levels or stages. As following one of the teachings of Sedulur Sikep, namely hard work. The meaning of this statement is that to achieve a high level, it must be built through hard work (Interview with Mbah Lasiyo, June 8, 2025). Hard work is an obligation that must be carried out by the Samin community. To support their families and achieve a prosperous life, the Samin community must have a strong work ethic.



Figure 6 Atap Pendapa Samin Sedulur Sikep

As the main occupation of the Samin community is farming, in this context, hoeing is the main task of a farmer. Hoeing makes the soil fertile and produces a bountiful harvest. However, if the soil is not cultivated properly, the harvest will be meager, making it difficult to meet basic needs.

Each level of the roof features natural ornamental decorations in the form of water droplets. Unlike the original motif, the visual appearance has been simplified. The water droplet motif resembles water droplets hit by sunlight. The building's east-facing orientation suggests that the rising sun illuminates the raindrops falling from the roof. In the context of Samin society, water is interpreted as a blessing from God, serving as a source of sustenance.

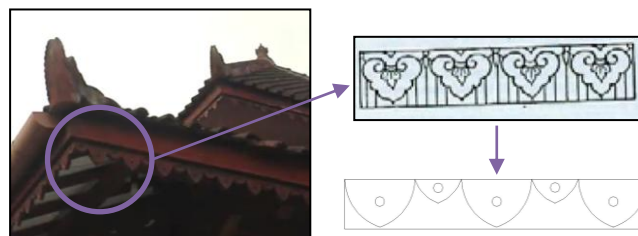


Figure 7 Ornamen motif banyu tetes yang disederhanakan pada bagian atap pendapa

The roof of the Samin Sedulur Sikep pavilion is shaped like a tajug and uses gendheng or clay tiles. In its production, the primary raw material used is earth (soil), which is then mixed with water to form clay. The process also requires air for drying and fire as a fuel source. The elements of life

in Javanese cosmology explain that the elements of earth, water, air, and fire represent a balance aimed at creating harmony between humanity (the microcosm) and God (the macrocosm). The Samin community believes that humans originate from and are made of earth, which is then applied to the roof of the pendapa with the term *nyunggi lemah*, or supporting the earth. This term symbolizes simplicity in the teachings of Sedulur Sikep, which emphasizes that humans should always remember who they are.

3.5.2 Walls

In traditional pendapa buildings, the vertical elements of a building are generally not solid surfaces (walls) but are represented by *saka* or pillars (Purnomo, 2007). *The pillars in the Samin Sedulur Sikep hall consist of saka guru and saka penanggap. Each type of pillar has a different size according to its function. The characteristic of the Samin community, which always has a purpose in building something to make it meaningful, is applied to the form of the pillars.*

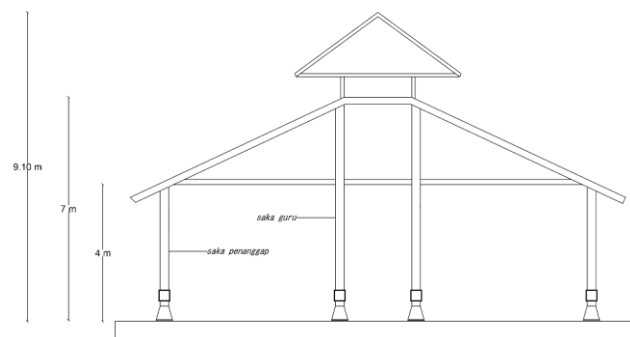


Figure 8 Jenis Saka pada pendapa Samin Sedulur Sikep

It starts with a *saka penanggap* that is four meters high. The height of four meters is meant to honor *sedulur papat* and the four cardinal directions. The basic concept of Javanese life, which recognizes the number five or *panca*, is implemented in various aspects of life. This concept is referred to in *papat kéblat kalima pancer* as the coordinates of the cardinal directions (Budi, 2024: 132). The concept of *papat kéblat kalima pancer* is used by the Javanese to welcome a newborn baby together with its four siblings, known as *sedulur papat kalima pancer*. The four siblings referred to are blood, placenta, umbilical cord, imagination, and the baby itself as the *pancer* or center (Widayat, 2020: 219). *Sedulur papat kalima pancer is a concept of respect for parents, especially mothers who have given birth.*

For the Samin community, *papat kéblat kalima pancer* refers to the four cardinal directions, each of which has its color. These colors are white, red, yellow, black, and multicolored, which in Javanese culture are called *manca warna* or *panca warna*. The rotation of the directions begins from east, south, west, north, and ends in the center as *pancer* or the center.

In the context of the teachings of Sedulur Sikep, the interpretation of colors in each direction differs from that of the Javanese, even though the colors are the same in each direction. It is explained as follows:

- 1) East: symbolized by the color white, which means compassion.
- 2) South: symbolized by the color black, which means *pangapura* (forgiveness).
- 3) West: symbolized by the color yellow, which means providing peace to relatives.
- 4) North: symbolized by the color red, which means *pangrutan* (strength).

The main pillar of the Samin Sedulur Sikep pavilion is 7 meters high. Javanese people consider the number seven to be sacred and have various perceptions of it. This is supported by the frequent

use of the number seven in various aspects of life. Seven as a spectrum of colors: red, orange, yellow, green, blue, indigo, and violet. Additionally, there are seven days in the Gregorian calendar: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. Seven also represents the number of layers of the sky, and so on (Budi, 2024: 184). The Samin community interprets the number seven or pitu as pitunjuk (guidance), pitutur (words), and pitulung (help) that exist within humans. To reach this level, a ritual called tebus laku must be performed, as explained in the section on customs. In the teachings of Sedulur Sikep, the Samin community is taught to always speak the truth. Truth can create harmony and peace within the individual and society.

3.5.3 Floor

The base or foundation of a building consists of the foundation, floor, and umpak. In traditional methods, the foundation is usually made of ordinary soil mixed with sand, or it can also be built with river stones mixed with cement (Sarihati et al., 2023). In Javanese houses, the floor is generally made of earth, known as jogan or jerambah (K., 2003). The floor structure of this pavilion consists of three levels, with one side facing east featuring four steps. Each step is 15 centimeters high, resulting in a total height of 60 centimeters. Elevation in the building is also applied in the Pendapa Ageng Mangkunegaran, with an average height of one meter above ground level (Ulrich et al., 2019). There are no special motifs or materials used on the floor of the Samin Sedulur Sikep pavilion; it simply uses white ceramic tiles measuring 40x40 centimeters.

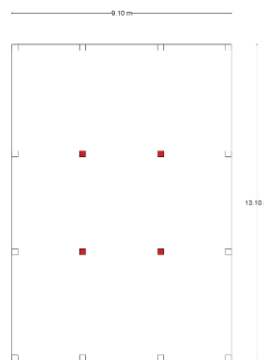


Figure 9 Ukuran luas lantai pendapa Samin Sedulur Sikep

The floor of the Samin Sedulur Sikep hall measures 9 meters and 10 centimeters. This measurement symbolizes the length of time a baby spends in the womb before being born. Nine months and 10 days is the average, depending on the condition of the mother and baby. The Samin community gives this meaning so that we always remember the struggles of mothers during pregnancy, childbirth, and caring for their children.

IV. CONCLUSION

The conclusion of this study provides an answer to the question being explored, namely that the Samin Sedulur Sikep pendapa building is an implementation of the local wisdom of the Samin community, encompassing the Sedulur Sikep belief system, socio-cultural conditions, and historical context. The teachings of Sedulur Sikep encompass fundamental principles of life, including truth, simplicity, solidarity, justice, and hard work. The structure of the pendapa, from the floor, walls, to the roof, represents or embodies the teachings of Sedulur Sikep that are deeply ingrained in the Samin community.

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