



## KI SAMIN SUROSENTIKO: THE STRUGGLE OF RATU ADIL 1889-1914

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### Abstract

The research topic in this study examines the role and autobiography of Ki Samin Surosentiko or Raden Kohar, who was a farmer who became a preacher and messiah in the saminism movement in the period 1889-1914. The teachings of Ageman Adam or Religions of Adam, the concepts of millenarianism, messianism were used to oppose the policy of tax payment and land tenure through the sikep resistance movement the Dutch East Indies Government in Central Java and East Java. This research is a historical research using historical research methodology so that this research aims to reveal historical facts from the perspective of the Dutch East Indies and saminism by using primary historical and newspapers as well as historical records of teaching saminism figures and using the approach of resistance theory and social resistance movement theory. The result of this research is, that Samin Surosentiko is a lineage of Javanese aristocrats who are considered to have charisma, magic, or sekti. Therefore, he is believed to be a messiah or Ratu Adil figure who is believed to bring salvation, revive the glory days of the indigenous people in the past, and can bring freedom from European colonialism. There is a fact that Saminism followers do not always carry out sikep resistance that prioritise the teachings and values preached by Samin Soerosentiko. There was one of the followers of Samin Soerosentiko, named Modongso who fought back with violence due to the arrest of Samin Surosentiko in 1907 by the Dutch East Indies Government.

**Key words:** *Samin Surosentiko, Messiah, Saminism*

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## INTRODUCTION

Saminism is a Javanese sub-tribe that lives on the island of Java, especially in East and Central Java. The followers of Saminism spread in Central Java, namely Blora, Pati, Kudus, Rembang and in East Java, namely Bojonegoro, Ngawi and Madiun. The existence of saminism has developed until today, which began with the teachings of Ki Samin Surosentiko or Raden Kohar during the Dutch East Indies Government in Kedhiren Village, Randublatung District, Blora Regency, East Java (Munawaroh et al., 2015).

The Dutch East Indies government report entitled "*Verslag Saminbeweging*" (1917), the Saminism movement emerged and developed due to the doctrine and thoughts of Soerosentiko Samin who came from Ploso Hamlet, Kediren Village, Kawedanan District, Randoeblatoeng District, Blora Division. Then the thoughts and doctrines of Soerosentiko Samin developed into a movement that opposed the policies of the Dutch East Indies government and the doctrine spread in the divisions of Blora, Bojonegoro, Rembang, Madiun, Ngawi, Grobogan, Pati, and Kudus and Semarang.

Ageman Adam taught by Samin Surosentiko has a special meaning, as does the information from Mangoenkoesomo (1918), in the "Het Saminisme", that ageman adam is as follows:

*..." Indien het Samins bedoeling is geweest om dezelfde wetten terug te roepen als inden tijd van Adam in het Paradijs, toen aan den mensch geoorloofd was om te nemen van alle kruid, van alle vruchten des velds, inderdaad! dan wordt ons de naam (Agama Adam), duidelijk, evenals de leerstelling om te nemen van alle djatti, welke niet door het Gouvernement is aangeplant".*

The statement can be interpreted that the meaning of Samin is to recall the same law as during the time of the Prophet Adam A.S, in heaven, namely when humans were allowed to take all the plants, all the fruits in the fields, so that thought is the background and foundation of the name of the teaching of "Agama Adam", as well as the doctrine of Samin Surosentiko to take all teak wood or teak trees that were not planted by the government (Dutch East Indies).

According to Harja Kardi (in Tashadi et al., 1998: 46), states that if there is a question about the religion of the Samin community, then the Samin community will say that the

religion of the Samin community is Agama Adam or "Ageman Adam".

According to Kartodirdjo (Kartodirdjo, 1984) the religious movements in Java in the 19th and 20th centuries can be seen as a manifestation of symptoms or problems that arose at that time which were connected to mysticism or Sufism. The religious movements in the 19th and 20th centuries in Java contained various terms, namely; 1. Savior movement (millinearism), 2. Ratu adil (millenarianism), 3. Pribumi (nativism), 4. Kenabian (prophetism), 5. Revitalization and revivalism. These movements are generally related to movements based on religion or religious methods, in order to realize their goals. The Ratu adil movement or millenarianism was a movement that posed a threat to the Dutch East Indies colonial government.

Ki Samin Surosentiko or Raden Kohar became a figure who was considered a messiah by the followers of saminism, so that with his saminism teachings in ageman adam could become a serious problem by the Dutch East Indies Government during the period from 1889-1914 to the years after.

## METHODOLOGY

The purpose of this research, the author wants to know and analyze the role of Ki Samin Surosentiko and the saminism movement in the perspective of the Dutch East Indies and the perspective of saminsime teachings. The research method used in this writing is using the historical method because it is in accordance with the scientific field of the researcher. Historical research procedures have steps in their research, namely (1) topic selection, (2) source collection, (3) verification, (4) interpretation and (5) writing or presentation (Kuntowijoyo, 2013).

The topic selection stage in this stage the researcher chooses the topic studied in historical research, in this stage the researcher chooses the topic of the role of the saminism figure, Ki Samin Surosentiko in 1889-1914. Problems in research or the focus of research in the study of the role of Ki Samin Surosentiko as Ratu Adil and the saminism movement influenced by the teachings, ideology and preaching of Samin Surosentiko in the struggle and resistance against the policies of the Dutch East Indies Government in 1889-1914 based on historical primary sources which include primary sources from the perspective of the Dutch East Indies (neerlandocentric) and the perspective of saminism teachings

(indoseiasentris), as well as contemporaneous news-papers.

The source collection stage is the stage where researchers collect relevant historical sources related to Ki Samin Suorenstiko and the teachings of saminitism, at this stage researchers found primary sources related to the Dutch East Indies Government report in *Verslag Saminbeweging* and *Onderzoek Naar De Mindere Welvaart Der Inlandsche Bevolking Op Zavan En Madoera, Het Saminisme* and written sources of saminitism teachings sourced from saminitism figures named Hardjo Kardi and Pramugi Parwiro Wijoyo. The verification or criticism stage, namely at this stage the researcher verifies the validity of the sources by internal verification and external verification.

The interpretation stage, at this stage the researcher interprets or interprets the data and sources that have been verified by analyzing and synthesizing and using the resistance theory approach and social movement theory. The writing or presentation stage, namely in this stage the researcher presents or writes history on the topic of Ki Samin Surosentiko and the Saminitism doctrine in 1889-1914.

In the study, researchers also emphasized causality (cause, process and effect), in the study of Ki Samin Surosentiko's role as Ratu Adil and the saminitism movement in the struggle and resistance of the Dutch East Indies period, such as examining the concept of Ratu adil, the concept of sakti and Surosentiko's resistance and saminitism based on Javanese culture, beliefs and ideology. As well as in the study, researchers used the approach of the theory of resistance or social opposition by James Scott and the theory of social resistance movements by Peter Burke to analyze and interpret the causes, processes and consequences as well as the special characteristics of the resistance and struggle of Ki Samin Surosentiko and the saminitism movement in 1889-1914.

## RESULT AND DISCUSSION

### 1. Background of Ki Samin Surosentiko and The Samin Movement

According to Hardjo Kardi, 1999 (in Tashadi et al., 1998), who is an elder figure of saminitism in Dusun Japan, Margomulyo District, Bojonegoro Regency, Ki Samin Surosentika, who also has the title of *samin*

*anom*, is a figure who comes from Ploso Kediren Village, Randu Belatung District, Blora Regency, Central Java and is a mystic teacher in the locality and a figure who led the movement against the policies and colonization of the Dutch East Indies Government.

According to the report in the book "History of Bojonegoro Regency: A Survey of Life from Time to Time" (1988), Ki Samin Surosentiko was born in 1859 in Ploso Kediren Village, Randublatung, Blora Regency. Ki Samin Surosentiko was a descendant of local nobility because his parents, Kyai Reti from Rajekwesi (Bojonegoro), were descendants of Prince *Koesoemingajoe*. This is reinforced by the information in the report from Mangoekoesomo.T (1918), in the book "*Het Saminisme*", states as follows:

...*"Zijn overgrootvader was Kjai Ketit uit Radjegwesi, afdeeling Bodjonegoro. Hier begint men te voelen, dat Samin usurpeert een hooge afkomst, aangezien Kjai een titel is, gedragen door menschen, die in één of ander opzicht zich onderscheiden van hun omgeving. Vooral inden ouden tijd was de titel Kjai een vrij wat zeggende"*.

The information can be interpreted that his great-grandfather was Kjai Reti from Radjegwesi, Bodjonegoro division. The existence of this, the indigenous *rakyat* considers that Samin has a high descent, because *Kjai* is a title held by people who in one way or another stand out from their environment. Especially in the past, the title *Kjai* was a fairly prominent title.

According to information from Hardjo Kardi, 1996 (in Tashadi et al., 1998), Ki Samin Surosentiko was born in 1859 in Ploso Kediren Village, Randublatung Subdistrict, Blora Regency with his small name Raden Kohar. Ki Samin Surosentiko was the son of a figure named R. Surowidjadja (*Samin Sepuh*), and the grandson of a Regent of Sumaroto (now Tulungagung Regency, East Java) named R.M Adipati Brotodiningrat nicknamed as *Pangeran Kusumaningayu*.

Regarding Samin Surosentiko being a descendant of Pangerna Kusumaningayu, this is reinforced by the statement of Mangoenkoesomo (1918), "*Zijn overgrootvader was Pangeran Koesoemaning Ajoe van Radjegwesi*", can be interpreted as "His great-grandfather (Samin Surosentiko), was Prince *Koesoemaning Ajoe* of Radjegwesi.

According to Harry. J & Benda Castles. L

(1969), that Ki Samin Surosentiko or *mbah suro* was an ordinary farmer who was born in one of the villages in Randublatung, Blora in 1859. Ki Samin Surosentiko has a rice field of 5 hectares, in addition to being a farmer he is a descendant of aristocrats and the founder of a new flow or teaching that is attributed by his followers and is considered by his followers as *Bima* or *Werkudara* in Javanese puppet characters because Ki Samin Surosentiko is the second child of five brothers who are likened to pandawa puppet characters.

The assumption of Saminism followers regarding the Javanese puppet character of Samin Surosentiko, which is considered as the characterization of *werkudara* in *pandawa*, is reinforced in the notes of Mangoenkoesomo (1918), as follows:

...” *Volgens deze gescheiden vrouw (Mbok Sosrosentono), Wij herinneren er aan, dat het heldengeslacht der Pandawa’s uit de wajang eveneens bestond uit vijf broeders en dat de Javaan een vijf-broedertal steeds als een bevoorrechte familie beschouwt, een geslacht dat sterk genoeg is, om aan al de onbillijkheden in dit ondermaansche een einde te maken. De tweede uit het vijf broedertal der Pandawa’s was Wrekudara, fysiek de sterkste van al zijn broers en bij wien de rechtvaardigheidszin het best was ontwikkeld. Wrekudara heeft een belangrijke rol gespeeld inden bekenden strijd om het rijk Hastina, den bekenden Bharatajoeda Djajabinangoen, dien elke Javaan kent”.*

The statement can be interpreted as “According to *Mbok Sosrosentono*, we remember that the heroic *Pandawa* family in *Wayang* also consisted of five brothers and that the Javanese have always considered a family with five children to be a special family, a family strong enough to end all injustice in this world. The second of the five *Pandawa* brothers is *Werkudara*, who is physically the strongest of his brothers and the best at developing a sense of justice. *Werkudara* played an important role in the famous battle for the kingdom of *Hastina*, the famous *Bharatajoeda, Djajabinangoen*, known to every Javanese”.

The teachings and movement of Saminism did not initially originate from Ki Samin Surosentiko or Raden Kohar. According to Hardjo Kardi, 1996 (in Tashadi et al., 1998), that the beginning of the teachings and movement of saminiism was pioneered by the

father of Ki Samin Surosentiko, namely R. Surowidjadja around 1826-1844 who was known to have nobility and authority so that he got the nickname “*Samin Sami Amin*”, by the community and his followers. R. Surowidjaja since childhood was provided with education related to science and so on, then he saw and felt the suffering of his people a result of the tax policy and colonization of the Dutch East Indies Government so that based on this R. Surowidjadja left Sumoroto Regency (Tulungagung Regency), to wander and then do rebels.

At first R. Surowidjadja robbed officials and rich people during the Dutch East Indies Government, then the booty was distributed to the indigenous people, so that with the robbery R. Surowidjadja and his group received the nickname “*tiyang samin amin* or *tiyang samin*” and he was nicknamed “*samin sepuh*”, and received support from the indigenous people so that the group led by R. Surowidjadja expanded in various regions of East Java and Central Java during the Dutch East Indies Government. Based on these facts, it can be said that the beginning of the term saminiism came from the nickname of the indigenous people to the group of R. Surowidjadja or *samin sepuh*, namely “*tiyang samin amin*”.

This fact is reinforced by the statement of an elder figure of saminiism in Jepang Hamlet, Mergomulyo Subdistrict, Bojonegoro Regency, Hardja Kardi (1986), in the history of his notes on the teachings of saminiism :

...“*Lha kang kasebut SAMIN iku mau sejatine mawadhasar rembuk, sing kena diarani padha utawa asami. Dadi yen wuspadha manunggal, anak putu bisa saiyek saeko kapti mbela negarane dhewe”.*

The statement can be interpreted that “the so-called Samin term actually starts or is based on the word *rembuk* or gathering with others which can be compared to *padha* and *sami* which can be interpreted as the same or fellow, if alert and united then the children can defend their own country”. Ki Samin Surosentiko or Radeh Kohar continued the teachings and rebellion movement that had been carried out by his father, R. Surowidjadja “*samin sepuh*”. According to Tashadi, et al (1998), that what underlies the teachings of saminiism is the basis of their *pakem* law, including *rembug* and *manunggal* which can be interpreted as deliberation and unity or togetherness which has the aim of realizing a prosperous and just community life.

Ki Samin Surosentiko or Radeh Kohar continued the teachings and rebellion movement that had been carried out by his father, R. Surowidjadja "samin sepuh". According to Hardjo Kardi, 1996 (in Tashadi et al., 1998), that Ki Samin Surosentiko or Raden Kohar continued the movement and teachings after R. Surowidjadja disappeared without being known so that Ki Samin Surosentiko was called to continue the teachings and movements that began in 1889 when he first gathered the indigenous people and conveyed ideas and resistance movements against the Dutch East Indies government which were then accepted and followed by the indigenous people. The following are the teachings of R. Surowidjadja "samin sepuh", written through *sekar macapat* or *macapat* songs that were passed down to Ki Samin Surosentiko or Raden Kohar (samin anom):

...*"Golong mangguung, ora sambah, ora suwung,  
Kiate nang glanggang, lelatu sedah mijeni,  
Ora tanggung, yen lena kumerut pega,  
Naleng kadugng, kadhi paran salang sandhug,  
Tetege mring wong, jumeneng kalawan rajas,  
Lamun ginging sireku umajing probu".*

*Tembang macapat* or *sekar macapat* the teachings of R. Surowidjadja (samin sepuh), has the meaning of, "a thing that is intact, not plundered and not lonely but strong in war like a fire that contains the coming of the body, not knowing for sure that the glory can be lost like smoke later. The heart does not fade like what if trouble comes even so continue to me run. Standing tall with me at the helm defeats the passions that reach for the highest trust. There for you and I become one in truth".

The song or *tembang* which has the meaning and teachings of saminitism became the beginning of the movement and rebellion of saminitism spearheaded by R. Kohar or Ki Samin Surosentiko as the queen of justice in his teachings, namely *ageman adam* and *sedulur sikep* or *wong sikep* during the Dutch East Indies Government.

According to Harry. J & Benda Castles. L (1969), "Alleging that Samin was not a Muslim, she had tried to have their marriage annulled by the naib (a local religious official)". That Samin was not a Muslim, even Samin's first wife tried to have their marriage annulled by a local religious leader or naib. Based on this fact, Ki Samin

Surosentiko or Raden Kohar was not a Muslim or someone who was Muslim.

According to Tashadi, et al (1998), that the beginning of the conception of belief and religion of saminitism is embracing a belief from ancient Javanese culture called "*manunggaling kawula gusti*", which was preached by Ki Samin Surosentiko or Raden Kohar (samin anom), and previously inherited from his father named R. Surowidjadja (samin sepuh).

According to Hardjo Kardi, 1996 (in Tashadi et al., 1998), that religion is *gaman* or tool, *adam pengucapane* (what is said), and *man gaman lanang* (male tool), so that these three things are the things that underlie the religion or belief of saminitism, namely *Ageman adam*. *Ageman adam* teaches that the prophet they believe in is Prophet Adam A.S, who they consider to be the first human seed or ancestor so that in the belief of saminitism, a man stores human seeds or *man gaman lanang*.

Hardjo Kardi (in Tashadi et al., 1998), also states that "*ing sajroning agama ana rasa. Roso sejati sejatine roso lan roso sejati awujud banyu*", which can be interpreted as "in religion there is a sense, and the amount or true sense is the sense of water". Regarding this, it can be said that saminitism has a belief that the human seed is in the form of water which is the true taste or sejatine taste. With this belief, the followers of saminitism call them *sedulur*, namely *sedulur lanang* and *sedulur wedok* so that saminitism calls them *sedulur sikep* or brothers who have the same attitude.

According to Mangoenkoesomo (1918), in the notes "Het Saminitism", regarding the religion taught and embraced by Samin Surosentiko and the followers of saminitism as follows:

...*"Hij moet nergens zijn geweest, om school te gaan of onderricht te krijgen inde islamitische leer (ngadji). Uit de leer, die hij later verkondigde, is ook ten duidelijkste gebleken, dat Samin niet het minste begrip moet hebben gehad van de leerstellingen van den Arabischen profeet, zoodat het niet heelemaal onlogisch is, dat de Javaansche Islamieten in hem min of meer een vijand zagen van het heerschende geloof, een afvallige of een (moertad) zooals de Arabische term daarvoor luidt. Zijn leer noemde Samin dan ook de (agama Adam), in tegenstelling, naar het schijnt met de agama Mohammad".*

The statement can be interpreted as "He (Samin Surosentiko), never went to school or received teaching on Islamic doctrine (*ngadji*).

From the teachings that Samin Surosentiko later stated, that Samin did not have the slightest understanding of the teachings of the Arab prophet (Islam), so it makes sense that Javanese Muslims saw him (Samin Surosentiko), as an enemy of the prevailing beliefs (Islam), Samin was considered an apostate or (*moertad*), as the Arabic term goes. Therefore, Samin called his teaching as (*ageman Adam*), as opposed to Mohammad's religion (Islam).

Even in the teachings of Saminism in *ageman adam* preached by Samin Surosentiko has special prayers. The prayers of *ageman adam* are mentioned in the notes of "Het Saminisme", as follows:

..."*Zoo heeft de goeroe ook eenige do'a voor zijn volgelingen opgesteld. Typeerend is de volgende do'a:*

*Nang nang tir,  
Djenang djadi,  
Kolak nongko,  
Ketjemploeng kedoeng,  
Pak toewo"* (Mangoenkoesomo, 1918)

The information can be interpreted that the teacher or leader of saminitism (samin surosentiko), has prepared prayers in his teachings specifically for his followers. According to the researcher's perspective regarding the prayers of saminitism teachings in *ageman adam* preached by samin surosentiko, namely special prayers through Javanese songs or Javanese poems that have special meanings and meanings and are only understood and understood by Samin Surosentiko and followers of saminitism teachings,

According to the researchers, this is a characteristic and a way done by Samin Surosentiko and his followers as a disguise so as not to be easily identified by the Dutch East Indies Government. It can be seen, that method or way of identification and arrest of Samin Surosentiko and the followers of saminitism by the Dutch East Indies Government through internal approaches such as interviewing or interrogating the followers of saminitism and studying the teachings preached by Samin Surosentiko.

The special prayer of saminitism teachings in *ageman adam* channeled through *tembang jawa* or Javanese songs, researchers suspect that there is a relationship between the inheritance of teachings from R.Surowidjadja (samin sepuh), to Samin Surosentiko or Raden Kohar (samin anom), at that time passing on his teachings through Javanese songs.

The Dutch East Indies Government

report document entitled "Onderzoek Naar De Mindere Welvaart Der Inlandche Bevolking Op Van Java En Madoera" (1911), states that there were problems regarding freedom of religious rights, especially violations and cases of religious teachers or people preaching teachings or sects that were considered not in accordance with proper Islamic teachings according to the *penghulu*, but these problems and cases could be handled and prevented.

According to the Dutch East Indies Government's record report "Verslag Saminbeweging" (1917), when conducting an inquiry and investigation into saminitism, investigators revealed that there were mohamedam customs and religion (*ageman adam*), which were adhered to by saminitism but they used the Muslim way of marriage, namely by using *naib* (Muslim religious leaders and *penghulu*).

Based on these facts, it can be said that saminitism or *sedulur sikep* is a teaching about belief and resistance to the colonization of the Dutch East Indies Government preached or pioneered by Ki Samin Surosentiko or Raden Kohar (samin anom) as the messiah of saminitism on the basis of his thoughts and teachings inherited by his father, R. Surowidjodjo (samin sepuh), which is based on Javanese culture and beliefs, namely "*manunggaling kawula gusti*", which is taught to his followers in a belief called *Ageman Adam*. Surowidjodjo (samin sepuh), which is based on Javanese culture and beliefs, namely "*manunggaling kawula gusti*", which is taught to his followers in a belief called *Ageman Adam*.

## 2. The Struggle of *Ratu Adil*: Ki Samin Surosentiko and Saminitism 1889-1907

Hak ulayat in Dutch terms is a "*beschikingsrecht*", which is an ownership right that has the highest position on land, and the right is only owned by a tribe or a combination of villages and also only a village but not individually owned (joint ownership).

Based on this, it can be said that customary rights are indigenous or inlander property rights attached to the customary rights. However, during the Dutch East Indies Government there was an agrarian political policy that limited customary land ownership rights or customary rights to the indigenous people at that time. Restrictions and violations of indigenous customary rights began with the leadership of Deandles, namely by arbitrarily taking fields and

rice fields from the natives which were used to meet the salaries of indigenous officials, and in 1832 the period of Van Den Bosch's reign violated and seized indigenous customary rights for the benefit of paying the salaries of the regents and soldiers of the Dutch East Indies (Vollenhoven, 2013).

The Dutch East Indies government towards the natives can be seen from several political policies such as during the Raffles period, namely the *landelijk stelsel* or *landrente*, which is called a policy regarding the payment of taxes on indigenous land which has a system where the village head is entrusted with a certain amount of money as a tax on the amount of money that must be paid by the village community concerned, and the village head also has the authority or right to change the land owned by the village community concerned at any time without any restrictions and conditions and these lands depend on the income of money or funds from the village community (Vollenhoven, 2013).

The forest policy implemented by the Dutch East Indies Government in the 19th century was considered a failure, especially in the Rembang Karisidenan and other East Java regions, because the policy was unable to prevent the destruction of teak forests in the East Java region. In addition to this, there is an assumption that the forestry policy of the Dutch East Indies Government only refers to or is oriented towards economic benefits which have an impact on the degradation of teak forests and the policy of forcibly eliminating the traditional rights of indigenous people or customary rights (Warto, 2009).

Based on this, it can be said that the Dutch East Indies Government's policies regarding land and power contained imperialist practices in the implementation of these policies, to the detriment of the natives or inlanders who were rural communities who mostly worked as farmers and depended on natural resources, especially on teak forests. With the application of taxes and the destruction of teak forests, there were cases of violation of the regulations and laws of the Dutch East Indies Government by the natives or inlanders.

According to the Dutch East Indies Government's *verslag* report titled "Onderzoek Naar De Mindere Welvaart Der Inlandche Bevolking Op Van Java En Madoera" (1911), that in the Bojonegoro area in general there were protests or lawsuits regarding the ownership of

teak wood by natives or local residents who objected to government policies (dated November 18, 1899).

According to Warto (2009) forest management and exploitation policies during the Dutch East Indies were based on the ideology of common interest for the great good, which ignored the conditions of indigenous people whose livelihoods depended on forests. The policy considered the local or indigenous population to be committing a criminal offense or violation of the law if they deliberately took wood, cleared land and raised livestock in forest locations owned by the Dutch East Indies Government. So that in the implementation of this policy there is a process of marginalization of forest farmers and indigenous people due to the loss of access to the use of forests that are their source of life.

According to Widyarsono. A (2016), that the tax problem during the Dutch East Indies Government, especially during the ethical political policy enacted in the Rembang, Madiun, Semarang areas, in its implementation actually burdened the local or indigenous population, one of which was the Saminism group. At first ethical politics had a good purpose, namely to improve the welfare of the natives which was enforced by several methods (ways), namely: a. local cattle raised by the natives were replaced with better quality cattle, b. irrigation in the agricultural sector was renewed, c. procurement of village treasury through *sawah celengan*. Ethical political policies have good goals for the natives but the implementation of these policies actually adds to the burden and suffering of the natives, namely regarding tax payments and the closure of teak forests in their locality.

The existence of these factors, the Saminism group or community boycotted tax payments by refusing to pay taxes to the Dutch East Indies Government. On February 7, 1889, the figure and messiah of the saminism movement, Raden Kohar or Samin Surosentiko (samin anom), gathered his followers in the Bapangan field and preached about three things, namely; a. the samin people are descendants of *Satrio Pandawa*, and old brothers who do not hesitate to help others, b. during the Majapahit Kingdom was damaged by the Demaks who had the ambition to win, c. the descendants of the pandavas of the majapahit period have understood the right and wrong things (Tashadi et al., 1998). According to Harry. J Benda & Castles. L (1969), that the influence of Ki Samin Surosentiko and the

teachings of saminism spread to Tapellan Village, Bojonegoro Regency in 1890 and experienced an increase in the number of followers that year.

Evidence in the report or *verslag* of the Dutch East Indies Government entitled "Verslag Saminbeweging" (1917), "based on information circulating that since 1890 or allegedly in the previous year, these teachings (saminism), have developed or taken root in other areas outside the village area that was used as the first preaching, and based on the results of investigations or investigations that in Tapellan Village (Ngraho District, Tambakredjo District, Bodjonegoro) in 1890, there were 5 known Samin followers".

On July 11, 1901 Ki Samin Surosentiko as the messiah of saminism conducted a sermon among hundreds of torches and followers in Pangonan field, Kasiman Village regarding the virtues of silence or *meneng*, *mادهp* attitude or full concentration and *mantep* attitude or confident and confident which is likened to someone who is ascetic, and in his sermon Ki Samin Surosentiko or Raden Kohar (samin anom), conveyed five things, namely;

1. Jatmika will that is based on self-control efforts.
2. Jatmika in worshipping God and respect for fellow creatures
3. Jatmika in introspection and can harmonize the inner aspects with the natural environment
4. Jatmika in the face of disaster or danger
5. Jatmika in the grip of true virtue (Tashadi et al., 1998).

According to Harry. J & Benda Castles. L (1969), that in January 1903, the Resident of Rembang reported that there were around 772 Samin adherents scattered in 34 villages in the South Blora region and areas bordering Bojonegoro Regency and there were 14 indigenous people from Ngawi and Grobogan Regencies who had come to Ki Samin Surosentiko to learn the teachings of Saminism. According to information from a saminit figure named Pramugi Prawiro Wijoyo (1960), stated that:

...*"Kecamatan Randu Blatung Kabupaten Blora. Sawetara suwe para sedulur kang nesepe giyare Kaki Suro, wis padha dunung yen tanah Jawa iki direh, di peres karo penjajah Walanda. Para sedulur "Sikep" kompak. Ora gelem diperintah karo Guvermen Walanda"*.

The statement can be interpreted that "in Randublatung District, Blora Regency, there are *sedulur* (brothers of saminism), who visit the

residence or home of Ki Samin Surosentiko, they have understood that this Javanese land has indeed been squeezed or exploited by the Dutch Government".

According to Tashadi, et al (1998), that in 1905 and the previous year Ki Samin Surosentiko or R. Kohar became bolder in spreading the teachings of saminism openly and widely in the areas of villages and districts outside Blora, it was proven that in 1905 the followers of saminism teachings from Ki Samin Surosentiko reached around 5,000 followers spread in various regions, namely; 1. Pati, 2. Bojonegoro, 3. Madiun and 4. Kudus. In addition, Ki Samin Surosentiko and his followers began to be open in terms of their rebellion against the policies of the Dutch East Indies Government, namely with their attitude or *sikep* who refused to pay land tax.

According to Harry. J & Benda Castles. L (1969), that in 1905 the saminism movement spearheaded by Ki Samin Surosentiko experienced a development, because in the years before 1905s the movement of the saminism group was only in the area of the villages around the Randu Blatung Blora District so that it did not pose a threat to the Dutch East Indies Government. However, in 1905, Ki Samin Surosentiko and the followers of Saminism began to move openly until it spread in the region or area of their locality which caused problems for the Dutch East Indies Government.

There was information in the Dutch East Indies Government newspaper *Het Nieuws Van Den Dag Voor Nederlandch Indie* (1905), reporting "that in Randublatung, Ploso-Blora District, there was someone named Samin. Samin was a teacher and scholar who owned a large area of land, and had around 2,600 students. Samin and his followers did not pay taxes to the Dutch East Indies Government and opposed the government".

According to Kartodirdjo (1984), regarding leadership patterns in the idea of savior, messiah and peribumian is related to the belief and worship of the spirits of their ancestors, so that the movement is considered an internal dynamic process in local or regional communities but poses a threat to the Dutch East Indies Government. The Javanese culture of millenarian hope encouraged the emergence of prophetic or prophetic figures, most of whom were religious figures known as *kiai*, knowledge teachers or holy men with charisma, so that these religious elites could speak words or teachings about the hopes of the people because these prophetic figures



were heirs to oral or written traditions.

Regarding prophetic figures and saviors or messiahs who were considered to have charisma and could be trusted by the indigenous people at that time, this is clarified by the facts about Samin Surosentiko in the statement of Mangoenkoesomo (1918), in the note "Het Saminisme", as follows:

*... "Eén ding echter heeft Samin bereikt door het usur peeren vaneen hooge adellijke afkomst. Hij won daarmede bij de eenvoudigen van harte autoriteit en populariteit, die niet weinig bijgedragen moeten hebben tot zijn succes later als goeroe".*

The statement can be interpreted that "the main factor that influenced Samin's achievement was the existence of a high noble lineage. Thus, Samin Surosentiko gained authority and popularity among the natives, who must have contributed and impacted on Samin Surosentiko's success as a guru (religious figure and messiah)". This is related to the concept of *sekti* regarding Javanese beliefs about the existence of supernatural powers possessed especially by kings in the past and their descendants. *Sakti* is the term for supernatural or magical powers in Java. *Sakti* or *sekti*, is the power of magi in its owner can be increased or decreased and can be transferred from one owner to another. The efficacy of the magi power sometimes works directly or automatically but sometimes it can be used by just anyone, and also sometimes it can be used requiring special skills and knowledge. The previous owner has passed away, but the magical powers of the *sekti* still exist and can be passed on to his descendants and other people. The concept of "supernatural power" is the virtuous equivalent of everything in the same category and the act of magic. In general, it focuses on the attention of the king's personality as the owner of the magical charge that functions as the life force of the community (his followers), and the king as its exponent (Berg, 1974).

The report of the Dutch East Indies Government based on the results of an investigation into former followers of Saminism in the report "Verslag Saminbeweging" (1917), mentions "former followers of Samin Surosentiko who confessed to me that their teacher had given the following doctrinal principles in brief; do not seek (everything must be earned by your own hard work), do not lie, do not steal, do not commit adultery, everything you do, do it with patience, if you are scolded, be

silent, do not accept money or food (you must earn it by your own hard work), if you are asked for money or food, then give it".

According to Kartodirdjo (1984), that the main element of religious movements, especially in Java, is the assumption that a religious figure or leader is a prophet (prophetic) or teacher and shaman or messenger of the messiah, so that the figure or leader of the religious movement claims to have been inspired by revelation. And the tendency of these religious movements is related to social change, especially social change from outside such as the influence of western colonization (Dutch East Indies Colonialism). In addition, followers of religious movements have the assumption that the existence of supernatural or mystical powers possessed by their figures or leaders is primarily based on their charisma, ideas or teachings, generally exist in Indonesian society called sacred things, revelations or *sakti*.

According to Tashadi, et al (1998), the people of Saminism opposed and fought against the policies and colonization of the Dutch East Indies Government, one of which was by refusing to pay taxes, refusing to donate energy regarding orders and programs from the Dutch East Indies Government and followers of Saminism deified Ki Samin Surosentiko as the incarnation of a holy god.

According to Harry. J & Benda Castles. L (1969), a new era would begin in the month of Suro (February 14, 1907), as no taxes had to be paid and teak wood could be taken from the forest at will. Samin would take the title *radja* (king), taken from *wayang* mythology. The officials were given a report from a spy of the Dutch East Indies Government, which stated that there would be a messianic plague. On November 8, 1907, Ki Samin Surosentiko or Raden Kohar was confirmed or crowned by the followers of the saminism movement as the "King of Java" with the title Prabu Panembahan Suryangalam, and was considered by his followers as millenarianism or the messiah who would bring Mother Earth to prosperity and peace (Tashadi et al., 1998).

Regarding the hope and belief of saminism followers in Ki Samin Surosentiko who is believed to bring prosperity and tranquility to the natives, which is certainly related to the desire of saminism followers to be free from colonization and oppression of the Dutch East Indies Government, this is called the nativistic aspect and the hope of the arrival of the millennium or the messiah caused as a result of the domination or control of the Dutch East Indies Government

over the natives.

According to Kartodirdjo (1984), that one of the characteristics of religious movements is the rejection of existing situations or conditions and the hope of the coming millennium. So that the millennium ideology has elements of futurity which are the main factors to accelerate the millenarian movement, so that followers of religious movements believe and have hope to survive situations and circumstances that they do not want such as colonization.

The nativistic aspect can be said to be one of the factors associated with millenarian ideology due to social changes brought about by western domination or colonization. The nativistic aspect is a hope that promises the coming of the time when Mother Earth has recovered (regardless of colonization), or is no longer ruled by white people (foreigners), but will be replaced by indigenous leaders Kartodirdjo (1984).

This nativistic aspect is reinforced by evidence in the teachings of saminitism according to a saminitism figure named Pramugi Prawiro Wijoyo (1960), stating that:

...*"Cethane kabeh para pendherek, sedulur "Sikep" nduwe tujuwan kapan tanah Jawa merdeka. Lepas saka cengkremane bangsa Walanda. Amarga sedulur "Sikep" nduwe wewaton ora gelem tukar padu, nganggo cara emoh diatur karo bangsa Walanda"*.

The essence of the statement is that the *sedulur wong sikep* or saminitism has understood and has a goal of an independent Javanese land and can be separated from the clutches or colonization of the Dutch East Indies. Because the *sedulur wong sikep* or saminitism has guidelines or principles, namely not wanting to fight (fight with violence), then instead fight with attitude or *sikep*, namely not wanting to be governed by the Dutch East Indies Government.

The principle of *sikep* or the nature and characteristics taught by Samin Surosentiko in *ageman adam* and saminitism who did not want to fight with violence and did not hurt fellow humans or *sedulur* in the mention of their teachings, this is reflected in the nature or *sikep* of Ki Samin Surosentiko according to information from Mbok Sosrosentono (Mangoenkoesomo, 1918) stated *"was Samin een zeer zachtvaardig man, die nooit driftig was, iemand sloeg of iets van dien aard"*. The statement can be interpreted that "according to Mbok Sosrosentono, Samin Surosentiko was someone who was gentle. Never

angry, never hurt or hit and so on".

According to the resistance theory of J.C Scott, 1990 (in Burke, 2015), the term opposition or resistance includes various forms of collective or group action such as shoplifting, pretending not to understand, indolence, sabotage and so on. This behavior can be interpreted as opposition to excessive demands from the authorities, so that opposition or resistance is a form of defense or a way of defending the colonized or oppressed party as an effort of equality, equality and disguise.

According to Burke (2015), the resistance movement can undergo a change, namely open resistance and other social movements. The social resistance movement is called primitive rebels by historian Eric Hobsbawm, a social resistance movement or primitive rebels, such as the movement of bandits and people who believe in the coming of the millennium or the desired age or state of happiness and prosperity. Another focus of the social resistance movement is that the main characteristics of this movement are the presence of charismatic leadership and the movement is an active movement or initiative to pursue their goals such as independence, abolition of slavery.

Social resistance movements are also reactive efforts caused by external changes that have an impact on people's lives, even taking the place of the community (such as foreign exploration), so that people try to resist these changes and restore their traditional lives to face external threats.

### **3. The Death of the *Ratu Adil* of Saminitism: Ki Samin Surosentiko in 1914**

According to Tashadi, et al (1998), that after the inauguration of Ki Samin Surosentiko or Raden Kohar as the queen of justice and the preaching of the teachings of saminitism and *ageman adam* in 1907, more precisely 40 days after the inauguration and preaching Ki Samin Surosentiko and several followers of saminitism received an invitation from local officials, namely Wedana Randublatung, Blora to conduct deliberations.

The invitation to the deliberation was a plan of the Dutch East Indies Government to arrest Ki Samin Surosentiko and the followers of saminitism, so that in 1907 Ki Samin Surosentiko and several followers of saminitism were arrested by the government at the residence of the Wedana Randublatung, Blora and then Ki Samin Surosentiko and several

followers of saminism were exiled by the Dutch East Indies Government in West Sumatra until in 1914, Ki Samin Surosentiko (samin anom), or Raden Kohar died in his exile in West Sumatra.

The Dutch East Indies Government's arrest of Samin Surosentiko and several followers of samism by involving the assistant wedana was reinforced by information according to Snouck Hurgronje (in Doel, 2023)), that the officials of the Dutch East Indies Government used the native regents and wedana as tools in government. According to Harry. J & Benda Castles. L (1969), that there was a case in 1907 by followers of saminism as a reaction to the imprisonment and exile of the leader of the saminism movement, Ki Samin Surosentiko or R.Kohar, there were reports of a saminit named Modongso who did not agree with the teachings of saminism regarding movements without resistance or violence, so Modongso was angry or did not accept it because of the imprisonment of Samin Surosentiko, finally attacking the assistant wedono (sub-district official) Kedung Tuban and his secretary. Modongso was injured by the police, in this case no one was killed.

The report of the Dutch East Indies Government entitled "*Onderzoek Naar De Mindere Welvaart Der Inlandche Bevolking Op Van Java En Madoera*" (1911), in the report states, "Blora, the imprisonment of Soerontiko aka Samin who teaches a doctrine that is different from Islam (igama Dam or the original doctrine of Adam), among others, teaches the teaching and by the end of 1906 had about 3000 followers most of whom were also imprisoned. This led to one of the followers of Saminism named Modongso who claimed he wanted to try to kill the Assistant Wedana of Kedoengtuban and his secretary as revenge for the imprisonment of Samin Surosentiko, the attack left several people with minor injuries and Modongso (who was later arrested) was seriously injured. The report was reinforced by information sourced from the Dutch East Indies Government newspaper "*Het Nieuws Van Den Dag Voor Nederlandch Indie*" (1905), reporting that Samin was proven not to have paid taxes that should have been paid to the government (Dutch East Indies), with this fact, Samin had to be punished and the case Samin is currently in prison to be responsible for his actions.

#### **4. The Struggle of Samin Surosentiko and Saminism: Reflections on Local History Learning Materials**

The struggle of Ki Samin Surosentiko as *Ratu Adil* and saminism in the resistance movement with *sikep* or attitude towards the policies and colonization of the Dutch East Indies Government can be a reflection in local history learning materials. Because there are facts in the locality of Bojonegoro Regency, especially the majority of students do not know and understand the story of Ki Samin Surosentiko and the teachings of saminism, due to the absence of material about Ki Samin Surosentiko in history subjects at school.

According to Sayono. J (2013) learning history must use a lococentric approach, namely learning history begins with learning local history. This is related to the achievement of history learning in the Merdeka Belajar Curriculum, namely that this mutual awareness and agreement are bound by the fact that we depart from the same history.

The local history material about Ki samin Surosentiko and the teachings of saminism, students can historically know the struggle and background of *Ratu Adil* during Dutch East Indies colonialism and the philosophy and culture of saminism through historical writing (historiography), the aim is to foster students to critically thinking skills, historical thinking skills and historical consciousness of local history, especially in that locality.

#### **CONCLUSION**

Ki Samin Surosentiko or Raden Kohar is a figure who is considered a messiah by the followers of Saminism. Samin Surosentiko was a farmer who was born in Kediren Village, Randublatung District, Blora in 1859, but Samin Surosentiko was a descendant of Javanese nobility or *priayi* from his father named R. Surowidjodjo (samin anom), the son of Prince *Kusumaningayu* who was the Regent of Sumoroto. Through R. Surowidjodjo who rebelled against the Dutch East Indies Government by means of primitive rebels or bandit groups and passed on the teachings to Samin Surosentiko through Javanese songs.

The aspect of lineage affects the existence of Samin Surosentiko, because of this Samin Surosentiko is considered to have charisma, authority and even has an excess of mystical aspects associated with the

assumption of the incarnation of the gods. So that Samin Surosentiko was considered as a savior or messiah figure who was considered capable of bringing the coming of the age of prosperity and regardless of the colonization of the western nation by his followers. In 1889 Surosentiko conducted the first preaching before the followers of Saminism and the natives as the beginning of resistance to the policies of the Dutch East Indies Government.

The assumption that Samin Surosentiko is a messiah or savior is called nativistic hope caused by foreign colonization. Samin Surosentiko fought against the policies of the Dutch East Indies Government related to tax payments and control of land and teak forests by means of attitudinal resistance or *sikep* based on the teachings of R. Surowidjaja and the ideologi of Surosentiko conveyed through *ageman adam* in the teachings of saminism. In its implementation, Samin Surosentiko and the followers of Saminism fought back with a defiant and uncooperative attitude or *sikep*. There is a fact that the resistance of Samin Surosentiko and his followers was not entirely without physical resistance or violence, this is evidenced by the case of an attack on the Randublatung-Blora assistant wedana by one of Samin Surosentiko's followers named Modongso who did not accept the arrest of Samin Surosentiko in 1907. The researcher suspects that the Modongso case is one of the factors in the emergence of the *samin sangkak* sect which has the characteristic that when attacked it will fight back as a form of self-protection while *samin lugu* is a saminism sect that still upholds the teachings preached by Samin Surosentiko, namely not hurting fellow humans.

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