

Meaning of Life: A Perspective of Javanese Local Wisdom

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ABSTRACT

Meaning is the main element needed to achieve happiness; including the meaning of life. In many studies, meaning of life is defined in terms of purpose, significance, or a multifaceted construct. One of the empirical reviews that is still necessitated in the study of meaning of life is the one which focuses on significance. This article attempts to provide answers to this question according to the perspective of the local wisdom of the Samin tribe as a part of the Javanese tribe. The Samin tribe is the name presented to the community that adheres to a doctrine in regards to “laku” or behavior that is believed to be taught by Samin Surosentiko. In other words, they are also known as “Sedulur Sikep”. Historically it can be traced that their presence was closely related to the passive resistance to the Dutch colonial government that colonized Indonesia around the 19th century. For the Samin tribe, there are no colonial laws. Instead, there are only laws of action, speech and necessity, which include not committing crimes, not arguing, not fighting, not having jealousy, not coveting or stealing, and not lying or slandering. The Samin tribe teaches these values to their generation because they believe that if they behave and act based on these values, they will live happily. The technique used is referred to as “kanda/pitutor” or giving advice by giving examples. This study used a qualitative approach in the form of phenomenology to understand the personal dimensions of the subject’s subjective experience on the meaning of the values of kanda/pitutor of sedulur sikep. The data were collected through in-depth interviews and observations on the Samin people. The data were analyzed in three stages, which were phenomenological reduction, eidetic reduction, and transcendental reduction. The results of this study provide a description of the reasons that make life worth living; as a transformation of the significance of meaning of life. The cognitive dimension as an evaluative component is related to self-acceptance, self-control, productive attitudes, autonomy, and positive relationships and harmonization with fellow living beings. In addition, there are also the affective and motivational dimensions shown.

Keywords

Meaning of Life, Javanese Local Wisdom, Samin Tribe, Indigenous People

Introduction

Meaning of life appears to be receiving increasing attention in many theoretical and empirical studies (Martela & Steger, 2016). Psychologists are increasingly realizing the importance of meaning of life for human growth. Although meaning of life does not depend upon whether a person actually finds his or her life meaningful, the meaning that is felt is a central element in the affective state of happiness (Kauppinen, 2013). Investigations on the meaning of life in samples of demographic variations (age, sex, occupation) in several countries also exhibit that meaning of life is a predictive variable and well-being psychological moderator (Damásio, De Melo, & Da Silva, 2013; García-Alandete, Rosa Martínez, Sellés Nohales, & Soucase Lozano, 2018; Krok, 2018; Mallari, 2018; Razak, Adnan, Samsu, Muhammad, & Fee, 2019). Hal This makes us aware of the importance of conducting studies

regarding the meaning of life to support everyone in finding the path to happiness and welfare.

Viktor E. Frankl is one of the figures who sparked the thoughts about meaning of life in accordance with his life experience when he was a prisoner at the Nazi concentration camp during the second world war in Auschwitz, Austria. Frankl (1992) mentioned that the meaning of life owned by a human being is different from that owned by other humans. It always changes from time to time and never stops. People at an older age generally express a greater presence of meaning in their lives, whereas the younger ones indicate a higher level of search for meaning (Steger et al., 2009). Likewise, some people’s lives are less meaningful than others’, or even meaningless, and it still maintains that people have the same moral status (Metz, 2013). Therefore, for Frankl, the most essential thing in seeing the meaning of life is not the meaning of life in general, but the special meaning of a person’s life at a certain time

because every situation in life is a challenge and a problem that must be solved.

There are three ways a person can take to find the meaning of life, which are through creative, experiential and attitudinal values (Frankl, 1984, 1992, 2000). The first way is to create works or do actions (creative value). The creative way towards meaning emphasizes humans as responsible, creative, and free agents who are able to organize themselves, determine their own destiny, and achieve their goals. It also implies that a meaningful life is a life of achievement, that is, that everyone has the opportunity to develop his / her potential and achieve something significant. The next way is to experience something or meet someone (experiential value). Experiential value focuses on receiving gifts from life. It means enjoying every moment of the day and appreciating the gifts of relationship and the gifts from nature. Our lives are enriched when we become aware of whatever is happening to us and around us. It means that we are open to everything that life has to offer with sensitivity and gratitude, even when life is painful. The last way that can be carried out is by the attitude taken towards the inevitable suffering (attitudinal value). When faced with hopeless situations and an unchangeable fate, a person can find meaning in his / her life. Attitudinal values encourage the human spirit that is challenged to go deeper, higher, and broader - digging deeper into one's inner resources, reaching higher for hope and inspiration, and reaching out to connect with other suffering people. This attitude is also in accordance with the belief that an individual's life cannot be destroyed if it is devoted to something that is bigger, higher, and more durable than himself (Frankl, 1984, 1992, 2000; Wong, 2012).

Meaning is considered one of the four pillars of positive psychology 2.0 apart from virtue, resilience and well-being (Wong, 2011). Logically, it is difficult for someone to survive and thrive without one of the four pillars. Meaning of life, as a person's effort to interpret his / her life, has a variety of definitions and various operationalizations. Generally, meaning is defined in terms of purpose, significance, or a multifaceted construction (Steger et al., 2009).

The definition of meaning with a purpose approach is based on one's motivation. Meaning refers to people's pursuit of their most important

life endeavors and goals. Meanwhile, the significance approach indicates the role of cognitive in interpreting meaning. This is in harmony with the explanation by Baumeister et al. (2013) that meaning is a cognitive and emotional assessment of whether a person's life has goals and values. People may feel that life is meaningful if they find it consistently useful in some ways, even if they cannot articulate what it all means. Many factors determine the meaning of life, such as feeling connected to other people, feeling productive, and not being alone and bored. The third is called multifaceted approach, which often combines motivational, cognitive and affective dimensions that refer to human fulfillment in life. According to this perspective, humans believe that their lives are meaningful because they have found their way of life, have clear goals, and are filled with feelings of warmth, happiness, contentment and fulfillment (Martela & Steger, 2016; Steger, 2012). Put the matter another way, Uemura (2018) stated that humans can discover the meaning in life by building togetherness or having meaningful relationships with other people.

Although there have been many studies on the meaning of life, Martela and Steger (2016) asserted that currently there is a lack of empirical investigations that explicitly concentrate on significance as a dimension of meaning in life; apart from the research on Ikigai. Having a clearly defined ikigai brings satisfaction, happiness, and meaning to life. Ikigai is manifested by maintaining friendships, stopping eating when one starts feeling full, getting enough rest, and doing regular exercise, as well as appreciating every new day (Garcia & Miralles, 2017). Different views - with the same goal of explaining the meaning of life - in several research results suggest that meaning is related to one's cultural identity. As a consequence, an assessment of the meaning of a person's life can be carried out using symbols that are culturally transmitted (through language) to evaluate a person's life (Baumeister et al., 2013).

Right now, this article will attempt to answer the question of "What makes life worth living?" The presentation is carried out in the perspective of a local wisdom on Javanese tribe. Javanese tribe is a combination of the Javanese, Osing, Tengger, Samin, Bawean / Boyan, Naga, Nagaring and

other ethnic groups on the island of Java (Badan Pusat Statistik, 2011; Hidayat, 2018). In particular, the tribe that will be discussed in this article is the Samin tribe. In general, the Samin tribe is a designation given to a community of adherents of a teaching about "*laku*" or behavior that is believed to be taught by Samin Surosentiko. Literally, they believe that the term Samin comes from the word "*sami-sami*" which means "together". The implied meaning of the word together is that they uphold brotherhood and equality. The whole human beings in the world, whether they are already known or not, are called relatives. This concept seems to be similar to the *ichariba chode* principle that the people of Okinawa, Japan have, i.e., a local expression meaning "treat everyone like a relative even though you have never met them before (Garcia & Miralles, 2017).

For the Samin indigenous people, there are no colonial laws. There are only laws of action, speech and necessity, which include not committing crimes, not arguing, not fighting, not having jealousy, not coveting or stealing, and not lying or slandering (Vickers, 2005). This principle supports Adler's suggestion (Adler, 1992) that the biggest step for individual welfare and for the welfare of mankind is association. Historically, it can be traced that the presence of the Samin tribe is closely related to resistance to the Dutch colonial government that colonized Indonesia around the 19th century. This movement was led by Surontiko Samin (Benda & Castles, 1968; King, 1973) or Surantika Samin (Ricklefs, 2001) or Samin Surosentiko (Nawiyanto & Endrayadi, 2017). The three of them appear to be the same person, but are mentioned under different spellings in several sources. It means that the naming of the Samin tribe is taken from the name of its founder.

In the past, the Samin movement tended to be treated as a uniquely isolated phenomenon (Korver, 1976). King (1973) stated that the main period of Samin's activity lasted from 1905 to around 1920. Then in 1967 in South Blora (North-Central Java; Indonesia), there was a revival of the Samin movement (Ricklefs, 2001). Blora used to have unproductive land, and their struggle to survive was compounded by new demands to pay taxes to the colonial government. It was these deteriorating living conditions that led to the

Samin movement (Vickers, 2005). The movement was characterized by the refusal to pay taxes, perform forced labor, or use government schools (Ricklefs, 2001).

The Samin movement is almost completely nonviolent. Not a single life was lost. Samin's outstanding characteristic is calm tenacity (Benda & Castles, 1968). They used a series of slanted Javanese puns that were supplemented to acts of passive resistance (Vickers, 2005). The Samin teachings are believed to be unwritten teachings, known as "*kanda/pitutur*". *Pitutur* is given by parents to their children, integrated with their daily activities. They also believe that the place where children learn is their parents. Children learn based on what is conveyed, exemplified and taught by their parents. Their life guidelines cover *ucap* (words), *pertikel* (thoughts), *kelakuan* (behavior). In living his life, everyone must pay attention to his words, thoughts and behavior. One must have good thoughts, which are manifested in kind speech and behavior. In other words, a person must have good self-understanding, and be congruent, open and trustworthy. They believe that there are prohibitions that should not be committed by someone in their life journey. The prohibition comes in the form of "*aja drengki, srei, panasten, dahpen, kemeren*" (do not act evil, disturb, get angry easily, criticize, and be envious with other people). The implied meaning of this term is that everyone may not commit acts of hurting and injuring others, both in the form of behavior and thoughts. One must have a clean heart or it can be said to have an attitude of patience and acceptance. The implied meaning in this expression is that in living his life, everyone must be kind, considerate towards others and not be mean / bad to others. Their patience is a manifestation of "*nerima ing pandum*" (accepting everything) *kanda / pitutur*, which refers to gracefully accepting everything that is given to them. Patience is interpreted as an attitude of self-control. Patient people can show restraint, hold back their emotions and desires, and endure difficult conditions (Lestari & Wijayanti, 2020; Putra, Djono, & Sariyatun, 2017). The Samin tribe teaches these values to their generation because they believe that if they behave and act on the basis of these values, they will live happily (Anfalia, Rachmawati, & Yulindrasari, 2020).

The custom system, behavior rules and identity of the Samin tribe community have been well preserved since the past until now. The values of life taught by the founding figures are still applied in the daily life and social life arrangements, from children to the elderly. Their lives appear to be harmonious, either with themselves, with the other humans or with the nature (Kodir & Prabawangi, 2015). This encourages the author to study how the Samin tribe understands the *kanda/pitutur* that their ancestors conveyed about the meaning of life. The author attempts to describe the essence of the meaning of life in the perspective of the local wisdom of the Samin tribe (which is part of the Javanese tribe) to strengthen the empirical investigations that focus on aspects of significance.

Methods

This study aims to understand the essence and meaning of what the Samin tribe thinks, feels, and lives about the wisdom from their ancestors and its role in shaping the meaning of life. The research approach used was qualitative in the form of phenomenology to comprehend the personal dimensions of the subject's subjective experience of the meaning of *Kanda / pitutur sedulur sikep* (*sedulur sikep* ancestor's words) values. In accordance with the principles of phenomenology, scientific investigation is valid when the knowledge sought is obtained through descriptions that allow understanding of the meaning and essence of experience (Moustakas, 1994). Smith (2013) explained that in general, phenomenological research describes situations experienced by individuals in everyday life. Researchers will explore a situation where individuals experience their own experiences so that they can describe it as what actually happens in their lives.

Methodology

Phenomenological research tends to use maximum variation sampling (Langdrige, 2007). The selected respondents are those who have the capability to share experiences on the core of the research topic, and if possible, do not vary significantly across demographic characteristics. It aims to develop a detailed description of the

experiences of a small number of people who all share experiences on the core of the research topic. Researchers are looking for a fairly homogeneous sample. The sample is purposive because the researcher deliberately only recruits people who can share experiences about the topic being investigated. The researchers collect the data by themselves by interviewing participants, observing behavior and studying documents.

The subjects of this research were parents / elders of the Samin tribe who are able to convey the *kanda / pitutur* or the values of Samin teachings and limited by the following characteristics; (a) Parents / elders who are established by the Samin tribe and have an understanding of the values of Samin teachings, (b) Parents who adhere to Samin's teachings and until this research was conducted were still applying the values of Samin's teachings in everyday life and (c) Parents who still teach the values of Samin teachings to their children. In order to contribute to the information that was not obtained from the research subject, the researcher added the research subject using the snowball sampling technique, which is a method to add to the subject in a chain by asking for information from the people who have been interviewed or contacted previously or related parties to recommend the next potential subject that is important or should be contacted. They were local village officials, teachers and principals of schools where the children of the Samin tribe go to. In participant observation, the researcher directed the observational attention to certain types of activities and events that provided information and insights that were really useful in accordance with the research objectives. The data collected through observation were the data about the activities carried out by the Samin tribe in their daily natural settings. Particularly, the activities observed were activities related to behavior that led to Meaning of Life as an evaluation value in a person's life as a whole regarding how important, valuable and worthy of life to be lived. The surrounding factors include self-acceptance, productive attitude, autonomy, feeling connected and benefiting fellow living beings, feelings of pleasure, contentment and fulfillment, as well as self-direction to achieve life goals.

Data Analysis

The stages of conducting empirical phenomenological research consisted of three important units of activity, namely *phenomenological reduction*, *eidetic reduction*, and *transcendental reduction* (Alvesson & Skoldberg, 2000). These stages can be described as follows:

1. Phenomenological reduction

At this stage, researchers describes in textural language only what a person sees. The descriptions are made of the external objects and actions of internal consciousness, the experience itself, and the rhythms and relationships between phenomena and the self. The focus of phenomenological reduction is the quality of experience which is conducted by observing and describing, then observing again and describing, always with reference to the quality of the texture and presenting different intensities (Moustakas, 1994).

2. Eidetic Reduction

Eidetic reduction requires researchers to view certain phenomena and then systematically vary them to determine their essence (Giorgi, Giorgi, & Morley, 2017).

3. Transcendental Reduction

This stage aims at attaining a fully purified consciousness that has nothing to do with any empirical thing. Transcendental reduction speaks of the possibility of consciousness but without real consciousness or level of philosophical reflection at which the researcher becomes aware of any possible state of experience (Giorgi et al., 2017). Through Transcendental-Phenomenological Reduction, we obtain a textural description of the meaning and essence of phenomena, the elements that make up experience in consciousness, from an open self-viewpoint (Moustakas, 1994).

The flowchart of the data analysis process was carried out by adopting the steps suggested by Giorgi et al. (2017), which include:

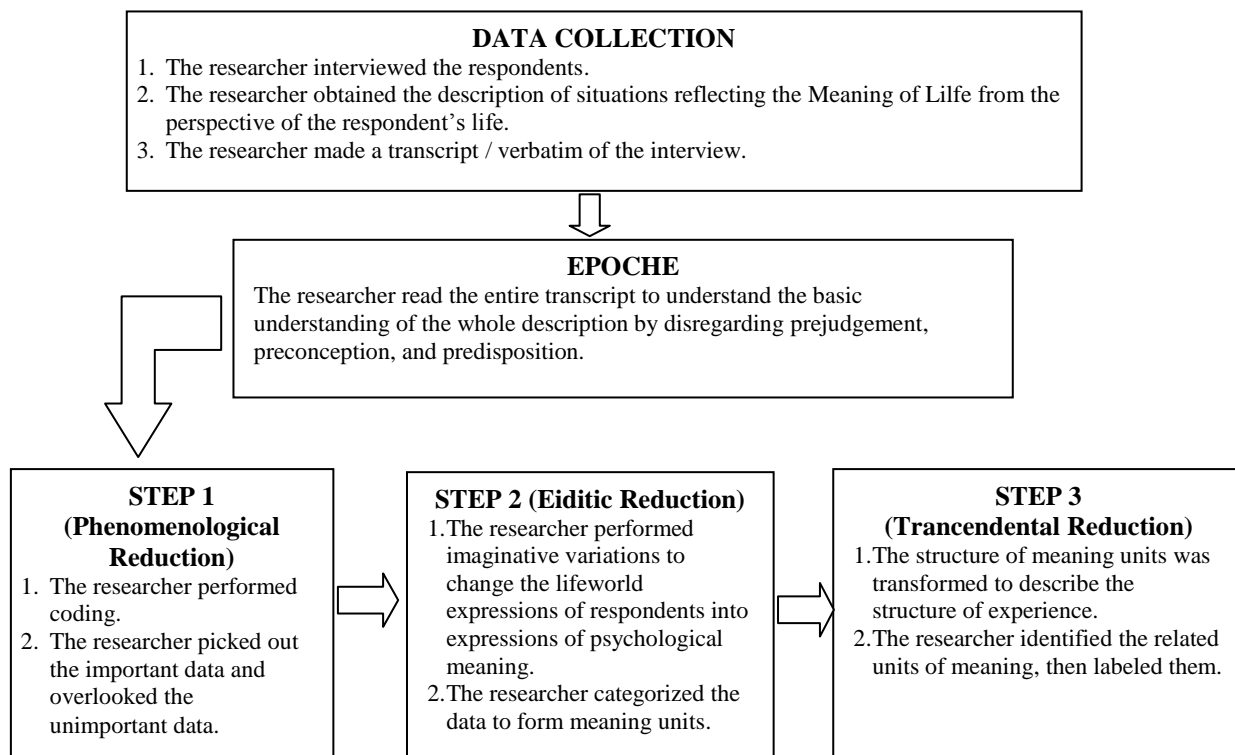


Figure 1. Flowchart of the Data Analysis Process

In order to facilitate the reduction process, the researcher arranged the visualization in the form of a working table. The table consists of several horizontal columns to present the original description of the respondent's statements which were changed into the third person sentences and then transformed into several units of meaning. For the final step to attain the general structure of the respondent's experience, the researcher reviewed all the transformations written in the meaning unit column to determine the important categories that described the essence of the meaning of life of the Samin tribe.

Results

Kanda / Pitutur of Sedulur Sikep (Samin Teaching Value)

Literally, the Samin tribe believes that the term Samin comes from the word "*sami-sami*" which means "together". The implied meaning of the word together is that they uphold brotherhood and equality. Everyone has the same position; hence, no one is considered higher than another. The difference between one human and another lies in their behavior. Therefore, they do not recognize the strata or structure in the group. There is no one to lead and no one to be led.

The Samin tribe lives and resides in groups to inhabit several areas in Central Java and East Java, Indonesia. The location where they live is around the teak forest. They live side by side with non-Samin communities. The condition of their house is simple, which comes in the form of a building made of wooden planks and clay floor. The furniture seems to be based on its function and use. The guest table looks modest consisting of 2 long chair opposite of each other, equipped with a long table between them. Not many decorations are displayed in the house. Some houses have photos, for example photos of their ancestors or photos that have meaning for them.

The Samin teachings are believed to be unwritten teachings, known as "*pitutur, pangeling-eling*". *Pitutur* is passed down by parents to their children, integrated with their daily activities. They also believe that the place where children learn is their parents. Children learn based on what is conveyed, exemplified and taught by their parents. They have the term "*Tulis tanpa papan. kanda dimirengke, dititeni,*

dilakoni". This means that children learn through the messages conveyed; the message is heard, remembered and performed. According to their belief, the teachings conveyed orally will penetrate more deeply into the recipients of their teachings. In their parenting habits and styles, it is found that since childhood, they have been accustomed to imitating the activities carried out by their parents. For example, based on the story from a teacher at an elementary school who accompanied a Samin child to school (grade 5), it is discovered that students from the Samin tribe are known to be children who often give in when bullied by their friends. For example, when another student disturbs the Samin child as a form of childhood delinquency, he chooses to remain silent and not to retaliate. The child also said that he is accustomed to doing domestic activities at home, for example preparing breakfast for himself, sweeping the floor, washing the dishes, and other simple activities. They have also been taught by their parents to help carry out farming activities because their parents are farmers.

Adherents of this teaching have an understanding that all living things created by God in the world are considered relatives because they all come from the descendants of Prophet Adam and Eve. The meaning of relatives is not limited to fellow humans. They consider all living things in the world to be relatives who must be loved. This is like the interview excerpt which says that "*Sing betah urip kedah ditrisnani*" meaning that anyone who needs life must be loved. Besides maintaining the brotherhood, they are classified as independent people. This can be observed through the *kanda* of "*Nek dulur tetep dulur, tapi nek karep 'mboten 'nderek tanggung*". This means that even though they are relatives, it does not mean that they share the consequences for the actions committed by their relatives.

Their life guidelines include *ucap* (words), *pertikel* (thought), *kelakuan* (behavior). In living their life, everyone must pay attention to his words, thoughts and behavior. Whatever is said must be carried out as it has been spoken. One must have good thoughts, which are manifested in kind speech and behavior. In other words, one must have good self-understanding, be congruent, open, honest and trustworthy. They believe that there are prohibitions that should not be committed by someone in their life journey. The

prohibition is in the form of “*aja drengki, srei, panasten, dahpen, kemeren*” (do not act evil, disturb, get angry easily, criticize, and be envious with other people). The implied meaning of this term is that everyone must not commit acts of hurting and injuring others, both in the form of behavior and thoughts. One must have a clean heart or it can be said to have an attitude of patience and acceptance. The implied meaning in this expression is that in living their life, everyone must be kind, considerate towards others and not be mean / bad to others. Their patience is a manifestation of the *pitutur* of “*nerima ing pandum*”, which means to accept gracefully everything that is given to them. Patience is interpreted as an attitude of self-control. Patient people can exhibit restraint, hold back their emotions and resist their desires, as well as endure difficult conditions.

They have the belief that “*wong temen bakal tinemu*”. This means is that if one is willing to be patient, keep trying and working hard, he will find the best results. This effort also needs to be balanced by the ability to adapt to developments and changing times, which recalls the *pitutur* of “*wolak walike zaman*” (changing times). Adaptation is interpreted as despite an open attitude towards changes and development in society, one must still stick to the Samin teaching. In addition, they also carry out a “*trokal* / hard work” behavior. At work, people must display earnest behavior, empower their abilities, and avoid “looking for shortcuts” behavior to earn income.

At the beginning of its development, Samin teaching directed its followers to choose jobs as farmers. Farming is considered a noble job because the farmer’s income is fully obtained from his own efforts without injuring others. According to the instruction from their ancestors,

they are not allowed to do buying and selling work if the goal is to get benefit in the form of money. The benefit referred to by their ancestors is if they can help others in need. The message that is inherent in choosing a job is to prioritize honesty, help, sincerity and brotherhood.

They have a high social responsibility. This can be observed when they are asked for help by others, both from their community and from outside their community. “*Nek disambat nggih ngemenke sing diselak*”. It means that when there is someone who asks for help, then it takes precedence to help that person. They believe that helping others is more important than doing their own work. All of these actions are carried out as an effort to create harmony and mutual cooperation. Mutual cooperation is very much attached to their daily life, like the expression of “*pundi sing lodang dicandak sareng-sareng, gotong royong*”. It means that anyone who has free time will help other family members’ duties together, in mutual cooperation and without differentiating between their respective roles.

As religious people, they have to “*netepi tata agama*” (perform religious rules). Everyone has the right to choose the religion they believe in. Whatever religion they believe must be abided and the orders must also be carried out. They accept and maintain the kismet determined by God, which is expressed in the local language of “*nemtokna barang sing wes dadi*” (setting noble values as the principle of life). For them, the purpose of human life is “*golek sangune urip*” (looking for provisions for the eternal life) because everyone will inevitably “*ngadepi barang siji, ape manggon barang kosong*” (facing death and eternal life after death).

In order to clearly discern the characteristics of Samin in the meaning of life category, the categorization is described in the following table.

Table 1. Samin meaning life category

No	Kanda/Pitutur Samin	Translate	Universal Value	Psychological Value
1	<i>Ucap, pertikel, kelakuan</i> (words, thoughts, behavior)	Say means a sentence uttered by someone. Pertikel means mindset, initiative. Behavior means good behavior in interacting with others, working hard at work.	Everyone should be careful in maintaining their speech, thoughts and behavior (maintaining honesty / consistency between their speech, thoughts and behavior) so that they can coexist with others and avoid conflict.	Self-control Cognitive dimension

No	Kanda/Pitutur Samin	Translate	Universal Value	Psychological Value
2	<i>Kudu gelem tunduk, nerima ing pandum</i> (One must be willing to obey and accept everything)	One must be silent, patient, sincere, willing, relented, accepting gracefully everything that is given / happens.	Everyone should display an attitude of modesty and self-acceptance for everything that happens in his life.	Self-acceptance Cognitive dimension
3	<i>Trokal</i> (hard work)	One must be earnest, empower the abilities they have, and avoid “looking for shortcuts” behavior.	Everyone should have the attitude to empower the maximum capacity and avoid cheating in an effort to meet the needs of life.	Productive Attitude Cognitive dimension
4	<i>Wong temen bakal tinemu</i> (Sincere people will achieve their goals)	Someone who is sincere (honest, patient, hard-working) will definitely achieve the desired results.	Everyone must be honest, be patient, keep trying and working hard and be able to adapt to environmental changes in order to obtain the best results.	Productive attitude Cognitive dimension
5	<i>Wolak walike jaman</i> (changing times)	Someone must keep up with the changing times.	Everyone must have the adaptability to changes.	Productive attitude Cognitive dimension
6	<i>Demen, becik, rukun, seger, waras</i> (love, goodness, harmonious, fresh healthy)	<i>Demen</i> (love) means happy with something that is right and done right. <i>Becik</i> (good) means good, the real goodness, not the relative one. <i>Rukun</i> (harmonious) means being together in goodness to achieve a goal <i>Seger</i> (fresh) means the condition is fresh, fit, good. The easement enjoyed by the senses. <i>Waras</i> (healthy) means physically and mentally healthy.	The purpose of a person's life is to achieve pleasure, perform good deeds, and have physical and psychological health.	Feelings of pleasure, contentment, fulfillment Affective dimension
7	<i>Dicandak sareng-sareng</i> (doing things together)	A task is performed collectively, in mutual cooperation and without differentiating between each other's roles.	Togetherness is an important aspect in carrying out social activities / activities that involve other people.	Positive relationships with other people Cognitive dimension
8	<i>Ngemenke sing disambat</i> (prioritizing others)	If there are other people who ask for help, then it takes precedence to help them rather than doing one's own work / activities.	Helping others is more important than doing one's own work as an effort to create harmony and mutual cooperation.	Productive attitude and positive relationships with other people Cognitive dimension
9	<i>Aja drengki, srei, panasten, dahpen, kemeren</i> (do not act evil, disturb, get angry easily, criticize, and be envious with other people)	<i>Drengki</i> (acting evil) means evil in the form of behavior. <i>Srei</i> (disturbing) means like to disturb and hurt other people. <i>Panasten</i> (get angry easily) means bad-tempered, looking badly at others, influencing others to do something bad. <i>Dahpen</i> (criticizing) means the desire to interfere with, destroy and bring down others.	Each person must not commit any act of injuring and injuring others, either in the form of behavior or thought. He must have a clean heart, be considerate of others and must not be mean / bad to others.	Positive relationships with other people Cognitive dimension

No	Kanda/Pitutor Samin	Translate	Universal Value	Psychological Value
		<i>Kemeran</i> (being envious) means envious thoughts of others.		
10	<i>Dulur mboten nderek tanggung karep</i> (Someone has no responsibility to bear his relative's desire)	Someone does not share the wishes of his relatives.	Everyone is a relative, but everyone independently and responsibly has the right to determine their attitude.	Autonomy, positive relationships with others Cognitive dimension
11	<i>Sing betah urip kedah ditrisnani</i> (loving those who need life)	Anyone who needs life must be loved.	Everyone must do the efforts to maintain harmony with fellow humans and nature.	Positive relationship with the universe Cognitive dimension
12	<i>Gelem ngekei pituduh, pitutor, pitulungan marang sapa wae sing 'mbutuhna</i> (willing to help those needing it)	Everyone is willing to provide guidance, advice, help to anyone in need.	Everyone must do the efforts to maintain harmony with fellow humans and nature.	Autonomy, positive relationships with others Cognitive dimension
13	<i>Netepi tata agama, Nemtokna barang sing wes dadi</i> (performing religious rules, setting noble values as the principle of life)	Everyone must carry out religious rules, accept and maintain God's provisions.	Everyone must perform their obligations as a religious person.	Achievement of life goals Motivational dimension
14	<i>Golek sangu urip kanggo ngadepi barang siji, ape manggon barang kosong</i> (looking for provisions for the eternal life, facing death and eternal life after death)	Looking for provisions to face the eternal life after the life in the world.	One's behavior in the world is directed at goodness in order to get virtue after life in the world ends.	Achievement of life goals Motivational dimension

Based on the table 1 description, it can be observed that the Samin tribe has meaning of life in terms of cognitive, affective and motivational dimensions. The cognitive dimension as an evaluative component is related to self-acceptance, self-control, productive attitudes, autonomy, and building positive relationships and harmonization with other living beings. The affective dimension is indicated by feelings of pleasure, contentment and fulfillment. Meanwhile, the motivational dimension is perceived from the pursuit and achievement of life goals which are based on the values of religiosity and spirituality.

Discussions

The Samin teaching which is referred to in the local language as *Kanda / Pitutor* is an oral tradition. Oral tradition is also employed in several regions and tribes in Indonesia, such as in Maluku (Letlora, 2018), Sumba (Wohangara, 2006), and Sumatera Selatan (RWD, Utama, & Sinaga, 2018). When other nations generally preserve their past heritage in the form of a written archive; Indonesian people do more through the oral tradition. Oral traditions and verbal communication are important sources of information for the historical construction of non-literate tribes (Showren, 2014). In the absence of a

script, the process of conveying cultural information, customs, and people's behavior from one generation to the next by word of mouth through stories becomes complex (Wilson, 2015). The entire verbal elements in a culture, especially the non-literate ones, are transmitted by long chains of face-to-face conversations that are connected among group members. The whole beliefs and values are related verbally, face to face, and stored in human memory. Oral tradition is a more specific and less ambiguous communication because the speaker reinforces its specific meaning with gestures, expressions, intonation, and many others, as well as various self-correcting mechanisms that are not able to be carried out by permanent printing (Rosenberg, 1987).

The oral tradition contains moral values, customs, religious teachings, art, history and the others which can take the form of poetry, folk songs, folk tales, proverbs, and the likes. *Kanda / Pitutur* of Samin is a type of advice that is conveyed verbally accompanied by examples by parents to their children, or by the older generation to the younger generation. As is conducted by a teacher in internalizing the value of Sufism, it is carried out by giving examples of attitudes, speech or other behavior that reflect the values of Sufism in front of the students (Suriadi, 2019).

The steps taken to internalize the values of Samin teachings are started by the role of parents in setting common goals or a shared understanding of what a child must achieve / master. These goals are set in a simple degree according to the child's level of development. In order for the child to easily do the task, parents provide the examples by modeling and providing explanations of the steps to do it. When the child has difficulty doing the task, the parents will reprimand, remind and talk again about the task that is agreed upon at the beginning. If the child is deemed capable of doing this task, parental support can begin to be reduced and they continue to teach new assignments. For example, when parents want to teach "yielding" behavior to their children who are still at the stage of childhood development, the *kanda / pitutur* is conveyed verbally and provided with simple examples in children's interactions. Parents said, "If a friend misbehaves / disturbs you, then you just need to keep quiet. You don't need to retaliate because if you do, it means that you hurt someone

else. This is wrong and shouldn't be done." Furthermore, parents monitor the child's attitudes when hanging out with his friends to see whether he can carry out the teachings conveyed. If one day the parents discover that the child "retaliate against his friend's bad treatment", then the parents will reprimand, advise and remind him that this attitude is wrong and should not be performed. In the development, if the child is able to do the teaching well and can apply it in other contexts, then the parents will provide new teachings. This stage seems to be in line with the scaffolding process (Pea, 2004; Zydney, 2012). In scaffolding, it is suggested that children do not passively listen to the presented information, but parents encourage children to build previous knowledge and form new knowledge (Van Der Stuyf, 2002). This is carried out to instill *kanda / pitutur* in children gradually and in stages according to the child's development stage. Consequently, when they grow up, they master many values of life like their parents.

In general, the pattern of social life that is lived by the Samin tribe implies a high necessity to continue to maintain and have good and close relationships with their relatives. Relatives can come from blood ties, communities and fellow humans who have never known each other before. As noted by Benda and Castles (1968), most people of the Samin tribe who live and inhabit an area have family ties between them. They mostly live close to their relatives in the village but some of them live in different areas. In addition to that, their life activities are also bound by the feeling of being thoughtful. This seems similar to the principle shared by the people of Okinawa, Japan who treat everyone like family even though they have never met before" (Garcia & Miralles, 2017). This principle can also be viewed from their need to always be socially connected with others as a form of achieving meaning of life. This is in line with the results of Stavrova and Luhmann (2016) which asserts that meaning of life and social connectedness have a causal relationship. Individuals who feel that life is meaningful may be more likely to set goals related to social relationships and invest more efforts to find connections with other people. Social connection can occur with family, friends, and communities (Baumeister et al., 2013; Stavrova & Luhmann, 2016).

Maintaining the connection shown by the Samin tribe is performed not only with fellow humans, but also with other living things that live in nature. Awareness of the concept of brotherhood with fellow creatures in the world brings meaning to behave well to others. Good behavior is manifested in honesty in all aspects of life. Many authors have noted Samin tribe's emphasis on certain ethical qualities such as honesty, patience, industry, and equality. These moral precepts also function as a mechanism for group solidarity (King, 1973).

In order for their lives to be meaningful, they realize that they are social creatures who always live side by side with fellow humans and with nature. Harmonization of relationships with fellow humans is carried out by performing an evaluative function in oneself when speaking, behaving and acting. They always think about the consequences received for their words, attitudes and behavior so as not to hurt others. They will project everything in themselves if they will do bad things to others. Therefore, they are classified as having quality relationships with other people so that they show an effective ability to understand how someone fits into the world around them (Steger, 2012a).

In addition to maintaining relationships with fellow humans, they also preserve nature because it is considered to provide benefits for life. The community upholds the principle of mutual cooperation and does not refuse the cooperation with other parties to conserve nature (Prihastuty & Wahanisa, 2016). In order to maintain harmony with nature, they take and utilize enough crops to meet their daily needs without exploiting and taking advantage from it. Ownership of agricultural land is identified successfully in agriculture, the occupation that is most valued and most identified for villagers (King, 1973). They believe that by working as a farmer, they will be able to work calmly without the potential to injure others. Like the principle of those who reject the work of buying and selling, because in buying and selling there will be an attempt to seek economic profit; while this is prohibited in his teachings. The benefits that are allowed to be received are in the form of brotherhood with others. This implies a positive relationship between meaningful social connections, which are associated with the benefits others receive from oneself. Helping others increases meaning and that benefits also

lead to increased happiness (Baumeister et al., 2013).

In their daily activities, they are always careful with their speech, attitude, and behavior because they believe that the life that they live in in the world today is an attempt to obtain provisions for the eternal life after living in this world. It is mentioned that people who have more satisfying religious and spiritual lives also exhibit a greater meaning in life (Steger, 2012a). As a consequence, they are motivated to observe religious rules and accept and maintain God's provisions. Their daily activities and routines are utilized to carry out productive activities. They are accustomed to waking up before dawn to clean their houses and sweep the yard before going to work in the fields where they farm, plant, weed and finally harvest. Their children work in the fields with them. Lunch is a moderate amount of food consumed in the middle of the day before taking a rest during the hottest hours. After the afternoon break, they take care of their livestock, or return to the fields to continue farming until late evening (Vickers, 2005).

Finally, it can be understood that the meaning of life possessed by the Samin tribe is an effort to connect various events over time, thus integrating the past, present, and future (Baumeister et al., 2013). They carefully evaluate their thoughts, attitudes and actions in order to maintain harmony with the environment so that in the future they can achieve the goal of a happy and prosperous life in the eternal realm.

Conclusion

Meaning, which is one of the four pillars of positive psychology 2.0, is variously defined. Many studies discuss it and define it in terms of purpose, significance, or a multifaceted construct (Steger et al., 2009). This article provides additional references to the meaning of life in regards to the significance of the local wisdom study of the Samin tribe as part of the Javanese tribe. The Samin tribe is originated from the name of its founder. Samin is a figure who conveyed *kanda / pitutur* to his followers and it is still applied in everyday life and social life, starting from children to the elderly until now. For the Samin indigenous people, there are no colonial laws. Instead, there are only laws of action, speech

and necessity. Maintaining a relationship and harmony with the environment becomes one of most the important things for them. In order to achieve this, they apply self-acceptance, self-

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