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## CONSTRUCTIONS OF SOCIAL AND POWER RELATION BY RUKAT BUMI RITUAL PRACTITIONERS IN TLEKUNG VILLAGE

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### ARTICLE INFO

*Article history:*

Received: 31-12-2024

Accepted: 31-12-2024

Published: 30-06-2025

*Keyword:* power

relation, social relation,  
rukat bumi, tlekung  
village

### ABSTRACT

The research objectives are 1) How is the social structures of Rukat Bumi in Tlekung Village and 2) How is the power structures of Rukat Bumi in Tlekung Village. The research method is descriptive qualitative with new ethnography as a data analysis scalpel. The result is 1) there are social structures that is economic dimension and negotiation mechanism and 2) there are power structure that is vertical and horizontal power structure and hidden power relations.

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### INTRODUCTION

The Rukat Bumi tradition is a cultural manifestation with profound social and spiritual significance. In Tlekung Village, the presence of a diverse community allows for interactions among individuals with differing perspectives and values. Despite its importance, limited research has explored how hidden power relations and social structures are embedded and continuously reproduced through this tradition. Within the framework of this study, it becomes crucial to examine how power is constructed, maintained, and negotiated through ritual practices.

Traditions or rituals often become contested spaces where customary and religious institutions compete to define meaning and control implementation (Tobing, 2020). This shows that traditions or rituals have power territory involving various practitioners who are

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involved and understand the meaning of tradition. The Rukat Bumi tradition in Tlekung Village not only functions as a means to pray and give thanks to God, but also as a tool to strengthen social solidarity among public village members. Strong traditions can build character and social values that are important to public village (Dozan & Fitriani, 2020). In this context, Rukat Bumi is an important moment to strengthen the social bonds and collective identity of the Tlekung Village. This social bond can be done by providing entertainment in the implementation of the Rukat Bumi tradition, one of which is a dance performance. The relevance of ritual events in dance performance art is a uniqueness that makes a difference to the style of performance for entertainment purposes (Ahmad, et al., 2023: 2). Therefore, the public's view of the tradition must consider how social relations and power are built through interactions between individuals and groups in the context of the ritual.

The emergence of an unforgettable thing to explore how the perpetrators of the Rukat Bumi tradition or ritual negotiate with various existing forces, both internal and external. In the context of this research, tradition or ritual actors in Tlekung Village can be seen as traditional leaders who are active in shaping and maintaining power relations within the people around Tlekung Village. In addition, research conducted by Hidayatullah and Mutmainnah shows that a tradition often reflects a broader social construction with the presence of public village's values and beliefs integrated in daily practices (Hidayatullah & Mutmainnah, 2020). One of these values is religious value. A ritual is considered a representation of human religiosity. Religiosity is an expression of human admiration and recognition of forces that exist outside of themselves, such as wind, fire, water, earth, moon, sun, mountains, rivers, and the sea (Anoegrajekti, et al., 2021: 52). This suggests that the Rukat Bumi tradition serves not only as a spiritual expression but also as a dynamic arena where cultural identity, power relations, and communal harmony are continuously negotiated and reaffirmed.

Another that, there are values include gotong royong and mutual assistance, which are integral parts of Indonesian culture. For example, emerging research on the Rewang tradition in Beringin Talang Muandau Village shows that the social networks formed through the activity strengthen relationships between residents and create trust among villagers (Dewi et al., 2022). Therefore, it is important to bring up in the research conducted related to how emerging values are manifested in the implementation of Rukat Bumi and how public village elements are able to influence social relations among ritual actors as additional information

in the research.

The main theory in this research refers to the theory of symbolic interpretivism proposed by Clifford Geertz. Geertz provides an understanding of culture as having two elements, that is culture as a cognitive system and meaning system and culture as a value system. Cognitive systems and meaning systems are representations of patterns from (models of), while value systems are representations of patterns for (models for) (Geertz, 1999). The theory of symbolic interpretivism views humans as carriers of products as well as subjects of a system of action (Anggraini, et al., 2020: 46-47). In this research, interpretivism theory is used because it focuses on ritual actors only, that is traditional leaders who understand Rukat Bumi. In addition, it focuses on how people interpret the Rukat Bumi tradition by exploring the construction process of a grouping of social structures and hidden power.

There are several previous studies that are relevant to the topic raised. First, previous research written by Maryatul and Pinihanti shows that similar traditions in various regions in Indonesia, such as in Tegalarum Village, have a deep sacred meaning and function as a reminder for public village to be grateful and behave well (Maryatul & Pinihanti, 2020). In addition, the emergence of research on the Rukat Bumi tradition in Blitar shows that differences in religion and belief can lead to conflict, but the tradition also has the potential to create values of peace and harmony among people with different backgrounds (Taufiq et al., 2023). In addition, other research shows that the Rukat Bumi tradition in Plesungan Village also instills good noble values, such as cooperation and friendship, which are very important in maintaining social harmony (Masruroh et al., 2021). These studies reinforce the view that local traditions such as Rukat Bumi not only preserve cultural heritage, but also play a significant role in building ethical awareness and fostering inclusive social cohesion within diverse communities.

Based on the above problems, it can be concluded that there are two formulations of this research problem, that is 1) How is the mapping of structure social relations in the Rukat Bumi tradition in Tlekung Village? and 2) How is the hidden power structure mapped in the Rukat Bumi tradition in Tlekung Village? Therefore, there are objectives of this research, that is 1) Explaining the mapping of structure social relations in the Rukat Bumi tradition in Tlekung Village and 2) Explaining the mapping of hidden power structures in the Rukat Bumi tradition in Tlekung Village.

## **METHOD**

This research is grounded in the belief that qualitative methods are most appropriate for uncovering the depth and complexity of social and cultural practices such as local traditions. The design used in this research is qualitative. The approach used is a descriptive approach because this approach is used to explore descriptive phenomena (Dilah & Zahro', in Fatmawati & Rizal, 2023: 194) such as how the mapping of social relations structures in the Rukat Bumi tradition in Tlekung Village and how the mapping of hidden power structures in the Rukat Bumi tradition in Tlekung Village.

The location of this research is Tlekung Village, Junrejo Subdistrict, Batu City, Malang. The informant obtained in this research is an elder of Tlekung Village who understands well about the Rukat Bumi tradition, and even understands other traditions. The informant is Mr. Sunarto (55 years old). The selected informant is in accordance with the criteria for determining informants conveyed by Spradley (in Wijaya, 2018: 6). The criteria in determining good informants include an unknown cultural atmosphere, informants have enough time, and non-analytical.

The first data collection technique used was using in-depth interview guidelines containing several questions related to the Rukat Bumi tradition, starting from the history of the emergence of Rukat Bumi to how the rules made by Tlekung villagers, one of which is the form of social relations and power relations carried out in the Rukat Bumi tradition. In fact, researchers received further information related to other traditions that had been held in Tlekung Village, one of which was Bersih Desa. That way, researchers not only get information about the issues raised, but also brief information related to other traditions that have also been carried out in Tlekung Village according to information from these informants. The second data collection technique used is using literature studies in the form of references from national/international scientific journals that discuss the implementation of the Rukat Bumi tradition. Therefore, data can be used as a supporting source to complete the research data and complete the quality of the article written.

The data analysis used is hermeneutic analysis and new ethnography. Hermes, who carries a noble mission and message, that is a mediation and process of bringing messages "to be understood", chooses three basic forms of meaning and hermeneuum and hermeneia in their original use, that is (1) expressing words (2) explaining, such as explaining a

situation, and (3) translating, such as in foreign language transliteration (Palmer, in Diman, 2020) These three basic forms of meaning can be interpreted as “to interpret” or interpretation. Palmer (in Diman, 2020) asserts that interpretation can refer to three different issues, oral pronunciation, plausible explanation, and transliteration from another language. In accordance with the concept of hermeneutics, this research uses the researcher's point of view through interpretation to categorize the structure of social relations and power relations carried out by the ritual actors of the Rukat Bumi tradition. Another approach used is the new ethnographic. New ethnography as expressed by J. Spradley should be able to build a work that is problem solving so that its applied aspects appear. Ethnography as a tool to understand the meaning of culture is now widely applied by several contemporary studies, one of which is cultural studies (Budiasa, 2016). In accordance with the concept of new ethnography, this research uses the public's point of view directly to answer the findings based on the grouping of social relations structures and power relations that have been formed in the previous analysis.

## **FINDINGS AND DISCUSSION**

### **The Structure of Social Relations in The Rukat Bumi Tradition in Tlekung Village**

In the Rukat Bumi tradition, there is not only a celebration by gathering with the entire public village to enjoy the food available, but the presence of the Rukat Bumi tradition is due to the social structure of each people in Tlekung Village. This structure determines roles, responsibilities, and levels of involvement among community members in the implementation of the tradition. The social structure is divided based on several aspects that surround it, which are as below.

#### **Economic Dimension**

In terms of the economic dimension, there are other aspects that are prioritized in the Rukat Bumi tradition, that is material contributions and access to resources. The following is an explanation of each paragraph. This shows that economic involvement not only supports the ritual materially but also reinforces patterns of contribution and participation among community members.

Material contributions in the Rukat Bumi tradition in Tlekung Village are very diverse. However, most people consider that there is one figure who has the greatest influence, such as village elders or traditional leaders. Usually, traditional leaders make the biggest

contribution. In addition, farmers who own productive land also tend to make a significant contribution. Nevertheless, the people of Tlekung Village feel motivated because they see the enthusiasm of public village to actively participate in the Rukat Bumi tradition. Some provide food, money, labor, and handicrafts. This can be the largest contribution collected collectively. All of these contributions are considered a way to participate in maintaining the Rukat Bumi tradition and show gratitude for the abundant harvest.

The economic contribution in the Rukat Bumi tradition has become an interesting concern for some people in Tlekung Village. Resources in the Rukat Bumi tradition are not always distributed equally. Usually, some groups with greater economic power will have easier access to the desired resources. As in the case of families with large agricultural land will contribute a larger harvest than families with less agricultural land. In addition, due to the strata of an organization from public village, certain groups, such as farmers or youth organizations have easier access to desired resources.

“Ana tumpeng dewe. Wong ancene tumpeng sing ndek panggung iku ya tumpeng iku, tumpeng apura dijamangi. Marone ya dijamangi, ana tumpeng ana kendine. Dhuwure ya sakmene, bahane teka tebu. Tebu dikereti iku” (Sunarto, Malang, 1 December 2024).

After the crops are gathered together, those who play a role in cooking the food must make a large enough dish, that is tumpeng. The tumpeng will later be eaten together in a pavilion that has been determined. With the tumpeng symbol in the Rukat Bumi tradition in Tlekung Village, it certainly has a meaning of togetherness and blessings in life by the entire Tlekung public village.

### **Negotiation Mechanism**

In the aspect of negotiation mechanism, there are other aspects that are prioritized in the Rukat Bumi tradition, that is adaptability of traditions, space for compromise between groups, and strategies for maintaining authority. The following is an explanation of each paragraph.

The Rukat Bumi tradition in Tlekung Village is not always constant. The tradition continues to follow the times. For example, the tradition often uses traditional tools. However, nowadays, contemporary elements/equipment are starting to be incorporated into the traditional process. In addition, in determining the food menu to be served, there needs to be an agreement between the organizing committee and the women's group

responsible for preparing the food. The noble values of the tradition are maintained during the ongoing process of change. This shows that the people of Tlekung Village can balance between maintaining tradition and accepting modernization changes well.

Every community or groups have different interests within Tlekung public village. However, these groups try to reach an agreement when carrying out the Rukat Bumi tradition. Negotiations are conducted informally through consensus. All parties are invited to express their opinions and an agreement is reached. This shows that the people of Tlekung Village value cooperation with each other.

There are certain figures who have authority/power in the Rukat Bumi tradition. These figures use several strategies to maintain their position. One of them is by continuing to show good and wise leadership. In addition, these figures also try to maintain good relations with all the people of Tlekung Village. Therefore, the authority/power they have is getting stronger and respected by the people of Tlekung Village. However, it should be remembered that authority/power does not last long. True authority is based on trust and respect from public village. As in the case of traditional leaders in Tlekung Village who try to maintain existing traditions so that they do not change.

Mr Sunarto said "Adewe kudu njogo tradisi, ben ora ilang" (Sunarto, Malang, 1 December 2024).

Based on the above statement, traditions that have been carried out and emerged since the ancestors, need to be preserved and maintained so that the cultural elements and values that surround the tradition are not lost by the development of increasingly rapid modernization elements. In addition, the younger generation must be able to continue the traditions that have been formed according to the applicable rules and must be passed on to the next generation from generation to generation.

### **The Hidden Power Structure in The Rukat Bumi Tradition in Tlekung Village**

In the Rukat Bumi tradition, not only is the presence of public village a priority so that the tradition runs well, but there are also rules that apply to every public village involved in the Rukat Bumi tradition. These rules are formed by a power behind a tradition. So, with the rules that have been set, public village has a sense of respect and upholds the prevailing customs. The power structure is divided based on several aspects that surround it, which are as below.

## **Vertical Power Structure**

### **Traditional Leader/Elder**

Traditional leaders or village elders have the highest power in determining ritual procedures in the Rukat Bumi tradition in Tlekung Village. The village elder is the heir to the knowledge of a tradition and has the authority/power to understand and interpret every symbol and ritual action in the implementation process.

"Dulu, nek aku isih enom, kabeh keputusan kudu ngliwati aku lan para sesepuh liyane."  
(Sunarto, Malang, 1 December 2024).

Based on the above statement, according to Mr. Sunarto, every public village that will carry out traditions in Tlekung Village must ask permission or approval from the village elders, one of whom is Mr. Sunarto. Therefore, public village is given safety and blessings in carrying out traditions, especially the Rukat Bumi tradition.

### **Village Head**

The village head as a formal government representative has social legitimacy in organizing activities and is responsible for coordinating the various parties involved, such as traditional leaders, religious leaders, and certain public village. In the context of Tlekung Village, the authority/power described can be represented by the RT head as an intermediary for communication between village leaders/elders and public village in each RT.

### **Religious Leader**

Religious leaders play an important role in sacralizing the ritual procession of the Rukat Bumi tradition. Religious leaders such as uztads and so on lead prayers, provide motivation in the form of stories or opinions by linking the Rukat Bumi tradition and religious principles.

### **Old Generation**

The presence of the older generation has a strong influence in determining the interpretation of the meaning of tradition. In addition, the older generation serves as a link between the past and the present, maintaining traditions and preserving the various values that emerge so that they are maintained and not faded by the times.

"Lek jaman biyen, wong tuwa iku sing paling dituti. Wong tuwa sing ngerti bab adat istiadate. Lek ate nganakake Rukat Bumi, yo kudu takoni wong tuwa sek. Wong tuwa iku koyo kyai desa, kabeh ngerti" (Sunarto, Malang, 1 December 2024).

In ancient times, the rules in a tradition had to follow the direction of the elders in the village. Therefore, a tradition, especially the Rukat Bumi tradition, can be carried out effectively according to the rules that have been set.

## **Horizontal Power Structure**

### Division of Roles in Tradition

There is a horizontal power structure that is shown in the form of division of roles in the Rukat Bumi tradition. Each public village has different roles and responsibilities. The division of roles makes groups interdependent and increases social cohesiveness with one another.

### Women's Group

The facts on the ground suggest that women's groups play an important role in preparing food offerings. This shows that women have special knowledge about the symbolic meaning of food and drink in the context of tradition.

"Arek wedhok kan kudu pintar ngurusi pawon. Kudu pinter masak gae nyiapno sesaji, kudu alon-alon dan resikan" (Sunarto, Malang, 1 December 2024).

In accordance with the above statement, the nature of a man must indeed carry out activities like a housewife, such as cooking, washing dishes, and so on. Therefore, the implementation of the Rukat Bumi tradition can run properly because the main event in the implementation of the Rukat Bumi tradition is in the form of serving food ingredients that have been cooked by women's groups.

### Men's Group

Men participate in the traditional procession by doing physical activities such as bringing food, organizing the space, arranging equipment, and leading prayers. This is an example of the strong gender construction that still exists in a society.

"Lek arek lanang yo ngono, duwe tugas masing-masing. Arek lanang yo ngurusi keamanan, ngatur acarane ben gak semrawut" (Sunarto, Malang, 1 December 2024).

In accordance with the statement above, a man's nature is to carry out physical activities, such as moving goods, maintaining security, and so on. Therefore, the implementation of the Rukat Bumi tradition can run properly because everything has been arranged by the male group.

### Youth Group

The youth group is responsible for the preparation of the sound system, decorations and entertainment activities. This role shows that the youth group has an important role in maintaining the tradition and adapting it to the times.

## **Hidden Power Relationships**

### Traditional Knowledge

The traditional knowledge that emerges is about the meaning of symbols, mantras, and procedures for carrying out traditions. Every public village that masters this knowledge has great power to interpret the meaning of a tradition.

### Exclusion Mechanism

Social sanctions can be given to people who break the rules or do not follow established traditions. These sanctions can take the form of ostracism, word-of-mouth gossip, or even curses. With the sanction system in the Rukat Bumi tradition, aspects of harmony and preservation of tradition can be maintained properly. Apart from the ostracization mechanism, there are impacts caused if you do not follow the rules of the Rukat Bumi tradition that have been set or violate, that is getting a disaster. As in the case of pagebluk (disease outbreak) which hit almost one village in Tlekung.

“Kan pagebluk kuwi kan wong lara (sakit) kuwi nggak umum. Terus wes sak akal-akale lah, amrih warase pagebluk kuwi maeng. Lha wong sak wulan isa meh wong petang puluh (empat puluh) kok, sing mati. Maringono di [tidak jelas], digawe dulinan, gampangane wes digawe dulinan. Nyacak ngruwat bumi, ruwat bumi” (Sunarto, Malang, 1 December 2024).

Based on the above statement, there was once an outbreak of disease that hit Tlekung Village. So that, public village must carry out the Rukat Bumi tradition in order to avoid major disasters and be given safety by nature. Even so, the universe must provide blessings as long as public village obeys the rules or customs that apply and must not violate them. In

addition, the mapping of each neighborhood in providing crops or foodstuffs that are served during the tradition process makes nature feel appreciated by the people in Tlekung Village.

### Social Control

The people of Tlekung Village were able to gain knowledge and experience from the presence of the Rukat Bumi tradition. Each public village gained an understanding of social, ethical and religious principles that had never been obtained through public village involvement in the Rukat Bumi tradition.

## DISCUSSION

### **Social Relationships and Interactions in The Framework of Rukat Bumi Tradition**

The Rukat Bumi tradition is one type of ritual that is very important in establishing relationships and social interactions between public village and certain group. The tradition is carried out to show gratitude for agricultural products. In strengthening relationships between public village and certain group, traditions such as Sedekah Bumi, which have similarities with Rukat Bumi, certainly contain important educational values for public village and function as social binders that strengthen public village's cohesion (Siregar et al., 2021).

The Rukat Bumi tradition in Tlekung Village involves the active participation of all public village. The preparation process carried out in mutual cooperation creates a strong sense of togetherness. In line with the statement that forms of tradition that involve public village participation can strengthen social ties and can increase a sense of belonging to local culture (Taufiq et al., 2023). In this case, each public village has an important role in the implementation of the tradition. Such as, people who are active in the Rukat Bumi tradition have large areas of land and contribute the most, such as farmers. Not only farmers, other certain group are also enthusiasm about contributing all the resources they have.

Every people compete to be considered the owner of "power" and have the power to influence others to form a certain group in involvement during the Rukat Bumi tradition. So, some certain groups are able to create interesting innovations that certainly follow the times. Every certain group also need to make adjustments related to innovations that arise both in terms of natural resources and human resources. In line with research conducted by La Ode Rabani, Sarkawi B. Husain, Samidi, and Johny Alfian Khusyairi (2024) which states that similar problems occur in the originality of Pabitte Pasappu Dance Art for the

Kajang Dalam people starting to move away from the original. So, the popularity of the traditional dance led to improvisation in managing and developing the art in the midst of changing times. However, the Rukat Bumi tradition did not fully experience major changes. In fact, with the development of the times, it is able to make the tradition bring up elements of creativity so that there is a mixture of cultures without losing the original cultural meaning. Therefore, the social interactions that occur are not only formal, but also informal by creating emotional closeness between every public village.

The dynamics of social interaction in the Rukat Bumi tradition also reflect how public village adapts to changing times. Although the Rukat Bumi tradition is still carried out in a conventional way, there are efforts to integrate modern elements, such as the use of social media to promote the event and invite more people to participate. This shows that the people of Tlekung Village are not only trying to maintain the tradition, but also making interesting innovations to make the tradition more relevant to today's younger generation. Therefore, the people of Tlekung Village must understand the importance of adapting traditions in a modern context to maintain cultural sustainability (Afdhal, 2023).

Therefore, the importance of social relationships and interactions in the Rukat Bumi tradition can show how people can maintain local wisdom while adapting to change. Through this tradition, public village not only celebrates the abundant crops, but also strengthens the social and spiritual bonds between public village and certain group. This shows that traditions that have been bound by rules in the past, are still relevant and can develop along with the social changes and developments that occur now.

### **Deconstruction of Power Structure in Rukat Bumi Tradition: A Network of Practitioners and the People of Tlekung Village**

The deconstruction of power structures in the Rukat Bumi tradition in Tlekung Village reflects the dynamics of interaction between traditional leaders and public village. In this context, traditions that have various dynamics can function as a medium to express social and cultural power. Not only that, the medium is used as a tool to maintain public village's identity in the midst of change (Hidayatullah, 2020). This is systematically structured in the implementation of the Rukat Bumi tradition. In this tradition, public village actively participates in every stage of the ritual and creates a strong social network.

But, the deconstruction of power structures can also be seen in the way people

interpret and adapt the tradition. On the one hand, there is the influence of the younger generation who have begun to question some aspects of the Rukat Bumi tradition that are considered irrelevant to modern elements. Young people often bring new perspectives that can trigger changes in the implementation of traditions (Hartati et al., 2022). For example, by inviting foreigners to come and learn about the Rukat Bumi tradition with the local people, so that it can become new knowledge for foreigners to learn new cultures. Therefore, it can make Rukat Bumi tradition recognized to all regions in Indonesia, and can even reach internationally.

But on the other hand, there are challenges in maintaining traditional values that are considered important by public village. The emergence of local values is often faced with increasingly strong external cultural influences (Hannan & Umam, 2023). This shows that the people of Tlekung Village are trying to balance between maintaining traditions and opening themselves up to emerging changes and developments. Therefore, public village is able to create space in the form of dialogue and negotiation between traditional leaders and public village so that each party involved can give their voice in the form of suggestions and input for the implementation of the Rukat Bumi tradition in the future.

Nevertheless, in a social life, there are changes not only in terms of resources owned, but also from public village's participation. For example, village elders who have long led every ceremony or tradition in the village will authorize the next generation to preserve the Rukat Bumi tradition. With the help of various public village that have been divided into several divisions starting from the vertical power structure consisting of village elders and the older generation who have long been involved in the tradition to the horizontal power structure consisting of several younger generations of both men and women who are able to take responsibility for preserving the Rukat Bumi tradition.

However, within this structure, there are certainly some people who form certain groups to influence other groups to follow the rules made to create changes with various interesting ideas/innovations in seeking respect for the people of Tlekung Village. So indirectly, the public village is aware of following the rules made by certain groups with various knowledge that is considered "absolute" so that there is a power that comes from within a group that gives birth to power. In line with the statement that power operates in the network of public consciousness. Due to the power that does not come from outside, but from within, it is able to determine structures, rules and relationships. According to

Foucault, the implementation of knowledge always produces knowledge as the basis of power (Afifah & Riyanto, 2021: 4600).

The dynamics that emerge show that the deconstruction of power structures in the Rukat Bumi tradition not only involves the removal of existing hierarchies, but also creates a space for collaboration and innovation for public village so as to create a complexity of social relations that exist in society. Therefore, the Rukat Bumi tradition becomes a symbol of cultural sustainability that not only honors the past, but also paves the way for a more inclusive future.

## **CONCLUSION**

Based on the explanation above, it can be concluded that there is a social structure and power structure that has been mapped based on several aspects, that is 1) The economic dimension consists of a) material contributions with the most contributors being village leaders/elders and farmers who own large areas of land; b) access to resources is controlled by groups that have great economic power and have easy access to these resources; 2) Negotiation mechanisms are carried out by consensus to reach an agreement. However, there are also those who maintain authority/power so that they are still respected and have the power to regulate a tradition.

There are, 3) vertical power structure with the highest power in the hands of traditional leaders/village elders; in addition, there are RT heads, religious leaders, and the older generation who accompany village leaders/elders; 4) Horizontal power structure, consisting of the division of roles in the tradition, there are groups of women and men with the division of tasks according to nature, and youth groups; 5) Hidden power relations, consisting of traditional knowledge related to the meaning, symbols, mantras, and procedures for implementing traditions. In addition, there is an exclusion mechanism in the form of social sanctions when violating the Rukat Bumi tradition, and social control related to the knowledge and experience gained by public village by being involved in the Rukat Bumi tradition.

Therefore, the emergence of social forms and power in the Rukat Bumi tradition is able to preserve long-established traditions so that people have mutual respect and appreciation in an effort to strengthen social interaction relationships and power relationships between traditional leaders and public village.

It is hoped that this research will be able to provide insight for readers that the Rukat Bumi tradition is not just an ordinary tradition, but there is a social structure and power behind it that is unknown to the entire public village and its origin is unknown. Suggestions for further research are expected to be able to observe the symbols, mantras, and meanings behind them. In addition, it is necessary to compare the Rukat Bumi tradition in Tlekung Village with other villages. Therefore, further research can provide better novelty than this research and be able to make a major contribution for researchers and sources to share more specific information related to the Rukat Bumi tradition that was not known before.

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