

## SOCIAL INTERACTION PATTERN OF THE SAMIN- ISLAMIC COMMUNITIES ON THE RELIGIOUS HARMONY IN PATI

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### **Abstract**

*This research aims to know (1) pattern of social interaction in the Samin community and Moslem, (2) some factors of interreligious harmony between Samin community and Moslem in Baturejo village, (3) the efforts built by the society of Baturejo to maintain interreligious harmony. The approach used in this research is the phenomenology approach and the type of research used a qualitative method. The main data sources are from Baturejo society. The result of this research indicates that the pattern of social interaction of the Samin community and Moslem in Baturejo village in the form of cooperation which is classified into three forms namely pattern of interaction in the economic, social, and religious fields. Some factors caused harmony are a religious factor, cultural factor, and conflict factor. While the efforts made by the society of Baturejo village to maintaining harmony are holding dialogue between residents, together preserving culture, participating in enlivening the big day of other religious communities, never mentioning about religion and build a form of family relation.*

**Keyword:** Social Interaction, Samin Community, Interreligious Harmony.

### **Abstrak**

Tujuan dari penelitian ini ialah untuk mengetahui (1) Pola interaksi sosial masyarakat Samin dengan umat Islam di desa Baturejo Sukolilo Pati, (2) Faktor-faktor yang menyebabkan masyarakat Samin dan umat Islam dapat hidup rukun berdampingan meskipun berbeda kepercayaan, dan (3) Upaya-upaya yang dibangun oleh masyarakat desa Baturejo dalam menjaga kerukunan antarumat beragama. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan fenomenologi. Adapun jenis penelitiannya menggunakan metode kualitatif (*field research*). Sumber data utama berasal dari tokoh dan masyarakat desa Baturejo. Hasil penelitian ini menunjukkan bahwa pola interaksi sosial masyarakat Samin dengan Muslim di desa Baturejo berupa kerjasama (asosiatif) yang terbentuk melalui bidang ekonomi, bidang sosial dan keagamaan. Faktor-faktor yang menyebabkan terjadinya kerukunan ialah faktor agama, faktor ekonomi, faktor budaya, dan faktor konflik (isu pendirian pabrik semen). Sedangkan upaya-upaya yang dilakukan oleh masyarakat desa Baturejo dalam menjaga kerukunan ialah mengadakan dialog antarwarga, bersama-sama melestarikan budaya, ikut menyemarakkan hari besar umat agama lain, tidak pernah menyinggung tentang agama, dan membangun bentuk hubungan kekeluargaan.

**Kata Kunci:** Interaksi Sosial, Masyarakat Samin, Kerukunan Umat Beragama.

## **Introduction**

The nation of Indonesia is a country with a very plural society entity. Many tribes, cultures, languages, race and even religions exist in a country known as the archipelago. That will become a wealth of a nation if it can be managed properly and appropriately. However, that does not also rule out the possibility of conflict if it cannot be managed properly.

One of the things that can cause disputes between citizens is the issue of religion. A reality that in various regions such as Poso, Ambon, Lampung, Madura and in various other regions, conflicts have occurred in the name of religion. Some of the factors of conflict in the name of religion are various, ranging from a lack of understanding of the teachings, a lack of respect for other religions, even feeling the most righteous of themselves and blaming other religions.

In the midst of many conflicts that occur among people, there was a community that follows the folk religion (religious culture), which until now is able to live in harmony with the surrounding community even though in terms of culture and beliefs have differences. The community was known as the Samin community. Samin community (Sedulur Sikep) was originally a community in Blora that emerged during the Dutch occupation in Java.

It began when Raden surowijoyo, the son of a Tulungagung regent wanted to join on society, leaving the regency to the village of Plosokadiren, Randublatung district, Blora regency, Central Java (Rosyid, 2012:405). On progress, the spread of the Samin community outside the Blora area, including Kudus, Pati, Rembang, Grobogan, and Bojonegoro. The passion of the community is for fighting with the Dutch colonial in a unique way. For example, do not want to pay taxes, do not want to patrol and do not also want to build a road. The language used Samin community for communication with Dutch colonial is unique. That was done as a strategy to fool Dutch colonial.

When viewed from daily life, the Samin community has quite strikingly different from non-Samin. For example in the reliance, they are adherents of folk religion that according to their religion is the religion of Adam. Moreover, the Samin community tends to live in rural areas and work as farmers or own livestock. They did not also send their children to formal school because according to them if they send their children and became smart people, it was feared that they would deceive their family and environment.

From the above context, when viewed in terms of culture and religion, the Samin community has differences from the non-Samin community in general. On social fact, religious differences often lead to conflict-prone communities (Naim, 2011:59). Even though this religious background conflict will damage the dignity of religion and humanity itself (Hidayat, 2003:11). However, between the samin community and non-Samin people in the hamlet of Mbombong Baturejo Sukolilo Pati presents a face of harmony that can be used an example for other communities.

### **The Problem**

Based on the background of the problem above, then several questions arise like what is the pattern of interaction between the Samin community and Islamic community? Is the creation of harmony between the Samin community and non-Samin (Muslims) is actually due to the teachings? Is there a factor or an effort from the two groups to create harmony?

### **Theory of Social Interaction**

Everything that exists in this society, such as the formation of norms in society, the existence of mutual economic, political influence and so fort is a result of the process of social interaction, it is a society. According to Gillin and Gillin cited by Soerjono Soekanto in his book

Sociology an Introduction, he defines social interaction as dynamic social relations, which involve personal relationships, between human groups, and between individuals and human groups (Soekanto, 2002:61).

If there are at least two people meeting, shaking hands, and there is communication between the two, then these activities are included in the process of social interaction (Subqi, 2016). Even if they are face to face, but not talking to each other, true social interaction has taken place. That is because each of them is aware of the other party which causes changes in the feelings and nerves of the people concerned. Which in the end will then determine what action will be taken? The ongoing process of social interaction is inseparable from a number of underlying factors. There are four factors that underlie the process of social interaction, namely imitation factors, suggestion factors, identification factors, and sympathy factors. From the four factors, the imitation factor has an important role in the process of social interaction. One of the positive aspects is it can encourage someone to obey the rules and values that apply in society. However, imitation can also lead to negative things where for example what is imitated is deviant actions. In addition, the process of imitation in social interaction can lead to a habit of lazy to think critically (Gerungan, 1991:59).

The condition for social interaction according to Gillin and Gillin cited by Yesmil Anwar and Adang in his book *Sociology for the University* out forward two condition that must be done for a social interaction to occur (Adang dan Anwar, 2013:159). First, social contact comes from the Latin language con or cum which means together and tango which means to touch, so the meaning literally is to touch together.

Physically, new contact occurs when there is a physically relationship. As a social phenomenon, it does not mean a physical relationship, because people can relate to other parties without touching the body. For example, people talk via radio, telephone, via text message

or can be through correspondence that does not require physical relations. In fact, according to Kingsley Davis, quoted by Soerjono Soekanto that body relations need not be the main condition for contact (Soekanto, 2002:61).

The social contact can take place in five forms namely (Mungin, 2007:56): (1) among individuals, for example if a small child learns habits in his family. Such a process occurs through socialization, which is a process whereby a new community member learns the norms and values of the community in which he becomes a member. (2) Between individuals and a group or vice versa. (3) Between community groups and other community groups in a community. (4) Between individuals per person and the global community in the international world. (5) Between individuals, groups, communities and the global world, where social contact occurs simultaneously between them.

Second, there is communication. Sociology describes communication as a process of understanding done by someone for information, attitudes, and behavior of others in the form of knowledge, speech, gestures, or attitudes, behaviors and feelings so that someone makes reactions to information, attitudes and the behavior is based on the experience he got.

The communication phenomenon is also influenced by the media used, so that the media sometimes influences the content of information and interpretation, even according to Marshall McLuhan quoted by Burhan Bungie in his book *Sociology of Communication* saying that the media is also the message itself (Mungin, 2007:56). For example, a man gives flowers to a girl. The gift of interest can be interpreted as a sign of love, friendship, peace, sympathy and so forth. Thus, the most important thing in communication is how someone gives an interpretation of the behavior of others, such as speech, movements, attitudes, and symbols used.

Furthermore, after entering the process of social interaction, there will be consequences. There are two kinds of social processes that arise as a result of social interaction, that is: (1) The Processes of association which includes accommodation, assimilation, and acculturation. This means that an associative process is a process that occurs mutual understanding and mutual cooperation between individuals or groups with one another which this process results in the achievement of shared goals. For example, cooperation is carried out between individuals or groups to achieve one or several common goals. (2) Dissociative process. The dissociative social process is a process of resistance (opposition) carried out by individuals and groups in the social process between them in society. Opposition is defined as a way of fighting against a certain person or group of values or norms that apply in a society that is considered not supportive of the change to achieve desired goals.

There are three types of dissociative processes, namely; (1) Competition, which is a social process in which individuals or groups struggle and compete for profit in areas of life that are the center of public attention by attracting public attention or by sharpening prejudices that already exist, but without using violence or threats. (2) Contravention is a social process that is between competition or contention. Contravention is also a social process where there is conflict at the level of concepts and discourse. It's just that in this convention the conflict and conflict have entered into elements of violence in the social process. (3) Conflict is a social process in which individuals or groups realize differences, for example, in physical characteristics, emotions, cultural elements, religion, pattern of behavior, principles, politics, ideology, and interests with other parties. The difference in characteristics can sharpen the existing differences to become a conflict or dispute where the dispute itself can produce threats and physical violence.

## **Research Methodology**

This research is a type of field research. In this study, researchers conducted in-depth interviews of informants or respondents who were considered to have the capacity and understand the conditions of the problem under study. While the nature of this research is descriptive with qualitative analysis, which is trying to explain various problems carefully and in detail by connecting various data so that a clear picture of the research focus is obtained. The primary data source is taken from the results of in-depth interviews with village apparatus leaders, religious leaders, and the Samin community in Baturejo village.

To obtain complete data, researchers used the snowballing process technique by contacting informants who were expected to provide, enrich and complete the research. While secondary data sources are various issues, books, journals, and other related documents. The data analysis technique used in this study is qualitative data analysis following the concepts given by Miles and Huberman. Miles and Huberman, as cited by Sugiyono, stated that the activities in qualitative data analysis were carried out interactively and continued continuously until they were completed so that the data was clear (Sugiono, 2007:337). Data analysis will be carried out in three ways, namely: (1) data reduction, (2) data presentation, and (3) conclusion drawing.

Baturejo Village is a village located in the Sukolilo sub-district, Pati regency, Central Java. Baturejo Village has an area of 946.50 Ha with a slope of 8% and is at 120-150 meters above sea level. The Baturejo Village area is largely used by society as agricultural land. Baturejo Village is a village located in the middle of the Sukolilo subdistrict, Pati, Central Java. The south is bordered by the village of Sukolilo. The north is bordered by Kudus regency. Westside is bordered by Wotan village. The east is bordered by the village of Gadudero.



The majority of the people in the village of Baturejo are farmers or farm laborers. In addition, there are also those who work as civil servants, military, police, businessmen, and traders. Based on ethnicity, the entire composition of the villagers in Baturejo is Javanese. Based on the data obtained, the village of Baturejo has three religions namely Islam, Adam's religion, Catholicism.

### **Patterns of Social Interaction between Samin Community and Muslims in Baturejo village Sukolilo Pati**

The process of social interaction that occurs between the Samin communities with Muslims in the village of Baturejo tends to lead to a process of social interaction that results in a form of cooperation or an associative process (process of association). As explained in the theory of social interaction that there will be two kinds of social processes caused by social interactions, namely the associative process (cooperation, accommodation) and the dissociative process (Soekanto, 2002:61).

There are three forms of social interaction patterns which carried out by the Samin community with Muslims. First, the form of cooperation in the economic context. The form of cooperation in the economic context can be used as a medium of social interaction between the Samin community and Muslims. As said by Mr. Sofyan as the leader of the Islamic religion of the village of Baturejo said that not a few for the Samin community who work in fields owned by Muslims. Conversely, there are also Muslims who work in the fields of the Samin community. Even more so for the Samin people who only work as farmers because they don't trade. This shows that there is no contradiction between the two groups due to religious dogma.

Second, the form of cooperation in the social field. Cooperation in the social field developed by the Samin community with Muslims shows harmony in the midst of differences in belief. For example in the case of mutual cooperation (gotong royong) or cleaning the village, they do



it together. Not only that, the type of rural communities such as those in the village of Baturejo are also accustomed to providing food to their neighbors if their house holds a celebration by not looking at religious differences between themselves. While, if one of the neighbors builds a house, usually Baturejo villagers whose houses are close to those who have a desire will help without being paid. People call this the term *Sambatan*. The custom is still going well from the past until now. Various activities carried out by the two religious groups in the social field have been able to encourage harmony among religions.

Third, the form of cooperation in the social religious context. Collaboration between the Samin community and Muslims in the socio-religious context occurs in the aspect of religious ritual respect. As explained by Mr. Sapun, the religious leader of the village of Baturejo, if someone dies in the Samin community or Muslims, then both religious groups will come to give condolences to the bereaved family. Then the form of social interaction in the religious field that was built by the Samin community as a form of respect for Muslims is to brighten Islamic holidays such as the feast of Eid. Members of the Samin community made torches and the tradition of Ogoh-ogoh statues to enliven the night of Takbiran. When viewed from religious rituals, the Samin community does not have a big day like Muslims have. According to the statement from the village secretary Mr. Suhardi, what is unique about the social interaction of the two groups is that if there is a celebration of the Islamic holiday, the Samin community is willing to attend. For example, if there is a recitation of the Prophet's birthday celebration, the invited Samin community will attend even though they usually gather in the back with their fellow members.

Based on the results of the observation, it can be analyzed that the form of social interaction between the Samin community and Muslims in the social, economic and social fields of religion went well and there was a reciprocal relationship that produced cooperation between themselves.

## **Factors of Harmony between Samin Community and Muslims**

The harmony that happened in the Baturejo village community did not just happen. Of course there are several causes or factors that influence the plurality of Baturejo village people who can live in harmony together even though they have different beliefs. If we review theoretically, there are several factors which form the basis for the creation of harmony among religious believers. As Widjaja said in his book entitled *Application of Pancasila Values and Human Rights in Indonesia*, that the factors that can cause harmony among religious believers include (1) Recognize and treat humans according to their dignity and dignity as God's almighty creatures. (2) Recognizing equality, dignity and obligation without distinction of ethnicity, race, religion, skin color and sex. (3) Develop an attitude of mutual love for each other, tolerance. (4) Love doing humanitarian activities. (5) The Indonesian people feel themselves part of the whole of humanity (Widjaja, 2000:11).

As for several factors that make the Baturejo village community namely the Samin community with Muslims can live in harmony side by side are religious factors, economic factors, cultural factors, and conflict factors (the issue of establishing a cement factory).

The purpose of the rise of religion is to regulate values that are aimed at humanity so that they can live in peace, harmony, peace, and happiness. All religions have a characteristic of equality in the social field, for example, the existence of absolute and universal moral values. All religions recognize that the act of stealing, lying, killing humans without reason is an evil act and please help those in distress are good actions (Nasution, 1996:280). There is no religion that is born with the aspiration to harm humans, create warfare, and shape humans to become murderous, evil, destructive beings and forth (Rofiq, 2012:61).

As explained by KH. Yusuf, Islamic religious leader, that Muslims realize that religious teachings through the guidance of the

Qur'an advocate not to impose religious matters and must respect one another. Upon understanding of these religious teachings, Muslims in the village of Baturejo can respect the Samin community who are different from themselves in matters of faith. So that togetherness and harmony between themselves can be created properly. Meanwhile, Ibu Gunarti as the leader of Samin also said that the teachings of Wong Sikep looked more at religious differences in the village of Baturejo only by confession. However, in terms of basic human needs in principle is the same, because the only difference is in terms of the desires of each individual. It means, that the teachings of the Samin people are more concerned with the side of humanism not the difference of religious doctrine. It is different if the two groups namely the Samin community and the Muslims emphasize their respective religious truths (truth claims), then something will happen between the Samin community and Muslims in the village of Baturejo are division, competition, and conflict (conflict).

While the economic factor that created the harmony of the Baturejo village community Sukolilo Pati is because most residents work as farmers so that cooperation in agriculture is created. Apart from the fact that the paddy fields in the vast Baturejo village, when viewed in terms of teachings, the Samin people were indeed not allowed to trade so that the majority of them became farmers. The cooperation in agriculture is carried out when their own rice fields have been tilled. This was done because after working on their own fields they were unemployed and to fill the vacancy they worked for people who needed the services of farm laborers.

One thing that can be seen from this phenomenon is that they work together in agriculture do not discriminate between religions and they do not require that they must cooperate only with their own groups. It is mutual relationship that is mutually beneficial to each other that according to the author, it became one of the factors of harmony between

the Samin community and Muslims in the village of Baturejo. In line with this reality, Parson said that the economy is a subsystem that can be used by society to adapt to the environment through work, production and allocation. He also analogous to society such as organisms, which can live and develop by using a symbiotic pattern of mutualism (Goodman, 2010:283).

In other that, there are cultural factors that make the people of Baturejo village get along well even though they have different beliefs. Culture is an important component in people's lives, especially social structure. Simply, the culture can be interpreted as a way of life (Abdulsyani, 2007:45). A system of action that exists in a society occurs because it is bound by cultural forces. That is because in culture there are values and norms that must be obeyed by an individual to achieve the goals of the culture itself. Norms and Values will be internalized by actors into themselves as a process in the personality system in order to shape the individual in accordance with what is desired in the cultural system. So that we can say that the cultural system as a controller of the personality system.

In the village of Baturejo there are several cultures that are held together each year. Some of the annual events carried out are events such as *suronan*, *kartinian*, cleansing villages, commemoration of August 17 to commemorate Indonesia's independence day, and almsgiving. From the several types of culture that exist in the village of Baturejo, there are several activities that reflect as a factor for harmony among religions such as *suronan* and alms earth activities.

The *suronan* program is held by residents every night on the 1st of the month of Muharrom in the Hijri year. Normally to enliven the event there was a collaboration of music which is a type of tambourine music from Muslims and a type of gamelan music from the Samin community. Whereas the implementation of earth alms is usually done in June-July

every year. The process of the earth alms program is to gather together to bring food and fruits that have been arranged neatly and then taken to a predetermined place. Usually the place of the implementation of alms in the rice field of a resident of the Baturejo village. At the end of the program a person who is considered a village elder is appointed to lead the prayer. And after that all the people ate food and fruit that had been brought from home together from both the Samin community and the Muslims.

The purpose of the village almsgiving by the Baturejo villagers is none other than to give a sign of gratitude for the crops that have been done by farmers, and to ask for the safety of the almighty God and to be kept away from things that are not desirable. The tradition or culture that has been carried out by the villagers of Baturejo produces a form of tradition of tolerance between religious communities that is able to be together in following the implementation of the culture that has been carried out. So that harmony and togetherness among religious believers can be established properly.

The fourth factor is the conflict factor. Conflicts that occurred in the Baturejo community in particular and in the Sukolilo subdistrict community in general with the Indocement cement company had in fact created a union especially for the Baturejo community. The conflict began when the Indocement cement company in 2006 wanted to establish a factory in the region of Sukolilo limestone mountain (Kendeng Mountain).

However, based on an analysis of environmental impacts (AMDAL) made by local environmental activists, it is stated that the establishment of a cement factory will have a negative impact on the surrounding agriculture, it was the spring source which was the main source of irrigation for farmers will decrease. Whereas agriculture is an area that is a source of income for the local community. Thus, the union of Baturejo and Sukolilo residents, in general, made a rejection of the

establishment of the factory.

After giving his aspirations several times in the office of the Regent and the House of Representatives and the matter has also been put on trial, finally in 2009 the company Indocement declared to cancel its plan to establish a cement factory in the limestone mountain region of Sukolilo Pati. However, even though the problem of the cement factory was over, the movement did not necessarily end, especially the women who refused the construction of the cement factory. It was precisely from the existence of the movement to reject the cement that was born by an organization/ association of mothers named *Simbar Wareh*. The members of the *Simbar Wareh* association are from the Samin community and Muslims.

From the issue of the establishment of the factory that occurred in the Sukolilo area, it can be seen that the community conflict with the Indocement Company could give birth to an association of citizens with religious differences. With this conflict in particular the religiously plural Baturejo village community can get along well together in dealing with social problems

### **Community Efforts in Maintaining Interfaith Harmony in the Village of Baturejo Sukolilo Pati**

In order to achieve a goal, of course efforts are needed as a step to get one of these goals. Likewise, there are those in the village of Baturejo who want harmony. So the community made various efforts to be able to create harmony between the Samin communities with Muslims. The efforts undertaken by the Baturejo village community are by (1) Conducting dialogue between citizens, (2) Jointly preserving culture, (3) Participating in enlivening the holidays of other religions, and (4) Building familial relations between citizen.

The dialogues in the village of Baturejo are indeed not exclusively discussing harmony among religious believers. However, dialogue between residents takes place at RT or RW meetings which discuss all

aspects of daily life. And there was also a village farmers' group forum that discussed the intricacies of agriculture, starting with fertilizer, irrigation, seeds and so on. Nevertheless, the dialogue can directly become a medium of communication between religious believers.

From the dialogue, it is hoped that harmony between religious believers and conflict can be avoided. Although dialogue is not the only step or the most effective way to overcome conflicts that often occur, but with the dialogue is expected to increase mutual understanding and tolerance among followers of various religions, because the dialogue is a constructive dialogue (Naim, 2011:159).

In addition, the efforts made by the people of Baturejo village to foster a sense of togetherness are to jointly preserve the culture that has been done since long ago. Some types of culture are carried out for example, cleansing the village, *suronan*, and holding prayers on the night of 17 August. Specifically for the *suronan* event, according to Gunarti, the leader of neighborhood association initiated the collaboration of Samin's gamelan music with Muslim tambourine music. The purpose of the combination of music is to foster a sense of togetherness so that it is hoped the harmony can be created between the two groups with different beliefs.

The next effort undertaken by the people of Baturejo village is to participate in enlivening other religious holidays. What is meant in enlivening the holidays of other religions here is not in the context of participating in religious rituals of other religions. However, it is only just to enliven the holidays of certain religious communities. In this case the Samin community as a minority group enlivened the Muslim holiday in the village of Baturejo by making Ogoh-ogoh statues and torches placed in front of their homes.

The last effort is to establish a form of family relations between citizens. The form of family relations established by the Baturejo village



community between the Samin community and the Muslim community includes helping each other if one of the neighbors is sick at the hospital. They want to come along even though they are not member of family. In addition, there is also the habit of giving food to neighbors if they are having an event such as a wedding and circumcision. They do not look at differences in religion in doing so because all are considered as fellow human beings.

Actually the phenomenon that occurs as above, can almost be found in many rural areas. Rural communities is more likely to prioritize family relations and togetherness and do not look at differences in beliefs. This is clearly different from urban communities which tend to be more individualistic

## **Conclusion**

This study concludes that the social interaction patterns of the Samin community and Muslims in the village of Baturejo Sukolilo Pati are associative, which is a form of interaction that leads to cooperation in the process of social life. As for several factors that underlie the harmony between the Samin community and Muslims in the village of Baturejo Sukolilo Pati is due to the understanding of religion, economic factors, cultural factors, and conflict factors (cement conflicts).

While the efforts made by the village community of Baturejo Sukolilo Pati are by holding dialogues between citizens, jointly preserving culture, participating in enlivening the holidays of other religions, and building familial relations between citizens. However, even though in the village of Baturejo there has been positive social interaction between the Samin community and Muslims, cooperation between themselves must continue to be maintained and enhanced again, especially in the generation of young men and women.

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