

Qualitative Analysis of Bedug Drummer Costume in The Dandangan Kudus Tradition

Novita Dwi Wulandari¹, Muh Arif Jati Purnomo², Rahma Aliya Masithoh³

^{1,2,3}Indonesian Institute of the Arts Surakarta

ABSTRACT: The Dandangan Tradition is a tradition inherited from the holy figure in Kudus, Indonesia, Sayyid Ja'far Shodiq, which began 450 years ago and is still preserved to this day. The Dandangan Tradition is a tradition to welcome the holy month of Ramadan, one of the core rituals in the Dandangan Tradition is the beating of the bedug at the Menara Kudus Mosque. This study aims to analyze the costume of the bedug drummers as a form of meaning and symbolism in the context of the tradition. In addition, it can dig deeper into how the culture and identity of the Kudus community are reflected in the choice of clothing. By using a descriptive qualitative method, this study aims to reveal in detail the implied meanings behind the choice of clothing for the bedug drummers in the context of the Dandangan Tradition. The results of the study show that the costume of the bedug drummers not only functions functionally, but also contains deep symbolic values. The color white, for example, symbolizes purity and simplicity, while certain batik motifs reflect local values and the history of the Kudus community. In addition, clothing also functions as a marker of group identity and as a means to preserve tradition

KEYWORDS: Dandangan Tradition, Costume, Culture

I. INTRODUCTION

The Dandangan tradition is a tradition inherited from a holy figure in Kudus, namely Sayyid Ja'far Shodiq, which began 450 years ago and is still preserved to this day. Unfortunately, this Dandangan tradition is only recognized by the Kudus community. This can be seen from other areas such as Demak, Semarang, Surakarta (an area in Central Java, Indonesia), and other areas that do not know much about this dandangan tradition. By creating Dandangan Tradition batik motifs, which are applied to evening gowns with the aim of introducing the Dandangan Tradition to all regions of Indonesia.

The term "Dandangan" comes from the sound of a typical drum beat, namely "ndang-ndang", which seems to be a call for people to gather at the Kudus Tower Mosque to welcome Ramadan (Ikha, 2011). The etymology of the word "Dandangan" is interesting to explore. Say

This is believed to come from the sound of the drum being beaten repeatedly, "dang...dang...dang...", which Characteristic of this tradition. However, quite a few people associate it with the Javanese word "ndang-ndang," which means "hurry up", as a reminder for people to immediately prepare to welcome Ramadan. (Said, 2023).

The clothing worn during the Drum Penabuhan procession in the Dandangan Tradition is a white koko shirt, a batik sarong, and wear a belangkon or udeng. This clothing itself is relatively new; in the past, the clothing worn for the drum beating procession was clothing like ordinary santri or used sarongs and ordinary clothes. The clothing of Bedug musicians in the Dandangan Kudus tradition displays a unique combination of Islamic values and elements of Javanese culture. Javanese influence can be seen in the use of batik motif sarongs and blangkon or udeng as head coverings. Meanwhile, the influence of Islam can be seen in the use of white koko clothes. The attire of drum musicians may change over time. This change can be influenced by internal factors such as fashion developments. However, the basic form of this clothing tends to be maintained to maintain its traditional values.

This is where the author took the title Analysis of Drum Drumming Clothing in the Dandangan Kudus Tradition. After all, he looked at the existing problems, namely how this tradition as a whole influences the choice of clothing, and whether there are specific elements in the Dandangan Tradition, because the author wants to know more deeply. By analyzing the clothing of drum drummers, the author can dig deeper into how the culture and identity of the Kudus people are reflected in their choice of clothing. Various studies have been conducted discussing the Dandangan Tradition, including:

In the article by Friyadi & Abdillah (2023) with the title Dandangan Tradition to Welcome the Month of Ramadhan in the Kudus Community in the Perspective of Hadith and Psychology, it shows that the Dandangan Tradition in Kudus is a living hadith1 to welcome the holy month of Ramadan. In Said's article (2023) entitled Community Trade Spirit Welcomes the

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Dandangan Tradition in the Holy City, the results of an in-depth analysis of the Dandangan Tradition reveal three core values contained in it, namely: Spiritual, Economic and Social (SPECIAL), spiritual values include, following the ulama, competing to do good deeds, reminding Muslims that the month of Ramadan is coming, joy in the arrival of the month of Ramadan.

Research by Aditia Ismaya & Santoso (2019) entitled Dandangan Tradition as a study learning in supporting the achievement of the vision of the University of Culture, shows that the Dandang tradition can be a rich learning source for understanding concepts in social sciences, especially in the context of achieving the vision of the University of Culture.

In Ikha's article (2011) with the title Dandangan Traditions in Kudus City, the results of this research show that by systematically documenting the Dandangan Traditions, the government can explore the enormous potential for cultural tourism. This will not only preserve traditions, but also have a positive impact on the community's economy. The results of research by Falah & Larasati (2019) with the title Uniting the Community of Kudus and outside Kudus through the "DANDANGAN" Week. Local wisdom in the Kudus "DANDANGAN" culture, as strengthening students' character through group guidance services using role-playing techniques, shows that through the application of role-playing techniques in the context of the Dandangan tradition, students succeeded in increasing their ability to empathize, collaborate, and appreciate the values of local wisdom.

The Dandangan tradition became famous in 1960 when Sunan Kudus emerged as the founding father and intermediary in Kudus. Because he was proficient in fiqh and astronomy, two subjects in which not everyone was proficient, Sunan Kudus was considered one of the most devout Sunans. Not long afterward, the Dandangan Tradition, one of the most famous customs in the city of Kudus, was formed thanks to Sunan Kudus' astronomical knowledge. When this clothing first appeared in the month of Ramadan, the Muslim community in Kudus warmly welcomed the arrival of this custom (Nimah et al., 2024). According to research by Alhusni (2014), the harmony of Muslim, Christian, and Buddhist communities in Colo Village, Dawe District, Kudus Regency, is the result of the local community's understanding of both cultural and economic factors. The proof can be found in the Dandangan heritage, which shapes culture and drives the economy of the lower middle class in Kudus society. It is proven that harmony, respect for each other, and a sense of togetherness are highly respected in the Kudus community. Dandangan is not just a night market, but is also an enthusiastic public space for Kudus people to interact and socialize.

Muslim clothing is not just clothing, but also represents a person's religious identity and commitment to Islamic values (Rohmawati, 2023). Muslim clothing is not just a cover for the private parts, but is also an embodiment of religious values in everyday life, especially in the performance of worship. In Indonesia, there is a diversity of Muslim men's clothing, and koko clothing, and sarongs are one of the most common and iconic examples.

Koko clothing, which was originally everyday clothing, has transformed into a strong symbol of religious identity. This long journey reflects how Islam has integrated cultural and spiritual aspects in the daily lives of Muslims (SITI, 2022). In tracing its history, it was found that Koko clothing has strong cultural roots in traditional Chinese clothing, especially Tui-Khim clothing, which was the initial inspiration for its design (Haikal, 2022). Through his novel, Remy Sylado (2008) "Prince Diponegoro: Towards a Caliphate Figure" managed to trace the history of the koko shirt and found that this clothing has strong cultural roots in traditional Chinese clothing, especially the Shi-Juiyang shirt. (Sylado, 2008). Using detailed visual descriptions, Remy Sylado clearly describes how Shi-Jui's clothes, which initially looked like pajamas, evolved into the koko clothes we recognize today, a process that is influenced by cultural dynamics and traditions. (Nururi, 2024).

The philosophical meaning behind the word "sarung", namely "caged sarong", teaches us to always maintain politeness and avoid being arrogant. By wearing a sarong, it is hoped that someone will be more aware of their behavior and always act following noble values. The sarong, more than just clothing, is a representation of deep life values, making it a symbol full of meaning. (Rustana, 2019).

Sarongs, as an inseparable part of Indonesian culture, have complex dimensions. As an industrial product, sarongs involve a production process involving various parties. However, behind it all, sarongs also carry deep social and cultural meaning. As a cultural material, sarongs are a symbol of national identity, reflecting religious values and local wisdom that have been passed down from generation to generation. (Sugiarto, 2021).

The Dandangan tradition has been part of people's culture for a long time, with the first historical record in 1459 Hijriyah, which is estimated to have occurred around the 5th century AD. In the past, the Dandangan tradition began with simple religious activities. However, as time went by and the number of participants increased, this tradition transformed into a lively festival, where religious activities combined with the community's economic activities. (Falah & Larasati, 2019).

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The term "Dandangan" comes from the sound of a typical drum beat, namely "ndang-ndang", which seems to be a call for people to gather at the Kudus Tower Mosque to welcome Ramadan (Ikha, 2011). Based on findings in ancient literature in Kudus, the Dandangan tradition has been part of local community life for hundreds of years, making it one of the oldest cultural heritages in the region.

II. METHOD

This research uses a descriptive qualitative approach to explore the symbolic meaning contained in the choice of Bedug musicians' clothing in the Dandangan Kudus tradition. A qualitative approach was chosen because it allows researchers to understand interconnected social facts thoroughly and in depth. Through this approach, it is hoped that a richer understanding of the inherent cultural meaning can be obtained on every element of clothing used in this tradition.

Moleong underlines the importance of in-depth observation of various forms of data in qualitative research. In addition to spoken and written words, physical objects are also a valuable source of data. By observing, researchers can explore the hidden meanings behind these words and objects. Sadar emphasized that in the context of qualitative research, which is a case study, the role of the researcher is very central. The success of research is highly dependent on the researcher's ability to build good relationships with research subjects, collect relevant data, and interpret findings in depth. McMillan and Schumacher define qualitative methods as research approaches that are rooted in direct observation of social phenomena. Researchers who use this method are actively involved in the research context, interacting directly with participants to understand the meaning they give to their experiences. In other words, qualitative methods emphasize an in-depth understanding of individual subjective perspectives in their social context (Moha, 2019).

Intending to obtain in-depth and quality data, this research uses in-depth interviews as the main data collection method. This research involved drum musicians, community leaders, and local cultural experts as key informants. The selection of informants was based on the criteria of having in-depth knowledge and direct experience regarding the Dandangan Kudus Tradition. Interviews were conducted openly and in depth to allow informants to express their understanding freely. Apart from interviews, observations were also carried out to directly observe the drum beating procession and the social interactions that occurred.

Data obtained from interviews and in-depth field observations were used in a thematic analysis approach. This analysis aims to identify and interpret central themes that appear repeatedly in the data, thereby enabling researchers to comprehensively understand the meaning behind the phenomenon under study. In addition, to increase data validity, triangulation was carried out by comparing interview results with other data sources. With secondary data such as visual documentation and related literature. The goal is to increase the validity and reliability of research findings.

The choice of descriptive qualitative method with interviews was based on several considerations. First, this method allows researchers to explore the subjective meaning attached to the drummer's clothing choices. Second, in-depth interviews allow researchers to build good relationships with informants, so that the information obtained is richer and deeper. Third, a qualitative approach allows researchers to be flexible in adjusting research questions and focus according to the context that emerges during the data collection process.

III. RESULT AND DISCUSSION

Description of the Dandangan Tradition

The Dandangan tradition is a tradition inherited from a holy figure in Kudus, namely Sayyid Ja'far Shodiq, which began 450 years ago and is still preserved to this day. Unfortunately, this Dandangan tradition is only recognized by the Kudus community. This can be seen from other areas such as Demak, Semarang, Surakarta, and other areas that do not know much about this dandangan tradition. By creating Dandangan Tradition batik motifs, which are applied to evening gowns, to introduce the Dandangan Tradition to all regions of Indonesia.

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Timing

Based on direct observations made by researchers, the time for the implementation of the Holy Dandangan Tradition is determined through:

1. First beating to gather the community.
2. The second beating to announce the start of the month of Ramadan after the Isha prayer.
3. The night market celebration is held ten days before the month of Ramadan. Traders will sell around the mosque, everything from traditional food to clothing.

Event Preparation

The results of field observations show that preparation for the drum beating ritual in the Dandangan Kudus tradition includes:

1. Waiting for the Ramadan Isbat session.
2. The tradition of beating the drum at the Kudus Tower Mosque marks the start of the holy month of Ramadan.

Entertainment of the Holy Dandangan Tradition

Based on direct observations in the field, the author found that entertainment in the Dandangan Kudus tradition includes:

1. Carnival, which displays various cultural potentials from villages in Kudus.
2. Local cultural performances.
3. Cultural dialogue.
4. MSME Stand.munity in Kudus warmly welcomed the arrival of this custom. (Nimah et al., 2024).
5. An in-depth visual depiction of the figures of Kyai Telingsing, Sunan Kudus, the architecture of the Kudus traditional house, and the process of making kretek cigarettes.

Closing

In closing, the Dandangan Tradition ends with the recitation of a solemn prayer together. This activity is not only a symbol of the end of the event, but also a moment of reflection and a request for blessings in the month of Ramadan.

Description of Drum Drummer Clothing

The clothing of Bedug musicians in the Dandangan Kudus tradition is clothing that reflects simplicity and local wisdom. This clothing was chosen considering comfort when beating the drum on the tower, and also as a form of respect for traditions that have been going on for generations. The clothing used is a white koko shirt, a batik sarong, and wearing belangkon or udeng. This clothing itself is new; in the past, the clothing worn for the drum beating procession used clothing like ordinary santri or used sarongs and ordinary clothes..

The clothing worn by drum musicians in the Dandangan Kudus Tradition is the result of a unique combination of elements of Javanese culture and Islamic values. Javanese influence can be seen in the use of batik motif sarongs and blangkon or udeng as head coverings. Meanwhile, the influence of Islam can be seen in the use of white koko clothes. The attire of drum musicians may change over time. This change can be influenced by internal factors such as fashion developments. However, the basic form of this clothing tends to be maintained to maintain its traditional values.

In the cultural aspect, drum beating clothing in the Dandangan Tradition symbolizes a person's social status and role in society. Drum musicians who wear traditional clothing are considered to have an honorable position and play an important role in maintaining the continuity of tradition. By wearing the same clothes, you can show a sense of togetherness and solidarity.

Overall, the drum attire used in the Dandangan Kudus Tradition has strong symbolism. This clothing not only functions as clothing, but also as a medium for expressing religious, cultural, and social values. Through clothing, the drum musicians show their identity as part of the community uphold traditions and noble values.



Figure 1. Bedug Drummer's Costume

The drum drumming attire in the Dandangan Kudus Tradition has several meanings and philosophies. Purity and Holiness: The color white symbolizes purity of heart and purity of soul. Balance and Harmony: The koko/plaid motif depicts balance and harmony in life. Authority and Patience: Batik sarongs also symbolize authority and patience, simplicity and honesty.

Drum drumming attire also uses a blangkon or udeng on the head. Here are some of the meanings and philosophies. Strength and Firmness: Blangkon symbolizes strength and steadfastness. Glory and Honor: Blangkon is also a symbol of glory and honor. Unity and Unity: The blangkon worn on the head symbolizes unity and oneness. Wisdom and Courage: Blangkon also symbolizes wisdom and courage. To determine the time when wearing drum attire during the drum beating procession from the start of the event to the end of the event.

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IV. CONCLUSIONS

The attire of drum drummers in the Dandangan Kudus Tradition is not just clothing but it also has a deep philosophical meaning. The clothing reflects the religious, cultural, and social values held by the Kudus community. Through fashion analysis Drum drummers, it can be concluded that the Dandangan Kudus Tradition is an embodiment of harmony between religious, social, and cultural aspects. The clothing worn not only reflects identity as a Muslim, but also becomes a visual communication medium that conveys moral messages and aesthetic values.

Dandangan traditions also influence clothing choices. The clothing worn by drum musicians is not just clothing, but also functions as a symbol of their participation in religious rituals. Simple and unobtrusive clothing choices show a solemn attitude and focus on worship. Apart from that, the historical context of the Dandangan tradition also needs to be considered. The clothing of drum musicians may have evolved, but it still maintains the traditional elements that are characteristic of this tradition. The influence of saints and religious figures in the past can also be seen in the choice of clothing worn by drummers.

The strong influence of Javanese culture in the Dandangan Tradition is also reflected in the choice of batik motifs on the sarong. Certain batik motifs may have been chosen because they have meanings that match the Dandangan theme, such as the kawung motif, which symbolizes unity and strength. The social aspect of the Dandangan tradition also influences clothing choices. Along with their role as role models, drum musicians are required to always maintain a polite appearance and comply with social norms by choosing appropriate clothing.

This clothing also acts as a medium for cultural communication. The clothing of drum drummers is a reflection of the values passed down from generation to generation, as well as the way the Kudus people interact with the social and natural environment around them. This simple but meaningful clothing choice is an integral part of a tradition that has lasted for centuries. This research also observes the importance of preserving the Dandangan Kudus tradition as part of the nation's rich cultural heritage of meaning

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