



## The Role of the Tiban Association in the Dynamics of the Tiban Tradition of the Transmigrant Community According to the Perspective of Michel Foucault's Power Relations (Study on Javanese Transmigrant Community in Sekampung District, East Lampung Regency)

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### ABSTRACT

This research aims to analyse the dynamics of the implementation of the Tiban tradition among transmigrant communities using Michel Foucault's power relations analysis framework. The research informants consisted of traditional elders, leaders of the Tiban Badak Lampung community, and transmigrant communities in Sekampung District. Data collection techniques included in-depth interviews, non-participant observation, and documentation. Data were analysed using the Miles & Huberman (1992) analytical model which includes data reduction, data presentation, and conclusion drawing. The results show that the Tiban paguyuban not only acts as a ritual actor, but also as an agent of production and control of social meaning and symbolic traditions. This finding confirms that the role of the Tiban paguyuban in the Tiban tradition is a manifestation of power relations spread in social networks, which indirectly controls the meaning, norms and behaviour of the community, while opening space for dialogue and negotiation for the sustainability of the tradition socially and culturally. This study offers a theoretical contribution in enriching the discourse of power in traditional cultural practices and provides practical implications for cultural preservation and development in the context of modernisation and transmigration.

## INTRODUCTION

In the context of the Javanese transmigrant community in Lampung, the Tiban tradition has become a significant cultural phenomenon. This tradition not only serves as a ritual for asking for rain, but also reflects the identity, belief, and power relations that exist in the community. Considering the importance of the characteristics and complexity inherent in this tradition, research examining the dynamics of the implementation of the Tiban tradition within a social framework is particularly relevant. This research focuses on the dynamics of the implementation of the Tiban tradition and how power relations affect traditional practices in the transmigrant community. Using Foucault's perspective, this research aims to uncover the interaction between power, local knowledge, and the identity of a society that must adapt to the pressures of modernity. Through it, we are expected to understand the complexities that exist in the implementation of this ever-changing tradition, while maintaining its cultural aspects.

The data used in this study included field observations that were carried out four times. The observation included data collection related to the implementation of the Tiban tradition, social interaction between members of the association, and documentation of activities related to the culture of the Javanese transmigrant community. This approach allows researchers to get a more comprehensive picture of the dynamics contained in the practice of these traditions.

A number of previous studies have shown that Javanese transmigrant communities are very much trying to maintain traditions as a form of preserving their collective identity. Kinanthi (2014) explained that changes in society and culture can affect the implementation of the Tiban art tradition, where people are required to adapt while still maintaining the essence and meaning of the tradition itself. These findings provide a deeper context for understanding the wars that occur within cultural traditions and practices in transmigrant environments. It also emphasizes the importance of tradition as a form of resistance to social and political change. In this regard, negotiations with local communities have an important role, where transmigrant communities integrate new values without losing their cultural heritage. This provides an overview of the complexities faced by transmigrant communities in maintaining their identities in the midst of change. Alviawati (2021)

Foucault's approach in the study of power and knowledge is very relevant to embrace the complexity of the implementation of the Tiban tradition in the aspect of the tiban community. According to Foucault, power is spread within social networks and is not centralized in a specific individual; This has implications for understanding the dynamics that exist in the highly diverse transmigrant community. In this context, it is important to investigate how power works in the context of the Tiban tradition and how this affects individuals and communities. One of the main issues that will be examined in this study is

how the identity of transmigrant communities is shaped and influenced by power structures in new contexts, especially in the face of modernity that brings challenges to local traditions. In addition, this research will also explore the forms of resistance that emerge in the practice of the Tiban tradition, which bring new nuances to the understanding of tradition as an ever-evolving entity.

The purpose of this study is to explore the role of the tiban community in the dynamics of the tiban tradition through the power relations of Michel Foucault in the East Lampung sub-district. Through this analysis, it is hoped that a holistic picture can be presented of how transmigrant communities adapt while maintaining sacred cultural practices. This is very significant considering that there are still limited studies that use the perspective of Foucault's power relations in the traditional dynamics of transmigrant communities in Indonesia. Finally, with the results of this study, it is hoped that it can provide new insights into the preservation of the Tiban tradition and the challenges faced by the transmigrant community in Lampung, thus encouraging further discussion on the importance of cultural and social research in Indonesia in the ever-changing modern context.

## **LITERATURE REVIEW**

### **Tiban tradition**

In the study of the Tiban tradition among the Javanese transmigrant community in Lampung, several theories and relevant expert opinions were used to provide a deeper understanding. The main focus of this research is on the interaction between cultural traditions, power, and social dynamics within the framework of Michel Foucault's thought. Foucault argued that power and knowledge are interrelated and work in complex social contexts, which suggests that cultural practices such as the Tiban tradition can be an arena for the contestation of various interests.

Rouse (1994) argues that the relationship between power and knowledge is essential to understanding cultural phenomena. His view emphasizes that tradition can be viewed not only in terms of ritual, but also in the context of interaction and negotiation between individuals and groups in the broader society. Kinanthi (2014) added that social and cultural changes require adaptation in the implementation of traditions, so that people do not lose their original cultural identity in the midst of modernization.

Research by Masrokhah et al. (2021) shows that the Tiban tradition serves a dual function: as a ritual and as a symbol of community identity. Maintaining these traditions in a new context requires a deep understanding of the social changes that are taking place. Various researchers also agree that tradition is not static; They adapt and undergo transformation depending on the existing socio-cultural conditions. Traditions have a limited duration, both short and long, and can cease to exist if the physical objects associated with them are destroyed or if the concept behind them is lost and not transmitted. Traditions can re-emerge

when they become stagnant in a given era due to changes and shifts in an active approach to the past. Traditions can undergo changes in two ways: numerically, which refers to the number of followers or supporters. By integrating community segments into local traditions, he becomes empowered to influence the entire community. (Saefullah, 2007)

A tradition is a practice that is chosen and promoted for public attention or ordered by an authorized or significant person (in). The existence of tradition can reveal the potential of tradition to produce community culture. According to Koentjaraningrat, culture exists in at least three forms: Sztompka (2007) Umanailo & Yusuf (2018)

1. Culture exists as a collection of ideas, values, conventions, standards, and so on.
2. Culture is a set of human behaviors in society.
3. Culture is a product of human beings. (Mattulada, 1997)

(Sztompka, 2007) Tradition encompasses the survival of the past in the present, not just showing that the present emerged from being abandoned or forgotten. Tradition, in this context, refers only to heritage, or what remains of the past. This is consistent with what Shils said. Tradition refers to everything that has been transmitted or inherited from the past to the present. In the context of transmigrant societies, traditions can undergo changes and adaptations as they move into new environments (Brettell & Hollifield, 2014). The Tiban tradition, as a form of ritual to ask for rain, reflects the relationship between humans and nature in the beliefs of agrarian societies. This practice not only has a spiritual function, but also plays a role in strengthening social bonds and maintaining communal values (Hefner, 2018). (Arif et al., 2024)

The Tiban tradition is a ritual of asking for rain that is still practiced by several communities in Indonesia, especially in East Java. This ritual involves a rattan stick fight between two men until it bleeds, which is believed to invite rain. (Sukmana & Sari, 2017) (Scott, 2018) The Tiban ritual is carried out by pitting physical strength using a sprint. The sprint is made of spun palm skewers with a size as large as an adult man's hand. Sprints are used not only one but there are 60 sprints according to the number of strokes. PeTiban is a term for Tiban players. The Tiban ritual is a place to pit the science of physical endurance and magic while dancing. PeTiban accelerates with a count determined by the referee or Tiban elder or in local terms called Plandang. The community believes that with the existence of the Tiban Sprint, and the blood that comes out of the body of the Tiban Sprint, rain occurs. The more blood comes out of the body, the heavier the rain falls. This irrational belief in magi power underlies an assumption that when a ritual is performed correctly then its natural effects as established will actually occur. The Tiban ritual was attended by 60 people divided into 30 actors, each actor consisted of 2 people, each actor was given 2-3 minutes to do an acceleration with a different song.

## Migration and transmigration

Migration is defined as a process of moving people from one place to another. Migration activities are carried out on the basis of will and also coercion on the basis of government programs. The theory of migration, according to Everett S. Lee in Mantra (2000), states that the level of migration within an area is directly influenced by the level of diversity that exists in the region.

Everett S. Lee in explaining that migration flows are influenced by 4 factors, namely: Mantra (2000)

- 1) Individual factors
- 2) Factors in the area of origin, such as limited land ownership, low wages in the village, time lag between the planting and harvest periods, the narrowness of jobs in the village, and the limited types of jobs in the village.
- 3) Factors in the destination area, such as high wage rates, wide variety of jobs.
- 4) Obstacles between the area of origin and the destination area, such as means of transportation, village to city topography and distance from village to city.

Sinaga et al. (2022) Explain that the internal and international migration process occurs because of the difference between the region of origin and the destination region. The things that affect a person's migration are economic, social, and environmental factors. Several studies related to migration state that migration is carried out due to economic factors, namely getting higher jobs and incomes, and improving the quality of life. This condition is in accordance with the migration model which states that migration flows take place in response to income differences between the regions of origin and destination. The income in question is the expected income, not the actual income. May (2010)

Transmigration is a type of internal migration and permanent residence transfer in Indonesia. Transmigration is a planned migration that includes everything from selecting transmigrations to placing them and provides a variety of conveniences to ensure that the scheduled movement is successful. Transmigration is a type of spatial mobility or horizontal population migration initiated by the typical Indonesian administration, and has been a long-standing policy (Suwartapradja, 2002). According to explaining that Population migration is horizontal, which means that it involves the spatial movement of people across territorial boundaries within a certain period of time. Transmigration, as the deliberate migration of people for the sake of development, is irrelevant to the issues facing Indonesia. (Legiani et al., 2018) (Rusli, 2012) Mantra (2015)

The co-cultural theory, according to Littlejohn et al. (2017) , Latifah et al. (2025) explains the interaction between dominant and non-dominant groups. In this study, this theory was used to test how Javanese transmigrants, as non-dominant, interact with the local community, namely the people of Lampung. Transmigrant communities who negotiate their identities through the Tiban

tradition. Mark Orbe in putting forward three communication strategies used by non-dominant groups:

- 1) Assimilation is the process by which members of a co-cultural group conform to the dominant group while removing the verbal and non-verbal cues inherent in the co-cultural group.
- 2) Accommodation, which is the process of co-culture members adjusting to the dominant group which is carried out by considering the life experience, as well as the identity of the co-culture group
- 3) The separation process of co-cultural groups to separate, create, and maintain a unique identity from the dominant group (Griffin et al., 2019).

Javanese transmigrants tend to retain the core elements of their culture while adapting to the new environment. Practices such as slametan to the tibana tradition are often still carried out, although perhaps with certain modifications (Geertz, 1961). The Javanese language, as the main carrier of cultural values, is still used in the family and transmigrant communities, although the use of Indonesian is increasing, especially among the younger generation. (Ningsih et al., 2016) (Arifudin, 2020)

### **Michel Foucault's Power Relations**

Foucault is often considered a structuralist, along with adherents of the school such as Barthes, Althusser, and Levi-Strauss. In answering the question that sought to make such an equation, he was consistent: 'I am obliged to repeat it constantly. I have never used any concept that could be considered a characteristic of structuralism (1989). Perhaps the best way to look at this is to examine his idea of historical 'events'. Foucault refuses to see events as symptoms of a deeper cultural structure and focuses on what appears to be marginal as an indication of power relations. Events thus differ in their capacity to produce effects. The following quotes help us see how this can be applied to cultural analysis: (Powell, 2015)

"The problem is to differentiate between events, to differentiate the networks and the levels at which they belong, and to reconstruct the lines in which they connect and give birth to each other. From here follows the rejection of analysis poured within the framework of the symbolic field or the domain of the marker structure, and the use of analysis in terms of the genealogy of power relations, strategic development, and tactics. Here I believe one's point of reference should not be on the model of language (*langue*) and great signs, but on the model of war and battle" (Foucault 1980).

Michel Foucault - Stated that power is not only repressive but also productive, which helps to understand how power operates in cultural practices and how local knowledge can be an instrument of power. Without realizing it,

power operates in a network of public consciousness. Because power does not come from outside but determines the arrangement, the rules, the relationships from within. According to Foucault, power is always expressed through knowledge, and knowledge always produces power. explained that the organization of knowledge according to Foucault always produces knowledge as a basis. There is no knowledge without power and on the other hand there is no power without knowledge . (Wandalibrata, 2019) Arifudin (2020) (Fitri, 2020)

In modern society, all places where power takes place are also places of knowledge. All knowledge enables and guarantees the operation of power. The desire to know becomes a process of domination over objects and over humans. From this knowledge, one can master other humans. Emphasizing that cultural adaptation in the implementation of traditions can change the way people maintain their identity. This is important in understanding how society is still rooted in traditional values despite having to adapt. Masrokhah et al. (2021) emphasized the importance of tradition as a symbol of identity and a component in strengthening social relationships among community members. Tradition plays an important role in building solidarity between transmigrant communities. Kinanthi (2014)

Christensen (2024) Explains that there are two models of power in Foucault's concept, namely the juridical model and the disciplinary model. The juridical model is characterized by the following: (1) power is possessed (by individuals, social classes, citizens, etc.), (2) power flows from a central source from top to bottom (from the juridical system, economy, state, etc.), and (3) when power is exercised, it is primarily repressive (e.g., as a prohibition supported by sanctions). In other words, the juridical model has so far been equivalent to the conceptualization of power contained in Western philosophy of consciousness as well as dialectical materialism—and no exception in our everyday conceptualization of power.

Whereas, the disciplinary model deals with a completely different form of power, namely generative power, which in many ways can be said to be negatively defined in relation to the juridical model. This model is characterized by the following: (1) power is exercised and not owned, i.e. consists of actions over actions, (2) power is analyzed as something that can descend from below and move upwards, meaning that power is not conditioned by rulers but by discourse, and (3) power is not something repressive but productive, meaning that power produces their own subjectivity (Kelly, 1994).

## **RESEARCH METHODS**

This research uses a qualitative approach with ethnographic design. Ethnography allows researchers to make observations and interact directly with community members, so as to understand culture in depth. The researcher uses case study techniques to uncover facts and conduct an in-depth examination of

the implementation of the Tiban tradition, especially in the context of the transmigrant community. This model allows researchers to thoroughly evaluate individual situations from a variety of perspectives, including postmodern theories and social identity. Qualitative methodology is applied to obtain comprehensive and significant data. The researcher does not use fixed hypotheses, but instead focuses on the meaning of data obtained from various sources. The research was conducted in Sekampung District, East Lampung, which has the largest Tiban community. The selection of this location is based on the existence of Javanese transmigrant communities that coexist with local people from various tribes and cultures. The data collection method was carried out by observation, interview, and documentation techniques. The data collected was analyzed using a data analysis model developed by Miles & Huberman, namely data reduction, data presentation, and conclusion drawn. (Scott, 2017)

### **Research results and discussion**

In the implementation of the Tiban tradition, there is a strong power relationship between the elders, Tiban leaders, and the community. According to their status in this social network, each character or group of characters has access to different forms of power. Knowledge of rituals and mantras became instruments of power that created society's dependence on certain figures. This is in line with Foucault's view of the relationship between knowledge and power, where local knowledge becomes the basis for legitimacy in maintaining traditional practices. This research shows that the Tiban tradition has undergone a transformation from a sacred ritual of asking for rain to a form of cultural preservation and entertainment, while still maintaining its function as a collective identity. This reflects "the complexity of power relations according to Foucault's perspective, where this tradition becomes an arena for the contestation of various interests". (AbdullaAlmaarroof et al., 2022)

The adaptation of the Tiban tradition among transmigrant societies shows how they negotiated with the new social and cultural environment. According to Masrokhah et al. (2021), the Tiban tradition not only serves to ask for rain, but also as a symbol of community identity. This reflects in the researcher's research how transmigrant communities seek to integrate their traditions with local values, despite significant differences in views. Transmigrant communities demonstrated their ability to "adapt to new social and cultural conditions," and successfully blended their traditions with local practices. "The negotiation process between local knowledge and dominant discourse creates space for people to express their identity".

In the process of adapting the Tiban tradition to face the changing times, the community shows an open and flexible attitude in maintaining its basic values. The community does not reject change, but tries to adapt these cultural practices to remain relevant to social conditions and the needs of the current times. This adjustment can be seen in the change in the form of the ritual to be simpler and more personal, as well as the adjustment of the venue to be more

open without compromising the main essence of the tradition. This shows the community's commitment to maintaining the sustainability of tradition without having to sacrifice symbolic and spiritual aspects that have been passed down from generation to generation.

In addition, the adaptation process is carried out selectively and gradually, while maintaining the noble and aesthetic values of the Tiban tradition. Society seeks to show that core values, such as reverence and ritual symbolism, can be maintained even though their physical and formal elements have changed with the times. This approach reflects that the sustainability of tradition does not have to be synonymous with rigid old practices, but can be done with moderation and innovation that enriches the meaning of the culture.

Indigenous leaders, community leaders, and communities actively manage this change process through joint deliberations. They emphasized that changes must be made in harmony without losing the cultural identity inherent in Tiban traditions. Through inclusive dialogue and communication, the community seeks to create understanding and harmony between old traditions and ongoing modernization. This approach shows awareness of the importance of maintaining the continuity of tradition while adjusting to the social dynamics that occur. In addition to formal and symbolic aspects, the community also made changes in the spiritual meaning and perception of the Tiban tradition. In the past, rituals were considered sacred and reverent, but today many view them as social and cultural events that are entertainment. This change in meaning becomes a form of adaptation that shows that society is able to shift traditional meanings according to the social context and actual needs, without sacrificing their traditional and spiritual identity. This is a strategy so that traditions remain alive and accepted in the modern world.

Finally, this adaptation process confirms that the Tiban tradition is able to develop and transform without losing its essential essence. Through a thoughtful approach, the community is able to strike a balance between the preservation of noble values and the innovations needed to keep traditions relevant and sustainable. This strategy shows the community's sensitivity to social change, as well as its commitment to cultural heritage, so that the Tiban tradition can continue to develop in the midst of the ongoing globalization and modernization trends.

Prastyo Utama & Hikmawan (2023) explaining the concept of power according to Michel Foucault is an understanding that knowledge is a tool to power, Foucault relates knowledge explicitly to gain power, by combining knowledge and power (Knowledge and Power) as a strategy to operate power. Foucault examines power rather than starting with the question of what power is and who has power, Foucault understands this study by asking questions such as how power operates or how it is operated. In Michel Foucault's perspective, power is not something that is possessed by a particular individual or institution, but rather a network of relationships that are dispersed and run subtly in the

practice of daily life. This view is very relevant when applied to local cultural practices such as the Tiban Tradition in Sekampung District, which is preserved and run by the Tiban Association. Power in this context is not repressive, but productive – it shapes cultural identity, organizes the body, and produces social truth (Foucault, 1977).

The Tiban tradition as a cultural practice cannot be separated from the power relations that surround it. As a form of performance rooted in the spiritual beliefs of the Javanese people, Tiban has undergone a transformation in meaning along with the migration of transmigrant people to new areas. The Tiban Association, as a non-formal cultural institution, plays an important role in defining, preserving, and rearranging the form and meaning of this tradition. In this case, they become active actors in the production of discourse on what the "true Tiban" is. In Foucault's studies, discourse is the main vehicle for power. When the Tiban Association determines the narrative that the Tiban Tradition is a form of "prayer for rain" or "ancestral heritage that must be preserved," they are producing cultural knowledge and truths that are internalized by the community. Knowledge is not neutral, but is loaded with the interests of power, as Foucault explained that power/knowledge is two sides of one coin (Foucault, 1980).

The Tiban association thus becomes a power actor that regulates who can appear as Tiban perpetrators, how rituals are carried out, and in what context traditions can be displayed – for example, in commemoration of the Indonesian Independence Day, earth alms, or village festivals. This shows how power in the Foucauldian sense is not in the hands of the state or the formal apparatus, but is spread out in local social structures, including in cultural communities (Powell, 2015). In his study, Powell (2015) highlights how educational practices and traditions in indigenous peoples often represent local power working through cultural norms and rituals. He emphasized that the preservation of tradition is not always a passive action but an active one, full of strategies of resistance to the domination of outside cultures. This is in line with the condition of the transmigrant community in Sekampung who, through the Tiban Association, maintain their identity in a new environment that is plural and constantly changing.

Furthermore, Powell (2015) mentioned that in traditional educational practices, power relations manifest themselves in the form of a "tacit curriculum" or hidden curriculum – unwritten values and hierarchical structures that are very decisive in the process of cultural inheritance. In the context of Tiban, the training of perpetrators, the selection of locations, and the order of rituals contain a hidden curriculum that shows who has cultural authority and who must submit. In the context of similar research, Purnomo's (2019) study on the tradition of larung sesaji on the coast of Java also shows how traditional discourses are shaped by local elites and customary institutions. He found that the narrative about the sacredness of tradition was created and controlled by cultural figures to maintain their position as authorities. As in Tiban, the preservation of culture

in the offering is not only a matter of maintaining values, but also strengthening a certain position of power in society.

This power relationship can also be seen from how the bodies of the Tiban perpetrators are disciplined. The body in Tiban practice is not only a tool of cultural expression, but also an object of power. Through physical exercise, fasting, and spiritual appreciation, the body of the perpetrator is formed to be fit to perform. Foucault (1977) in *Discipline and Punish* explains that modern power works through the discipline of the body – a subtle mechanism that subdues the body to submit to norms. In another study, Yuniarti (2020) shows how cultural practices in religion-based schools discipline students through symbols, dress codes, and worship patterns. He uses a Foucauldian approach to show that education is not only a matter of knowledge transfer, but also the production of subjects in accordance with institutional norms. This is relevant to the Tiban Tradition which also shapes cultural subjectivity through bodies and symbols.

The Tiban Association as a local institution carries out a normalization process by determining who is "abstinent" and "worthy" to perform. They also decide which forms of performance are still considered to be in accordance with the original values and which have deviated. This is the form of "normalizing power" that in Foucault's terms operates to create right/wrong, worthy/unworthy, categories within the framework of local culture. However, power in Foucault's perspective is never total and always opens up opportunities for resistance. In this study, resistance arose when some young people began to judge that Tiban did not have to be sacred, but could be packaged as entertainment or tourism. This shows that there is a contest of meaning between generations and between groups, which shows that tradition is a dynamic arena for power negotiation.

In Mutmainah's (2021) research on the revitalization of traditional dance in Bali, it was found that the younger generation reinterprets the meaning of tradition by incorporating modern elements. Despite resistance from traditional leaders, this reinterpretation still occurred and even gave new energy to cultural continuity. This is in line with the condition of the Tiban Tradition, where the young generation is not just a passive actor, but an agent of change in the form of a new power.

This contestation also shows that cultural discourse is not monolithic. In Foucault's terms, discourse is always in contention, because every form of discourse has the potential to be resisted, altered, or replaced. The Tiban tradition is not just a "fixed inheritance" but a social product whose meaning is continuously negotiated through a network of power relations within the community. In the context of the transmigrant community, tradition also functions as a tool for integration as well as the preservation of identity of origin. The Tiban association is a representation of the "cultural authority" that negotiates the Javanese identity in the local context of East Lampung. This shows

that power works not only vertically (top to bottom), but also horizontally between social groups.

It is important to note that in transmigrant societies, traditions such as *Tiban* are not only carried out for spiritual purposes, but also serve as a tool of social recognition. Outside communities, including local governments, often judge a community's cultural commitment through the extent to which they maintain its traditions. This creates a power dynamic between society and the state.

As Ball (1990) argues in his study of Foucault and education, power works through a hidden and symbolic curriculum. Tradition in transmigrant societies can be understood as a kind of cultural curriculum that is taught from generation to generation, containing values, norms, and authority structures that indirectly discipline the community. Foucault provides several indicators of the running of a power relationship, which then becomes a flow to see the formation of a power starting from a knowledge, panopticon (form of supervision), a symbol of power, to the formation of discipline, and the normalization of power, which ends with a concept of patronage by looking at the role of the existence of the government, the elders of *Tiban*, and the chairman of *Tiban*.

#### a. Knowledge and Power

The work background of the Javanese transmigrant community makes this lower class reluctant to the community group that can help them get out of their problems. As the elders of *Tiban* are respected people because through this *Tiban* tradition the community can have a solution to the drought that has hit and has fatal consequences in their agricultural system. This is certainly a factor mentioned by Foucault that knowledge will represent the occurrence of a power relationship, with the background of the *Tiban* elders as old and influential people and figures who have long inhabited Hargomulyo Village, creating power and power in controlling and inviting the Javanese transmigrant community to unite with each other to preserve the *Tiban* tradition. The *Tiban* elders began their power by re-establishing the *Tiban* community, while the government began its power by building irrigation canals for the farmers.

#### b. Panopticon

To maintain a power relationship, one of them is by the existence of supervision carried out by the chairman and ranks of *Tiban* so that the members of *Tiban* and the community as a group of clients remain on the path of play, this is done so that there is no regression in the *Tiban* tradition and its essence, this form is commonly referred to as (panopticon) an activity of the elders and the chairman of *Tiban* to supervise their subordinates so that the expectations and achievements of the elders and the chairman *Tiban* is still fulfilled. The word panopticon from Foucault was inspired by the shape of a circular prison and right in the middle of it was a watchtower that was tasked with keeping an eye on each inmate. The panopticon played by the elders and the chairman of *Tiban* is by

distributing several members of the toban who are assigned to socialize Tiban to the Javanese transmigrant community through social media and verbally.

c. Symbol of Power

The symbol of power is a sign of power from the ruling group. Researchers found that the sign of power that exists between elders and Tiban players is the number of slashes on the chest of a Tiban player and an old person.

d. Discipline

Some forms of discipline are in the form of tiban training, such as traditional Tiban training before competitions such as how to use whips and brushing techniques. This training is usually carried out for Tiban players who want to do Tiban outside the village or region.



Figure 4. 3 Training Activities Conducted by Mbah Haji Bahan

Source: processed by researcher

In addition to training, the discipline of Tiban members and Tiban players is a reprimand made while playing Tiban which is included in the rules of the game that have been explained by the fielder or fielder. On the other hand, village regulations also develop in the Tiban tradition as a form of control owned by the village or region. Discipline is usually carried out with the rules for the implementation of Tiban must not cause violence or conflict outside the Tiban tradition, the use of the Indonesian flag, the Indonesian anthem, and the place where Tiban is held.



Figure 4. 4 The Use of the Red and White Flag or the Indonesian Flag in the Implementation of the Tiban Tradition

Source: processed by researcher

e. Normalization and the Concept of Patronage

Normalization and the Concept of Patronage is a continuation of the discipline of normalizing rules and power so that other fishermen are accustomed to obeying them, namely through the concept of patronage that is mutually beneficial to each other, creating activities as reasonable as possible through forms of verbal action such as the collective identity of the Javanese people and the relationship between Tiban elders in Tiban players and the Javanese transmigrant community with the work of farmers; always hopes that Tiban can provide solutions for farmers.

This research contributes to the study of culture and anthropology by showing "how a cultural tradition can survive, negotiate, and transform in the context of geographical displacement and social change". The results of the research support previous research, such as that conducted by , which highlights that Tiban is not just a static cultural practice, but rather "continues to evolve according to the broader social and political context". The findings in this study are in line with the results by , which notes a change in tradition that requires "people to adapt to new values that arise as a result of interaction with local communities". Thus, the results and discussion of the research show that the Tiban tradition not only survives but also undergoes various transformations and remains relevant as a manifestation of identity in the midst of social changes that occur in the transmigrant community in Lampung. Masrokhah et al. (2021) Kinanthi (2014)

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