

## EXPLORATION OF RELIGIOUS MODERATION WITH LOCAL CULTURE AMONG SAMIN COMMUNITY, BOJONEGORO

*Nanang Setiawan*<sup>1</sup>, *Abdul Khamid*<sup>2</sup>, *Muhammad Miftakhul Huda*<sup>3</sup>, *Abd Muntaholip*<sup>4</sup>

<sup>1,2,3</sup> Institut Agama Islam Al-Fatimah Bojonegoro, Bojonegoro, Indonesia

<sup>4</sup> Sekolah Tinggi Ekonomi dan Bisnis Islam Al-Rosyid, Bojonegoro,  
Indonesia

Email: [nanang.setiawan@iai-alfatimah.ac.id](mailto:nanang.setiawan@iai-alfatimah.ac.id)

Received: November 11, 2023

Revised: November 23, 2023

Accepted: November 30, 2023

### **Abstract**

*The promotion of religious moderation in Indonesia has become increasingly urgent amid the proliferation of radicalism and extremism among society. This research explores how religious moderation is realized in the daily lives of the Samin community in Bojonegoro. It is a qualitative study that involves observations of the community's traditional life and in-depth interviews with their leaders. The result unveils several local wisdoms: *ngelmu iku sejatine dhewe* (knowledge is truly one's own), *ngudi ilmu* (seeking knowledge), *ponco soco* (humble), *ngluruk tanpa rupo* (moving without a trace), *nyawiji sepi ing pamrih* (living in solitude without selfishness), *nyawiji ngluruk* (living without desire), *ngganem sepi ing ngluruk* (cultivating simplicity in living without expectations), and *ngalembono* (being serene). The local cultures play a*

*substantial role in shaping and maintaining religious moderation. Customs and traditions are strong foundations for tolerance among religious communities, thereby creating harmony amidst the diversity of beliefs. This study contributes to a deeper understanding of the balance between religious moderation and local culture in that it provides new insights for researchers, practitioners, and readers interested in the field. It provides a positive contribution to support a better understanding of religious moderation in the local context, with a special focus on the unique experiences of the Samin community.*

*Implementasi moderasi beragama di Indonesia sudah menjadi hal yang urgen di tengah banyaknya fenomena radikalisme dan ekstremisme di tengah masyarakat. Penelitian ini bertujuan untuk mengeksplorasi bagaimana moderasi beragama diwujudkan dalam kehidupan sehari-hari pada masyarakat Samin Bojonegoro. Penelitian ini bersifat kualitatif, melibatkan pengamatan kehidupan tradisional masyarakat Samin dan wawancara mendalam dengan tokoh masyarakat setempat. Hasil penelitian menunjukkan beberapa kearifan lokal di masyarakat Samin Bojonegoro, yaitu: *ngelmu iku sejatine dhewe, ngudi ilmu, ponco socio, ngluruk tanpa rupo, nyawiji sepi ing pamrih, nyawiji ngluruk, ngganem sepi ing ngluruk, dan ngalembono*. Budaya masyarakat Samin berperan penting dalam membentuk dan menjaga moderasi beragama. Adat dan tradisi menjadi pondasi yang kuat bagi terbentuknya toleransi antar umat beragama dan menciptakan kerukunan di tengah keberagaman keyakinan. Studi ini berkontribusi pada pemahaman yang lebih dalam tentang keseimbangan antara moderasi beragama dan budaya lokal sehingga memberikan wawasan baru bagi para peneliti, praktisi, dan pembaca yang tertarik dengan bidang ini. Diharapkan bahwa penelitian ini akan memberikan manfaat untuk mendukung pemahaman yang lebih baik tentang moderasi beragama dalam konteks lokal, dengan fokus khusus pada pengalaman unik masyarakat Samin.*

**Keywords:** *local culture; religious moderation; Samin community*

## Introduction

In the midst of the turbulent dynamics of globalization and modernization, religious and cultural diversity has become the focus of increasingly in-depth attention to realizing the benefits of religious life towards a harmonious society. In this context, religious moderation plays a crucial concept that invites people to live lives with balance, tolerance, and a deep understanding of differences in beliefs (Aziz et al., 2019). Religious moderation in a nation is vital as social friction typically occurs due to different perspectives on religious issues (Nurdin, 2021).

The word moderation comes from the Latin *moderateio*, which means no excess or deficiency. In Arabic, moderation is known as *wasath* or *wasathiyah*, which is equivalent to *tawassuth* (middle). In Islam, moderation includes an approach that promotes balanced, tolerant, and middle (*wasathiyah*) values in religion (Aziz et al., 2019). It emphasizes the significance of justice and balance so as not to be trapped in extreme religious attitudes (Hanafi, 2009).

According to Aziz et al. (2019), several principles of religious moderation in Islam can be used as guidelines. The first is *tawasuth* (middle), which teaches balance and middle ground. Muslims are invited to avoid extremism in both belief and action. The second is *tawazun* (balance), which suggests maintaining balance in life. Muslims are taught not to get caught up in extremism or excessive living. The third is *i'tidal* (straight and firm). This concept emphasizes the importance of living life straightly and firmly, avoiding extreme or extremist behavior. The fourth is *tasamuh* (tolerance). Religious moderation includes the value of tolerance for differences in beliefs. Muslims are taught to respect diversity and interact with people from different religious backgrounds. The fifth is *musawah* (sameness). Although every individual is unique, the concept of religious moderation teaches similarities among human beings. Muslims are taught to view others with fairness and to be aware of equal rights and obligations. The sixth is *musyawarah* (deliberation). Deliberation is part of the concept of religious moderation in Islam. A decision that involves deliberation and consensus can create an inclusive environment and shared opinions.

Abror (2020) stated further about several indicators for the implementation of religious moderation. National commitment is the first indication. This commitment reflects awareness and loyalty to the country

or nation. This refers to a sense of ownership and responsibility for the sustainability and progress of the nation. With a strong national commitment, people tend to be more united and work together for the common good. The next indicator is tolerance. Tolerance is an open and respectful attitude towards differences, including those in religious beliefs. With tolerance, people can live side by side without imposing certain views or beliefs on others. This creates an inclusive environment that values diversity. Beside tolerance, anti-radicalism and violence is another indicator. Anti-radicalism and violence emphasize the rejection of extreme actions, fanaticism, and violence in resolving conflicts. Anti-radical communities prioritize peaceful dialogue and fair conflict resolution to express opinions or achieve goals. The last indicator is accommodating to local culture. An accommodating attitude towards local culture shows openness towards local values and traditions. It helps strengthen social bonds between individuals and groups, creating an atmosphere of harmony in cultural and religious diversity.

One real manifestation of religious moderation can be found in the local wisdom of a community. This article aims to explore the concept of religious moderation and its integration with local wisdom within the Samin community in Bojonegoro. Some studies have examined the community, including those by Huda & Mukti Wibowo (2013) on the social interactions of the Samin tribe with the surrounding community, Munawaroh et al. (2015) on their teachings and customs amidst the coming of information technology, Widiana (2016) on the history of Islam and Muslim life in the Samin community, Hanifah (2019) on their social transformation, Hidayati & Shofwani (2019) on identity preservation in the local cultural character amidst the degradation of cultural values among those who get married with other communities, Kurniawan et al. (2020) on their aspects of the social and economic life, and Huda (2020) on the role of Samin women in the patriarchal culture. Those studies focus on the exploration of local culture, and none expose the integration of religious moderation into their local values.

The Samin community is located in the Jepang Hamlet of Margomulyo Village, Margomulyo District, Bojonegoro Regency. Jepang hamlet, with its unique name, reflects the uniqueness of the local community, and it indicates that the hamlet is synonymous with Saminism

(Widiana, 2016). The location of this hamlet is  $\pm 70$  km from Bojonegoro City,  $\pm 196$  km from Surabaya, the capital of East Java Province. Part of the area consists of forests, which means this hamlet is almost isolated from the others with relatively poor road access. Infrastructure is also inadequate and far from inter-city transportation traffic, and so are the educational and economic facilities. This hamlet is not the only place where the Samin community lives. Some also live in Blora, Pati, and Kudus, Central Java (Munawaroh et al., 2015).

The Samin community was pioneered by Samin Surontiko, Raden Kohar, who was born in 1859 (Maliki et al., 2021). Raden Kohar is the second among five siblings of Raden Surowijoyo. Samin and his brothers seem to be the same as the Pandawa family in wayang characters, and Samin, as the second son, considers himself to be the embodiment of the character Bima (the second son of the Pandawa family). Raden Kohar took the initiative to change his name to Samin, synonymous with the proletary people. After reaching a certain degree of knowledge and becoming a spiritual teacher, he changed his name to Samin Surosentiko (Hidayati & Shofwani, 2019).

Currently, in the midst of globalization and modernization, increasing connectivity and access to information have brought about changes in the lifestyle of the Samin. Meanwhile, they still try to preserve their traditional values and teachings (Widiana, 2016). Despite the challenges of modernization, they remain steadfast in maintaining their unique culture, creating a balance between ancestral traditions and modern-day dynamics.

This research focuses on exploring the local culture of the Samin Bojonegoro community in terms of religious moderation in the Samin community so that they can maintain an attitude of mutual religious tolerance in daily life and their interactions with the surrounding community. This research is novel considering the large influence of foreign culture in order to preserve local wisdom and religious harmony in Indonesia, especially within the Samin community. The Samin community upholds a unique culture that still survives up to now, and interestingly, they also promote religious moderation in the daily conduct.

This study contributes to increasing literacy for researchers, practitioners, and readers with a deeper understanding of the balance

between religious moderation and local culture within the Samin Bojonegoro community. It is expected to bring about a positive contribution through deeper insight into how religious moderation can take root in local culture and shape community identity. This study is also expected to be an initial steps to explore values that unite diversity, create space for inter-religious and inter-cultural dialogue, and inspire deeper forms of tolerance and harmony.

## **Method**

This research is qualitative in nature, with interpretive paradigm. The interpretive paradigm perceives that reality, truth, or real life has several sides and is not in a single form, which can be studied from many points of view (Lehman, 2010). Interpretive research views a fact as something unique with a special context and meaning. In this research, an interpretive paradigm is used to understand the dynamics of religious moderation and local culture in depth, which allows researchers to explore the meaning behind actions, symbols, and interactions among the Samin community in Bojonegoro. This approach provides freedom to understand the experiences of research subjects and involves active participation of the community as interlocutors who have local wisdom. In this way, researchers can explore a more contextual and in-depth perspective on how religious moderation is integrated into the lives of the Samin people.

The data in this research was collected through literature study, observation, and interviews. The literature covers books and previous related research. Observations were made directly at the location of the Samin community in Jepang Hamlet, Margomulyo Village, Margomulyo District, Bojonegoro Regency. The interviews were made with local cultural figures in semi-structure. The combination of these three data sources allows for a holistic and in-depth investigation of religious moderation and local culture in the lives of the Samin (Bowen, 2009).

The use of literature about the culture of the Samin is the main foundation of this research. Literature studies provide a solid initial understanding of the history, values, and practices of Samin community life (Rhoades, 2011). Observations in the field include rites, daily activities, and social interactions, all of which are reflections of the implementation of

religious moderation in a typical local cultural context (Sugiyono, 2020). In-depth interviews with local cultural figures provide personal and narrative dimensions, allowing researchers to directly hear the experiences, views, and thoughts the prominent figure (Sugiyono, 2020). The informant in this research was Mr. HK, an elder and Samin figure in the area. He is a direct descendant of Samin's ancestors. Also, he has a great influence on the residents of Samin in Bojonegoro.

This research employed content analysis and a triangulation test as methods for data analysis (Hermawan & Amirullah, 2016). The combination of the two methods provides a strong foundation for understanding and interpreting data deeper, especially in the context of religious moderation and the local culture of the Samin community in Bojonegoro (Bowen, 2009). A content analysis approach was used to explore meaning and thematic patterns within the data. The qualitative data generated from literature, observations, and interviews was sorted, classified, and interpreted systematically. The triangulation tests were carried out to ensure the credibility of the data to reach accurate and reliable results.

## **Results and Discussion**

### **Local culture preservation behind the diversity of Indonesian society**

Indonesia is a pluralistic country with various religions, cultures, languages, and traditions. With more than 17,000 islands, Indonesia is home to a variety of ethnic groups and communities, creating a unique social landscape. Diversity of religions such as Islam, Christianity, Hinduism, Buddhism, and local beliefs create the spiritual foundation of society. In addition, cultural richness is reflected in art, dance, music, and culinary diversity in every corner of the country. Lively and diverse regional languages are symbols of linguistic richness, while distinct indigenous traditions enrich the fabric of the nation's history. Indonesia, with all its differences, shows harmony in diversity, creating a strong and striking national identity.

Globalization brings in various cultural elements from parts of the world, including technology, fashion, and trends. Although it makes a positive contribution by opening minds and stimulating innovation, it also presents challenges in maintaining balance with local values. It is necessary to filter out foreign cultural influences wisely so as not to damage the essence

and uniqueness of local culture. Selective acceptance of positive values from outside can be an opportunity to enrich the lives of Indonesian people without sacrificing local identity and wisdom. In this way, Indonesia can continue to grow as a dynamic, pluralistic country, respecting its cultural heritage while remaining open to global progress and development.

Preserving and maintaining local culture can protect the identity and values that form the roots of Indonesia's diversity. It is important to transfer this cultural heritage to future generations so that they not only understand their own cultural roots but also hold a strong foundation for interacting with foreign cultures. Maintaining local culture is not only an act of historical preservation but also a form of protection against the threat of loss of identity that may arise due to the domination of foreign culture. By understanding and appreciating the richness of their own culture, the next generation can live a modern life with a strong identity, becoming a bridge that connects local wisdom with positive values that can be taken from foreign cultures.

### **Religious moderation in the diversity of Indonesian society**

Religious moderation in the diversity of Indonesian society is fundamental for maintaining harmony and tolerance amidst the diversity of beliefs. Religious moderation opens the door to dialogue and understanding between religious communities, allowing people to live side by side without sacrificing their respective religious identities. It provides a space for a deeper understanding of the universal values in every religious teaching, creating a common foundation for social life. A simple attitude, sharing, and living without judgment reflect religious moderation, which leads to a more tolerant and peaceful life. By understanding that diversity is a wealth, not a threat, religious moderation is the key to maintaining unity and peace in a diverse Indonesian society.

Islam teaches its followers to live in balance, stay away from extremism, and practice the values of tolerance towards people of various beliefs (Abror, 2020). The principles of justice, compassion, and respect for differences in beliefs are applied in everyday life. Islam also emphasizes the importance of dialogue and understanding the similarities and differences between religious communities. Even, the Prophet *shallallaahu 'alaihi wasallam* provides a concrete example of how he accepts and interacts with

people of various religions, creating an inclusive society. In Islam, religious moderation is not only a wise attitude but also a call to establish harmonious relations with fellow human beings.

Islam teaches the concept of tolerance in the Al-Qur'an in Surah Al-Kafirun 1-6 (Tuasikal, 2020), as follows:

*"Say: "Hi, you who disbelieve, (1) I will not worship what you worship. (2) And you are not worshipers of the Lord whom I worship. (3) And I have never been a worshiper of what you worship; (4) and you have never also been a worshiper of the Rabb I worship. (5) For you is your religion, and for me, my religion." (6)" (QS. Al-Kafirun: 1-6).*

In this surah, Allah shows Muslims to remain firm in their beliefs without forcing or judging people with different beliefs. The verses in this letter teach that we do not worship what other people worship, and they do not worship what we worship. Surah Al-Kafirun provides a strong foundation for Muslims to establish harmonious relations, even with followers of other religions. By absorbing the values of this letter, Muslims are reminded to always live their lives with respect for religious freedom, making tolerance a strong foundation in social interactions.

One of the concrete examples of the implementation of moderation and religious tolerance in Islam is in economic transactions (Purnama, 2021). Rasulullah *shallallaahu 'alaihi wasallam* stated in his hadith as follows: *"The Prophet shallallaahu 'alaihi wasallam once bought food from a Jewish person in debt, then he pawned his iron armor to that person."* (HR. Bukhari no. 2068).

This hadith reflects the attitude of tolerance and transaction ethics in Islam. Rasulullah *shallallahu 'alaihi wa sallam*, as a role model for his people, not only maintained good relations with fellow Muslims but also with followers of other religions. In this incident, he transacted with a Jew and showed his integrity by going into debt. The act of pawning his iron armor to pay off a debt confirms his commitment to the obligation to pay the debt. This is an important point to maintain an attitude of fairness, tolerance, and integrity in every social and economic interaction, even with those of different beliefs.

Tolerance in Islam is also reflected in respect for neighbors, a value that is emphasized through concrete examples in religious teachings (Tuasikal, 2018). Rasulullah *shallallaahu 'alaihi wasallam* consistently shows

the importance of sharing and empathizing with neighbors, as in the following hadith:

*From Abu Hurairah radhiyallahu 'anhu, Rasulullah shallallahu 'alaihi wa sallam said, "Whoever believes in Allah and the Last Day, let him speak good or be silent. Whoever believes in Allah and the Last Day, let him honor his neighbor. Whoever believes in Allah and the Last Day, let him honor his guests" [HR. Bukhari, no. 6018, 6019, 6136, 6475 and Muslim, no. 47].*

This hadith emphasizes ethical values and tolerance in social relations, including in the context of interaction with non-Muslim neighbors. This hadith teaches how Muslims should live their daily lives with neighbors from different religious backgrounds, creating a harmonious environment filled with mutual respect and tolerance. The Prophet reminds that faith in Allah and the Last Day must be reflected in concrete actions. In the context of religious plurality, this hadith highlights the importance of respect and tolerance towards neighbors who may have different beliefs. Respecting non-Muslim neighbors, being kind, and interacting with patience and understanding are integral parts of the faith in Islam.

### **Religious moderation of the Samin Bojonegoro community**

The Samin community generally lives in inland areas, in the middle of teak forests, with less fertile soil (limestone) for agriculture. The Samin people have a high work ethic and have no free time other than working on their fields. However, they lack culture, whether in the form of the history of their people, art, literature, customs, or ritual ceremonies. The Samin people do not differentiate between existing religions and prioritize religious tolerance. It corresponds with what Mr. HK said: "*Agama niku gaman, adam pangucape, man gaman lanang. Ing sakjroning agama ana rasa lan rasa sejatine wujud banyu*" [in religion there is a taste, and a taste indeed takes the form of holy water, that water is a true taste].

The words above reflect the view that the true essence of religion cannot be measured or assessed with the naked eye but rather takes the form of a feeling that is holy and pure, like holy water. In the context of religious tolerance, this statement means the recognition that every religion has an inner dimension that is universal and holy, like pure water without color or

smell. By understanding that the essence of religion is deep and universal, society promotes an attitude of tolerance towards diversity of beliefs and absorbs the universal values contained therein. Tolerance is a cornerstone in relationships between members of society, where they respect each other's differences in beliefs without judging each other.

In the Samin Bojonegoro community, the practice of religious tolerance is reflected in harmonious relations between community members who have different religious beliefs. They respect each other and do not discriminate based on religion. A concrete example is when Samin Bojonegoro residents participate in religious or cultural activities held by residents with different religious beliefs. They are not only physically present, but they also provide support and respect for differences in beliefs. The importance of tolerance can be seen in inter-religious dialogue in the Samin community. They maintain open communication and listen to each other to understand differences in beliefs in an open and respectful manner. Apart from that, in everyday life, there is no discrimination or unfair treatment based on religious beliefs. All citizens, regardless of religion, can participate and contribute to community life freely.

They also show a strong commitment to the unity of the Indonesian state. They actively participate in activities that strengthen their sense of unity and love for their country. For example, they take part in the commemoration of national days, religious events, and ceremonies that build national spirit. The people of Samin Bojonegoro also show loyalty to national values. They uphold the spirit of *Bhinneka Tunggal Ika* (unity in diversity) and recognize diversity as the nation's wealth. In everyday life, they create an inclusive environment where ethnic, religious, and cultural differences are respected. Through active participation in national activities and recognition of diversity, the Samin Bojonegoro community makes a positive contribution to strengthening Indonesian unity. Their commitment to the unity of the Indonesian nation is reflected in concrete actions to build a sense of solidarity and togetherness among citizens.

### **Valuable lessons from the religious moderation practices of the Samin community**

Based on the observation and interview with Mr. HK, a figure of the Samin community, this study suggested a lot of valuable lessons regarding

the implementation of religious moderation in the Samin community. They teach about the importance of living in a pluralistic society while still paying attention to the aspects of religious moderation to preserve local culture. To maintain social harmony, religious moderation must be in line with local culture to create harmony and tolerance (Prakosa, 2019). They prioritize values, such as *ngudi ilmu*, *ponco socio*, and *ngganem sepi ing ngluruk*, which encourage learning, simplicity, and balance in interacting with the surrounding environment. The concept of *ngudi ilmu* shows the importance of developing science as a basis for a balanced and meaningful life. The attitude of simple living and sharing in *poncho socio* creates an atmosphere of harmony within the community. Meanwhile, *ngganem sepi ing ngluruk* suggests maintaining a good relationship with nature. The Samin people sincerely prove that religious moderation is not only about retaining internal stability but also creating an environment that supports diversity and tolerance. They teach that through an open attitude towards learning, simple living, and balance with nature, society can grow into a community of mutual support and understanding, creating peace amidst diversity. Religious moderation must prioritize balance between communities and not impose one belief over the beliefs of others so that extremism does not occur in religious understanding (Ritonga, 2021).

A principle such as *ngluruk tanpa rupo* and *nyawiji ngluruk* emphasizes sincere actions without seeking recognition and a life lived with full awareness and responsibility. It provides a strong moral dimension to the practice of religious moderation, where an attitude of humility and sincerity toward doing good becomes an integral part of everyday life (Sutrisno, 2019). In this context, the Samin community shows that religious moderation is not just a theoretical concept but a practice that permeates every aspect of life. The value of *ngalembono* also plays an important role in shaping the character and relationships between members of society. The Samin community illustrates the importance of reminding each other and giving positive advice, forming a community based on the value of mutual cooperation. This creates an environment where tolerance and respect for differences are not only upheld but also passed on from one generation to the next (Abror, 2020).

The Samin community in Bojonegoro, with its principles of religious moderation, also provides an example of how to establish harmonious

relationships with those who have different beliefs. The concept of *nyawiji sepi ing pamrih*, which teaches about living in peace without being influenced by external desires or pressure, is the basis for building cooperation and mutually respectful interaction with the surrounding community, including those who have diverse religious beliefs (Widiana, 2016). In this context, the Samin make a positive contribution to the dynamics of Indonesia's diversity by filtering and combining local values originating from their teachings with universal values. This shows that religious moderation not only involves internal relationships within a community but also how the community interacts and contributes positively to the diversity of a wider society.

The Samin wisdom in response to religious diversity is also reflected in the principle of *ngganem sepi ing ngluruk*. This principle emphasizes the importance of maintaining good relations with the surrounding environment and being wise when interacting with nature. In a religious context, this can be interpreted as an open and respectful attitude towards the universe created by God, including the differences in beliefs within (Rofik & Misbah, 2021). The Samin, by implementing this principle, not only upholds diversity among humans but also maintains the balance of the natural ecosystem, creating harmony that covers all aspects of life (Munawaroh et al., 2015). In this way, the overall teachings and principles of religious moderation adopted serve as valuable examples for all of Indonesian society. They show that religious moderation is not simply a self-control but rather a call to live with balance, justice, and tolerance in a diverse society. By concrete examples through the practice of everyday life, the Samin makes a positive contribution to building peaceful and harmonious Indonesia amidst religious diversity.

To provide an easier and more concise overview, the following is the essence of important lessons in the life of religious moderation from the core teachings of the Samin community in Bojonegoro. The first lesson is *ngelmu iku sejatine dhewe*. Religious moderation can be interpreted as an attitude that respects the diversity of beliefs and aware that true knowledge can be found in every religious teaching. This value invites people to understand the diversity of beliefs without claiming the superiority of one religion over others. The next lesson is *ngudi ilmu*. The principles of learning and scientific development support religious moderation by developing universal scientific values. People who enjoy learning tend to be more open to differences in

beliefs and are able to unite scientific understanding with their religious values. Another lesson is *ponco socio*. Religious moderation can be seen in the simplicity of life and an attitude of sharing. People who live simply tend to be more tolerant of differences, and the spirit of sharing creates harmony between various religious groups. The next lesson is *ngluruk tanpa rupa*, which refers to the action without seeking for recognition. It agrees with the spirit of religious moderation, which emphasizes sincere action. The next lesson is *nyawiji sepi ing pamrih*. Religious moderation means living peacefully free from the undo influence of religious desires or pressure. This attitude creates space for tolerance and respect for religious choices without any encouragement to coerce or change other people's beliefs. Another lesson is *nyawiji ngluruk*. The value of a life lived with awareness and responsibility supports religious moderation by emphasizing the importance of living in accordance with the values of truth and justice without categorizing other religions as enemies. The next lesson is *ngganem sepi ing ngluruk*. The principle of maintaining good relations with the surrounding environment supports religious moderation by emphasizing wisdom in interacting with people who have different beliefs. This creates an environment that supports tolerance and harmony between religious communities. The last lesson is *ngalembono*. The value of reminding each other and providing positive advice supports religious moderation by stimulating an attitude of mutual cooperation and attention to diversity of beliefs, making society more united and supportive of each other without minimizing the values of other religions.

Valuable lessons from the Samin Community, also called Samin values, can be associated with religious moderation principles in Islam. Samin values reflect the influence of Islamic teachings, as in the search for knowledge (*ngudi science*), which is in line with Islamic teachings. The concept of living without desires (*nyawiji ngluruk*) in Samin can also be linked to the principle of *tawazun* in Islam, which emphasizes balance and justice in life. Although it has its own characteristics, Samin's teachings represent harmony with Islamic principles, creating a worldview that combines local traditions and Islamic religious values.

The points of the above discussion about the relationship between Samin values and religious moderation principles in Islam are listed in table 1.

Table 1. The Relationship between Samin Values and the Religious Moderation principles in Islam

No	Samian Values	Islamic Values	Explanation
1	<i>Ngelmu iku sejatine dhewe</i> (knowledge is truly one's own)	<i>Tawasuth</i> (moderation)	Having balanced and not excessive knowledge
2	<i>Ngudi ilmu</i> (seeking knowledge)	<i>I'tidal</i> (balance)	Encouraging a balanced pursuit of knowledge, discouraging extreme
3	<i>Ponco soco</i> (humble)	<i>Tasamuh</i> (tolerance)	Emphasizing humility and mutual respect in religion
4	<i>Ngluruk tanpa rupo</i> (moving without a trace)	<i>Musamah</i> (Equality)	Affirming equal rights and dignity
5	<i>Nyawiji sepi ing pamrih</i> (living in solitude without selfishness)	<i>Musyawah</i> (consultation)	Having decisions through consultation and considering mutual interests
6	<i>Nyawiji ngluruk</i> (living without desire)	<i>Tawazun</i> (desire)	Emphasizing a balance between worldly life and the afterlife
7	<i>Ngganem sepi ing ngluruk</i> (cultivating simplicity in living without expectations)	<i>Tawazun</i> (desire)	Emphasizing a balance between worldly life and the afterlife
8	<i>Ngalembono</i> (being serene)	- <i>I'tidal</i> (balance)	Encouraging a balanced pursuit of knowledge, discouraging extreme

Source: processed data, 2023

## Conclusion

This research reveals several local wisdoms within the Samin community in Bojonegoro: *ngelmu iku sejatine dhewe* (knowledge is truly one's own), *ngudi ilmu* (seeking knowledge), *ponco soco* (humble), *ngluruk tanpa rupo* (moving without a trace), *nyawiji sepi ing pamrih* (living in solitude without selfishness), *nyawiji ngluruk* (living without desire), *ngganem sepi ing ngluruk* (cultivating simplicity in living without expectations), and *ngalembono* (being serene). They play a significant role in cultivating and maintaining religious moderation among the community. Customs and traditions serve as a strong foundation for tolerance among religious communities, thereby creating harmony amidst the diversity of society. This research contributes to increasing literacy for researchers, practitioners, and readers in the form of a

deeper understanding of the balance between religious moderation and local culture in the Samin community in Bojonegoro. It is expected to initiate a stage for exploring values that unite diversity, create space for inter-religious and inter-cultural dialogue, and inspire wider tolerance and harmony in Indonesia. This research only involved one informant, which might not cover the entire spectrum of diversity in the community. Further research can incorporate a larger number of informants to acquire a more comprehensive set of information.

### **Acknowledgment**

The author thanks the Committee of the 5th Annual Conference for Muslim Scholars, "Local Cultural Values and Religious Moderation" 2023, Ministry of Religion, Republic of Indonesia, Coordinator of Private Islamic Religious Universities (Kopertais), Region IV Surabaya, for the opportunity to present this article at this annual event.

### **References**

- Abror, M. (2020). Moderasi Beragama dalam Bingkai Toleransi. *Rusydiah: Jurnal Pemikiran Islam*, 1(2), 137-148. <https://doi.org/10.35961/rsd.v1i2.174>
- Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). Implementasi Moderasi Beragama Dalam Pendidikan Islam. In *Kementerian Agama Republik Indonesia*. Kementerian Agama Republik Indonesia.
- Bowen, G. A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9(2), 27-40. <https://doi.org/10.3316/QRJ0902027>
- Hanafi, M. (2009). Konsep al-Wasathiah dalam Islam. *Harmoni: Jurnal Multikultural Dan Multireligius*, 8(32).
- Hanifah, U. (2019). Transformasi Sosial Masyarakat Samin Bojonegoro (Analisis Perubahan Sosial dalam Pembagian Kerja dan Solidaritas Sosial Emile Durkheim). *Jurnal Sosiologi Agama*, 13(1), 41. <https://doi.org/10.14421/jsa.2019.131-02>
- Hermawan, S., & Amirullah. (2016). *Metode Penelitian Bisnis: Pendekatan Kuantitatif & kualitatif*. Media Nusa Creative (MNC Publishing).
- Hidayati, N. A., & Shofwani, S. A. (2019). Pemertahanan Identitas Karakter

- Budaya Masyarakat Samin di Desa Margomulyo Bojonegoro. *Kredo: Jurnal Ilmiah Bahasa dan Sastra*, 3(1).  
<https://doi.org/10.24176/kredo.v3i1.4020>
- Huda, K. (2020). Peran Perempuan Samin dalam Budaya Patriarki di Masyarakat Lokal Bojonegoro. *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya*, 14(1), 76.  
<https://doi.org/10.17977/um020v14i12020p76-90>
- Huda, K., & Mukti Wibowo, A. (2013). Interaksi Sosial Suku Samin dengan Masyarakat Sekitar (Studi di Dusun Jepang Desa Margomulyo Kecamatan Margomulyo Kabupaten Bojonegoro Tahun 1990-2012). *Agastya: Jurnal Sejarah dan Pembelajarannya*, 3(01), 127-148.  
<https://doi.org/10.25273/ajsp.v3i01.907>
- Kurniawan, M. B., Habsari, N. T., & Hanif, M. (2020). Kehidupan Sosial-Ekonomi Masyarakat Samin Kabupaten Bojonegoro dan Potensinya Sebagai Sumber Belajar Sejarah Lokal. *Agastya: Jurnal Sejarah dan Pembelajarannya*, 10(2), 249.  
<https://doi.org/10.25273/ajsp.v10i2.6809>
- Lehman, G. (2010). Interpretive accounting research. *Accounting Forum*, 34(3-4), 231-235. <https://doi.org/10.1016/j.accfor.2010.08.007>
- Maliki, M., Abidin, M. Z., Kustini, & Hernandi, A. (2021). *Agama, Kepercayaan dan Paham Keagamaan*. Badan Litbang dan Diklat Kemeng RI.
- Munawaroh, S., Ariani, C., & Suwarno. (2015). Etnografi Masyarakat Samin di Bojonegoro (Potret Masyarakat Samin dalam Memaknai Hidup). In *Balai Pelestarian Nilai Budaya (BPNB) Yogyakarta*.
- Nurdin, F. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah*, 18(1), 59.  
<https://doi.org/10.22373/jim.v18i1.10525>
- Prakosa, P. (2019). Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama. *Jurnal Ilmiah Religiosity Entity Humanity*, 4(1), 45-55.  
<https://doi.org/https://doi.org/10.37364/jireh.v4i1.69>
- Purnama, Y. (2021). *Hukum Berjual-Beli dan Menggunakan Produk Non-Muslim*. [Www.Muslim.or.Id](http://www.Muslim.or.Id). <https://muslim.or.id/69088-hukum-berjual-beli-dan-menggunakan-produk-non-muslim.html>
- Rhoades, E. A. (2011). Commentary: Literature reviews. *Volta Review*,

- 111(1), 61–71. <https://doi.org/10.17955/tvr.111.1.677>
- Ritonga, A. W. (2021). Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an. *Al-Afkar: Journal of Islamic Studies*, 4(1). <https://doi.org/https://doi.org/10.31943/afkarjournal.v4i1.170>
- Rofik, M. N., & Misbah, M. (2021). Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah. *Lectura: Jurnal Pendidikan*, 12(2). <https://doi.org/https://doi.org/10.31849/lectura.v12i2.7611>
- Sugiyono. (2020). *Metode Penelitian Kualitatif*. Alfabeta.
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(2). <https://doi.org/https://doi.org/10.37302/jbi.v12i2.113>
- Tuasikal, M. A. (2018). *Hadits Arbain #15: Berkata yang Baik, Memuliakan Tamu dan Tetangga*. [Www.Rumaysho.Com](http://www.Rumaysho.Com). <https://rumaysho.com/18958-hadits-arbain-15-berkata-yang-baik-memuliakan-tamu-dan-tetangga.html>
- Tuasikal, M. A. (2020). *Apakah Islam Mengenal Toleransi Antarumat Beragama?* [Www.Rumaysho.Com](http://www.Rumaysho.Com). <https://rumaysho.com/26034-apakah-islam-mengenal-toleransi-antarumat-beragama.html>
- Widiana, N. (2016). Pergumulan Islam dengan Budaya Lokal Studi Kasus Masyarakat Samin di Dusun Jepang Bojonegoro. *Jurnal Teologia*, 26(2), 198–215. <https://doi.org/10.21580/teo.2015.26.2.428>