

## Language and Style of Communication of Samin Community in Kudus, Central Java

### (Bahasa dan Gaya Komunikasi Masyarakat Samin di Kudus, Jawa Tengah)

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#### Abstrak

Penelitian ini bertujuan untuk mengetahui bahasa dan gaya komunikasi yang digunakan komunitas Samin Karangrowo dengan sesama Samin dan orang-orang di luar komunitas tersebut. Desain penelitian kualitatif dengan pendekatan etnografi digunakan dalam penelitian ini. Hasil penelitian menunjukkan bahwa bahasa yang digunakan oleh masyarakat Samin Karangrowo dalam berkomunikasi adalah bahasa Jawa Samin, bahasa khusus yang terdapat dalam lingkungan masyarakat Samin. Bahasa Jawa *ngoko* dan *krama inggil* digunakan saat Samin berkomunikasi dengan orang di luar komunitasnya, sedangkan gaya komunikasi komunitas Samin Karangrowo dengan sesama komunitasnya adalah *Equalitarian Style* karena ada titik temu yang dilakukan secara terbuka dengan percakapan dalam suatu organisasi. Komunikasi *equalitarian style* sangat efektif agar masyarakat Samin dapat mengambil keputusan dengan bijak dalam menyelesaikan permasalahannya. Namun, jika Samin berkomunikasi dengan orang asing atau orang luar menggunakan *controlling style*, hal ini bertujuan untuk melindungi adat dan budaya masyarakat Samin dari budaya luar. Pasalnya, komunitas Samin selalu berhati-hati, ada kecurigaan saat berkomunikasi dengan orang lain. Gaya komunikasi ini terjadi karena karakter masyarakat Samin yang sangat menjunjung tinggi ajaran Sedulur Sikep.

**Kata kunci:** bahasa, gaya komunikasi, Samin Karangrowo, Sedulur Sikep,

#### Abstract

This study aims to find out the style of language and communication used by the Samin Karangrowo community with their fellows and others outside the community. The Samin



community, located in Karangrowo Village, Undaan District, Kudus Regency, is assumed to have unique style of language and communication due to their different attitude, behavior, and social conditions compared to others in Kudus Regency. Qualitative method with ethnographic approach is used in this study. This study then reveals that Samin Javanese language is mostly used in the Samin Karangrowo community. This study also finds out that *Jawa ngoko* and *krama inggil* are mostly used by the Samin people to communicate with others outside their community. Besides, the results of this study indicate that equalitarian style is frequently used by the Samin Karangrowo community as their communication style with their fellows since it is considered to be very effective for them in making decisions wisely as well as in solving their problems. However, in communicating with others outside the community, they mostly use controlling style as their communication style to protect the customs and culture of the Samin community from outside cultures. Finally, it can be concluded that the Samin community is strongly upholding the teachings of Sedulur Sikep in their communication strategy.

**Keywords:** communication style, language, Samin Karangrowo, Sedulur Sikep

## INTRODUCTION

Society is a unity of human life that interacts according to a particular system of customs that is sustainable and is bound by a sense of shared identity (Koentjaraningrat 2015). Community life tends to develop dynamically according to the times. The situation shows that humans also experience changes in it (Daeng 2012). Changes that occur in society are inseparable from the factor of modernization. The emergence of modernization is often associated with social change, an important change of social structure, namely patterns of behavior and social interaction (Lauer 2003). Whereas, social interaction is strongly influenced by communication.

Communication is a very special and most meaningful process in human interaction. Communicating with others is a simple thing, where there are two people face to face, dialogue in turns, and created a reciprocal direction. However, in reality, the community is also not easy to communicate in both directions smoothly (Wiryanto 2004). According to Anderson, communication as a process we understand others, and in turn we are understood by others (Roeslan 2005). However, sometimes the intention to be conveyed is different from that received by others. This difference in perception often makes the communicator and communicant's relationship less harmonious, something like this also happens in the Samin community when communicating with people outside the community or non-Samin.

Communication is influenced by several factors, such as knowledge, environment, development, language mastery skills, physical condition, and gender. Meanwhile, Samin people also must know the style of communication and mastery of the language to be used as the skills to master the language. Communication style is useful to distinguish where the characteristics of a person when communicating with others, with this style of communication someone becomes seen to have a distinctive character when conveying the intended purpose. As one example there is a community known as the Samin community in Karangrowo Village, Undaan District, Kudus Regency. This community belongs to one of the communities in Kudus Regency. They communicate with their community, always moving their hands, looking at the body as non-verbal language for reinforcement when they communicate. This proves that communication style is important and beneficial to facilitate communication so that harmonious communication is established. Communication style itself is influenced by the situation, so the communication style does not depend on the type of person but on the situation being faced. Everyone will use different communication styles when someone is sad,

bored, excited, or interested. Also, communication style is dynamic and very difficult to guess (Fajrie 2017).

The Samin community is a descendant of followers of Samin Surosentikno who are in the Sedulur Sikep somewhat unique in interacting because the way of communication is different from other Kudus communities, they use language Samin and Javanese language from their ancestors' teachings. Samin's refer to elements of religion, social systems and organizations, languages, arts, and livelihood systems that have not yet experienced a shift (Setyaningrum, Astuti & Alimi 2017).

In the current modern era, it is even said of the industrial era 4.0, how the people Samin face modernization, and how they interact, communicate with other people outside their community to build their traditions and deal with existing social problems. As the results of research by Huda & Wibowo (2013) that it is difficult to know the character of the people Samin, because they are always careful in communicating with others, and the community is Samin easily offended.

Another uniqueness of the Samin community is that formal education is considered as something that is not important for the sustainability of the community. Therefore some people outside the Samin community consider it as unusual because education is very important in the current era of globalization (Octaviani 2015). The Samin community is a portrait of the life of the Javanese community which historically has a spirit of life that is far ahead. The Samin Kudus community is a group of people who follow and defend the teachings Samin Surosentikno that emerged during the Dutch colonial era in 1980 (Purwasita 2003).

Some characteristics, differences in views, and teachings of the Samin community with other general public need to be explained in more depth. This is due to the abnormality of the community in Samin their attitude, behavior, social conditions and even their rejection of knowledge and education which is still visible in social life. So it becomes a uniqueness and of course affects the social interaction. So the research question arises how community-style Samin's communicates with people outside his community and what language they use to communicate or interact with people outside the community because the key to social interaction is in its communication.

## **METHOD**

This research is in term of qualitative research, using an ethnographic approach that is the method used to see existing social or cultural phenomena. Ethnography is also associated as a field study, where a researcher lives and lives with the people being studied. If in the context of communication research, ethnography is often understood and applied varied, including to describe opinions and describe audio as a subject, and document patterns of audience activity in social construction, cultural areas, political influence, and communication patterns (Pawito 2007).

Researchers analyzed the communication style of the Samin community in Karangrowo Village, Undaan District, Kudus Regency, both with their fellow communities and with people outside the community. Qualitative research assumes that humans are creatures that are virtually active, have free will, their behavior can only be understood in the context of their culture, and are not based on the law of cause and effect (Fajrie 2016).

Types and data sources this study are words and an actions by subject in the study. The types of data that will be searched is all statements of research subjects. The data sources in the study was divided into two parts. Primary data, in the form of actions and words, obtained from the results of observation on several Samin families. Observations are made when Samin people communicate and solve problems with non-Samin people in every activity and daily interaction. Interviews were also conducted by the researcher directly with six sources, consisting of two leaders of the Samin stakeholders and four people from the Samin community. The data sources used as research targets are the village head of Karangrowo, traditional leaders (stakeholders), and the Samin community. This main data source is recorded and written or through a voice recorder and photo taking.

Secondary data areas supporting primary data. Secondary data which includes various references and literature relating to the identity of the Samin community. Secondary data in this study in the form of written data derived from scientific journals and reference books relating to the communication style and the Samin community.

Data collection techniques using the method of direct observation, in-depth interviews and documentation. This study uses the interactive analysis technique, the analysis consists of three activities, namely, data reduction, data presentation, and concluding (Miles & Hubermen 2009)

## RESULTS AND DISCUSSION

Geographically, Karangrowo Village is located at Undaan District, Kudus Regency, Central Java Province. This village is located on a low land, so it tends to be prone to flooding when the rainy season arrives, most of the area is full of swamps that stretch and are used as irrigation and fishing grounds for residents. The area of Karangrowo is around 1,100,250 meters square.

Based on the data, starting in 2017, Karangrowo has a population of 3,602 men and 3,575 people with a total of 7,175 people consisting of 1,970 households. Village administratively Karangrowo divided into three hamlets namely Krajan, Ngelo, and Kaliyoso. This village has a large population. Educational facilities at are Karangrowo is very limited so the village government recommends that adolescents go to school outside the village.

### History of the Samin Community in Karangrowo Village

The term Samin emerges in several versions which explain the following, first the words Samin means 'same,' namely jointly defending the country against the Dutch invaders, second, the name inspired by the name of the character namely Samin Surosentikno or Raden Surowidjojo (name when he was old) or Raden Suratmoko (first name), a son of Tulungagung Regent. The name Samin means 'together, amen,' meaning that if all agree, it is considered legitimate. Third, Samin means *sami wonge* 'same person' or 'we are brothers.'

The Samin community is a warrior figure that still exists today who used to oppose the colonial Dutch during the colonial era without war, such as opposing the feudalism system by means of a disguised agrarian force, movements which are silent such as by not paying taxes, not contributing power to the motherland, and not paying tribute. These acts of resistance in the form of movements such as striking paying taxes, cutting wood in the forest carelessly and at will, and traveling without paying train tickets and so on, lately these protests have angered the Dutch and tried to end the Samin community movement (Mumfagati 2004).

The Samin or Sedulur Sikep community is located in Karangrowo Village, RT 04 RW 06 and RT 05 RW 06, Undaan District at Kudus Regency, Central Java Province, from the west of this village bordering Wates village, south of the border with Larikrejo village, north of the border with village Payaman Subdistrict Mejobo, and eastward bordering village Sukolilo Regency Pati.

Sedulur Sikep or better known as Samin community is originated from Samin Surosentikno in a village called Klopodhuwur which then spread in Kudus regency area. Samin Surosentikno's father named Raden Surowijayaknown or more popular as Samin Sepuh. The figure of Samin Surosentikno still has blood ties with Kyai Keti at Rajawegsi Bojonegoro Regency and also Prince Kusumoningayu, ruling Sumoroto district area which is now a small area in Tulungagung in 1802 to 1826.

Rosyid (2008) stated that the spreading Samin at Kudus has several versions, including, first, Samin Kudus came from Klopodhuwur Village, Blora Regency Central Java in 1890, when Sosar, Radiwongso, and Proyongaden met Suronggono and Surondiko or Surosentikno or Suratmoko or Raden Kohar or Raden Aryo, grandchildren of Raden Mas Adipati Brotodiningrat (Regent or Wedono) although the news source cannot present the year of arrival and dissemination. Because after Soeparto left Samin, other historical objects could be used as data. Second, the teachings of Samin come from the Randublantung village Blora Central Java, which was pioneered by Surokidin. He met residents of the villages of Kutuk (Sosar), Radiwongso (Dukuh Kaliyoso), and Proyoganden (Village Larekrejo) so that there was communication and Samin appeared in Kudus Regency. Third, teachings Samin's came to Kutuk village through Ki Samin Surowijoyo from Randublantung Blora, Central Java, carrying the book *Serat Jamus Kalimasada* in ancient Javanese in the form of *macapat* (poetry) and *gancaran* (prose). Although this source does not complete the data on who the person who brought the book. Fourth, the teachings of Samin in Kudus were carried out by Raden Kohar to build a center of resistance against the Dutch. Fifth, the teachings of Samin in Karangrowo in 1916 by followers Samin Surosentikno begins with the failed expansion in Tuban area. By 2017 the teachings of Samin in Karangrowo were continued by Mr. Wargono who continued the previous figure, Mr. Sumar.

### **Social Conditions of the Samin Karangrowo Community**

The Samin Karangrowo community does not have an institutional organization, only an internal association that discusses issues within the Samin community with the traditional leaders chaired and held at the case owner's house. For instance, the child circumcision problems, regarding fasting during the month of Ashura for personal safety, household, work, environment by fasting for seven consecutive days by only eating rice and water are those who fast one full day from morning to morning without eating or drink anything.

Viewed from the social aspect, the Samin Karangrowo community is quite advanced from others. They are familiar with electronics and good communication media. They wear modern clothes like those worn by other communities in general and tools electronics for household needs, such as televisions, refrigerators, and motorbikes to facilitate daily mobility. Those changes show that the technological system and equipment, as well as the community knowledge system, are Samin experiencing a shift (Setyaningrum, Astuti & Alimi 2017). The shape of the house has also been semi-permanent in the form of a joglo typical of the community house Samin. Besides, the caring nature and mutual assistance system that is still attached to the Samin Karangrowo community because Samin's teachings more deal with

social relations (Octaviani 2015). The people of Samin Karangrowo live in harmony with the people outside their community and share to provide basic needs such as food, fruits. Samin community believes that life should help each other and care for the environment.

From an economic perspective, people of Samin Karangrowo who are above 50 years old rely on income from nature and agriculture for their daily lives, while those who are young and productive choose to migrate outside the region or city and even become migrant workers, and migrant workers abroad. Some work as local factory workers in Kudus.

In the current globalization era, the culture of the Samin Karangrowo community which is not lost by the times is honesty and wisdom in utilizing nature, the spirit of cooperation and mutual assistance, the simplicity, and high work ethic. Because for their ideology of Sedulur Sikep, it means those who came to the Samin group were destined to become brothers.

The Samin community has its traditions or customs, such as marriage, death custom. The marriages tradition of Samin community is somewhat unique; they hold marriages in mosques but refuse to pay dowry, the reason being adherents of "Religion Adam's." Besides, payments for holding marriage ceremonies are considered to violate the teachings because the Samin community has a basic principle in marriage namely *Podho Dhemene*, it means the same as he likes. They married in two permits, through the adat process and afterward at the Office of Religious Affairs (KUA).

#### **Types of Characters of Community in Samin Karangrowo**

The characters of society at Samin Karangrowo village are different. This is because every human being has a different character. The character of Samin community is divided into.

- (1) Samin Sangkak, namely the community. They make interaction with other parties and if someone asks to eat, the Samin *kirotoboso* will give an answer. For example, "*Teko ngendi*" 'From where,' they will answer "*Teko mburi*" 'From behind.'
- (2) Samin Ampeng-ampeng, namely people who claim to be Samin. Their behavior is not following Samin's teachings. If you talk like Samin Sangkak, their behavior is not like Samin completely.
- (3) Samin Sejati, namely the Samin community that holds tightly to the actual Samin principle.

#### **Community Religion of Samin Karangrowo**

Religion or belief is the basic foundation of every human being, and it aims at creating rules relating to the world and the hereafter, regulating people, inviting goodness and not doing bad things. The Samin community in Karangrowo Village has a trust that has not yet been recorded in the Government of the State of Indonesia, namely the belief of Adam. The name of prophet Adam's is a new term, so that speculative assumptions emerge, including the assumptions of the general public which are associated with the first prophet of Islam, the Prophet Adam. Prophet Adam is an embodiment of "speech" and is expressed by activities on the good. The emergence of the word *Adam* as a proof of understanding Samin as a human name created by God in the world (Rosyid 2014). The faith of Adam is not related to the process of revelation like religion or other beliefs because it absolutely comes from the ideas or basic ideas of parents for generations. The Adam teachings of Karangrowo Samin community include prayer, fasting, the concept of nature, the concept of god, and the concept (which is aligned with) the pillars of Islam and faith. The practice of the prayer Samin draws closer to the Lord of lords (Yai) by saying "*Becik Apik sak Rinane-sak Wengine*" which means 'both in

the daytime and at night.’ The word *Samin* when complaining about other forces means remembering the condition of his family about his health and peace as the word “*sedulurku mugo-mugo tansah seger kuwarasan*” which means ‘hopefully my brother in healthy condition always.’

Samin does not have a special place of worship so rituals such as praying are carried out in their respective homes because the Samin community does not recognize worship. Whereas, other living activities are devoted to working in the fields and other work activities. All of these concepts do not apply to all adherents of the religious faith of Adam, due to differences in learning resources, traditions, and ability to understand religious messages.

### **Language Usage in Samin Common Communications**

“*Dos pundi kabaripun, sahe kemawon to? Semonten ugi sedulur mriki sehat lan sahe, nderek nepangken, pengarahen kulo Gunarli, saking pondokan Karangrowo*” (results of observations on the Samin community). The content of the conversation is between Gunarli (a resident of Samin) and the traditional stakeholders of Samin in a village meeting, where Gunarli introduces himself and greets the residents of Samin. They use the Samin language when communicated and interacted with fellow Samin people.

Samin society in Karangrowo speak Javanese *ngoko* and *krama Inggil* as well as Samin language. Samin has vocabulary and speech that are different from Javanese in general. In communicating with their communities, Samin Karangrowo community tends to use Javanese Samin. This is to facilitate social interaction among Samin. For instance, vocabularies that are often used by the Samin community Karangrowo include words of *pengarahen* ‘name,’ *pondokan* ‘address,’ *gapit* ‘success team,’ *sedulur mriki* ‘relatives of Samin,’ *jeneng* ‘gender.’ Those vocabularies are often used in communicating with their community and outside community.

The language used by the Samin community Karangrowo to communicate with the public or outside the community is Javanese *ngoko* and *krama Inggil*, with a purpose avoiding misunderstandings between communicators and communicants compared to when using Javanese Samin. The Samin Karangrowo community does not use Indonesian because many of them do not get a formal education.

Communicating with the people of Samin Karangrowo has several obstacles, including the environment (geography) and personality. First, the geographical barrier is due to the location of the Samin community Karangrowo in the area *Plosok* (remote) and far access to the city. The distance between Karangrowo Village and the city ranges from 14 km or 1.5 hours. The distance from Karangrowo Village to Kudus Regency is around 18 km or 1.5 hours, while the distance from Karangrowo Village to Central Java province is about 68 km or 2 hours. This makes the people of Samin Karangrowo not get enough information, knowledge, education and technological development so that the Samin Karangrowo community does not understand Indonesian especially foreign languages (e.g. English), other than that it has an impact on the development of the environment of the region. Second, human obstacles, these obstacles occur because of differences in age, emotions, personal prejudice, communication skills of the Samin community Karangrowo in interacting with people outside their community.

### **Communication Style of Samin Karangrowo Community**

“*Umpamane pemerintah iku ora wani ngisi agomo Adam, yo dikosongi wae rak popo, ben*

awak dewe wes trimo. Lha nek mikirku iki-iku urung berhasil, ngantiyo tekan Jakarta hayo anggepe aku patut di urusi.” The results of the interview were conversations with non-Samin people and Karangrowo Village employees, because the Samin community asked for their ID cards to be written as *Adam*. When they communicate with non-Samin people, they will use the ngoko language and their communication style is more likely to suppress in providing information.

Based on the interactive dialogue between Mbah Wargono as the traditional stakeholder of the Samin community in Karangrowo Village and the internal organization of the community, it can be concluded that the Samin community in Karangrowo Village uses Javanese *ngoko* and *krama inggil* languages, and Mbah Wargono communication style in communicating with his fellow communities tends to prefer two directions, resulting in a response or response good feedback from communicants and communicators.

Kuwi seng ngono yo wes ben ngono, mergo iki arahe aku di arani masyarakat adat, adat iki sak temene biyen-biyen iki piye, ancene bener-bener iki di lesarikno yo di utuhno sak utuhe, dadi ojo pisan-pisan di gempel-gempel, barang tek wes di gempel utowo do gempel kuwi nandakno tek wes rak utoh, pamane kae gelas jeh dusinan lagi di dudah teko kerdus bar ngono lambine ono seng tatu sitek iku gempil, lek wes gempil iku alias wes cacat, di aworke karo seng cacat, terus ngene iki tak piker sedulur sikep paling ora kudu ngati-ngati, nutotke toto coro, kudune waspodo.

The conversation is a dialogue between the researcher and Mbah Wargono as the traditional stakeholder of the Samin community, Karangrowo Village when discussing the comparison of the Samin community in Baturejo Village, Pati Regency which has received modernization.

The results of the interactive dialogue explained that the Samin community in Karangrowo Village did not like to imitate customs from other regions, meaning that the Samin Karangrowo community strongly adhered to their principles even though they were outdated and accepted many risks outside their community. From the results of several conversations with the Samin community, it can be seen that communication style plays an important role in communication content. Many people understand the message well but the message contained in the conversation is not up to or not received by others because of the inability to convey the message from the communicator to the communicant.

Communication style is a way to convey and use good language so it is easy to understand. The style in the question itself can be verbal in the form of words or non-verbal in the form of vocals, body language, use of time, space and distance (Widjaja 2000). Everyone has their communication style as a characteristic of someone in communication. There are six communication styles as a reference, namely the controlling style, the equalitarian style, the structuring style, the dynamic style, the relinquishing style and the withdrawal style (Hariyana 2009).

The communication style of Samin's community tends to be two-way, giving rise to responses or feedback from both the communicant and the communicator. The Samin Karangrowo community in communication uses two communication styles, namely equalitarian style and controlling style. The communication style of equalitarian is done by the Samin community's traditional stakeholders with their community. This style of communication is carried out openly and transparently in discussing issues within the internal organization of the Samin community to achieve the desired outcome of the decision. The traditional Samin leader has a leadership style, a high caring attitude towards the community both in the context of KTP



issues, customs and the environment in which the Samin community lives. The equalitarian style gives rise to an effective response is good and polite. The equalitarian style is necessary to maintain empathy and cooperation, especially in making decisions relating to the outside of the community.

Besides, Samin's community uses the equalitarian communication style for indigenous stakeholders and other Samin Karangrowo communities, namely the controlling style. The controlling style is a communication style by which a person limits or controls the communicator so that there are not too many questions in exploring information (Hariyana 2009). This communication style tries to control the existence of one will to limit, force, and regulate communicant behavior. People who use this communication are called or one-way communication. This communication style aims to protect the internal information of the Samin community to the communicator.

The controlling style is often done when the custom stakeholders and the Samin community communicate with people outside their community or foreigners. The Samin community in conveying information shows a cautious and vigilant attitude towards foreigners and foreign cultures, which will influence the Samin culture. Besides, the teachings and traditions of Samin is maintained by the community. Indonesian socio-culture also needs to be maintained as a national identity, one way to maintain is by filtering culture that enters Indonesia and cultural preservation. Globalization will make all activities easier, but as a successor must also maintain the existence of regional culture (Suneki 2012; Pinasti & Lestari 2017; Hidayati & Shofwan 2019).

At this time, the social interaction of Samin Karangrowo community with the outside community has begun to open up and intertwine cooperation. The Samin community uses the term *ngersoyo* which has the meaning of mutual help and is a lifestyle inherited from Samin Surosentikno (founder of Samin's teachings) to parents and children. Based on the results of research by Fauzia & Kahija (2019), the Samin community can maintain an attitude of altruism and harmony in anyone. Adherents of Samin's teachings have strong integrity in altruism and set aside traditions for the sake of creating harmony with other communities and governments.

The characteristics, communication style, language, and trust of the Samin community in communicating are the supporting factors in determining the success of communication. A communicator from outside the Samin community often has difficulty digging up information from the Samin community due to several different supporting factors above.

People of Samin Karangrowo have accepted modernization and technological developments in their daily lives they such as the use of television, mobile phones, radios and motor vehicles in meeting their daily needs although they are well-known for having a hard character towards people outside their community. This shows that the existence of the Samin community has experienced a transition from traditional to modern society, and manifested in the form of associative and dissociative interactions (Huda & Wibowo 2013). Hence, cultural differences, customs, and communication styles do not become an obstacle or problem in understanding the Samin community Karangrowo. The samin community can make cultural tolerance and cultural harmony precisely by observing and understanding the communication style and language.

## CONCLUSION

The Samin Karangrowo community in communicating with their fellow communities uses the Samin language. However, when communicating with people outside the community, they use Javanese *ngoko* and *krama inggil*. Whereas, the communication style of Samin Karangrowo community to communicate with fellow communities is the equalitarian style. This communication style is very effective and appropriate so that the Samin community can make wise decisions in solving problems in its community to be able to influence the policies of other communities. Besides, the communication style used by the Samin Karangrowo community when communicating with people outside their community or foreigners is the controlling style. This aims to protect the customs and culture of the Samin community from outside cultures that can affect the customs and culture of the Samin community. This style of communication occurred because the character of the people of Samin Karangrowo village was strict in upholding the teaching of Sedulur Sikep

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