

The Existence of Daeng Tradition as a Representation of Local Cultural Identity in Kali Bening Village

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Abstract

Indonesia is known as one of the countries with a very high level of cultural diversity. This study aims to describe the existence of the Daeng Tradition in Kali Bening Village, Tugumulyo District, Musi Rawas Regency in 2025. The Daeng Tradition is a cultural heritage still preserved by the community as part of its local cultural identity. This study used qualitative methods with a descriptive approach. Data were collected through observation, interviews, and documentation, then analyzed through data reduction, data presentation, and conclusion drawing. The results indicate that the Daeng Tradition is a tradition brought by transmigrants from Central Java and passed down from generation to generation. This tradition is still practiced in various community activities, such as the commemoration of Indonesian Independence Day and celebrations. The implementation includes preparation, performance, and closing stages, involving community participation. The uniqueness of this tradition lies in the dancers' movements, which resemble those of a drunken person, but are part of the technique and expression of the performing arts. The Daeng Tradition remains intact thanks to community support and its cultural values of togetherness, togetherness, and mutual cooperation. However, this tradition faces challenges in the form of the influence of modernization and a decline in interest among the younger generation. Based on the research results, the Daeng Tradition still exists and serves as a cultural identity for the people of Kali Bening Village, which deserves continued preservation.

Keywords

Daeng Tradition, Existence, Kali Bening Village, Local Culture



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INTRODUCTION

Indonesia is known as one of the countries with a very high level of cultural diversity. Each region in the archipelago has its own distinctive local culture, traditions, and wisdom, which grow from the history and life of its people. According to Koentjaraningrat (2015: 146) culture is defined as the totality of human ideas and works that must be accustomed to learning, along with the entirety of the results of their thoughts and works. When viewed from English, the word culture comes from the Latin word *anger* which means to cultivate or work, which then

develops into the word *Culture* which is interpreted as the power and effort of humans to change nature. There are various definitions of culture, but apart from these differences, culture basically has a soul that will continue to live, because culture always flows in humans throughout their lives. Culture will continue to be created, from place to place, from individual to individual and from time to time. (Saenal, 2020: 4)

According to (Suharno et.al,2024:2) Tradition is something that has been inherited by predecessors or ancestors for generations in the form of symbols, principles, materials, objects and policies. However, the traditions that have been inherited can also change or remain as long as the tradition is still appropriate and also relevant to the situation, conditions and along with the changing times.

In addition, traditions that live in various regions grow from the results of community interaction with the social environment, nature, and the belief system adhered to. Each tradition has meanings and values that reflect the life view of the local community, such as the values of mutual cooperation, gratitude, solidarity, and spirituality. These values become moral guidelines that guide the community in living their daily lives. (Saenal, 2020: 4)

However, in the modern era like today, the existence of various local traditions and cultures begins to face great challenges. The influence of globalization, technological advances, and changes in the mindset of the younger generation have caused many traditions to experience a shift in meaning and are even in danger of being lost. Traditions that were once carried out with full meaning and sacredness are now often considered ancient or irrelevant to the development of the times. The lack of interest of the next generation to know and preserve the cultural heritage of our ancestors has also accelerated the process of the loss of these traditions from the social life of the community.

Even though it is in the modern era, Musi Rawas Regency, in South Sumatra Province, remains one of the regions that maintains the traditions and cultural values of our ancestors consistently. Local culture and traditions as a representation of local wisdom, values applied in society, these values are believed to be true and become a reference in their daily behavior. These values of local wisdom are considered as an influential factor in determining the status and dignity of human beings in their communities (Asikin, 2021:210). These traditions are not only as entertainment, but also as a means of social and religious expression to describe the character and outlook on life of the local community. Values such as togetherness (gotong royong), gratitude, and respect for ancestors are internalized in community life in Musi Rawas as a foothold in social interaction and community identity.

Among the various traditions that live in the community, the Daeng Tradition found in Kali Bening Village, Tugumulyo District, has its own uniqueness. This tradition is interesting because it is a cultural heritage that originated in Banyumas, Central Java, and then developed for the first time in the Musi Rawas area through the immigrant community who settled in Kali Bening. Since then, this tradition has become part of the cultural identity of the local community and has been passed down from generation to generation. The Daeng tradition originally

contained sacred meaning as a form of respect for ancestors and was believed to have healing power against diseases.

Musi Rawas Regency in South Sumatra Province is an area that still maintains and preserves the traditions and cultural values inherited by their ancestors. The local community is known to have a strong commitment to cultural heritage, as seen from various traditional activities that are still practiced today. These various traditions not only function as community entertainment, but also as a means of social and religious expression that reflects the character, identity, and mindset of Musi Rawas residents. Noble values such as mutual cooperation, gratitude, and respect for figures and ancestors are the basis for building the social order in the region.

This finding is in line with the results of interviews conducted by researchers, where the informants explained that these traditions are still maintained because they are considered to be a guideline for life, a binding relationship between citizens, and an important part of the cultural identity of the Musi Rawas community. The speakers also emphasized that the involvement of the younger generation in traditional activities continues to be encouraged so that these values are not lost to the changing times.

The Daeng *tradition* is one of the cultural heritages that is still maintained by the people of Kali Bening village, Tugumulyo District, Musi Rawas. Based on the stories of traditional stakeholders, this tradition has existed since the 1940s and originated from Purwokerto, Banyumas, Central Java. The implementation of the Daeng tradition from the past until now not only functions as people's entertainment, but also contains spiritual values and respect for ancestors. This can be seen from the use of *Al-Barzanji* chanting, especially the *Asyraqol part*, which is the main accompaniment in the performance. This tradition is performed at night by involving eight male dancers and several drummers of musical instruments such as *genjreng*, drum, and *bedug*, accompanied by four *sindens* who chant the recitation continuously until the dance is finished.

Interviews with a number of community leaders, who are involved in the daeng tradition, show that the Daeng tradition was once seen as very sacred. Even the water from the offerings used in the procession is believed to have healing value because it is exposed to the chanting of prayers and songs performed by the *sinden*. However, as the times progress, the interest of the community, especially the younger generation, has decreased so that the number of dancers is decreasing. However, for the people of Kali Bening, the Daeng tradition remains a symbol of local cultural identity that reflects the value of togetherness, gratitude, and respect for ancestors. The existence of this tradition shows that local culture still has an important role in strengthening identity and social cohesion in the midst of ongoing social changes.

However, along with the times, the sacred meaning of the Daeng Tradition began to change. Traditions that were once carried out with full respect and spiritual belief are now more often presented as mere entertainment performances, especially at certain events in the village. Cultural values are the essence of human relations with nature. Modern culture brings great influence to local culture through the flow of information and global communication. Global

cultures, especially from developed countries such as the United States, often dominate mass media and communication technology. This creates challenges for local cultures because the values and norms brought by foreign cultures are often not in line with traditional values.

Globalization has changed local cultural traditions, where many traditional elements have begun to be displaced by global values. The influence of foreign cultures, especially through mass media and digital technology, has caused society to become increasingly focused on modern culture that is considered more relevant and progressive. This threatens the survival of local traditional values that are an integral part of people's identities (Siregar et.al., 2024:4)

This condition is an important concern for the community and cultural researchers, because the Daeng Tradition is the only tradition from Banyumas that lives and develops in Musi Rawas, especially in Kali Bening Village. If the preservation of this tradition is not done properly, then not only is it a cultural practice lost, but also part of the history and identity of the local community. Therefore, the researcher conducted research on the existence of the Daeng Tradition as a representation of local cultural identity, so that the Daeng tradition in Kali Bening village has an important value to be researched because it is not only a symbol of local culture, but also reflects the identity, togetherness, and ability of the community to maintain the cultural heritage of the ancestors in the midst of the development of the times.

METHODS

This research method uses a descriptive qualitative approach through interview and observation techniques with traditional leaders, Daeng Tradition actors, village officials, and local communities. Qualitative research examines the perspectives of participants with interactive and flexible strategies. Qualitative research aims to understand social phenomena (Wekke,et.al., 2019). The phenomenological approach focuses on subjective experience. This approach is related to a personal view of the world and the interpretation of various events it faces. In phenomenological research in depth, the researcher needs to have sufficient knowledge about the qualitative research paradigm that has unique habits in data collection and in the process of analyzing the research.

The primary source of this research is pure information that comes directly from the perpetrator, witness, or event being researched without the intervention of other parties. This source can be in the form of writings, objects, research results, or oral testimonies. The data collection technique used by researchers is to systematically collect data from various sources through observation, interviews, questionnaires, or secondary data. Data analysis procedures in qualitative research according to Miles and Huberman through data reduction (data reduction), Data presentation (data display), Verification (Waruwu, 2024). In this study, the validity of the data was carried out to ensure that all findings regarding the implementation and existence of the Daeng Tradition were completely in accordance with the conditions that occurred in the field. For this reason, the researcher used the triangulation technique as an effort to test the credibility of the data obtained from the results of interviews, observations, and documentation.

FINDINGS AND DISCUSSION

Based on the results of observations, interviews and documentation review, the next step will be to analyze the results of the research in the form of descriptive-analysis of the results of research interviews with several informants by comparing them by analyzing, based on the existing theoretical framework, namely describing the implementation process and how the existence of the Daeng tradition in Kali Bening Village, Tugumulyo District, Musi Rawas Regency.

Implementation of the Daeng Tradition

The process of implementing the Daeng tradition in Kali Bening Village is carried out through several stages that have been inherited from generation to generation by the local community. This tradition is not only a form of entertainment, but also has a strong symbolic meaning and cultural value for the community. The informants explained that the process of implementing the Daeng tradition is carried out through several stages that have become a habit and have been inherited from generation to generation by the people of Kali Bening Village. These stages start from preparation to closing, which is carried out in a structured manner and involves cooperation between traditional actors.

In the preparation stage, the Daeng traditional performers first prepare various needs that will be used in the performance. This includes costumes worn by the dancers, musical instruments as accompaniments, and various other supporting equipment. In addition, coordination was also carried out between group members to agree on the time, place, and division of their respective roles. The informants said that this preparation stage is very important, because it determines the smoothness and cohesiveness of the performance implementation.

Furthermore, at the core implementation stage, Daeng dancers began to perform with distinctive movements accompanied by traditional music. These performances are usually carried out in various community activities, such as Kemrdekaan Day celebrations and community events.

In the implementation process, the interaction between dancers and the audience is also an inseparable part. The informants explained that the audience not only watched, but also gave responses such as applause, cheers, and even on some occasions participated in the atmosphere of the performance. This shows that the Daeng tradition has a strong social function, namely as a means of entertainment as well as strengthening relationships between community members.

In the final stage, the Daeng traditional performance was closed simply after the entire series of performances was completed. On several occasions, the organizers or hosts gave appreciation to the performers as a form of appreciation for the participation and performance that had been given. The informants assessed that even though the implementation was relatively simple, the value of togetherness and family was still clearly visible in each stage.

Based on the results of the research, the implementation of the Daeng Tradition not only shows a series of performance activities, but also reflects the process of cultural inheritance

that takes place in a sustainable manner in the people of Kali Bening Village. The involvement of the community at each stage of implementation shows that this tradition still has a strong social function as a medium of interaction and togetherness between citizens. This condition is in line with the theory of tradition which states that tradition is a cultural heritage that is inherited from generation to generation and is maintained because it has a meaning and function for the supporting community.

In addition, the regularity of the implementation stages starting from preparation, core implementation, to closing shows that the Daeng Tradition has a structured implementation system and is part of the social life of the community. The existence of elements of mutual cooperation in each stage of implementation shows that this tradition not only functions as entertainment, but also as a means of strengthening the social solidarity and cultural identity of the people of Kali Bening Village.

The Existence of Daeng Tradition in the Community in Kali Bening Village, Tugumulyo District, Musi Rawas Regency.

Existence in a cultural study is not only interpreted as mere existence, but also shows the ability of a tradition to survive, develop, and maintain its value and meaning in the midst of changing times. Existence reflects the existence of a real Daeng tradition as well as the ability of an object or tradition to maintain its original elements and remain relevant in people's lives.

In addition, the daeng tradition as part of culture is a heritage that is inherited from generation to generation and continues to be carried out by the community because it contains social, moral, and group identity values. Traditions are not only static, but can also undergo adjustments according to the development of the times as long as they do not lose their basic meaning. Thus, the existence of a tradition can be said to still exist if it is still implemented, interpreted, and supported by the supporting community.

In this regard, the Daeng tradition in Kali Bening Village shows a form of local cultural existence that still exists and survives to this day. This tradition is not only present as an art form, but also part of the community's identity that is inherited from generation to generation. Its existence is still maintained because the community still considers this tradition to have entertainment value, togetherness, and social meaning in daily life.

The results of the study show that the existence of the Daeng Tradition is not only marked by the ongoing performances in various community activities, but also by the existence of social support from the community and the sustainability of the process of cultural inheritance to the next generation. The existence of art actors who are still actively maintaining this tradition is proof that the Daeng Tradition still has a space and function in the lives of the people of Kali Bening Village. Thus, the existence of the Daeng Tradition can not only be seen from its physical existence, but also from its ability to maintain the cultural values and meanings contained in it.

In the implementation of the Daeng Tradition, there are distinctive characteristics that distinguish it from other traditional art forms. One of the most prominent characteristics is the expression and movement of the dancers who seem to be in an unconscious state or resemble

a drunk person. However, this condition is not the actual state, but is part of the artistic element that is deliberately displayed in the performance. This expression serves to strengthen the appreciation of the rhythm of music, poetry, and the flow of the performance so that it is able to create a more lively atmosphere and have an attraction for the audience.

In addition, the movement is a symbol of the totality of dancers in living each series of performances, so that it reflects cohesiveness, mastery of techniques, and the ability to express cultural values contained in the Daeng Tradition. Therefore, expressions that resemble drunk people cannot be interpreted literally, but as a form of artistic expression that has been passed down from generation to generation and has become a distinctive identity in the implementation of the Daeng Tradition.

According to the results of the interview with Mr. Ponidi, who is 58 years old, said that: Mr. Ponidi explained that in the Daeng tradition there are special techniques that must be mastered by the dancers. The movements displayed are indeed made to resemble unstable conditions, so they look like people who are drunk. However, this is only part of the character of the performance that has been passed down from generation to generation. He emphasized that the dancers remain conscious and able to control their movements. According to him, the Daeng tradition is not related to negative things, but only as a means of entertainment for the community.

According to the results of the interview with Mr. Satino, who is 53 years old, said that: Mr. Samino revealed that movements that resemble drunk people in the Daeng tradition are a form of expression in dance that requires special skills. The dancers still have full awareness in each performance, so the movements displayed are not real conditions, but part of the performing arts. He also explained that this uniqueness is the main attraction that makes people interested in watching the Daeng tradition.

According to the results of the interview with Mr. Sudiman, who is 63 years old, said that:

Mr. Sudiman said that the techniques in the Daeng tradition have been taught from generation to generation to generation. Typical movements that look like drunkenness are the identity of the performance and cannot be separated. However, he emphasized that it is only part of the art and does not reflect the actual condition. He also added that the Daeng tradition is still maintained because it has entertainment value and is able to strengthen the social relations of the community.

Based on the results of interviews with the informants, it can be understood that the typical movement in the Daeng Tradition that resembles a drunk person is not an actual condition, but a technique and artistic expression that has been inherited from generation to generation. This movement is one of the characteristics that distinguishes the Daeng Tradition from other traditional arts and forms its own identity in the performance. This uniqueness shows the aesthetic and symbolic value contained in the Daeng Tradition, so that it is able to attract the attention of the public to continue to witness and preserve it.

The sustainability of the Daeng Tradition is not only supported by the participation of the community and art actors, but also by distinctive cultural characteristics that are maintained to this day. The existence of these distinctive elements is one of the factors that strengthens the existence of the Daeng Tradition in the midst of the times. By maintaining the characteristics of its performances, the Daeng Tradition is able to maintain its cultural identity while maintaining its social function as a means of entertainment and unifying society.

The Daeng tradition not only shows its physical existence through its ongoing implementation, but also shows its ability to maintain the cultural characteristics that are the identity of the people of Kali Bening Village.

The existence of the Daeng tradition in Kali Bening Village is still relatively thick, its existence is carried out continuously supported by the community, and has a clear social function. This tradition not only shows its physical existence, but also reflects cultural values, identity, and togetherness that are still maintained by the community. Thus, the Daeng tradition can be said to still exist because it is able to survive, adapt, and still have meaning in people's lives to this day.

Daeng Tradition as a Representation of Local Cultural Identity

Based on the results of the research, the Daeng Tradition not only functions as a traditional art that is inherited from generation to generation, but also a representation of the local cultural identity of the people of Kali Bening Village. This can be seen from the existence of this tradition which is still maintained and carried out in various community activities as part of the cultural heritage that distinguishes the people of Kali Bening Village from other areas.

The representation of local cultural identity in the Daeng Tradition can be seen through the elements contained in it, such as dance movements, the use of accompanying musical instruments, implementation procedures, and the values of togetherness that are continuously maintained by the community. These elements are not only part of the performance, but also reflect the character and social life of the local community.

The Daeng tradition is a cultural symbol that represents the identity of the people of Kali Bening Village because it contains the values of togetherness, mutual cooperation, social solidarity, and respect for ancestral heritage that is still maintained today. In addition, the involvement of the community in every implementation of the Daeng Tradition shows that the tradition still has a strong collective meaning. The community not only plays the role of spectators, but also as actors who help maintain the continuity of the tradition. This condition shows that the Daeng Tradition has become part of the social and cultural identity of the community that has been inherited from generation to generation. The Daeng tradition can be understood as a representation of local cultural identity because it not only shows the existence of a traditional art, but also reflects the values, norms, and cultural character that are characteristic of the people of Kali Bening Village.

CONCLUSION

Based on the results of research and discussion on the existence of the Daeng Tradition in Kali Bening Village, Tugumulyo District, Musi Rawas Regency, several conclusions can be drawn as follows: The Daeng Tradition is a form of local culture that originated in the Java area and was brought by the transmigration community to Kali Bening Village. Until now, this tradition is still carried out in various community activities, such as independence day commemorations and celebrations. The existence of this tradition is not only entertainment, but also has important social and cultural values for the community.

The process of implementing the Daeng Tradition consists of several stages, starting from preparation, core implementation, to closing. Each stage is carried out together by involving the active role of the community. This tradition contains the values of togetherness, mutual cooperation, and kinship that are still maintained today. Although there are adjustments in its implementation, the main values and meanings of the tradition are still maintained.

The Daeng tradition in Kali Bening Village still shows a strong existence because it is still carried out in a sustainable manner and supported by the community. In addition, this tradition also has its own characteristics, such as dancer movement techniques that resemble unstable conditions as part of artistic expression. However, the sustainability of this tradition faces challenges, especially from the influence of modernization and the declining interest of the younger generation in learning and preserving the tradition.

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