**Islamic Values in The Tradition of Samin Community at East Java**

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**Abstract**

Samin culture is one of the few sub-cultures that exist in East Java. Samin community in East Java settled in the district of Bojonegoro. In popular culture Samin contains a lot of wisdom values that is in accordance with the values of Islamic culture. The values of cultural wisdom Samin community's need to be excavated and preserved, in order to improve the livelihood of the people, which in turn will create a civilization that is safe, peaceful, just and prosperous nation's development objectives.

In traditional Islam can be used as a guide in shaping the law syar'i. Terms used in Islam to the local traditions referred to as' urf. U'rf can be used as legal guidelines syar'i for 'urf is not contrary to the Qur'an and Hadith. Given the synergy between local culture and Islamic culture, the life activities undertaken by the community remain in accordance with the teachings of religion, but the local culture is preserved continuity.

***Keywords: Culture of Samin, 'Urf, Islamic values***

**A. Introduction**

Since the economic crisis in 1997, economic conditions in Indonesia today still continues to slump. The current economic system is still referring to the capitalist economic system, which proved unable to provide solutions to the problems of the economy in this country. It is necessary to think and do other approaches that are quite capable in addressing this continuing economic crisis. Cultural approach can be used as an alternative as well as solutions in the face of this economic crisis problems. This is due to the culture of self-contained wisdom values which we will discuss further. Culture is an entity that continuously merges with the existence of life of a community.

Based on the above ideas, the development of the economy of East Java also should pay attention to its cultural potential. In East Java according to (Sutarto, 2004) there are ten areas of culture, namely the region of Javanese culture Mataraman, Java Panaragan, Arek, Samin (Sedulur Sikep), Tengger, Osing (Using), Pandalungan, Madura Island, Madura Bawean, and Madura Kangean , Each sub-culture that culture has the characteristics and the characteristics of each. Where the cultural community has advantages and disadvantages of each, which can be used as a strategic force in improving the quality of life, so as to create prosperity for local communities around.

The advantages and disadvantages of each sub-culture, it is the presence of cultural wisdom values contained in behavior in the form of words and deeds is a tradition of each cultural community. One of the sub-culture of culture in East Java, the values of wisdom can be explored, developed and disseminated to support regional development are the values of wisdom contained in Samin tribal traditions. Samin tribal communities in East Java live north of East Java, which is precisely located in the district of Bojonegoro.

Bojonegoro Regency is one of regencies in the province of East Java. The district borders other districts in East Java, among others: on the north bordering the Tuban district, adjacent to the east bordering Lamongan district, in the south bordering counties and districts of Madiun Nganjuk, while the west by Blora district. Also in Bojonegoro district is also the Watershed (DAS) Bengawan Solo, which runs just north of Bojonegoro, so that this region is a fertile agricultural region. In addition Bojonegoro district in the south is an area of limestone mountains, which stretches along the southern part of the district.

In terms of economic growth in Bojonegoro, recorded inflation that occurred in the region are said to be quite low at 2.91% in 2015. The figure is the rate of inflation in Bojonegoro district is lower than the rate of inflation in East Java regional level that is equal 3.08%, and the rate of inflation that occurred at the national level that is equal to 3.35% in the same year. By looking at such conditions, it is still necessary to efforts that are more creative and innovative, in order to further push down the rate of inflation that occurred in Bojonegoro (www.bojonegorokab.go.id, 2015).

Make breakthroughs in these efforts, there is some of kind approach in policy making, which can be used as an attempt to curb inflation, which is certainly the hope in the future is to further strengthen the community's economy Bojonegoro. One form of approach that can be glimpsed as a cornerstone of the policy makers is through a cultural approach. Lots of the values of local wisdom contained, and which has been practiced and has become a tradition among the community, in conducting the activities of the economy, we can get the teachings that we can learn and apply to develop economic activities at the time recently.

Bojonegoro as a territory inhabited by tribes Samin, then according to the description above can explore the values of wisdom dimilik Samin tribe, to be used as an approach in policy making, so as to realize the construction progress for Bojonegoro. Cultural aspects contained in Samin tribe is an integral part in the development process. The values of wisdom contained in Samin community culture is an asset, which if it can take a lesson from that culture can create a quality development that completely, namely the development of physical and non-physical for local communities.

Doctrine Samin tribe itself contains a lot of Islamic values, which can counteract the effects of modernization that do not fit well according to Islam and cultural values Samin tribe, where modernization is often referred as the development of the current development. In fact, construction of which refers to the modern system like the capitalist system, for example, do not carry the development towards a better, but more and bring the development towards increasingly decreasing.

According to (Jatman, 2000: 22-25) says that the nature of life that is owned by the Java community is an ideal life character that is wise, honest, introspective, heartfelt, mindful, satriya, respect, harmonious, taste, me, and friendly. The lively character is also a living character owned by Samin community. The character of the eleventh let us try to look at the two character of life that is "honest" which means not lying, upright, and do not cheat, and the "mindful" which means always remember God Almighty (www.kbbi.web.id, 2016 ), so when we apply to conduct economic development activities will result in a very unusual, because among the authors of the activity will always be honest in sharing profits because they always remember if they are not honest, there is Allah who will know that they do.

Thus, the values of local wisdom Samin tribe which is reflected in the nature of life, so also in accordance with the teachings of Islam, as one of them is mentioned in the Quran surah An-Nahl ayah 105, as follows:

إِنَّمَا يَفۡتَرِي ٱلۡكَذِبَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِ‍َٔايَٰتِ ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰذِبُونَ ١٠٥

*Truly invent a lie, only those who do not believe in the verses of Allah, and they That people liars.*

In Islam if there are behaviors and actions that are considered good, as well as the local community becomes a habit, then it can be used as the applicable law and prevailing in the region. Whereas in Islam, a habit that can create creativity so that they can build cultural values, which acts as a tradition in general and performed by a group, then this condition is referred to as' urf (Zainuddin, 2015). If we can explore the values of cultural wisdom Samin community, which it also contains the values of Islam in accordance with the existing texts, then if it is used as a local community development approach, will obtain a formula for policy development with tremendous force.

B. OVERVIEW OF SAMIN COMMUNITY CULTURE

According to LIPI (Suhanah, 2011), the term used to mention Samin rate is derived from the founders of the Samin community. The character's name is Surosentiko Samin, who spread the message that all human beings have the same degree. Samin assume that the degree of aristocracy or the position of the Dutch people who then colonize our country is to have a degree equal footing with them. This Samin teachings upholds human rights, by not treating people based on high or low social status. In addition, the term Samin can also be derived from the Javanese term, namely sami-sami amin which means agree with each other in achieving prosperity for together.

So even according to Abdul Wahib in (Suhanah, 2011), that the tribe has a unique Samin is in their ideology, where their movement is a unique phenomenon. Samin community known as people who oppose the rules imposed by the government of the Netherlands kolinial about the obligation to pay taxes and submit their harvest to the Dutch government. This community is very opposed to arbitrariness committed by the Dutch, who were forcibly seize property Samin community in the form of land to expand the planting of teak forests. Another uniqueness is also reflected in the attitude that people have Samin innocence, but the innocence behind the ingenuity saved anyway, so it can outwit the Dutch colonizers.

C. CULTURAL VALUES WISDOM OF SAMIN COMMUNITY

According to Kluckhohn in (Siti Munawaroh, 2015: 68), it is said that the definition of cultural values ​​are all things that bring meaning to life, which is summed up in a concept that resides in the minds of most people. Cultural value orientation lies in all forms that are considered valuable to people's lives, and become a value system that is always growing with the development of society. With the formation of this cultural value system, then the network among community members therein will be more closely even raised the bond between them, so that they will always try to keep it up any time. In the cultural value orientation 5 contained, among other things: first, the things that relate to the essence of life; secondly, with regard to the nature of work and man's work; Third, with regard to the nature of the place of humanity in space and time; Fourth, with regard to the human relationship with the natural surroundings; and fifth, with regard to the nature of man's relationship with other humans.

Samin tribe initially embraced the Shiva-Buddhist religion is a syncretism between Hinduism and Buddhism. Then after Islam came, Shiva-Buddhist religious teachings happen syncretization with the teachings of Islam. In the social system kemasyarakatannya, Samin tribe has a doctrine embraced by the community that is in the act must always do good, honesty and patience contained in Fiber-Uri Uri testifying. Doctrine which teaches us to be wise, honest and patient, it is known to the teachings of the so-called *Angger-Angger*, which consists of three things: first, *Angger-Angger Pratikel* which means the laws relating to behavior; second, *Angger-Angger Pengucap* which means law with respect to the rules of speaking; and the third, *Angger-Angger Lakonono* which means the law about everything with regard to things that need to be implemented (Widiana, 2015).

Meanwhile, according to (Siti Munawaroh, 2015: 70-87), the values of community wisdom Samin also be reflected in the way Samin tribe in the sense of life. Samin society's view about the meaning of life, consisting of: the meaning of the creator community Samin, Samin community meaning to the natural environment, and the meaning of Samin community of fellow human beings. In the concept make sense of the creator, the Samin community assume that all people who live on this earth in running their lives must have goals, so that everything done by humans is a reflection of life goals to be achieved, everything that happens in this world will be good or bad would feel its effects depend on the actions for human, then for the world to do good to anyone, both to fellow human beings, to plants and animals alike.

For the concept of tribal Samin in the elucidation of the natural environment, it can be said that the tribe Samin in life can not be separated from the natural environment surrounding it, so intertwined reciprocal relationship that humans need nature for their survival and the natural environment was to keep it maintained continuity necessary attitude wise man in use for the purposes of human life. Therefore, nature is very important to people's lives Samin, they always learn to adapt to nature. Bonding with nature which is owned by Samin community is something that is fair, because the people's livelihood as farmers Samin is, to always behave in harmony with nature both timbuh-plants and animals.

Form of closeness to nature that is shown to us by the community Samin, among others: the attitude of Samin community in looking at the water, they assumed that water is the source of life that can not be separated from human life, animals and plants, so it should be wise in using the water in order to maintain continuity , The means used by Samin community in conserving water by using enough water, and always bearing in mind also the need for water for other relatives who also need water for their daily needs as well as for irrigation of agricultural land. Another form of closeness that looks natural on Samin community is about prohibition for Samin community in cutting down trees that grow around water sources, if they need to cut down trees they should plant a replacement tree felled tree earlier.

Meanwhile, with regard to the concept of the meaning of fellow human beings which is owned by the community Samin, seen some of the rules contained in the teachings of Samin community life while interacting in the community every day. According Samin community, into society Samin not do a thing called *srei, dengki, dahwen, nyolong mbedog* which means it should not be the one to have jealousy, there should be people who like to admit goods that do not belong and should not be someone who likes stealing the property of others.

Living teaching others is also a form of attitude to fellow human being is all about attitude speaks contained in the law of speech called, among others: *waton among*, which means forbidden talk nonsense; *yen omong nganggo waton* which means when talking must speak the truth. Then there are also the laws of behavior, among whom the doctrine of life called reciter *pengucap saka lima bundhelane lan pengucap saka sanga bundhelane ana pitu* which means that stance to the other person must always be careful that the attitude that we do not hurt others. In addition, there is also a related doctrine of life in law enforcement, which is termed *lakonana sabar, trokal sabare dieling-eling, trokale dilakoni* which means that Samin peoples should be patient in life, but on the other hand must also diligently work; and the term *wong urip ana alam donyo kuwi kudu duweni* lima tujuan: *demen, becik, rukun, seger, lan waras* which means that in life there are five objectives that should be owned by the community Samin, namely happiness, kindness, harmony, freshness and health.

Shape the meaning of fellow human beings, the most obvious is the word Samin which is the name of this tribe, where the word comes from the word Samin sami-sami amin which means that always puts the Samin community togetherness and unity in real life. This creates an atmosphere of mutual regard others as his own family, which later gave rise to the term duweku yo duwekmu; duwekmu yo duweku which means what is mine is also yours and vice versa is yours is also mine. With attitudes that are owned by the Samin community, the community Samin never distinguish between people as seen from the high or low position, rank or wealth. For the people Samin it is then led to the term sak padha padha that have meaning all the problems can be resolved through mutual cooperation as long as being pillars, guyub and help each other. To foster a sense of togetherness, community Samin has a custom called Sadranan held every Monday pound after the implementation of the harvest, which is currently Sadranan today's citizens visit each house to each other were treated to traditional food made from raw material yields.

Having described above about the values of cultural wisdom contained in the values of the culture of the community Samin, it can be seen that a great many cultural values that are loaded with things that contain benefit and the benefit for humans and the natural environment, so it should we learn together with all forms of cultural values Samin community is loaded with wisdom in it, after we study the cultural values of the well, hopefully then we can preserve the values of cultural wisdom Samin community in order to survive and continue to grow in warding the negative impact of the times.

D. VIEWS OF ISLAMIC TO CULTURE LOCAL

  Islam teaches that man in running their lives must move forward, then what is done today must be more than that done in the day yesterday, as it is written in the Qur'an Surah Hashr ayah 18 as follows:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٨

*Hi who believe, fear Allah and let each self-pay attention to what he has done for tomorrow (the Hereafter); and fear Allah, Surely Allah knows what you do.*

In making changes as mentioned above, would have caused social reality in society, which is formed from the values contained in these communities, so that will produce the norms of life as a way of life in a society, in shaping their lives according to the values has been agreed.

Value of life formed from behavioral changes that had been abandoned in the past is a form of shifting values, and the values contained in the pattern of social life is called as customs, culture, and tradition. Thus, it can be concluded that the culture is a manifestation of the activity of the values of life in society with the results generated from these activities (Setiyawan, 2012). According Qamaruddin SF in (Setiyawan, 2012) said that the accumulation of activity that has been ongoing and done repeatedly, then from such activities to be something embedded in the hearts of every individual in a community, the condition is then referred to as custom forming process.

In Islam itself looked indigenous or culture as one of the elements that can be used as one tool in determining the laws of Personality, by first conducting filter selectively and proportionately does not contradict the texts that exist, so it can be legalized and used as the Islamic Shari'ah. Based on these explanations, then in Islam in establishing Islamic law can use the custom. According Wahba Zuhaili in (Zainuddin, 2015), says that the laws of Personality 'may be shaped by human habits that form the habit of a general nature and habits of particular importance, and can be used as a reference in judge something when proposition in the texts not found.

According to (Ifrosin, 2007: 6) says that the custom made by a community that produces building cultural values ​​creative and imaginative, it is in Islam as' Urf. With regard to 'urf according to Al-Qaradawi in (Abdullah, 2008), says that' urf is also to be allowed in Islam, this is because the Qur'an and Hadith terdpat proposition two forms: first, the argument that is qat'i means proposition that is broke and clear; secondly, the argument that is ZANNI means containing general principles usually associated with bermuamalah activity. The arguments of a general nature, according to Al-Qaradawi is intended to give flexibility to the Mujtahids to draft a law in accordance with the times, but still must comply with Islamic principles. In addition, the condition of the reality of commercial activities very quickly changes, requiring the ulama role in generating ijtihad as a source of law in trade, which in doing ijtihad can refer to 'urf in a community.

In (Aripin, 2016), etymologically defines' urf as anything that contains the values of goodness in it and accepted by common sense as well as an activity that is done repeatedly. While the terminology, 'urf is defined as any activity in a society in the form of words and deeds are being understanding a community. According to Abdul Karim Zaidan divide 'urf based in terms of its scope into two kinds, namely:

1) Indigenous general or known as al-urf al 'Am, which means all forms of prevailing custom majority at a time across the country.

2) Indigenous specific or known as al-urf al-Khas, which means that the indigenous are only applied on a country terntentu society.

According to (Ghani, 2011), says that custom or habit is a consensus on any activity Carried out by people of an era, Obtained through action by practicing regularly. In Islam Also use habits as a form models in Determining the law, such as when the habits of the inhabitants of Medina in the transaction mudaraba, the which is then used Islam as one of the rules in the conduct of commerce both in the fields of trade , agriculture and livestock. Another form of agreement in the which the activity Becomes a habit, for example in the case of knocking on the door when a visit, it indicates that the guests who come about to ask permission to enter and visit.

E. POSITION OF CULTURE IN ISLAM

In (Fanani, 2014), says that Islamic law regulates all aspects of human life, while the problems faced by the community continues to grow and law in Islam contained in the Qur'an and the Hadith is not entirely clear set of problems faced by humans, so that Muslim jurists found or indigenous culture can be used as an option in dealing with human problems when the rules prkatis not found in the Qur'an and Hadith. The main purpose of cultural or customary law legalized as is in order to achieve welfare and avoid kemudharatan. There are several key principles in the use maslahah mursalah, as follows:

1) Maslahah should be general, that all matters relating to public interest.

2) Maslahah to be absolutely essential, that is really intended for the benefit of mankind.

3) Maslahah to be achieved must not be violated nash ie the Qur'an and Hadith.

According to Qadi 'Abd al-Wahhab al-Maliki in (Miharja, 2011), says that' urf be recognized as one of the guidelines in resolving the problems faced by the people in a community, but 'urf must meet several requirements, is as follows:

1) 'Urf used is a habit that has been done by most people and has lasted continuously for long periods of time.

2) 'Urf has no prior issues to be determined is the case law of its solution.

3) 'Urf does not conflict with anything that has been expressed clearly.

4) 'Urf does not conflict with existing texts, namely the Qur'an and hadith.

According to Hadi Sjechul Permono in (Fanani, 2014), says that there are connections between the customary rules of sharia jurisprudence, as follows:

1) Indigenous existed before Islam, which was later adopted and legitimized by the Shari'a.

2) The custom was not legitimized by law in the texts, but to be part of the implementation of the law syar'i, such as the determination of the menstrual period.

3) Indigenous nothing in the law syar'i and do not become a reference implementation of the law syar'i. This custom is divided into two: first, a custom which is still within the limits of permissibility syar'i law; second, the customary general nature and is contrary to the texts.

F. ISLAMIC VALUES IN SAMIN CULTURE

The local culture that develops in an area made up of the activities of the local community, which aims to safeguard the survival of the community. Local culture contains so much cargo wisdom values, which can be used to realize kemaslahahan for local communities. It is a strength of social capital that need to be preserved, even need to be applied in everyday life. Indonesia is a country with a Muslim majority, so that the values ​​of Islam must be considered in maintaining cultural heritage. In connection with the values ​​of Islam as a religious doctrine, then the local culture should be in synergy with the Islamic culture. The values ​​of local wisdom should also reflect the cultural values ​​of Islam. At the end, the synergy of local culture and Islamic culture will play an important role in shaping a new culture, through the fusion of religious values ​​with the order of local cultural values.

Likewise, when lifting the culture of the community Samin, it will be found the values ​​of Islam that is in the values ​​of cultural wisdom Samin tribe. In (Siti Munawaroh, et al, 2015: 39-43), there are several cultural wisdom values ​​Samin highly relevant to the values ​​of Islam, among other things:

1) Community Samin has a culture that is based on principles of kinship and togetherness. The principle of kinship and togetherness owned Samin culture is demonstrated in the activities of mutual cooperation, undertaken with mutual aid in any form of trouble or all the problems of life, whether related to individual issues and social problems. Forms of mutual assistance activities undertaken, among other things: activities to build the house, move house building, managing agricultural land, when there are people who have a celebration, and so forth. Gotong royong owned by Samin community is known as *sambatan* which means asking for help.

The cultural values of mutual cooperation Samin community this is a form of helping each other between local communities. Cultural values Samin contained in this splice culture, also present in the cultural values of Islam known as ta'awun which means helping, but helping in question only in goodness and piety. As contained in the Quran surah Al-Maidah ayah 2, as follows:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَ‍َٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢

*Hi believe, do not violate syi'ar-syi'ar Allah, and do not violate the honor of the forbidden months, do not (bother) the animals had-yes, and the animals Qalaa-id, and do not ( anyway) disturb people who visit Baitullah they are looking for and keredhaan gift from God and when you have completed the Hajj, then so-so hunt. and do not let the hatred (you) to a people because they hinder you from the Sacred Mosque lead you from doing injustice (to them). and mutual help you in the (working) virtue and piety, and do mutual assistance in sin and transgression. and ye fear Allah, Allah is severe in heavy punishment.*

Social human beings have become interdependent nature between one another. Therefore, in Islam are aware of human nature, then Islam teaches mutual help between fellow in all the difficulties encountered by humans. In providing assistance should not always be material, but also be able to provide assistance in the form of labor, knowledge, advice, and so on.

2) On the Samin community, also has cultural values of kinship, termed sedulur. Sedulur an effort in maintaining and preserving family relationships, a way to place family members visit each other despite the distance where he lives very far away. Cultural values Samin sedulur community-owned, is also present in the cultural values of Islam, namely the relationship. In Islam, the relationship is a form of obedience to Allah, because Allah ordered to manjalin and connect relationship, as mentioned in the Qur'an Surat ar-Ra'd ayah 21, as follows:

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ ٢١

*and those that connect anything that God commanded to be joined (namely establishing relations of friendship and kinship), and they fear their Lord and fear the evil Reckoning.*

In addition to the cultural values of society also appears on the philosophy Samin Samin community in the sense of life. There are three forms of the meaning of life, namely (Siti Munawaroh, et al, 2015: 67-87):

1) Meaning of the Creator.

Samin society assume that every human being has a purpose in life, where the purpose of life of each man depends upon how the man himself to interpret his life. When a man has to understand his purpose in life, it will be easier for him to make sense of his life. In Islam, the purpose of life is to worship only Allah, that everything done by humans must be intended for worship. As has been mentioned in the Qur'an letter Adh-Dzaariyaat ayah 56, as follows:

وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ٥٦

*and I did not create the jinn and mankind except that they may serve Me*

2) Defining the natural environment.

For the people Samin, natural environment and human life are two things that can not be separated, because there is a mutual need between the two processes. This is because the people's livelihood as farmers Samin, so that nature conservation is very important for people Samin. In Islam there is no doctrine that forbids people to make mischief on earth, as mentioned in the Quran surah Al-Araf ayah 56, as follows:

وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ٥٦

*and do not make mischief on earth after (God) to fix and Pray to Him with fear (not accepted) and expectations (be granted). Amat Allah's mercy is close to those who do good.*

3) Meaning of fellow human beings.

In Samin community living teaching about the meaning of fellow human beings, there is a doctrine that regulates social relations. The teachings set all speech, behavior and implementation should be done by the community Samin, this doctrine is still maintained until now. Samin teachings of the tribal communities, is in accordance with the values of Islam that commands people to always speak and act good, as explained in the Quran surah Al-Baqarah ayah 263 as follows:

۞قَوۡلٞ مَّعۡرُوفٞ وَمَغۡفِرَةٌ خَيۡرٞ مِّن صَدَقَةٖ يَتۡبَعُهَآ أَذٗىۗ وَٱللَّهُ غَنِيٌّ حَلِيمٞ ٢٦٣

*A kind word and forgiveness is better than alms followed by something painful (feelings of the recipient). Allah is Rich, the Clement.*

G. CONCLUSION

Based on the description above, it can be seen that the cultural values of society Samin will teach people moral values as a guide in performing daily life. Moral values Samin culture is also in accordance with the values of Islamic culture. For the cultural values Samin community needs to be guarded and preserved, so that later can be used as a rule of law syar'i to organize the order of a society. If the order of a society can be run well, it will come true civilization are secure, peaceful and prosperous. The creation of a civilization that is safe, peaceful and prosperous here, which will be able to deliver the Indonesian nation become a strong nation, great and respected in the eyes of the world.

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