



## Saminism As a Defense of Simple Architecture Samin Tribe in the Midst of Disruption Era

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**Abstract**—The Samin tribe is one of the Indonesian tribe who occupies the border area between East Java and Central Java, exactly at Blora and Bojonegoro District. The Samin tribe has a tenet named Saminism, a thought about the discipline of simplicity. The simplicity can be found in their pure life and not infatuate on the development of the outside world. Moreover, it's also applied to the form of Samin tribe's house which has simple ornaments or even there are no ornaments that decorate their house. Even when most people has moved forward with this technological sophistication, Saminism still attached to its adherents. Then, is this simplicity has defended the look of Samin tribe's culture? This research is a descriptive – qualitative research that was began with data collection, then continued by data processing or analysis, and deduced the results of the data. The result from this research is how Samin tribal society survived in the middle of disruption era by attaching to the thoughts of Saminism which is still could be found today.

**Keywords:** *disruption era; simplicity; saminism; samin tribe*

### I. Introduction

In Indonesia, there are many tribes spread from Sabang to Merauke. More precisely, there are 1,340 ethnic groups in the country according to the 2010 BPS census. All of these tribes survive in the midst of existing technological advances by maintaining their respective noble values (Mutaqin, 2017). One of them is the Samin Tribe in Bojonegoro Regency and Blora Regency. The Samin tribe who previously isolated themselves are now starting to accept the existing progress. Slowly but surely the life of the Samin Tribe in the Japanese Hamlet, Margomulyo Village, Margomulyo District, Bojonegoro Regency is

starting to accept the existence of technology that previously did not exist in the community (Murti et al., 2018). Even so, the values of Sedulur Sikep which are the teachings of the founder of the Samin Tribe, Samin Surosantiko, still survive until now. Simplicity is a prominent teaching in this tribal community. Such as the teachings of Sedulur Sikep which teaches about knowledge of local wisdom and the interaction between humans and nature.

With the majority of the people living as farmers, they implement an agricultural system that maintains the balance of nature because for them life comes from nature and will return to nature (Priasukmana & Mulyadin, 2013). The relationship between humans and nature is the main teaching of the Samin Tribe. They also always live a simple life. There is no luxury word in the social life of the

Samin people. The Samin tribe strongly adheres to the Samin teachings that have been passed down from generation to generation. They hold fast to the moral values contained in Samin's teachings, which include pepali (prohibition), guidelines, and guidance. accept sincerely the grace of the creator), harmonious (friendship and brotherhood), and mutual cooperation. This guidance then formed the Samin community who lived peacefully and simply (Rahayuningtyas, Daryanto, & Purwani, 2017).

Until now, the moral values that exist in the Samin tribe are still maintained. Not only in the way they behave but every aspect of their life is like home. The beginning of the Samin people's house existed since the Dutch era. In the village of Margomulyo, Margomulyo District, Bojonegoro Regency, there is a hamlet located in the middle of a teak forest (magersari). The name of the hamlet is a Japanese village (Rosyid, 2010). According to Mbah Harjo, who is the fourth great-grandson of Samin Surosentiko, one of the habits that is still maintained by the people of Samin and its surroundings in the Jipang hamlet is mutual cooperation, such as building a house without any difference whether the house is a Samin tribe or not. Based on the above, the problem that will be studied is formulated, namely, are there any architectural changes from the Samin dwellings in the Japanese hamlet due to the passage of time from "then" to "present". If there is a change in what elements of the building have changed (Munawaroh, Ariani, & Suwarno, 2015).

## II. Method

The method used is descriptive qualitative method, and data collection is carried out from two sources (Sugiyono, 2014). Namely observational data on various matters related to sanismism and forms of defense of sanimist architecture, then literacy related to architectural education of sanimism and architectural concepts of behavior.

## III. Result and Discussion

In this era, we know that advanced technology has changed the pattern and order of life. One of the influences is the emergence of new and contemporary architectural styles. For example, many homes apply a lock system on the door in the form of a password or finger print. It is undeniable that things like this are in great demand because they are considered more efficient and safe. Indonesia, with its diversity of cultures and traditions, is also starting to get carried away with the incoming advanced technologies. Many traditional house architectures are starting to be abandoned because they are considered out of date. This has resulted in the erosion of the culture and traditions of the tribes in Indonesia. However, this does not apply to the Samin tribal community. With the teachings of Sedulur Sikep, the Samin tribe has been able to maintain their tradition of simplicity to

this day (Sunansyah & Yulita, 2018). (Rapoport, 1969), The values of simplicity are applied in various ways, namely:

1. Architecture or shape of the house
2. How to live or socialize
3. Viewpoint

In the architecture of the Samin tribe, their houses are made of natural materials such as wood. On the walls of the house also sometimes use the basic material of bamboo or in Javanese called *gedhek*. The base of the Samin tribe's house is also still using land. Not only that, the furniture in the house is very simple furniture. One example is the artificial lighting in the house of the Samin tribe use a lot of oil lamps or lanterns.



Figure 1. Example of Samin Tribe traditional house

The traditional house of the Samin tribe at first glance is similar to the traditional house of the Javanese tribe in general, which has the type of *limasan*, *kampong*, and *srotong*. However, when viewed in detail about the structure, the traditional house of the Samin tribe does not have the same number of main pillars in the pillars of the Joglo house. The house, which is named the Srotong house, was built from generation to generation by the Samin tribal community. In the Samin tribal community, each family head within the Samin tribe has a Srotong house. The house of the Samin tribe also has another name, namely the name Bekuk Lulang. Generally, the house of the Samini tribe is semi-permanent where the main building materials consist of wood and bamboo. The spatial arrangement in the house of the Samin tribe is divided into three areas, namely the front area (*bale*) which functions as a place to receive guests or a communal area, the middle area as a family room, and the back area which is usually used for sleeping.

At the time when the Dutch government still existed in Indonesia, the Samin tribe, which was famous for disobeying the Dutch, had the concept of living and dwelling that blended in with the surrounding community (Yahya, 2009). This is so that they do not have to pay taxes to the Netherlands. However, over time, the concept of living and occupancy of the Samin community is still being obeyed by them so that the concept of Saminism is still running today. This is also due to the existing settlement pattern which is clustered or

concentrated. The existing settlement patterns are formed naturally from the topography and the state of natural resources in the local residential area.

The idea of Saminism that can still be found today are not only based on the values of life or activities and moral values of the surrounding community, but can also be seen from the shape of the house which has not changed at all, the wooden construction which is still used as a pyramid roof, the family room which is still preserved. functioned as a place to store crops, and the process of building a house that applies the principle of working together. However, the teachings of Saminism cannot be continuously applied so that there are some changes that adapt to the current conditions. For example, the function of the vestibule in the Samin tribal house which was formerly used as a cattle pen is now turned into a vehicle storage and an area for conducting socialization activities, if in the past there was only a door, now the Samin tribal house also has another opening in the form of a window. In the past, the roofing material was made of palm fiber, now the Samin tribe uses a roof in the form of tile. The changes that occur are due to conditions at present times that are different from the past. The Samin people are also often considered as a backward group of people, but in fact, the Samin people have also begun to open up to the outside world and the existence of sophisticated technology. However, these changes still do not damage its main value, namely simplicity so that the values of the traditional teachings of the Samin tribe are still maintained today and can be carried out in tandem with the entry of the modern world.



Figure 2. Example of previous Samin Tribe traditional house

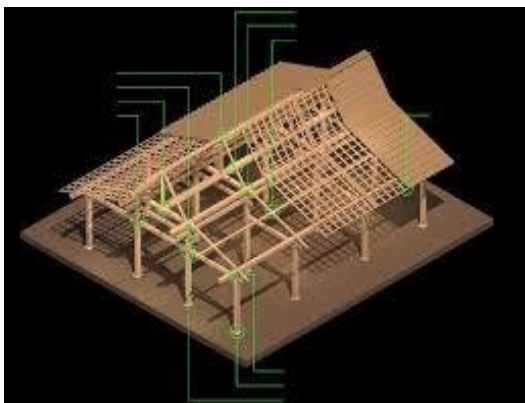


Figure 3. Structure of Samin Tribe Srotong House

In this case, the main value of Saminism as a teaching about simplicity is still applied by the Samin tribal community in the era of disruption, both through the value of life and the value of residential spatial planning. This is able to become a form of traditional architectural defense in Indonesia which is starting to be forgotten and abandoned. Thus, the defense architecture here is not only a complement or preservation of tradition, but also as a cultural value that can be shown and known by the outside world so that the value of traditional architecture in Indonesia can be one of the styles or characteristics that can be applied in conjunction with other architectural styles. today, especially in the current era of disruption.

In addition, the simplicity that is still firmly held by the Samin community, but also the sense of mutual cooperation that is held in everyday life. For example, they work hand in hand to build a house according to the customs of the Samin tribe or local residents.

From the description above, the formulation of the problem that will be in the language is obtained, namely, are there any architectural changes from the traditional house of the Samin tribe over time from the past to the present (Sunansyah & Yulita, 2018). Some of the differences that occur in fact still apply the values of simplicity and mutual cooperation within the Samin tribe.

#### *The process of making a house*

##### a. Past

In the past the process of building houses was still done together. As in the picture below, the gentlemen together lift the frame of the house structure.



Figure 4. Past Building

Present time

Not much different from the past, the development process at present still maintains the principle of mutual cooperation in the process. And usually the craftsmen come from the Samin tribe itself.



Figure 5. Present

*Condition of the surrounding road*

a. Past

In the past, the conditions around the houses of the Samin people were still filled with roads with dry and dusty soil, very synonymous with the impression of simplicity.



Figure 6. Past

b. Present time

For now, the road around the house of the Samin tribe has become modern and uses paving to cover the ground.



Figure 7. Present

The function of the front room (terrace) and openings

a. Past

For the past the vestibule was used for cattle pens. The opening in the past house was only a door.



Figure 8. Past

Present time

Due to the increasingly modern era, there are also fewer Samin tribesmen who own livestock. Thus, the front room has changed its function into a place to receive guests and put a vehicle in the form of a motorbike. Meanwhile, the existing openings in the Samin tribal houses today are in the form of windows.



Figure 9. Present

*Indoor atmosphere*

a. Past

The state of the interior in the past, especially the kitchen, still looks very simple and left behind. Inside there is a clay stove which is used as a stove for cooking.



Figure 10. Past

b. Present time

The current state of the kitchen is very different. The situation is more modern and no longer uses clay stoves, but gas stove instead.



Figure 11. Present

*Function of indoor space (family room)*

a. Past

In past Samin houses, the function of the family room was to store crops and also to store agricultural tools.



Figure 12. Past

b. Present time

The function of the family room is still the same as in the past, as a storage for crops. However, the difference is the presence of electricity.



Figure 13. Present

*Building roof material*

a. Past

For the house of the Samin tribe in ancient times the roof of the building was in the form of fibers which were arranged on top of the house.



Figure 14. Past

b. Present time

Due to the modern era, fibers are starting to be abandoned and change direction using tiles that can last longer.



Figure 15. Present

*Construction and framework of building materials*

a. Past

In the old Samin house, the frame for the construction used wood and bamboo to make a pyramid roof.



Figure 16. Past

b. Present time

The construction used is wood



Figure 17. Present

#### IV. Conclusion

After looking at the results of the discussion and the explanation above, it can be concluded that the changes that occurred in the architecture of the traditional house of the Samin tribe in this era of disruption were not too significant. Since even though technology has entered the life of the Samin tribe, it is not too excessive in its use.

The values of simplicity and mutual cooperation are also still maintained and well preserved by the descendants of the Samin tribe who still exist.

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