



The Sikep Resistance as an Anti-Colonial Movement

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Abstrak: In the late 19th century, various social resistance movements emerged among Javanese farmers one of these was the Sedulur Sikep, or Saminis movement, meanwhile the Dutch East Indies government carried out a propaganda campaign through colonial newspapers to create a negative stigma against these rebel groups. The objective of this study is to examine and analyze the paradigm and negative stigma toward the Samin movement established by the Dutch East Indies Government, which has persisted into the contemporary era, through the lens of Pierre Bourdieu's theory of symbolic power. This study employs a historical method, utilizing primary sources from the Dutch East Indies period to examine the origins of this negative paradigm. The theory of symbolic power is applied to analyze how colonial discourse shaped public perception and marginalized the Samin Movement. Findings indicate that the colonial government employed symbolic power through mass media propaganda, instilling what can be understood as "mind control" to influence public attitudes by disseminating narratives that delegitimized the movement. This study highlights that the Saminis movement is an important example of nonviolent resistance, critical social consciousness, and a strong cultural identity. These historical values remain relevant in a contemporary context, particularly in addressing the stigma still attached to the Sedulur Sikep community. Therefore, this history can be integrated into culturally-based local history education to foster historical awareness, strengthen identity formation, and promote the development of inclusive and critical character among future generations.

Keywords: Dutch East Indies; local history education; negative stigma; Saminist group; symbolic power

Abstrak: Pada akhir abad ke-19, berbagai gerakan perlawanan sosial muncul di kalangan petani Jawa; salah satunya adalah gerakan Sedulur Sikep, atau Saminis. Sementara itu, Pemerintah Hindia Belanda melancarkan kampanye propaganda melalui surat kabar kolonial untuk menciptakan stigma negatif terhadap kelompok-kelompok pemberontak tersebut. Tujuan penelitian ini adalah untuk mengkaji dan menganalisis paradigma serta stigma negatif terhadap Gerakan Samin yang dibangun oleh Pemerintah Hindia Belanda masih berlanjut hingga era kontemporer, melalui lensa teori kekuasaan simbolik Pierre Bourdieu. Penelitian ini menggunakan metode historis, dengan memanfaatkan sumber primer dari masa Hindia Belanda untuk menelusuri asal-usul paradigma negatif tersebut. Teori kekuasaan simbolik diterapkan untuk menganalisis bagaimana wacana kolonial membentuk persepsi publik dan meminggirkan Gerakan Samin. Temuan menunjukkan bahwa pemerintah kolonial menggunakan kekuasaan simbolik melalui propaganda media massa, menanamkan apa yang dapat dipahami sebagai "pengendalian pikiran" untuk memengaruhi sikap publik dengan menyebarkan narasi yang mendelegitimasi gerakan tersebut. Penelitian ini menyoroti bahwa Gerakan Saminis merupakan contoh penting dari perlawanan tanpa kekerasan, kesadaran sosial kritis, dan identitas budaya yang kuat. Nilai-nilai historis ini tetap relevan dalam konteks kontemporer, terutama dalam mengatasi stigma yang masih melekat pada komunitas Sedulur Sikep. Oleh karena itu, fakta sejarah ini dapat diintegrasikan ke dalam pendidikan sejarah lokal berbasis budaya untuk

menumbuhkan kesadaran sejarah, memperkuat pembentukan identitas, serta mendorong pengembangan karakter yang inklusif dan kritis di kalangan generasi mendatang.

Kata Kunci: Hindia Belanda; kekuatan simbolis; kelompok Saminis; pendidikan sejarah lokal; stigma negatif



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Introduction

The Samin (Sedulur Sikep) resistance movement was spearheaded by a figure named Samin Surosentiko in 1890 through his preaching in the Randublatung subdistrict of Blora. He held the view that Samin Surosentiko and the Saminis or Wong Sikep were not permitted to lease land from anyone, particularly the Dutch East Indies government. Thus, this resistance took the form of non-physical opposition, known as the Saminist resistance (Putri, 2017). The teachings and resistance movement preached by Samin Surosentiko during that period were regarded as a social phenomenon in the history of modern Java; furthermore, this resistance movement can be seen as a resurgence of the Javanese people comprising primarily farmers and the proletariat who resisted and opposed the policies of the Dutch East Indies Government (Benda & Castles, 1969).

During the transition period from the 19th to the early 20th century, a peasant resistance movement known as the sikep resistance movement emerged (Margana, 2019; Sindhunata, 2024). This peasant resistance movement was mostly led by charismatic figures who were regarded as the Ratu Adil of Java or referred to as saviors (Fadilla, Wijaya, Sapto, et al., 2024). The movement was radical in nature and took the form of both violent and non-violent actions. Rural areas became the primary setting for the resistance and rebellions of these farmers (Kartodirdjo, 1984). Generally, this movement was driven by a tax system and forced labor that impoverished and exploited the rights of the Sikep farmers or the common people (Gie, 1999; Sindhunata, 2024). The sikep group's resistance movement in the early 20th century was also grounded in religious elements and Javanese beliefs specifically regarding the coming of a savior or Ratu Adil and the millennium era (Kartodirdjo, 1984). Thus, by focusing on the anticipation of the coming of the Ratu Adil and the millennium, the farmers who were part of the Sikep movement were determined to restore their welfare and status, which had been taken away by the Dutch East Indies government (Shiraishi, 1990; Sindhunata, 2024).

One form of sikep resistance during this period was carried out by the Saminist movement, or wong sikep. This resistance movement took the form of disregarding the newly enforced land ownership regulations by adopting eccentric behavior and convoluted language. They provided misleading information to the Dutch East Indies government regarding land ownership surveys and land and property taxes (Putri, 2017; Rosyid, 2008). The resistance and opposition movement of the wong sikep or Saminis during that period was regarded as a social phenomenon and a rebellion by the Dutch East Indies government.

Verslag reports and several newspapers from the Dutch East Indies era described the Samin resistance movement as a group of Javanese peasant farmers and indigenous people who engaged in rebellion, theft, and defiance, exhibiting attitudes and language distinct from those of the general Javanese population. The Saminis were even regarded as a group adhering to teachings of sorcery and superstition, and were labeled as heretics. The teachings preached by Samin Surosentiko, which were considered incompatible with Islamic doctrine, were known as the "Religion of Adam." These teachings emphasized a return to the laws that existed during

Adam's time in paradise, when humans were permitted to take from all plants and all fruits in the fields (Mangoenkoesoemo, 1918).

Thus, adherents of the Religion of Adam engaged in nonviolent resistance, exhibiting behavioral patterns and teachings that differed from those of Javanese society in general. The Dutch East Indies government exploited this to foster the perception that the Samin group and the teachings of Saminism constituted a form of rebellion and represented a deviant segment of society at that time. This perspective was disseminated through propaganda in newspapers, leading to stigma, negative perceptions, and stereotypes regarding the Samin groups and Saminism. The propaganda disseminated by the Dutch East Indies Government created a stigma or negative perception of the Saminist group (Sedulur Sikep), who were regarded as rebels during that period. This view took such deep root among the indigenous Javanese population that it became a paradigm passed down to the contemporary era, particularly within the local communities of Bojonegoro Regency and its surrounding areas.

Previous studies have addressed the issue of the peculiar negative stigma toward the Saminist group or Sedulur Sikep (Alamsyah, 2015; Liani et al., 2021; Mardikantoro, 2021; Sulanam & Huda, 2022). Other studies have also examined the role of historical figures and the biography of Sami Surosentiko during the colonial period in the Blora region, Central Java (Fadilla, Wijaya, Sapto, et al., 2024). Although these previous studies have explained the negative stigmatization of the Saminis or Sedulur Sikep groups and the role of the charismatic figure Samin Surosentiko, they have not yet explained the process by which this negative stigmatization was formed or constructed by the Dutch East Indies government during the Wong Sikep resistance movement from the late 19th century to the mid-20th century.

This study employs Pierre Bourdieu's (1991) theoretical perspective on symbolic power through the use of language as a research tool to analyze how the Dutch East Indies government utilized language to dominate and quell social resistance among the oppressed or the "wong cilik bumi putera Jawa" including the Saminis and Sedukur Sikep, through colonial newspaper coverage. Bourdieu (1991) explains that language cannot be interpreted merely as a tool of communication but also as an instrument of power wielded by the ruling class and a site of social conflict (the "war of words"). Through a complex historical process one that sometimes involved widespread conflict (particularly in the colonial era) a particular language or set of linguistic practices has emerged as the dominant and legitimate language. Consequently, other languages or dialects have been eliminated or subjugated. This dominant and legitimate language which is collectively accepted is generally regarded as a given by linguists. Consequently, language reflects social status and class, power, and serves as a tool of domination for the dominant group or those in power to gain advantages and status (Bourdieu, 1991).

Based on this, the focus of this study is on the historical background of a paradigm established by the Dutch East Indies Government regarding the Saminist movement, which has resulted in a stigma or negative perception that has persisted and been passed down to the present day. The objective of this study is to examine and analyze the paradigm and negative stigma toward the Samin movement established by the Dutch East Indies Government, which has persisted into the contemporary era, through the lens of Pierre Bourdieu's theory of symbolic power (Bourdieu, 1991). The results of this study can serve as a reflection and a solution in local history education, aiming to correct the views or stigmas established by the Dutch East Indies Government regarding the Samin groups. This will enable contemporary society to understand the historical background of the Samin resistance and foster historical awareness among the public and students through history education.

Research Methods

The research method used in this paper is the historical method, as it aligns with the researcher's field of study. The historical research procedure involves the following steps: (1) topic selection, (2) source collection, (3) verification, (4) interpretation, and (5) writing or presentation (Kuntowijoyo, 2018). In the topic selection stage, the researcher chooses the topic to be examined in the historical study; in this stage, the researcher selected a topic regarding the paradigm that created a negative stigma toward Saminism, constructed by the Dutch East Indies Government, which has persisted and been perpetuated into the contemporary era.

The source collection stage is the phase in which the researcher gathers relevant historical sources related to the research topic. In this stage, the researcher identified primary sources related to Dutch East Indies Government reports as well as several Dutch East Indies Government newspapers, including: 1. *Verslag Saminbeweging*; 2. *Het Saminisme*; 3. *Overview of the Indigenous and Malay-Chinese*; 4. *Onderzoek naar De Mindere Welvaart der Inlandsche Bevolking op Java en Madoera*; 5. The Newspaper *Het Nieuws Van Den Dag Voor Nederlandsch Indie*, 1905; 6. The Newspaper *De Locomotief Samarangsch Handels*, February 28, 1907; 7. The newspaper *Het Nieuws van den Dag voor Nederlandsch-Indië*, August 11, 1911; 8. The newspaper *De Avondpost Dagblad voor Stad en Land*, April 15, 1915; and 9. The newspaper *Het Algemeen Handelsblad voor Nederlandsch-Indië* (Semarang edition), June 10, 1938.

Verification or critical analysis stage: In this stage, the researcher verifies the validity of the sources through both internal and external verification. The interpretation stage: at this stage, the researcher interprets the verified data and sources through analysis and synthesis, utilizing the symbolic power theory approach to assist in analyzing the issues and phenomena in the study specifically the propaganda and negative stigma perpetrated by the Dutch East Indies government against the Saminis group in newspapers and government reports. The writing or presentation stage: in this stage, the researcher presents or writes a historical account regarding the topic of the Dutch East Indies colonial paradigm's traditions concerning negative stigma toward the Saminis' resistance in contemporary society. It also includes a discussion of the results of the interpretation of the historical value of the Wong Sikep resistance movement as a revelation of historical truth, character education, and local culture for students and the local community.

Research Result

The Colonial Paradigm: Anti-Samin Group Propaganda in Dutch East Indies Newspapers

The paradigm established by the Dutch East Indies government, which created a negative stigma surrounding the Saminis or wong sikep movement, is linked to the politics of symbolic power and the racist practices carried out by the colonizers against the indigenous people of the archipelago since the VOC era. This was revealed by Gustav Spieß in 1864, a German-European visitor who participated in an expedition in the Indonesian archipelago from 1860 to 1862; who noted that the Javanese people's attitude and sense of shame toward Europeans could be represented through their actions and respect when encountering a group of Europeans; the Javanese would bow or prostrate themselves on the ground until the white people (Europeans), who were regarded as "tuwan-tuwan" (colonial masters), passed by them (the Javanese) (Carey, 2013).

This excessive respect can be seen as a consequence of the politics of "scientific racism" since the 19th century, when Europeans began implementing colonial-imperialist practices in Southeast Asia, particularly the Indonesian archipelago, and subsequently, Europeans regarded

Asians as incapable of developing to the level of progress and civilization achieved by Europeans. Furthermore, the racial policies of Europeans particularly those of the Dutch East Indies not only disrupted the economic and political lives of the indigenous people but also altered how these communities perceived the world and their own lives, thereby impacting their sense of identity (Carey, 2011; Shiraishi, 1997). This can be seen in the historical facts described in the Dutch East Indies government report *Onderzoek naar De Mindere Welvaart der Inlandsche Bevolking op Java en Madoera* (1911), which states that;

“As far as can be ascertained, the abuses in this case were of a more selfish nature, aimed solely at personal gain, and were committed by lower-ranking police officers. This abuse also frequently occurred in Buitenzorg (now the city of Bogor) (committed by indigenous officers, who were authorized to detain suspects and send them to major cities), but usually due to ignorance or to obtain suspects at a high price; it was very rarely motivated by revenge or for personal gain, such as to obtain a ransom” (Boekhandel Visser & Co, 1911).

Based on the report in that newspaper, it can be said that the Dutch East Indies government's practices of scientific racism and arbitrary treatment of the native Javanese population were evident not only in oppressive political and economic policies but also in the abuse of criminal law. These practices led the indigenous Javanese people to resist, oppose, and even rebel against the oppression and policies of the Dutch East Indies Government, which exploited and oppressed the indigenous population. As mentioned in the report *Verslag Saminbeweging* (1917):

“That during the period of 1905–1907, there was dissatisfaction regarding the land tax policy imposed on the local population (indigenous Javanese), manifested in a refusal to cooperate and comply with government regulations and policies, as well as demonstrations by the indigenous people seeking to preserve their traditional villages and prevent changes that would affect their traditional way of life or culture; one such protest was carried out by the Samin group in Tapellan Village, Bodjonegoro, by refusing to make contributions or pay taxes in currency” (Dienst, 1918).

The existence of racial practices, abuse of power, and political policies that were detrimental and oppressive to the indigenous population had an impact on the socio-political and economic stability of the Dutch East Indies Government due to the numerous cases and acts of opposition and social resistance carried out by the indigenous population as an oppressed group, causing concern among the colonial authorities as mentioned in the report *Overzicht van de Inlandsche en Maleisisch-Chineesche* (1919):

“Difficult Situation,” in the November 10 edition, a writer, initialed “Z,” began by stating that before 1907, the indigenous people of Indonesia were still in their infancy, still ignorant in many ways. However, since that year, political movements have begun to emerge, and now the Indonesian people have become actively engaged in politics; these political movements exert a stronger influence internally than externally, so it is not surprising that the capitalist class in this country is currently facing difficult times; since the establishment of nationalist-political associations, the capitalist class has been afflicted with a “fear” a fear of the rise of Indonesian hatred toward the Dutch” (*Overzicht van de Inlandsche En Maleisisch-Chineesche Pers*, 1919).

The report suggests that 1907 marked the beginning of a period of resurgence among the indigenous population, characterized by mass actions, social protests, social resistance

movements, and opposition to the oppression and economic-political policies of the Dutch East Indies government policies deemed detrimental and exploitative which created a difficult situation and instilled fear in the Dutch East Indies as a result of the indigenous people's refusal to pay taxes and their social resistance movements, which harmed the Dutch East Indies' finances.

Efforts to suppress rebellions by social groups particularly the Samin group were carried out through propaganda and the creation of a paradigm that fostered stigma or negative perceptions toward indigenous communities, who were viewed as enemies of the government. This is because propaganda methods can be used to instill an ideology and doctrine embraced by political rulers who aim to seek support and seize or maintain power through negative means, particularly via the mass media (Akmaliah, 2024; Farid, 2024).

The Dutch East Indies government engaged in propaganda and created a narrative that reinforced the stigma and negative perceptions surrounding the Saminism movement, which was viewed as an enemy and a rebel group, through the mass media, specifically newspapers. The following are some of the Dutch East Indies government newspapers that covered the Saminism movement:

The newspaper *Het Nieuws Van Den Dag Voor Nederlandsch Indie* (1905) reported: "So far, the above has no significance, but Samin has around 2,600 disciples, all of whom he has instructed not to pay taxes. Some of them have refused. Furthermore, he is attempting to incite his disciples using the necessary deceit, of course to oppose our government. His followers live in the villages of Braboan, Swari Tjepoe, Dengok, Baloon, Kesado, Keta, Sabian, Kentong, Nepong, Baromo, and Sandoeran. The police must surely know that the Samin in question does not have anything good in mind" (*Het Nieuws Van Den Dag Voor Nederlandch Indie*, 1905).

The newspaper *De Locomotief Samarangsch Handels*, February 28, 1907, reported as follows:

"We draw attention to the fact that Samin, as far as we know at this time, does not display any fanaticism, but is merely attempting to incite the population to disobey, to rebel, albeit in the form of 'secret knowledge' regarding one matter or another in this case, the possession of the knowledge necessary to avoid paying taxes" (*De Locomotief Samarangsch Handels*, 1907).

The newspaper *Het Nieuws Van Den Dag Voor Nederlandsch Indie*, August 11 (1911), reported the following:

"We recently received a report from our correspondent in Kediri regarding a highly unusual police case involving the occult. A thief known as Samin was released after eight months in prison and returned to his village, where his return was reported to the village head. The village head, concerned about the thief's potential for mischief, discussed the matter with a colleague, and they agreed to reform Samin's mind, which was subsequently done. With deep regret, Samin promised to turn his life around and declared himself willing to take an oath at a sacred site" (*Het Nieuws Van Den Dag Voor Nederlandsch Indie*, 1911).

The newspaper *De Avondpost Dagblad voor Stad en Land*, April 15, 1915, reported:

"The 'Samin' also did this, but the government was not pleased. The Samin people who did not pay taxes were summoned, their property was sold, clashes occurred between them and the government, and after some time, Samin and his main followers were

imprisoned; he himself was exiled to Merauke and his disciples ended up behind bars” (*De Avondpost Dagblad Voor Stad En Land*, 1915).

The newspaper *Het Algemeen Handelsblad, for the Dutch East Indies*, Semarang, June 10 (1938), reported that:

“A peculiar group of people: the Samin tribe; a unique belief system: these people are known as the ‘Samins’ and they follow a specific way of life or, if you are interested in a specific doctrine, which we will discuss further later. As far as we know, this peculiar group is found only in this region. We know that the Samin were exiled around 1903, but they never returned to Sumatra” (*Het Algemeen Handelsblad, for the Dutch East Indies*, 1938).

Based on the descriptions or explanations of facts from these Dutch East Indies government newspapers, it can be said that the language used in news reports regarding Saminism refers to the use of phrases that portray the Saminist movement as a radical group, as mentioned in several descriptions in these newspapers: (a) a strange group; (b) a rebellious group; (c) an occult group (beliefs regarding supernatural or cosmo-magical matters such as witchcraft); (d) a group of thieves; and (e) a fanatical group acting as dangerous instigators.

This reporting was a method employed by the Dutch East Indies Government to quell resistance from the Saminist movement through mass media propaganda and the use of negative language in newspapers for specific purposes. From the perspective of symbolic power theory regarding language use, this can be described as the actualization or expression of power. Thus, the use of words or sentences in written or spoken language can serve as a tool for coercion and restraint, as a means of intimidation and abuse, as a sign of politeness, or to belittle and insult, since language or linguistics is an integral aspect of the entire process of social interaction (Bourdieu, 1991).

The use of negative sentences and language in the Dutch East Indies newspapers against the Samin group was a method of discrimination or intimidation and a means of legitimizing the Dutch East Indies government’s political power by fostering negative perceptions and assumptions about a group deemed threatening and rebellious toward the general public in social life through the mass media. According to the perspective of symbolic power theory, symbolic power relates to the forms of power employed in social life; thus, this power is not physical but symbolic. Consequently, symbolic power is power that is invisible yet “recognized” as legitimate. Therefore, the exercise of power through symbolic exchange is always grounded in shared beliefs (Bourdieu, 1991).

Symbolic power was exploited by the Dutch East Indies Government to maintain its authority and interests, as well as a means of instilling doctrines and perceptions in the general public through newspaper propaganda that discriminated against and intimidated the Samin group, portraying them as rebels. This method constituted a form of thought crime and symbolic violence perpetrated by the Dutch East Indies Government against the indigenous Javanese population. Thoughtcrime is an act committed by the government or those in power to eliminate the ability or capacity for critical thinking, render life passive, and instill a doctrine of hatred toward parties or groups opposing the government’s or rulers’ ideology, while implementing practices of oppression and suppression for ignorance is a strength for the oppressors (Orwell, 2013).

The existence of evidence regarding the Samin resistance movement in several Dutch East Indies newspapers suggests that the Samin movement or group can be interpreted as a critical-transitional social group. A critical-transitional society is characterized by maturity and

the ability to interpret issues, reject passive roles, and avoid abuses through analysis (Freire, 2019). This can be seen from the aspect of nativistic hope (the hope that promises the arrival of a motherland that has recovered and is free from the shackles of white colonialism and is once again ruled by the native people) (Kartodirdjo, 1984).

The Dutch East Indies government feared that if there were a shift in the indigenous people's way of thinking toward critical consciousness, propaganda and a doctrine of hatred would be imposed on the transition-critical segment of society through the mass media, to prevent their way of thinking from developing and being adopted by the general public, who were still at the stage of naive consciousness. It can be said that the colonial authorities applied the practice of assistentialism in their propaganda with the aim of maintaining power and interests in the archipelago. Assistentialism is an act of weakening and restricting the people in the historical process (Freire, 1984). The Dutch East Indies government utilized symbolic power through propaganda in the mass media to maintain power and to pacify or intimidate social groups considered critical, particularly the Samin group (Sedulur Sikep). Through propaganda, the aim was to perpetuate the passive mindset of the indigenous population. With the existence of a society in a state of naive consciousness, the practices of colonialism and imperialism could be carried out continuously and sustainably.

The Dutch East Indies government's propaganda practices regarding the Samin movement, as portrayed in various newspapers, constitute a form of subjective historical writing intended to serve the interests of the ruling authorities or colonizers. This is because historical writing or political historiography, when authored by an individual or group, is fundamentally a means of legitimizing the power and interests of specific parties (Kartodirdjo, 2019).

A Reflection and Solution to Foster National Awareness Through the History and Culture of Saminism

The ideal goal of studying history is to develop historical thinking that fosters historical awareness. Therefore, ideal history education emphasizes historical analysis through critical thinking in reconstructing historical facts from various historical sources that are multiperspective and intersubjective, thereby providing an objective explanation of history (Kartodirdjo, 2019; Sayono, 2023). Just as in analyzing historical events, students are required to think like historians (thinking like a Historian); they must be able to understand and interpret historians' writings not only for their content or explanations but also to foster a deeper understanding of history as a specialized form of inquiry grounded in the analysis of historical evidence (Department of Education United State America, 2011).

Strengthening historical content in local history education can serve as a solution, particularly regarding the history of the Samin resistance movement and Saminism. This is because the unconventional perceptions of the Samin group and Saminism stem from a lack of understanding of the historical background of the "wong sikep" concept as a form of indigenous resistance against Dutch colonialism. History education must adopt a lococentric approach, so that it does not merely focus on national historical events; teaching local history content is a manifestation of fostering critical thinking and developing students' attitudes and personalities based on the analysis of historical events within a specific locality (Sayono, 2013). Therefore, a quality educational system must guide and introduce students to local traditions and culture to prepare them for life in modern society (Biesta, 2015).

Based on this, the development of the curriculum and education implemented in a country depends on the changes and progress of the generations, as well as the prevailing philosophical currents within that country's population at a given time. This is particularly true regarding the

socio-political and cultural forces that influence the development and evolution of a nation's curriculum. Thus, national culture must be viewed as a dynamic entity that continuously evolves and serves as a guide toward the nation's civilizational development (Danugroho & Fadilla, 2024). Consequently, the Pancasila Student Profile emphasizes that context-based learning is strongly encouraged. This aims to build character as caring and competent citizens capable of contributing; thus, learning must be relevant and meaningful, emphasizing the importance of fostering awareness of a multifaceted sense of self as part of a social group, a citizen of the nation, and a global citizen (Anggraena et al., 2025).

Thus, local history education must align with the progressive characteristics of history education namely, the ability to contextualize past events with current experiences so that students can reflect, evaluate, compare, or make decisions, while also serving as a guide for a better future (*Capaian Pembelajaran Mata Pelajaran Sejarah Fase E-F Untuk SMA/MA/Program Paket C*, 2022). Local history education, particularly regarding the Samin resistance movement during the Dutch colonial period, can foster historical awareness among students and the general public, enabling them to understand and reflect on the historical aspects and cultural values of the Samin group and the teachings of Saminism in contemporary life. Through the application of appropriate learning strategies and methods, as well as the adaptation of historiographical steps in the learning process (Fadilla, Wijaya, & Widiadi, 2024; Sayono, 2023).

The material on the Wong Sikep or Saminist resistance movement pioneered by Samin Surosentiko becomes an engaging topic in local history education and is capable of strengthening both cultural and local historical knowledge. Furthermore, the process of teaching local history on the Saminist resistance movement, if implemented in an engaging manner, has the potential to challenge the prevailing societal paradigms in the regions of Bojonegoro Regency, East Java, and Blora Regency, Central Java, which currently attach negative stigmas to the Saminist group or the "Sedulur Sikep." One effective learning strategy to break this negative stigma and provide the general public and students with accurate historical knowledge about the Saminis group is through a culturally-based learning strategy. Through this cultural education strategy, the history learning process becomes a means of humanization, the revelation of historical truth, and the strengthening of collective life emancipation, all adapted to socio-historical challenges (Latif, 2021).

Thus, cultural values must be instilled in people from all social strata, particularly those that are future-oriented (Koentjaraningrat, 2015). Therefore, the teaching of local history can foster historical awareness and cultural values among students. One example is through material on the Samin movement during the Dutch colonial period, which aims to provide a future-oriented perspective for students with a national outlook and to correct negative views or stigmas regarding the Samin group. Thus, in this case, historical awareness is necessary as a mindset to better understand national character. National character cannot be separated from the historical consciousness of its people; therefore, historical consciousness can guide individuals toward a self-understanding of their nation (Soedjatmoko, 1975). Historical consciousness, fostered through progressive local history education on the Samin group's resistance movement during the Dutch East Indies colonial period can help students become individuals capable of establishing relationships with others and the world critically through reflection on their sense of temporality (historical consciousness), so that they may become people capable of reaching back to the past, understanding the present, and discovering a better tomorrow or future (Freire, 2019).

Ultimately, teaching local history about the Wong Sikep resistance serves not only as a means of transferring factual knowledge but also as a space for reflection to reexamine the

social constructs that have long perpetuated the stigma against the “Sedulur Sikep” group. Through contextual and culture-based learning strategies, the history learning process can present a more just and comprehensive narrative, so that students not only understand past events but also develop empathy and a critical attitude toward the social realities around them. Thus, history becomes a means of humanization that positions humans as subjects capable of consciously reflecting on their historical experiences.

Furthermore, historical awareness built through progressive local learning plays a crucial role in shaping an inclusive and future-oriented national character. This awareness enables individuals to connect the past, present, and future dialectically, so they are not trapped in narrow historical prejudices. In this context, history functions as a reflective foundation for understanding collective identity as well as a guide in building a more just and civilized social life. Therefore, strengthening historical consciousness through the resistance narrative of Wong Sikep is a strategic step in creating a generation capable of critical thinking, valuing diversity, and contributing to constructive social transformation.

Conclusion

The negative stigma against the Samin group in contemporary society is a product of propaganda and paradigms established by the Dutch East Indies government during the colonial period through newspapers and the mass media, with the aim of weakening the resistance movement of the Samin group, which was considered rebellious because it opposed government policies and refused to pay land taxes. In the propaganda practices of the Dutch East Indies government in several newspapers, it can be said that there was an exercise of symbolic power directed toward symbolic violence by indoctrinating the indigenous population regarding the Samin group's resistance movement, using language and phrasing intended to intimidate and discriminate against groups deemed enemies of the government.

The practice of symbolic violence and thought crimes aimed to weaken and suppress social resistance movements, particularly Saminism; additionally, there was an implicit objective to instill hatred so that the critical thinking of the rebel movement would not be emulated by the indigenous population in general. This is because the critical-transitional society is viewed as a threat to the colonial practices and power of certain parties, leading these parties to employ every means to prevent the general public from thinking critically a state referred to as the passive-transitional society. This can serve as a reflection and solution through history education using a progressive, locally-centered approach to support the historical awareness of the general public and students regarding the historical process and the struggle of the Samin resistance movement during the Dutch East Indies colonial period.

Local history education regarding the Samin resistance movement contains historical and cultural values that can serve as knowledge and character values. Through a culturally-based learning strategy that adapts historiographical steps, this approach has the potential to bring about changes and correct perspectives regarding the Saminist group in the present day. Thus, historical awareness fostered through local history education can support the attitudes and spirit necessary for students as the nation's future generation and local communities as the driving force of history to understand national identity in the current historical formation process. National identity cannot be separated from a society's historical awareness; it enables students and communities to understand themselves and one another as wise individuals with a national perspective, sharing a common historical journey as a nation.

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