

## **REINTRODUCING GLOBAL HARMONY IN ISLAMIC RELIGIOUS EDUCATION BASED ON LOCAL WISDOM (SAMIN COMMUNITY) BOJONEGORO**

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**Abstract:** This article presents the results of research on reintroducing global harmony in Islamic education based on local wisdom among the Samin community in Bojonegoro. The purpose of this study is to describe the noble values in the local wisdom of the Samin community in Bojonegoro regarding harmonious and peaceful activities in a multicultural society. This research is qualitative in nature, involving observation of the traditional life of the Samin community and in-depth interviews with local community leaders. The results of the study show several local wisdoms in the Samin community of Bojonegoro, namely: *ngelmu iku sejatine dhewe*, *ngudi ilmu*, *ponco soco*, *ngluruk tanpa rupo*, *nyawiji sepi ing pamrih*, *nyawiji ngluruk*, *ngganem sepi ing ngluruk*, and *ngalembono*. This study contributes to a deeper understanding of the balance between global harmony in Islamic religious education and local culture, providing new insights for researchers, practitioners, and readers interested in this field.

**Keywords:** Global Harmony, Islamic Religious Education, Local Wisdom, Samin Community.

### **INTRODUCTION**

Interfaith dialogue, education focused on tolerance and diversity, and cooperation between different religious groups are key strategies for building global harmony. (Sandal, 2019). Reintroducing global harmony in Islamic religious education is a multifaceted effort that is increasingly important in today's interconnected and globalized world. The essence of reintroducing religious harmony lies in recognizing the diversity of religions that coexist in Indonesia and creating an environment where differences are not only tolerated but also celebrated. In this effort, it is essential to recognize the diversity inherent in and between traditions and religions, and to approach this diversity as a source of strength and richness, rather than as a divisive factor. Thus, communities can move beyond mere coexistence toward deeper understanding and respect. There is a need to develop and introduce the concept of global harmony in Islamic religious education to address the challenges posed by religious diversity, advocating the principle of "harmony without uniformity" (Zuo'an, 2013).



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Dialogue plays a very important role in promoting global harmony in Islamic education. Dialogue involves open and respectful communication between individuals and groups from different religious backgrounds. Through dialogue, misunderstandings and stereotypes can be eliminated, and common ground can be found. Dialogue can take various forms, ranging from formal interfaith conferences to informal community gatherings, each serving as a platform for sharing experiences, beliefs, and values. This exchange fosters empathy and allows participants to see the world from different religious perspectives, thereby building bridges of understanding that transcend religious boundaries. Jürgen Habermas (2006) highlights the importance of restoring the role of religious communities in the political sphere and the potential of dialogue in the public sphere to overcome the challenges of religious fundamentalism and secularism.

Another important aspect in introducing global harmony in Islamic education based on local wisdom is cooperation towards common goals. When religious communities unite to overcome global challenges such as poverty, climate change, and inequality, they demonstrate the profound positive impact that religious beliefs in Indonesia, especially the Samin community, can have. These collaborative actions not only contribute to the advancement of society but also highlight the shared values that exist among different religions, such as compassion, justice, and the pursuit of peace. Through collaborative efforts, religions can become a collective force for good, demonstrating the potential for religious harmony in promoting social progress. The important role of religious institutions in the education system and global agenda highlights the importance of understanding religious differences for a peaceful society (Marshall, 2018).

Education and awareness are crucial in fostering an atmosphere of global harmony in Islamic education. Educational programs that include comprehensive information about Islamic education can dispel the mystery surrounding religious practices and beliefs, reducing ignorance and fear. Schools, religious institutions, and community organizations can play a role in these educational efforts, providing platforms for learning and interaction. In addition, initiatives that focus on ‘religious literacy’—understanding the basic principles and practices of various religions—can empower individuals to appreciate religious diversity and reduce the possibility of conflict. Hyun-Sook Kim (2015) advocates for Islamic religious education oriented towards social justice, cultural unity in diversity, and global responsibility, which can adequately address the challenges of the global era.

Reintroducing global harmony in Islamic religious education based on local wisdom requires coordinated efforts in the areas of dialogue, cooperation, education, and leadership. This is a journey that involves understanding and respecting the beliefs of others, finding common ground, and working together for the common good. Although challenges exist, efforts to achieve religious harmony are not only possible but also urgent for peace and unity in an increasingly connected global society. Through sustained efforts and commitment to these principles, humanity can shape a future in which religious diversity is seen as a bridge to understanding and cooperation, not as a barrier.

One of the tangible manifestations of global harmony in Islamic religious education can be found within the local wisdom of a community. This article aims to reintroduce the concept of global harmony in Islamic religious education based on local wisdom as practiced by the Samin community in Bojonegoro. Several studies have previously



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explored this community, including the work of Huda & Mukti Wibowo (2013) on the social interactions between the Samin people and surrounding communities; Munawaroh et al. (2015) on their teachings and customs amidst the development of information technology; Widiana (2016) on the history of Islam and Muslim life within the Samin community; Hanifah (2019) on their social transformation; Hidayati & Shofwani (2019) on identity preservation through local cultural character amidst cultural value degradation among inter-community marriages; Kurniawan et al. (2020) on their social and economic life aspects; and Huda (2020) on the role of Samin women in a patriarchal culture. These studies mainly focus on the exploration of local culture and do not address the integration of global harmony into their local values.

The Samin community is located in the hamlet of Jepang, Margomulyo Village, Margomulyo Subdistrict, Bojonegoro Regency. Jepang Hamlet, with its distinctive name, reflects the uniqueness of the local community and is widely associated with Saminism (Widiana, 2016). The hamlet lies approximately 70 km from Bojonegoro city and about 196 km from Surabaya, the capital of East Java Province. A significant portion of the area is forested, resulting in relative isolation from neighboring hamlets and limited road access. The infrastructure is inadequate, and the area is far from inter-city transportation routes, as well as lacking in educational and economic facilities. This hamlet is not the sole residence of the Samin community; others also reside in Blora, Pati, and Kudus in Central Java (Munawaroh et al., 2015).

The Samin community was founded by Samin Surosentiko, originally Raden Kohar, born in 1859 (Maliki et al., 2021). Raden Kohar was the second of five children of Raden Surowijoyo. Samin and his siblings are often likened to the Pandawa family from Javanese wayang (shadow puppet) characters, with Samin identifying himself with Bima, the second Pandawa brother. Raden Kohar took the initiative to change his name to Samin, a name symbolically associated with the proletariat. Upon reaching a certain level of knowledge and becoming a spiritual teacher, he adopted the name Samin Surosentiko (Hidayati & Shofwani, 2019). Today, amidst globalization and modernization, increased connectivity and information access have brought changes to the Samin way of life. Nevertheless, they continue to uphold their traditional values and teachings (Widiana, 2016). Despite facing the challenges of modernization, they remain committed to preserving their unique culture, achieving a balance between ancestral traditions and the dynamics of the modern era.

This study focuses on reintroducing the local culture of the Samin community in Bojonegoro within the context of global harmony in Islamic religious education. The aim is to enable the Samin people to maintain a religiously tolerant and respectful attitude in their daily lives and interactions with surrounding communities. This research is innovative in light of the significant influence of foreign cultures, and it seeks to preserve local wisdom and global harmony in Islamic religious education in Indonesia, particularly within the Samin community. The Samin people maintain a unique culture that continues to this day, and notably, they also demonstrate global harmony in Islamic religious education through their daily behavior.

This study contributes to enhancing literacy among researchers, practitioners, and readers by providing a deeper understanding of the balance between global harmony and



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local wisdom in Islamic religious education within the Samin community of Bojonegoro. It is hoped that this research will offer valuable insights into how global harmony in Islamic religious education can be embedded in local culture and shape community identity. Furthermore, the study is expected to serve as an initial step in reintroducing unifying values, fostering spaces for interreligious and intercultural dialogue, and inspiring deeper forms of tolerance and harmony.

### **METHOD**

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

The literature on Samin culture provided a foundational framework for this study. The review of existing works offered a robust preliminary understanding of the community's historical background, core values, and sociocultural practices (Rhoades, 2011). Field observations encompassed traditional rituals, daily activities, and social interactions, which served as reflections of how global harmony was manifested in a distinct local cultural context (Sugiyono, 2020). In-depth interviews with prominent local cultural leaders added a personal and narrative dimension to the data, allowing the researcher to capture firsthand accounts, perspectives, and insights from the community. The main informants included Mr. HK and Mr. B, representing both the older and younger generations of the Samin community. Both were direct descendants of the Samin ancestors and held significant influence within the local population in Bojonegoro.

Data analysis was conducted using content analysis and triangulation methods (Hermawan & Amirullah, 2016). The combination of these methods provided a rigorous analytical framework to interpret the data, particularly in the context of global harmony and Islamic religious education based on the local cultural system of the Samin community (Bowen, 2009). Content analysis was employed to identify thematic patterns and extract meaning from the qualitative data. All data gathered from literature, observation, and interviews were systematically categorized, coded, and interpreted. Triangulation was implemented to ensure the credibility and trustworthiness of the findings, thereby enhancing the accuracy and reliability of the research outcomes.

### **RESULTS AND DISCUSSION**

#### **Result**

#### **The Role of Islamic Education in Introducing Global Harmony**

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Islamic education can strengthen global harmony by promoting tolerance, respecting differences, and fostering peace. However, it faces challenges like extremism and narrow interpretations of religion, necessitating updates to curricula to encourage inclusive and universal religious harmony in a global context.

Islamic education plays a crucial and strategic role in shaping moderate attitudes among Muslims. Drawing upon John Esposito's *Global Harmony Theory*, this framework emphasizes the need for a balance between a deep understanding of religious teachings and an acknowledgment of social and religious diversity. Within the context of Islamic education, this theory translates into an instructional approach that extends beyond literal comprehension of religious doctrines to include the cultivation of tolerance and respect for differences. Consequently, Islamic education provides a solid foundation for fostering the values of global harmony and the religious literacy necessary to navigate pluralism and diversity in contemporary global society (Yahya et al., 2025).

Islamic education that prioritizes inclusive and tolerant values can significantly mitigate the potential for extremism and radicalization. For example, *pesantren* (Islamic boarding schools) in Indonesia that integrate interreligious harmony into their curricula demonstrate that Islamic education can serve as an effective means to strengthen tolerance within a diverse society. The teaching of values such as mutual respect, understanding of differences, and interfaith cooperation for peace is particularly relevant to current global challenges, where intolerance and violence in the name of religion persist across various contexts (Najmi, 2023).

The implementation of moderate Islamic education requires the support of a curriculum that is responsive to the dynamics of contemporary global development. Curriculum reform that accommodates global issues—such as human rights, religious pluralism, and peace education—is essential for strengthening Islamic education's capacity to address increasingly complex social challenges. Therefore, Islamic education must be continuously developed to promote global harmony and foster a more inclusive, dynamic, and contextually relevant form of religious education that aligns with the needs of today's globalized world.

## Preserving Local Culture Amid Indonesia's Social Diversity

Indonesia is a pluralistic nation characterized by a vast array of religions, cultures, languages, and traditions. With more than 17,000 islands, the country is home to numerous ethnic groups and communities, creating a uniquely diverse social landscape. The presence of major religions such as Islam, Christianity, Hinduism, Buddhism, and indigenous beliefs forms the spiritual foundation of Indonesian society. Moreover, the richness of its culture is reflected in traditional arts, dances, music, and diverse culinary expressions found throughout the archipelago. The vibrant and varied local languages serve as symbols of linguistic wealth, while distinctive indigenous traditions enrich the nation's historical tapestry. Indonesia, with all its differences, demonstrates harmony in diversity, forming a strong and distinctive national identity.

Globalization has introduced a range of cultural influences from across the world, including technology, fashion, and lifestyle trends. While these developments contribute positively by broadening perspectives and stimulating innovation, they also present



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challenges in maintaining a balance with local values. It is essential to filter foreign cultural influences wisely to avoid undermining the essence and uniqueness of local culture. A selective acceptance of positive external values can serve as an opportunity to enhance Indonesian society without compromising its identity or local wisdom. In this way, Indonesia can continue to evolve as a dynamic and pluralistic nation—one that honors its cultural heritage while remaining open to global progress and development.

The preservation and maintenance of local culture are crucial for safeguarding the identity and values that constitute the foundation of Indonesia's diversity. Passing down cultural heritage to future generations is essential, not only to deepen their understanding of their cultural roots but also to provide them with a strong foundation for engaging with foreign cultures. Preserving local culture is not merely an act of historical conservation but also a form of protection against the erosion of identity caused by the dominance of external cultural forces. By understanding and appreciating their own cultural richness, future generations can navigate modern life with a strong sense of identity—serving as a bridge that connects local wisdom with positive values derived from global cultures.

## **Global Harmony in Islamic Education within Indonesia's Religious and Cultural Diversity**

Global harmony in Islamic education within the diverse society of Indonesia serves as a fundamental foundation for maintaining peace and tolerance amid religious plurality. The concept of global harmony in Islamic education opens the door to dialogue and interfaith understanding, allowing individuals to coexist without compromising their religious identities. This approach fosters deeper comprehension of universal values embedded within each religious teaching, creating a shared foundation for social life. Simplicity, generosity, and nonjudgmental attitudes reflect the essence of global harmony in Islamic education, leading toward a more tolerant and peaceful coexistence. By recognizing diversity as a source of strength rather than division, global harmony in Islamic education becomes a vital key to preserving unity and peace within Indonesia's multicultural society.

Islam teaches its followers to live in balance, avoid extremism, and practice tolerance toward people of different faiths. The principles of justice, compassion, and respect for differing beliefs are intended to be manifested in daily life. Islam also emphasizes the importance of dialogue and understanding both similarities and differences among religious communities. The Prophet Muhammad (peace be upon him) exemplified this through his inclusive interactions with people of various faiths, thereby building a harmonious and pluralistic society. Within Islam, global harmony is not merely a matter of wisdom but a divine call to foster harmonious relationships among all human beings.

The concept of tolerance in Islam is clearly articulated in the Qur'an, particularly in Surah Al-Kafirun (1–6), as cited by Tuasikal (2020):

*Say, “O disbelievers, (1) I do not worship what you worship. (2) Nor are you worshippers of what I worship. (3) Nor will I be a worshipper of what you worship. (4) Nor will you be worshippers of what I worship. (5) For you is your religion, and for me is my religion.” (Qur'an, Surah Al-Kafirun: 1–6)*



This Surah teaches Muslims to remain steadfast in their faith without coercing or judging others who hold different beliefs. The verses serve as a firm foundation for Muslims to cultivate harmonious relationships, even with followers of other religions. By internalizing the values of this Surah, Muslims are reminded to respect religious freedom and to make tolerance a core principle in social interactions.

Tolerance in Islam is further reflected in teachings that emphasize respect toward neighbors, a value underscored through numerous practical examples in prophetic traditions (Tuasikal, 2018). The Prophet Muhammad (peace be upon him) consistently demonstrated the importance of empathy and kindness toward neighbors, as reflected in the following hadith:

“Whoever believes in Allah and the Last Day should speak what is good or remain silent. Whoever believes in Allah and the Last Day should honor his neighbor. Whoever believes in Allah and the Last Day should honor his guest.”  
*(Hadith narrated by al-Bukhari, no. 6018, 6019, 6136, 6475; and Muslim, no. 47)*

This hadith underscores the ethical and tolerant values embedded in social relations, including interactions with non-Muslim neighbors. It teaches Muslims to live harmoniously with those of different faiths, fostering an environment of mutual respect and tolerance. The Prophet's reminder that faith in Allah and the Last Day must be reflected through tangible actions highlights the ethical dimension of tolerance in Islam. Within the context of religious diversity, this hadith reinforces the importance of respect, kindness, and patience toward neighbors regardless of their faith, demonstrating that tolerance and empathy are integral to Islamic belief and practice.

### Global Harmony and Religion in the Samin Community of Bojonegoro

The Samin community generally resides in remote rural areas, often surrounded by teak forests, where the soil—composed mainly of limestone—is less fertile for agriculture. Despite the environmental limitations, the Samin people possess a strong work ethic and dedicate most of their time to cultivating their land, leaving little room for leisure. However, they are often perceived as having limited cultural expression in the form of written history, art, literature, customary law, or ritual ceremonies. The Samin people do not distinguish between existing religions and instead prioritize religious tolerance. This perspective is reflected in the statement of Mr. H.K., who said, “Religion is a feeling, and that feeling takes the form of pure water; water is the true essence of feeling.”

This statement reflects the belief that the true essence of religion cannot be observed or measured with the naked eye, but rather exists as a sacred and pure sentiment—comparable to holy water. In the context of religious tolerance, this expression signifies the recognition that every religion contains an inner, universal, and sacred dimension, much like pure water that has neither color nor odor. By understanding religion as a deep and universal essence, the community fosters a tolerant attitude toward diverse beliefs and embraces the universal values inherent within them.



Tolerance, therefore, serves as the foundation of social relations in the Samin community, where members respect one another's faiths without judgment or discrimination.

In the Samin community of Bojonegoro, the practice of religious tolerance is clearly manifested through the harmonious relationships among community members of different faiths. Mutual respect and the absence of religious discrimination characterize their daily interactions. A concrete example of this is seen when members of the Samin community participate in religious or cultural activities organized by people of other faiths. They do not merely attend such events physically but also provide genuine support and respect for different religious practices. The importance of tolerance is further evident in the interfaith dialogues that occur within the community. Members maintain open communication, listening to one another to understand differences in belief in an atmosphere of mutual respect. In everyday life, there is no evidence of discrimination or unequal treatment based on religion; all individuals—regardless of their faith—are free to participate and contribute to community life.

Furthermore, the Samin community of Bojonegoro demonstrates a strong commitment to national unity. They actively participate in activities that promote patriotism and a sense of belonging to the Indonesian nation. For instance, they take part in national commemorations, religious celebrations, and cultural ceremonies that strengthen national solidarity. The Samin people also show deep loyalty to Indonesia's foundational values. They uphold the spirit of *Bhinneka Tunggal Ika* (unity in diversity) and view cultural and religious pluralism as a vital source of national strength. In their daily lives, they cultivate an inclusive social environment in which ethnic, religious, and cultural differences are respected and valued. Through active participation in national events and recognition of diversity as a national asset, the Samin community of Bojonegoro contributes meaningfully to the preservation of Indonesia's unity. Their commitment to national cohesion is reflected in concrete actions that foster solidarity and togetherness among all citizens.

### **Valuable Lessons from the Practice of Global Harmony and Islamic Education Based on Local Wisdom in the Samin Community**

Based on observations and interviews with Mr. H.K and Mr. B., a respected figure within the Samin community, this study reveals several valuable lessons regarding the implementation of global harmony and Islamic education grounded in local wisdom among the Samin people. They emphasize the importance of living in a pluralistic society while maintaining elements of global harmony to preserve local culture. As Prakosa (2019) suggests, to sustain social harmony, global harmony must align with local cultural values to create tolerance and balance. The Samin community prioritizes values such as *ngudi ilmu*, *ponco soco*, and *ngganem sepi ing ngluruk*, which promote learning, simplicity, and harmony with the surrounding environment. The concept of *ngudi ilmu* highlights the importance of pursuing knowledge as a foundation for a balanced and meaningful life. Meanwhile, *ponco soco* reflects modesty and the spirit of sharing, fostering a harmonious atmosphere within the community. The principle of *ngganem sepi ing ngluruk* encourages maintaining good relationships with nature and the environment.



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The Samin people sincerely demonstrate that global harmony and Islamic education are not merely about maintaining internal stability but also about cultivating an environment that embraces diversity and tolerance. They teach that through openness to learning, simplicity in lifestyle, and balance with nature, a community can evolve into one that supports and understands one another, fostering peace within diversity. Global harmony and Islamic education must therefore prioritize balance among communities without imposing one group's beliefs over another, in order to prevent extremism in religious understanding (Ritonga, 2021).

Principles such as *ngluruk tanpa rupo* and *nyawiji ngluruk* emphasize sincerity in action without seeking recognition and living with full awareness and responsibility. These principles provide a strong moral dimension to the practice of religious moderation, where humility and sincerity in doing good deeds form an integral part of daily life (Sutrisno, 2019). In this context, the Samin community illustrates that religious moderation is not merely a theoretical concept but a practical and lived experience that permeates every aspect of life. The value of *ngalembono* also plays a vital role in shaping moral character and strengthening relationships among community members. The Samin people uphold the importance of mutual advice and positive guidance, fostering a sense of cooperation and mutual care. This approach creates a social environment where tolerance and respect for differences are not only upheld but also transmitted across generations.

The Samin community in Bojonegoro, through their principles of global harmony and Islamic education, also exemplifies how to build harmonious relationships with individuals of different religious backgrounds. The concept of *nyawiji sepi ing pamrih*, which teaches living peacefully without being influenced by selfish desires or external pressures, serves as the basis for mutual cooperation and respectful interaction with surrounding communities, including those of diverse faiths (Widiana, 2016). In this regard, the Samin people make a positive contribution to Indonesia's pluralistic society by integrating their local values with universal principles. This demonstrates that global harmony and Islamic education are not confined to internal community relations but extend to how communities interact and contribute positively to broader societal diversity.

Local Samin wisdom in responding to religious diversity is also reflected in the principle of *ngganem sepi ing ngluruk*, which underscores the importance of maintaining good relations with the environment and acting wisely in interactions with nature. In a religious context, this principle may be interpreted as openness and reverence toward the universe created by God, including respect for the diversity of beliefs within it (Rofik & Misbah, 2021). Through the application of this principle, the Samin people not only preserve human diversity but also maintain ecological balance, thus creating harmony that encompasses all aspects of life (Munawaroh et al., 2015). In this way, the teachings and principles of global harmony and Islamic education adopted by the Samin community provide an exemplary model for Indonesian society as a whole. They demonstrate that global harmony and Islamic education are not limited to self-restraint but also serve as a moral call to live in balance, justice, and tolerance within a diverse society. Through concrete examples in everyday life, the Samin people contribute significantly to building a peaceful and harmonious Indonesia amidst religious diversity.



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To provide a clearer and more concise summary, the following are the key lessons derived from the integration of global harmony and Islamic education as practiced by the Samin community in Bojonegoro. The first is *ngelmu iku sejatine dhewe*, which reflects that global harmony and Islamic education involve respecting religious diversity and recognizing that true knowledge can be found within every faith tradition. This value encourages individuals to appreciate religious plurality without claiming the superiority of one religion over another. The next lesson, *ngudi ilmu*, emphasizes learning and intellectual development as foundations for global harmony and Islamic education. Those who love learning tend to be more open to differences and capable of integrating scientific understanding with religious values. Another lesson, *ponco soco*, embodies simplicity and generosity, reinforcing the idea that modest living and sharing foster tolerance and interreligious harmony.

The lesson of *ngluruk tanpa rupa* refers to acting without seeking recognition, aligning with the spirit of sincerity central to global harmony and Islamic education. *Nyawiji sepi ing pamrih* promotes living peacefully, free from undue desires or religious pressures, thereby creating space for tolerance and respect for others' choices of faith. *Nyawiji ngluruk* underscores awareness and responsibility in daily living, reinforcing global harmony and Islamic education by emphasizing justice and truth without viewing other religions as adversaries. *Ngganem sepi ing ngluruk* highlights maintaining harmonious relations with the surrounding environment, fostering wisdom in interactions with people of diverse faiths. Finally, *ngalembono*—the value of offering mutual reminders and positive advice—supports global harmony and Islamic education by promoting cooperation, compassion, and unity within diversity.

The valuable lessons from the Samin community—collectively referred to as *Samin values*—can be linked to the principles of global harmony within Islamic education. These values reflect the influence of Islamic teachings, such as the pursuit of knowledge (*ngudi ilmu*), which aligns with Islamic injunctions on learning. The concept of living without excessive desire (*nyawiji ngluruk*) resonates with the Islamic principle of *tawazun*, which emphasizes balance and justice in life. Although uniquely local in character, the Samin teachings embody harmony with the core principles of Islam, creating a worldview that integrates local traditions with Islamic values.

No	Samin Values	Islamic Values	Explanation
1	<i>Ngelmu iku sejatine dhewe</i> (knowledge is truly one's own)	<i>Tawasuth</i> (moderation)	Having balanced and not excessive knowledge
2	<i>Ngudi ilmu</i> (seeking knowledge)	<i>I'tidal</i> (balance)	Encouraging a balanced pursuit of knowledge, discouraging extreme
3	<i>Ponco soco</i> (humble)	<i>Tasamuh</i> (tolerance)	Emphasizing humility and mutual respect in religion
4	<i>Ngluruk tanpa rupo</i> (moving without a trace)	<i>Musamah</i> (Equality)	Affirming equal rights and dignity



5	<i>Nyawiji sepi ing pamrih</i> (living in solitude without selfishness)	<i>Musyawarah</i> (consultation)	Having decisions through consultation and considering mutual interests
6	<i>Nyawiji ngluruk</i> (living without desire)	<i>Tawazun</i> (desire)	Emphasizing a balance between worldly life and the afterlife
7	<i>Ngganem sepi ing ngluruk</i> (cultivating simplicity in living without expectations)	<i>Tawazun</i> (desire)	Emphasizing a balance between worldly life and the afterlife
8	<i>Ngalembono</i> (being serene)	<i>I'tidal</i> (balance)	Encouraging a balanced pursuit of knowledge, discouraging extreme

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

Source: processed data, 2025

## CONCLUSION

This research reveals several forms of local wisdom within the Samin community in Bojonegoro, including *ngelmu iku sejatine dhewe* (knowledge truly belongs to oneself), *ngudi ilmu* (the pursuit of knowledge), *ponco soco* (humility), *ngluruk tanpa rupo* (acting without leaving a trace), *nyawiji sepi ing pamrih* (living in solitude without greed), *nyawiji ngluruk* (living without desire), *ngganem sepi ing ngluruk* (cultivating simplicity without expectation), and *ngalembono* (achieving inner calmness). These forms of wisdom play a crucial role in instilling and maintaining global harmony and Islamic religious education within the community. Traditional customs serve as a strong foundation for fostering tolerance among religious groups, thereby creating harmony amidst societal diversity. This study contributes to enhancing scholarly literacy for researchers, practitioners, and readers by providing a deeper understanding of the balance between global harmony, Islamic education, and local culture in the Samin community of Bojonegoro. It is expected that this study will open new pathways for exploring values that unite diversity, create space for interreligious and intercultural dialogue, and inspire broader tolerance and harmony across Indonesia. However, this research involved only a single informant, which may not fully represent the entire spectrum of diversity within the community. Future studies should include a larger number of participants to obtain more comprehensive and representative insights.

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