

## ADAM RELIGION IN THE RELIGIOUS LIFE OF SAMIN TRIBE IN SUMBERBENING VILLAGE NGAWI 1969 - 1999

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### Abstrak

Penelitian ini bertujuan untuk mengetahui perkembangan kehidupan keagamaan masyarakat Samin di Dusun Belikwatu Desa Sumberbening Kecamatan Bringin Kabupaten Ngawi pada tahun 1969-1999. Penelitian ini dilakukan selama lima bulan. Sumber data yang dapat digunakan dalam penelitian ini adalah sumber data primer dan sumber data sekunder. Teknik pengambilan data melalui wawancara, observasi dan dokumentasi. Analisis datanya menggunakan analisis kualitatif model interaktif.

Hasil penelitian menunjukkan bahwa religi dalam masyarakat merupakan sumber sikap altruistik yang mempunyai dampak mengendalikan egoisme, yang mendorong manusia untuk berkorban dan tidak pamrih. Orang yang harus mengetahui bahwa para umat manusia, religinya merupakan sesuatu yang nyata dan benar. Kehidupan keagamaan masyarakat Samin mempunyai sikap dan perilaku yang baik terhadap masyarakat Samin maupun masyarakat yang bukan Samin. Masyarakat Samin menyatakan bahwa dirinya itu tidak memiliki agama, namun agama dari masyarakat Samin adalah agama Adam. Agama adam memang bukan sebuah agama namun sebagai kepercayaan. Inti ajaran dari agama Adam yaitu Manunggaling Kawolu Gusti. Masyarakat Samin menyebut Yang Maha Esa dengan Hyang Wenang Pramesti Agung. Selanjutnya dalam hal puasa agama Samin yang dijalankannya setiap hari yang menurut mereka lebih dari puasa-puasa pada umumnya yang terdapat dalam ajaran keagamaan bukan Samin dan dapat dipertanggung jawabkan dikemudian hari.

Kata-kata Kunci: religi, agama adam, masyarakat Samin

### Abstract

This study aims to determine the development of religious life of Samin community in Belikwatu hamlet Sumberbening village Bringin District Ngawi District in the year 1969-1999. This research was conducted for five months. Source of data that can be used in this research is primary data source and secondary data source. Technique of taking data is through interview, observation and documentation. The data analysis uses qualitative analysis of interactive model.

The results show that Religion in society is a source of altruistic attitude that has the effect of controlling egoism, which encourages humans to sacrifice and without ulterior motives. The one who must know that all of human, their religion is real and true. Religious life of Samin tribe has good attitude and behavior toward society of Samin or society which is not Samin. People of Samin state that they have not religion, but religion of Samin called adam religion. Adam religion is not a religion but it is just a trust. The point of Adam religion is "manunggaling kawulo gusti" (doing activities, leading to the God). People of Samin call almighty with "Hyang Wenang

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**Pramesti Agung**". Then, in terms of fasting Samin religion that their lived, they think more than usual fasting that is contained in religious teachings rather than Samin and can be accounted for in the future.

**Keywords:** religion, adam religion, Samin society

## A. INTRODUCTION

**A**long with the times, religion changed. The change may be a setback or progress. The change of a religion whether progress or decline is strongly influenced by who embraces it. But, the first important thing is the society has good relationship to their God. It is worship. Worship aims to get closer to God. Often religious in a society is developed from religious teachings. For example, there are worship places in society area that majority of adherents other religion and it shows that tolerance in religious life. Realization of the existence is tolerance among religious people that is occurred in Sumberbening village. Society Samin is a group of people who have similarities kinship with other communities. Although they don not know previous generation or next generation after forefather.

Samin village is known by the nickname of *mblobok people*, in Javanese language *mblobok* means *blobo*. *Blobo* means that any things that owned by them if we ask directly given by them (samin people). At that time the government of Sumberbening Village was led by a lurah named Mursidi Sastro Sudarmo. According to Iman Budhi Santoso (2012: 164) religion is a weapon or grip of life. The Samin communities assume that they are follower of Adam's religion or Prophet Adam's. They do not believe to Allah SWT or the one Almighty God and they also do not believe in hell or heaven. They are not religious. But, the communities of Samin are not discriminating against other religions. For Samin tribe the most important in to society is the behaviour. Samin society in Sumberbening has now got a change in the religious field. The large numbers of Muslims immigrant give much influence to Samin tribe. Those who are young Samin group has embrace others religions Islam or Christian. Worship places spread in Sumberbening. Through this religion side

was able to change Samin societies that have not a religion to be a good Muslim. Every Friday they do Friday prayers and held recitation in every Friday night.

From the explanation above, the religion condition change happen. In this case Adam religion begins to abandon. Therefore, the focus problem to be researched in this study can be formulated. That is how the development of Adam's religion in Samin tribe community in Sumberbening village Ngawi 1969-1999.

## B. Study Literature

### 1. Religion

**I**n Indonesia the term religion is often equated with religi. The term religion in Latin is *regilare*. It means abond or self binding. In general, religion implies religion implies the tendency of the mind or the human spirit to something extraordinary power outside himself. According to Kusnaka (1983:49), the word of religi is more personal than religion. Religion is viewed more as an outer container or as an institution that regulates faith statements in open forums (public) and whose manifestations can be seen in the forms of rules, rites, cultures, prayers etc. based on Hendropuspito (1983: 36). According to Azyumardi Azra (2002: 28), religion is a reality that always covers humans. Religion arises in its various dimensions and history. The most common meaning of religion is defined as the orientation system and the object of devotion.

Based on some meanings of religion above, actually the meaning of religion its self is really large. There is no one that who do not embrace a religious teaching. Viewed from the source, religion divided by two, 1) religion of revelation, that is religion accepted by man from creator or God through angels to man; 2). Religion is not revelation that is relying on the teachings of a human being who is considered to have

knowledge about life in various aspects in depth. Religious teachings are believed to have chosen a strong foundation. A place from which it is should be seen. A person, who understands his religion teaching, will easily defend from the attempts from others people and also can broadcast his religious teaching well.

A religion encompasses three main issues: 1. Credial, namely belief in the existence of a supernatural power that is believed to regulate and the creator of nature. 2. Ritual, namely the behavior of humans in dealing with the supernatural as a consequence or recognition and submission. 3. The value system that governs human relationships with other human beings or the universe associated with his beliefs. A religion can not be separated by the relationship of Man to Religion, because religion is a part of life of man. Human relationships with religion include:

1. Fitrah to religion In reality there are various religions in society from the past until now that proves that living under a belief is a uniform character in humans. The nature has existed since the birth of man so that there is not the slightest contradiction of a person growing up in a living system. The regularity of religion can awaken the human consciousness that human life requires order. Human acceptance of the rules of life continues from time to time. According Azyumardi Azra (2002: 34) religion is a form of system whose presence lasted long in various corners of the earth with different forms.
2. Human search for religion Perfect mind will demand satisfaction of thinking. Therefore, human search for the truth of religion is never separated from the face of the earth. The deviation from a religious teaching in the history of human life can be known in the end by the fulfillment of the satisfaction of human thinking who live one day. Due to the existence of a process of thinking, whether it is a progress or setback, there is a religious change in human life.
3. Religious Consistency Humans are created with a conscience that is fully

capable of telling reality truthfully and truthfully. But humans have other psychological skills that can mask the feelings in their consciences.

One's consistent attitude toward his religion lies in the recognition of his conscience toward the religion he believes in. This consistency will imprint on all aspects of his life to form a view of life. But forming a consistent attitude is not an easy question. Needs the following steps:

- a. Introduction; One must know clearly about the religion he embraces so as to distinguish it from other religions. This can be done by knowing the main features in a religion.
- b. Understanding; Religious teachings are believed to have chosen a strong foundation, a place from which it should be seen. A person who understands his religious teachings will easily defend him from the attempts of confusion from others and can broadcast his religious teachings well and correctly.
- c. Viewing; The observance of a religious teachings will be higher in value than just understanding. The doctrine that lives in the soul and becomes a tendency that reflects the growth of an inseparable unity between religion and life. With deep appreciation a person can practice his religious teachings, give birth to beliefs or beliefs that encourage him to practice religion.
- d. Devotion; A person who no longer has a personal desire to practice his or her religious teachings will be able to enter into perfect devotion. His life interests are his religious interests, his life purpose is his religious purpose, and the color of his soul is the color of his religion.
- e. Defense A person's love of religion has been high then there should be no obstacles that hinder the rate of religion. The barriers against religion are hurdles against oneself that will soon take a stand.

Religious life basically is a belief in the existence of supernatural powers, extraordinary or supernatural that is affects the lives of individuals and society. All of human activities that related to religion based on thrill which is usually called

religious emotion. According to Samin people, religion is followers of Adam religion or knowledge of Prophet Adam. They do not believe to Allah or Almighty God. The Samin people have the belief "the God of culture is in them" and the savior of torture is self ". This kind of belief should be the same as the teachings of kejawen or Javanese kebathinan where the ideal ideal in the worldview of its adherents is a meeting or union between servant and God (Jumbuhing Kawulo Gusthi). In the teachings of many Samin tribes that come from the Hindu-Dharma order. Some of his teachings have been written using a new Javanese language in *tembang macapat* and *gancaran* (prose). Samin teachings relate to the beliefs of Shiva and Buddhism, but also there is an influence of Islamic teachings of *tasawuf Islam*. According to Iman (2012:164), religion is weapon or handles of life. In understanding Samin does not discriminate religion. Therefore the Samin people never deny or hate religion, the important thing is human nature.

## 2. Society

Society is the association of human life, a group of people who live together in a place with ties between certain rules. According to Linton (in Hartono and Arnican Azis, 1999:88) says that society is a group of human that have enough long life and work together, so they can make an organization and think about their selves as a social unity with certain limits. According to Elly et al (2007:81) says that characteristic from society are groups or human collectivities that interconnect, a little more eternal, based on mutual concern and purpose, and have been engaged in continuous links for a relatively long time in long togetherness social interaction. Furthermore, the people who make form the society must have awareness that they are a unity.

According to Soedjono Dirdjosisworo (in Dewi Wulansari, 2009: 35) states that the social process referred to is the means of relation that can be seen if individual and human groups meet each other and determine the system of forms of the

relationship or what happens if there is a change -the changes that lead to the shaken ways of life that already exist. In the old togetherness social interaction occurs. Furthermore, the people who form the society must have an awareness that they are a unity. Society is a system of living together, where they create values, norms and culture for their lives and takes a relatively long time.

Structures of society are:

### 1. Society group

Group life is a human instinct from birth. An instinct that encourages him to always united his life with others in the group. While the instinct of a larger group in human life around it even encourages people with physical nature. According to Burhan Bungin (2006:43) says that society is life together with human in a relatively small, physically human set or entity that lives in life harmony.

### 2. Social Institutions (Pranata)

The social institution is a set of rules governing social interactions and processes in society. Social institutions allow every structure and function and expectations of each member in society to work and meet expectations as mutually agreed.

### 3. Social Stratification

The word stratification comes from the *stratum* which means the layer. Pitirim A. Sorokin (in Soerjono Soekanto, 2006: 198) states that social stratification of population or society into hierarchical classes, which is manifested in high, medium and low class. Stratification or social strata is a multi-layered social structure within society. The social layer shows that people have strata, ranging from the lowest to the highest. The criteria for social class formation are the size of wealth, the size of trust, the magnitude of power, the size of honor, the size of science and education. Social stratification is the system of distinction of individuals or groups in society,

which places it in different social classes hierarchically and gives different rights and obligations between individuals on a layer with other layers. The nature of the lining system within a society can be closed (closed social stratification) and open (open social stratification). The closed layer system limits the possibility of moving someone from one layer to another. In the open system, on the other hand, every member of society has the opportunity to work with one's own ability to climb. In general, open systems provide greater opportunities than every member of society to be the basis of community development rather than a closed system.

#### 4. Society and Culture

In day life often tell about culture. According to Melville and Bronislaw (in Soerjono Soekanto, 1990:171), say that all of things in society determined their cultures in communities. Culture means somethings that related to mind or reason. Culture is complex that include of knowledge, trust, art, moral, law, customs, abilities, and habits gained by human beings as member of society. From this one culture include all that obtained or learned by human as member of society. Culture rule principle means that rules about attitude and action should be taken in certain condition. So that, rules as part of culture that include goal of culture or good ways considered to get the goals.

Culture of every nation or society consists of large elements as well as small elements that are part of a unanimity that is as a unity. According Soerjono Soekanto (1990: 176) there are seven elements of culture are considered as cultural

1. Equipment (housing clothing, household appliances, weapons, transport production equipment and etc).
2. Livelihoods and economic system (universals are:

Human living equipment and agriculture, livestock, production system, distribution system and etc).

3. Community system (kinship system, political organization, legal system, marriage system).
4. Language (spoken or written).
5. Art (fine arts, sound art, motion art and so on).
6. Knowledge system.
7. Religion (belief system)

Culture has a huge function for people and society. The various forces that society has to face is always not good for it. Unless humans and society need both spiritual and material satisfaction. For the simpler groups of society in his religion is the main source of social cohesion, religious belief. But it is combined with forms of ritual behavior and moral discipline.

There are behavior patterns. Behaviour patterns are society ways to act or behaved, and it must follow by all of society. Except they can influenced by society culture. Behavior patterns are different with habit. It is called structure normative or design for living that means culture is a basic line about attitude and it implements rules on what to do, and what is forbidden, etc.

#### 5. Society and Religion

The first picture system that used by human to describe the world and their self comes from religion. According to Durkheim (1994:46) says that there is no one religion which is not cosmology and at the same time is speculation about objects that are divine.

Religion in society is a source of altruistic attitude that have effect to control egoism, that encourage human to sacrifice and unconditioned. People have to know that human, their religion is real and true. According to Kuntjaraningrat (in Kusnaka 1983: 54) the concept of various forms of religion is now of little importance. Because in reality we always find the forms of religion are only the elements that will always be mixed and

closely interwoven in religious activities in society.

**C. METHOD OF RESEARCH**

**1. Place and Time Research**

This location research is in Belikwatu, Sumberbening village, Bringin district, Ngawi regency. Based on direct observations from researchers, Dusun Belikwatu is a place that has a soil type of wet so suitable for agricultural areas. Although there is also white sand that can be utilized to meet other living needs. Physical conditions can be seen from residential houses, infrastructure and environmental facilities. According to one of the residents of Sumberbening village in the early 1980s, most of the houses were still covered with weeds (grasses in the forest) but gradually they already knew the outside world was finally trying not to weave the grass but had bought tile in the 1990s.

Reason researcher is choose this place because in this place there are still sources from old Samin and they still hold on tradition of adam religion. This research was conducted for five months from July to November 2017.

**2. Approach and Kind of Research**

This approach use qualitative research because it can describe, analyzing the phenomena, events, social activities, attitudes, beliefs of Samin tribe community. The kind of this research is descriptive that intended to describe events happen and describe phenomena, wheter natural phenomena or human engineering.

**3. Data Source**

Primer data source is verbal data or spoken words orally, gestures or behaviours is done by trusted subject. In this case, subject of research (informant) regarding the variables studied. The informants are community leaders in Belikwatu Sumberbening village Bringin district of Ngawi regency and Samin religious leaders. Secunder data source is data which is gotten from graphics documents. That is note and photos. Both of them can improve primer data source.

**4. Technique of Collecting Data**

Technique of collecting data uses interview thecnique, observation, and documentation.

**5. Procedure of Research**

On this step researcher begin to draft research design to make easy in work of writing scientific reports. In general, this is preparation, implementation, and completion step.

**6. Technique of Validity Data**

To establish validity data, it need inspection technique. It is called triangulation. The most widely used triangulation technique is checking through other sources.

**7. Technique of Analysis Data**

In this qualitative research, data is gotten by all of sources using technique of collecting data (triangulation), and it is done continuously until the data is saturated. By this continuously observation make variation of data is really high.

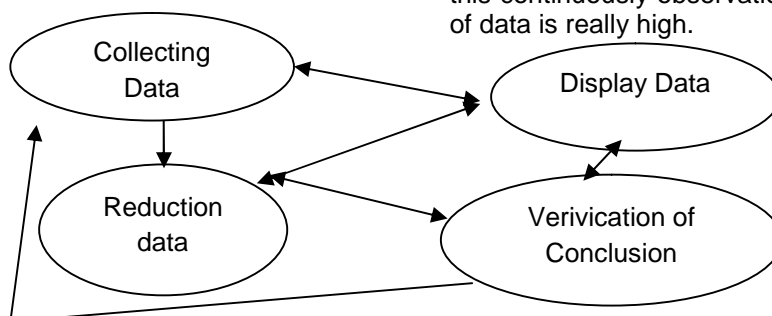


Chart 3.2  
Components in Interactive Model Data Analysis (Millest and Millest)

**D. RESEARCH FOUNDING**

**1. Kinship System**

Samin society has not much different kinship system with Javanese. This is seen from grouping of them, that is “btih” and large family. Family of “btih” consists of unmarried father, mother, and children. They are called core family. While the large family consist of a combined “btih” family and it is added family from father or mother in same home.

Tradition of Samin tribe society in sumberbening village in some sacred activities is beginning to be abandoned, now. If in long time ago samin tribe society has to celebrate something, they often asked for donations. For example is money. But now, they do not accept donation of money but goods.

**2. The Origin of Samin Religion and Core Of Samin Religion In Sumberbening Village**

According to the human Sumosadi in this world comes from the same seed that is water Mani (holy), then the Samin people consider the fellow human is sedulur

(brother). Therefore in this world is a brother then man must live harmoniously, the world in order to live happily. Because the purpose of religion so that adherents to be good people, while their beliefs also aim the same then for them between religion and belief are the same. Samin societies tell that they have not religion. But, their religion is called Adam religion (Interview with Samin people, 19<sup>th</sup> July, 2017). Often in the pronunciation is “dam”. It means as religion from source of holy water. At the time who brought the religious teaching of Samin under the government of Wonoleksono (Jumadi interview, 19<sup>th</sup> July, 2017). In the end, this religious teaching of Samin has community residents in Belikwatu. Saminism is a doctrine that tends to close. The core doctrine of Adam’s religion is Manunggaling Kawolu Gusti, meaning that the characteristics of God should be attached and practiced at all times. Adam’s religion with all its teachings in it has brought the society Samin into a society that has characteristics and characteristics that are very unique and can be regarded as a unique society. As for some who embrace the religion Adam as follows:

**Table 1. The Name of Adherents of Adam Religion in Sumberbening Village**

No	Name	Age
1	Tariyem	76
2	Sarimin	80
3	Mangun	81
4	Sarwo	85
5	Nadi	68
6	Tukinem	71
7	Parmi	85
8	Tropowiro	83
9	Kaseh	87
10	Jumini	76
11	Marjan	64

In general, there is different viewed about Adam religion between the elderly and rising generation. Tariyem’s son, Hariyanto is elderly of Samin has been influenced by condition and development of world that different and indirectly experienced by them (Hariyanto interview, 19<sup>th</sup> of July, 2017). It can be seen in the elderly (identical with maintaining the Samin teachings) and many of people whose stay in Belikwatu until now. And they still beliefs with their religion, Adam

religion. And they won’t change until whenever and consider their belief as a guide in his life (Tariyem interview, 19<sup>th</sup> July, 2017).

In general, Saminism teachings are inseperable from history of Saminism. In its dissemination do not use written books but spoken orally as well as lectures. Even in, its spread can be shown with polite behavior. This teaching is still firmly held by the Samin community. The belief in a religion that was

held by the society of Samin in 1969-1999 actually originated from the young people who have the assumption that the teachings of the religion of Samin is no longer relevant to the progress of time although in fact all the teachings of Samin is good and not contrary to the religion endorsed by Indonesia. However Samin elders still hold firm Samin teachings inherited his ancestors, although the religion adam no longer trust the religion of Adam

## 2. Life of Samin Society Religion

In Samin teachings there is also fasting. But the time is not specified like in Muslim. In another fasting, life of samin religion can be seen from attitude or good behavior and good kinship (Tariyem interview, 19<sup>th</sup> July, 2017). It can be proven when researcher visited in her home. For example: *Nduk, tak gaekne the sek yo enteni* (means: girl, I will make u a cup of tea. Wait the minute, okey). Life like this is already a worship for the Samin community.

Not only is the behavior shown by the Samin community as described by Tariyem but also in mutual help and help. All social activities are always colored with a strong sense of brotherhood, because in religious life it requires them to live in harmony and peace with others. For example in the form of rice field work and almost all activities done by way of mutual help (interview Sarimin July 19, 2017). In the field work, usually there is an awareness of itself to help. The term is *splice*. As Sarimin pronounced "I was working on the rice fields and I asked 6 people to help and bring the hoe and that came only 6 people". Even in work do not ask for any compensation. In contrast to Tariyem's opinion of daily activities that women do only at home and take care of household.

## 3. Ritual of Samin Society Religion

In hamlet of Belikwatu, a place which is considered sacred to samin society, that is "dam". Dam is a sacred source of water (Sarwo interview, 19<sup>th</sup> July, 2017). According to Tariyem, "dam" is a place to do activity that has related to religion of Samin society. So, Samin society said as a religious event.

The religious ritual is done if there is one of the Samin family who gave birth to a child, then the next day must go to Dam by bringing offerings in the form of grilled chicken, rice, bananas, and flowers. People who come to "dam" are the family of the born child. Religious rituals performed in Dam are like praying. Different when going to weddings. Society Samin must follow the customs that have been established by the tradition that is *nyuwito* means men must already be in the house of the girl. It is done for with the hope if there is a match on the two prospective bride then proceed with the application. The goal is that his son will become a child who behaves well like his parents. In others, Samin community has a tradition. It is called "nyadran". In doing nyadran that need to be brought in the form of rice, vegetables, fruits and other agricultural products. Nyadran is similar to clean of the village and it is done with the aim that the harvest is abundant and Samin community always lucky.

## 4. Relationship Between Samin Society With Others Society

Relationship Samin society with others are really closely. It can be called like a kinship (Agus Interview, 19<sup>th</sup> July, 2017). Although there are some differentiate in religion case. Form of behavior with others (not Samin community) can be proved with tolerance to their different religion (Mangun interview, 19<sup>th</sup> July, 2017). For example, community whose not Samin community doing worship and often hold recitation (Tumadi interview, 19<sup>th</sup> July, 2017). According to Sarimin, the first thing is the tranquility of the Samin community with non-Samin communities. The Samin community holds the principle of life *dont dahwen, srei, drengki, and semeno-meno marang liyan*. So in the daily activities seen "*ayem, tentrem*" and did not sound fight each other.

However, in one society that is not Samin always shows his cautious attitude in communicating with the Samin community. The Samin community is said to have an overly irritable nature. For example a society that is not Samin said maybe the interpretation of what is said to have



different meanings even though in the same language using the language of Java.

### 5. Implementation of Islamic Law of religious of samin Society

At first in the religious life of society can not escape with a belief. Trust is an assumption or belief that something is believed to be present and true and real and should not be denied existence. Can also be interpreted belief is something religious system that exist in Indonesia in addition to five religions recognized and legalized in Indonesia. In the belief of a religion held by the society Samin in the year 1969 to 1999 actually originated from the younger groups who have the assumption that the teachings of Samin or Adam's religion is no longer relevant to the progress of the era although in fact all the teachings of Samin is good and not contrary to a validated religion in Indonesia. Unlike the assumption of Samin elders that the teachings of Samin until whenever never been abandoned because the elder Samin regard the religion of Adam as the inheritance of his ancestors who will serve as the handle of life.

Basically, the people of Belikwatu are Moslem even though only in KTP (identity card) or implementation of Islamic Shari'a has not done completely. This is evidenced by the people of Hamlet who once in a year clean village or Nyadran by holding salvation in graves or cemeteries. In line with the development and progress of the era then little by little people Samin began to experience changes in all aspects of life and one of them in the field of religion (interview Mangun, 19<sup>th</sup> July, 2017). In line with the development and progress of the era then little by little people Samin began to experience changes in all aspects of life and one of them in the field of religion (interview Mangun, 19<sup>th</sup> July, 2017).

Even from the younger groups have the awareness to implement the Shari'a of Islam, ie held a lecture at the mosque Ashobah and always perform congregational prayers. At the time of fasting arrived also did the same activity, the difference only after tarwih prayer always do *tadarusan*.

Based on the above statement then the young Samin group there is absolutely no

contradiction in religion. The existence of an Islamic religion is a great influence on the aspects of life, although in reality it is still experiencing ups and downs in terms of implementation, but as evidence is the existence of a belief of young people to study Islam and follow pengajian on Friday. Thus regarding the implementation of Islamic law in the society Samin there is no problem whatsoever for the old and young groups. For young people accept Islam as a manifestation for them as their teachings and appreciate the old class who still cling to his teachings. However, with such differences can make a whole family to build a village that according to outsiders as an old-fashioned and impressed society is still underdeveloped.

### E. DISCUSSION

The process of development concerning the religious life adopted by the Samin community in Belikwatu subdistrict that the teachings of Samin religion or Adam's religion are not relevant to the progress of time although in fact all the Samin teachings are good and not contrary to the religion approved by Indonesia. The core doctrine of Adam's religion is Manunggaling Kawolu Gusti, meaning that the characteristics of God should be attached and practiced at all times. According Azyumardi Azra (2002: 28) Religion is a reality that always covers humans. Religion arises in its various dimensions and history. The most common meaning of religion is defined as the orientation system and the object of devotion. In this sense everyone is a religious creature, because no one can live without a system that regulates it and remains in good health.

To know development of religion in Samin society din hamlet of Belikwatu, it can be seen by this description. In 1969 is the first time there is a religion in Samin society. It can be proven from an activity that related to religion that often done by people in "dam". For example, if they wanna make an event, get a birth child or married, Samin society will come in that event. In married event, Samin people will not let their children

married with non-Samin society. But today, Samin society is more open than before.

In 1973, a marriage was conducted by Samin communities, while non-Samin communities follow the marriage. At the time, the problem of marriage is people of Samin in Belikwatu hamlet can marriage just with the same tribe or in one community. But today they can marriage with another community out of Belikwatu hamlet. In 1975 was beginning of Islamic elementary school. Since founding of the school, there are some Samin communities send their children in Islamic elementary school. Although the teacher come from outside area and their salary get from student guardian. So that, it was clear that the beginning of Islamic elementary school has goal to make Samin community will be advanced from education. From knowledge which is gotten by children of Samin is told that life in society not only about attitude but also worship.

In 1980 was beginning of "langgar" in Samin community area. It is made based on idea from one of child that scholl in Islamic elementary school. In the process is done by the mutual help by Samin community. All of activities that related to social are always colored with a strong sense of kinship. Because in religion life requires they are life peace with others. According to Samin people, worship is something just has good attitudes. Same with the beginning of Samin people is just based on beliefness. Response the existence of worship place or mosque that is not suffience, in 1992 in Belikwatu hamlet founded mosque named Ash Shobah mosque.

Then, in 1995 Ash Shobah Mosque is enlarged with with the addition of buildings that do not yet exist and about work is done by mutual cooperation. The making of "langgar" to the mosque is done by mutual cooperation by Samin community. And it shows big spirit to change their village is not left.

In 1999 until now, the increase of religion in Samin community is already seen. At the first time activity is done just show good attitude and all of activities that related to religion always done in "dam", bu today is different. So that, this case is prove that

Samin community has their own beliefs about what they have done. For example about daily fasting which their think is more than the general fasting that contained in Islam teaching and it can be accounted in the future.

In good behavior that has been considered by society Samin already exceeds worship. By looking at the condition and development of society Samin who still underdeveloped, especially in the case of religion, the existence of aid from society which is not Samin to learn more about religion. From the knowledge that can be by children Samin is told that not only behave just shown but also in terms of worship. Finally little by little affect the society Samin itself. This would result in a very close relationship between the Samin community and not Samin. Shown with a form of behavior with other people who are not Samin and tolerance to the religion he embraces. The differences in society that is not Samin is the existence of Pillars of Islam, Faith and Shahadat. The meaning of the pillars of Islam is to teach to pray five times a day.

Initially the activity on religious always done to Dam now has begun to change even if only partially. With this case between the Samin community with non Samin will have a relationship and have a tolerance. According to Elly et al (2007: 81) Characteristics of society is a group or collectivity of humans who do interrelation, a bit much eternal, based on attention and common goals, and has been doing continuous links in a relatively long time. Groups that conduct social networks in a relatively long time must occupy a certain area. In human relationships can not be sustainable and eternal, if not occur in a container area or area. In the old togetherness social interaction occurs. Furthermore, the people who form the society must have an awareness that they are a unity.

## F. CONCLUSSION

In Samin community religion life is just showed good behavior or good attitude to Samin community or others communities.

This is behavior to Samin community have prove form of their worship. There are several steps about development process of Samin community religion in Belikwatu hamlet. In 1969 is the beginning of a religious community Samin is shown by the existence of an activity associated with religious rituals are done in the "dam". In 1973, a marriage was conducted by Samin communities. In 1975 was beginning of Islamic elementary school in Sumberejo district. Since founding Islamic elementary school, there are some Samin communities send their children in this school. The main taught in this school is the way of worship and attitude. In 1980 was founding "langgar" (means little mosque) in Samin community place. That place is founded by one of Samin child idea that school in Islamic elementary school. Responding about worship place or "langgar" which is not sufficient, so in 1992 in Belikwatu hamlet was founded a mosque named Ash Shobah mosque. In 1993 the Ash Shobah mosque was just completed in the wake of an undisclosed fee at that time. Furthermore in

1995 Ash Shobah Mosque is enlarged with the addition of buildings that do not exist and about the work done by mutual cooperation.

In 1999 until now, the increase of religion in Samin community is seen. At the first time this activity is done just wanna show good attitude and all of activities that related to religion is always done in "dam", but today is different.

#### G. ADVICE

**R**emember of knowledge about religion that still minimalist, so that the writer gives advice as follows:

1. Extension activities in various fields need to be improved, especially in religious education which has been implemented
2. The importance of an educator from Sumberbening village who still rely on others regional educators
3. Relationship between Samin communities and non-Samin community should be improved. Because there is no difference between Samin community. So the tolerance arises.

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