



AN EXPLORATION OF BELIEFS “BUJUK KERAMAT” IN RURAL AREAS

Nuntupa¹, Saminatuz Zuhriyah², Masudul Alam Choudhury³

Universitas Islam Zainul Hasan Genggong, Probolinggo, Indonesia, Trisakti University

Email : nntf@gmail.com , zsaminatus@gmail.com , masudul.choudhury@trisakti.ac.id

Abstract:

This study aims to explore and understand beliefs in bujukkeramat in Betek Village, Curah Krajan Hamlet, Krucil District, Probolinggo Regency. Using a qualitative descriptive approach, data were collected through unstructured interviews and direct field observations. The results show that beliefs in bujukkeramat are still very strong in the village, even spreading to urban areas. The presence of bujukkeramat like "Bujuk Pote" and "BujukGenuk" has a significant influence on the community's life, not only spiritually but also economically through local tourism. In conclusion, beliefs in bujukkeramat are an important part of the identity and life of rural communities, which need to be preserved and conserved.

Keywords: Beliefs, Bujuk Keramat, Local Traditions

INTRODUCTION

Exploration of belief “Bujuk Keramat” in rural areas reveals a rich cultural heritage of myths and spiritual practices. They are often believed to have sacred powers that can provide protection, healing, or guidance to those who believe. In the context of rural communities, these beliefs are often closely intertwined with everyday life, becoming an integral part of their identity and existence. (Marta 2020).

However, an in-depth exploration of this phenomenon also highlights the changes and challenges faced by traditional beliefs in the modern era. Globalization, urbanization, and the influence of technology have affected rural mindsets and religious practices, triggering debates about the relevance and validity of bujukkeramat in the context of this evolving age. (Raharjo, Budiastara, and Suhardi 2023).. While some communities still maintain these traditional beliefs and practices steadfastly, others may begin to doubt or change their views toward them. This reflects the complex dynamics between tradition and modernity, as well as the important role of cultural exploration in understanding social change in rural areas.

In the context of exploring belief in sacred objects in rural areas, there is a gap in theories covering both the cognitive and social aspects of this phenomenon. First, from a cognitive perspective, theories that explore the reasons behind belief in these sacred objects often do not adequately respond to the complexity of the spiritual beliefs and experiences involved. Some psychological approaches, for example, may tend to ignore the collective and symbolic dimensions of these beliefs, focusing on individual aspects and mere rationality. As a result, there are gaps in the understanding of how beliefs in sacred persuasions are inherited, learned, and sustained within a broader cultural context.

On the other hand, from a social perspective, the gap, in theory, can be seen in the lack of attention to the power dynamics and social structures that influence the spread and maintenance of belief in bujukkeramat in rural communities. Theories

*Corresponding author.

E-mail addresses: evamaufiroh01@gmail.com

that focus on symbolic aspects and rites may be less able to explain how these beliefs are influenced by social hierarchies, the role of traditional leaders, or interactions between individuals in the context of daily life in rural areas.(ELSAID 2021). Therefore, there is a need for a more holistic approach that integrates cognitive and social dimensions and considers the structural factors that influence the formation and transformation of belief in bujukkeramat in rural areas.

Studies on the exploration of belief in sacred persuasion in rural areas highlight the various cultural, social and psychological aspects involved in this phenomenon. A study by (Ni'amah2022)(Ni'amah 2022) suggests that belief in sacred persuasion often develops from a strong cultural heritage and tradition in rural communities. They found that factors such as folklore, traditional rituals and social interactions in the village play an important role in shaping and maintaining these beliefs. In addition, the study also highlighted the role of spiritual figures or traditional leaders in maintaining and strengthening these beliefs through traditional practices that are considered sacred by the local community.

On the other hand, another study by (Faishal 2020) emphasizes the importance of understanding the psychological dimensions of individuals in the context of belief "Bujuk Keramat". Through in-depth interviews and participatory observation, they found that these beliefs are often a source of comfort, hope and spiritual strength for individuals amidst the challenges of rural life. In addition, the study also revealed that belief in sacred cows can play a significant role in overcoming fear and anxiety of uncertainty in daily life. These results underscore the importance of a multidisciplinary approach in understanding complex phenomena such as the exploration of belief in sacred persuasion in rural areas.

The main difference between this article and other research lies in its more thorough, cross-disciplinary approach to understanding the phenomenon of belief in sacred persuasion in rural areas. While other studies may focus more on cultural, social, or technological aspects, this article combines various approaches, including geography, environment, and religion, to provide a more comprehensive picture. As such, it can reveal a more complex relationship between people, nature and spiritual beliefs in a rural context, and provide a stronger foundation for sustainable policies or interventions in maintaining the cultural and spiritual heritage of rural communities.

From the above, this research aims to provide a deeper understanding of the role of bujukkeramat in the lives and beliefs of rural communities and how internal and external factors influence this phenomenon. In addition, the research objectives may also include efforts to maintain, preserve or understand changes in such beliefs in the context of ever-evolving modernization and globalization.

LITERATURE REVIEW

- **Exploration**

Exploration refers to a systematic process of investigation and exploration of a particular subject or phenomenon.(Taufik 2022). It involves data collection, analysis, and interpretation to gain a deeper understanding of the subject under study. Exploration is often conducted in various fields of science, including the sciences,

humanities, and social sciences, to develop new understanding or solve existing problems.(Subiyakto and Mutiani 2019)..

In the context of scientific research, exploration can take diverse forms, ranging from field studies and surveys to laboratory experiments and statistical data analysis.(Siswanto 2019). This exploratory approach allows researchers to explore various aspects of the subject under study in greater depth. This allows them to discover new patterns, identify important variables, or develop hypotheses that can be further tested.

In addition, exploration can also mean an attempt to understand or expose a new point of view on a topic(Sudrajat 2020). This may involve an extensive literature review to gather various opinions and existing theories, as well as to evaluate the differences and similarities between them. This exploration helps to broaden the scope of our knowledge and enrich our understanding of the subject under study.

Exploration can also serve as a preliminary stage in a more detailed and focused research process.(Asmarawati 2023). It is often the first step in developing a more detailed theoretical framework or research design. By undergoing a careful exploratory process, researchers can ensure that the research they conduct will be more focused and relevant to the desired research objectives.

- **Belief in “Bujuk Keramat”**

"Bujuk" indeed refers to a figure who possesses special powers or charisma, often in the form of extraordinary wisdom, courage or knowledge. They are respected figures who are considered moral or spiritual authorities within the community, and often have significant influence in shaping the culture and traditions of a region.

Bujuk, who is regarded as the person who first discovered a village, is often honored as the founder or ancestor of the community.(Asmarawati 2023). They are often regarded as spiritual or traditional leaders who bring wisdom, protection or advice to their communities. Respect for them may be reflected in ritual practices, honors, or traditions carried out by the local community.

In many rural communities, belief in a bujuk who is the founder of the village or a major figure in the village's history plays an important role in shaping the community's cultural identity and spirituality.(Kurniawati 2022). They are regarded as guardians of tradition and custodians of ancestral legacies that need to be respected and maintained by succeeding generations. In this context, the presence of bujuk not only reflects spiritual beliefs, but also illustrates the strong connection between history, culture and local identity in rural areas.

- **Rural**

Rural refers to an area or region consisting primarily of agricultural settlements, remote from urban centers or significant urban development.(Manakane, Rakuasa, and Latue 2023).. Typically, rural areas are characterized by greener natural environments, farmland, and a more secluded lifestyle. Traditionally, rural areas are often places where traditional culture and local wisdom values are still very much preserved and passed on from generation to generation.

In rural areas, there are conditions of society that are still very thick with traditional culture and belief in sacred persuasion. This happens because rural environments tend to maintain traditional practices that have been around for a long

time.(Al-Fa'izah, Rahayu, and Hikmah 2017).. People in rural areas often live in a more isolated environment, allowing them to maintain their traditions without being affected by globalization or modernization that occurs in urban areas.

Religious practices and belief in bujukkeramat are still very relevant in the daily lives of rural communities. Bujukkeramat are often respected as spiritual figures or traditional leaders who possess special knowledge. In addition, traditional cultural values and belief in bujukkeramat are also reflected in various aspects of rural life, including in art, music, dance, folklore and daily practices. Rural communities often guard their cultural heritage carefully, honoring the traditions that have been passed down from their ancestors. This creates an environment where traditional culture and belief in bujukkeramat remain alive and strong amid changing times.

RESEARCH METHODS

This research uses a descriptive qualitative approach to collect all information and data related to the belief in bujukkeramat in Betek Village, Curah Krajan Hamlet, Krucil Subdistrict, Probolinggo Regency. The descriptive qualitative approach aims to gain an in-depth understanding of the observed phenomenon, in this case the belief in bujukkeramat, through detailed and detailed descriptions. The data collection methods used were unstructured interviews and direct observation in the field.

Unstructured interviews are a qualitative data collection technique in which the researcher gives respondents the freedom to explain and express their views, experiences, and thoughts freely without any predetermined grids or questions. This approach allows researchers to gain deep insights into the views and practices of belief in sacred persuasion from the participants' perspective.

In addition to unstructured interviews, data collection was also conducted through direct observation in the field. Observation is a data collection technique in which researchers directly observe and record activities, behaviors, or situations that occur in a natural context, in this case the life of the community in Betek Village. Direct observation allows researchers to gain a deeper understanding of the practices of belief in sacred bujuk that may not be expressed verbally through interviews.

Overall, the descriptive qualitative approach in this study aims to produce a detailed and comprehensive description of the belief in bujukkeramat in Betek Village, using data collection techniques such as unstructured interviews and direct observation in the field. Thus, this research will provide an in-depth understanding of the phenomenon from the perspective of the participants, as well as the cultural and social context in which the belief is rooted.

RESULTS AND DISCUSSION

The results show that the belief in bujukkeramat is still very strong in Betek Village, Curah Krajan Hamlet, Krucil Subdistrict, Probolinggo Regency. The existence of the bujukkeramat has spread outside the city, attracting many people from various places to make a pilgrimage to their tombs(Mr. Hasan 2023). One interesting finding is that some villagers have reported that the presence of the bujukkeramat has brought them blessings. One resident revealed that thanks to the bujuk, he became rich, while others felt increased physical strength.(Hot 2024).

The two most famous bujuk names in the hamlet are "Bujuk Pote" and "BujukGenuk". Despite having passed away long ago, the graves of these two bujuk are still well preserved by the local community. The sacredness and spiritual power believed to be possessed by the bujuk is the reason why many people believe that making a pilgrimage to their graves can bring them luck and fulfill their wishes. (Mr. Hasan 2023). This has led to the existence and cultural heritage of the bujukkeramat being respected and safeguarded by the village community, who collectively understand the importance of maintaining these traditions and beliefs.

This shows the importance of maintaining traditional values and local beliefs within a community to preserve their cultural identity. In this way, the cultural heritage can continue to be passed on from generation to generation, enriching the social and spiritual life of the village community.

The belief in bujukkeramat has not only survived but also flourished in Betek Village, creating a significant spiritual and social attraction for local and even out-of-town communities. This phenomenon suggests that the traditional beliefs and cultural heritage of bujukkeramat are still highly relevant and have a strong influence on the daily lives of rural communities. (Ardiyanto 2022). Therefore, the community and local government need to continue to maintain and preserve this cultural heritage as an inseparable part of the identity and spiritual life of the village community.

CONCLUSION

From the explanation above, it can be concluded that the belief "Bujuk Keramat" is still very strong and even growing in Betek Village, Curah Krajan Hamlet, Krucil Subdistrict, Probolinggo District. The presence of sacred bujuk such as "Bujuk Pote" and "BujukGenuk" has become a phenomenon that attracts interest not only from the local community but also from outside the city. Many come on pilgrimage in the hope of gaining blessings and good fortune, as well as fulfilling their desires.

An interesting finding in this study was that some residents recounted personal experiences that demonstrated the positive impact of the presence of the bujukkeramat, such as becoming rich or gaining physical strength. In addition, the presence of bujukkeramat also has a positive impact on the local economy through tourism, with increased tourist visits creating new business opportunities for the local community.

REFERENCE

- Al-Fa'izah, Z, Y.C Rahayu, and N Hikmah. 2017. *Digital Repository Universitas Jember Digital Repository Universitas Jember. Efektifitas Penyuluhan Gizi Pada Kelompok 1000 HPK Dalam Meningkatkan Pengetahuan Dan Sikap Kesadaran Gizi*. Vol. 3.
- Ardiyanto, David. 2022. "SEJARAH PERUBAHAN SOSIAL RITUAL PETIK LAUT MENJADI AJANG PESTA RAKYAT NELAYAN DI DESA KEDUNGREJO KECAMATAN MUNCAR KABUPATEN BANYUWANGI TAHUN 1996-2020."
- Asmarawati, Dewi. 2023. "Transformasi Prosesi Ngediyo Ke Pertunjukan Tari Dan Pemanfaatannya Pada Mata Kuliah Sastra Lampung Di Pendidikan Tinggi" 01: 1-23.
- ELSAID, DEA AUDIA. 2021. "Makna Simbolik Prosesi Pengobatan Tradisional

- Ritual Salo Taduppa Di Desa Karama Kabupaten Bulukumba (Studi Etnografi Komunikasi)." *Repository.Unhas.Ac.Id*.
- Faishal, Muhammad. 2020. "Keberagamaan Masyarakat Melayu Batu Bara." *Disertasi*.
- Hot, Pak. 2024. "Wawancara Dengan Masyarakat Curah Krajan."
- Kurniawati, P. 2022. "Peran Pesantren Al-Muslimun Dalam Pengembangan Pendidikan Berbasis Masyarakat Di Kawistolegi Karanggeneng Lamongan." [http://digilib.uinkhas.ac.id/9990/1/Putri KurniawatiT20181300.pdf](http://digilib.uinkhas.ac.id/9990/1/Putri%20KurniawatiT20181300.pdf).
- Manakane, Susan E., Heinrich Rakuasa, and Philia Christi Latue. 2023. "Pemanfaatan Teknologi Penginderaan Jauh Dan Sistem Informasi Geografis Untuk Identifikasi Perubahan Tutupan Lahan Di DAS Marikurubu, Kota Ternate." *Tabela Jurnal Pertanian Berkelanjutan* 1 (2): 51-60. <https://doi.org/10.56211/tabela.v1i2.301>.
- Marta, lukman ega. 2020. "TRADISI 'BHUNGKAR TOMPENG' DI MALAM KETUJUH SETELAH KEMATIAN STUDI LIVING HADIST DI DESA DARUNGAN PATRANG KABUPATEN JEMBER."
- Ni'amah, Nur Aini. 2022. "FENOMENA SAWAN PADA MASYARAKAT JAWA DALAM PERSPEKTIF PSIKOLOGI INDIGENOUS (STUDI FENOMENOLOGI DI DESA MUTIH KECAMATAN WEDUNG KABUPATEN DEMAK)."
- Novitasari, Natassya Dinda, Sitti Syawaliah Gismin, and Musawwir. 2022. "Gambaran Kecemasan Menjelang Bebas Pada Narapidana Di Lembaga Pemasyarakatan Kelas i Makassar." *Jurnal Psikologi Karakter*.
- Pak Hasan. 2023. "Wawancara Salah Satu Masyarakat Curah Krajan."
- Raharjo, Sukirno Hadi, Ketut Budiastara, and Untung Suhardi. 2023. "Fenomena Generasi Muda Dalam Aktivitas Ritual Keagamaan Hindu Di Pura Parahyangan Jagat Guru Tangerang Selatan." *Jurnal Penelitian Agama Hindu* 7 (4): 478-93. <https://doi.org/10.37329/jpah.v7i4.2680>.
- Siswanto, Bambang. 2019. "Sebaran Unsur Hara N, P, K Dan Ph Dalam Tanah." *Buana Sains* 18 (2): 109. <https://doi.org/10.33366/bs.v18i2.1184>.
- Subiyakto, Bambang, and Mutiani Mutiani. 2019. "Internalisasi Nilai Pendidikan Melalui Aktivitas Masyarakat Sebagai Sumber Belajar Ilmu Pengetahuan Sosial." *Khazanah: Jurnal Studi Islam Dan Humaniora* 17 (1): 137. <https://doi.org/10.18592/khazanah.v17i1.2885>.
- Sudrajat, Adi. 2020. "Apakah Media Sosial Buruk Untuk Kesehatan Mental Dan Kesejahteraan? Kajian Perspektif Remaja." *Jurnal Tinta* 2 (1): 41-52. <https://doi.org/10.35897/jurnaltinta.v2i1.274>.
- Taufik, Ifan. 2022. "Eksplorasi Diskursif Nilai-Nilai Pendidikan Agama Islam Dalam Buku "Ajaran-Ajaran Adiluhung" R.M.P Sosrokartono Karya Mohamad A. Syuropati SKRIPSI." *UIN Prof. K. H. Saifuddin Zuhri*. <https://repository.uinsaizu.ac.id/13372/>.
- Wani, Anis Syafa, Feby Annisa Yasmin, and Septiana Rizky. 2024. "Penggunaan Teknik Observasi Fisik Dan Observasi Intelektual Untuk Memahami Karakteristik Siswa Di Sekolah Menengah Pertama" 8: 3737-43.