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Navigating Indigenous Tradition and Modernity through *Piduduk*

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Abstract

This study examines the intricate relationship between tradition and modernity by exploring *piduduk*, a cultural practice deeply embedded within indigenous communities. *Piduduk* serves as a vital medium for expressing ancestral wisdom, reinforcing social cohesion, and navigating the evolving challenges posed by contemporary societal transformations. Employing qualitative research methods, including in-depth interviews and participant observations, this study delves into the multifaceted meanings, symbolic representations, and functional roles of *piduduk* across various sociocultural contexts. A particular focus is placed on its role in shaping community identity, facilitating intergenerational transmission of knowledge, and serving as a mechanism for cultural resilience and resistance against the erosion of indigenous heritage. The findings indicate that *piduduk* is not only a reservoir of historical values but also a dynamic, adaptable activity that adapts to external influences while preserving its fundamental traditional essence. By bridging historical continuity with modern adaptation, *piduduk* exemplifies the ways in which indigenous communities actively negotiate their identities within an increasingly globalized world. This research contributes to a deeper understanding of the strategies employed by indigenous societies to preserve their cultural heritage while embracing change. "Preserving" does not imply keeping culture static or frozen in time. Instead, it involves both protection and adaptation, allowing cultural elements to remain relevant while evolving alongside societal changes. Moreover, it underscores the broader significance of cultural practices in fostering community resilience, social cohesion, and knowledge sustainability.

Keywords

cultural practice, indigenous, tradition, *piduduk*

1 Introduction

Piduduk is a symbolic offering that signifies an individual doing a ritual for spirits or supernatural entities that are invited or present at the event (Astarina, 2022, p. 7). This ritual is intricately woven into the traditions of the Banjar people and acts as a conduit between the physical and supernatural realms. The components encompassed in the *piduduk* generally comprise:

1. Three liters of rice
2. A piece of palm sugar
3. Chicken eggs
4. Thread
5. Needles
6. Coconut

In addition to this, other varieties of *piduduk* may also include jaringau leaves (*Acorus calamus*), candles, lime, and garlic (Astarina, 2022, p. 7). These things, representing the harmonious cohabitation of humanity and nature, are regarded as offerings from the natural realm. Humans, regarded as integral to nature, are believed to achieve safety and well-being through this equilibrium (Patton, 2015, p. 61).

Furthermore, the *piduduk* is presented, especially during nuptial rites, to ensure the absence of supernatural disturbances and to facilitate an uninterrupted ceremony. The Banjar community has the belief that failing to provide appropriate sacrifices may incite the spirits, resulting in disruptions at wedding ceremonies or other significant events (Astarina, 2022, p. 8). Supernatural punishment may occasionally emerge as unforeseen accidents, syncope, or even possession, underscoring the profound

conviction in the importance of preserving spiritual equilibrium through ritualistic offerings (Giddens, 1990, p. 92).

The tension between modernity and tradition remains a significant concern for indigenous cultures globally, despite rising globalization. Indigenous groups confront the issue of safeguarding their traditional knowledge and values while also adjusting to the modern world. A cultural practice that illustrates this complex relationship is the tradition of *piduduk*. This practice embodies traditional wisdom and serves as a means of promoting social cohesion and group identity. An examination of the evolution of *piduduk* reveals how indigenous traditions adeptly traverse the challenges of modern society while preserving its historical basis (Hobsbawm & Ranger, 1983, p. 3).

Piduduk, intricately woven within indigenous cultural frameworks, functions as more than a simple ritual. It is a significant socio-cultural mechanism that preserves communal solidarity and identity. *Piduduk*, grounded in Banjar traditions and echoing throughout diverse Southeast Asian indigenous populations, represents a shared cultural history that surpasses geographical limits (Barthes, 1977, p. 109).

From a functionalist viewpoint, *Piduduk* fulfills multiple essential functions among indigenous communities. Emile Durkheim's functionalist theory asserts that societal components exist due to their specialized purposes that enhance the stability and continuity of society. In this environment, *Piduduk* serves as a stabilizing influence, bolstering societal norms, communal ideals, and collective awareness. The ritual establishes a systematic setting in which community members repeat their cultural narratives, spiritual convictions, and social duties, thus preserving society balance. *Piduduk* serves as a cultural reservoir, preserving traditional knowledge, rites, and customs against degradation caused by external influences. It strengthens a sense of belonging and identity among community members, particularly in the context of industrialization and globalization, which frequently encourage the uniformity of cultural practices.

The communal aspect of *Piduduk* rites promotes social cohesion and solidarity. Engagement in communal rituals fortifies interpersonal bonds and collective identity, essential for the stability of indigenous societies. *Piduduk* functions as a medium for the transmission of moral principles and ethical standards throughout generations. It instructs community members on appropriate behaviors, societal obligations, and the significance of harmony with nature and one another through ceremonial activities, storytelling, and symbolic deeds. *Piduduk* serves as a cultural expression that resists the infiltration of modern values that could jeopardize indigenous traditions. It affirms the legitimacy and significance of indigenous perspectives in modern society.

Modernization and globalization provide multifaceted problems that jeopardize the continuation of indigenous customs such as *Piduduk*. Economic development, technical progress, and cultural interactions frequently result in the marginalization of indigenous knowledge systems. Nevertheless, *Piduduk*'s functional roles provide it an essential counterbalance to these pressures.

Amid globalization, *Piduduk* exemplifies cultural persistence and adaptation. It maintains fundamental historic aspects while demonstrating adaptability by incorporating new symbols and activities without compromising its essence. This adaptability underscores the dynamic essence of culture, which may evolve while preserving continuity. Additionally, *Piduduk* offers a vital perspective for analyzing the effects of globalization on indigenous identities. It demonstrates how rituals function as venues for negotiating cultural hybridity, wherein traditional and modern aspects coexist, resulting in novel forms of cultural expression.

Aside from its role as a cultural item, *piduduk* possesses further value. It is a dynamic practice that functions in various domains: as a repository of information, a channel of communal solidarity, and a symbol of cultural resilience. *Piduduk* offers a venue for new generations to connect with their ancestry and comprehend their collective identity. Its ongoing practice functions as a tool for cultural sustainability, enabling communities to address modern difficulties while staying anchored in their traditions (Muzainah, 2019, p. 8).

The preservation of *piduduk* likely reflects a dynamic interplay between essentialist and functionalist factors. While it may have originated from essentialist motivations rooted in cultural essence, its continued relevance today is sustained through its functional adaptability. Communities may consciously or unconsciously integrate both approaches valuing *piduduk* for its deep cultural meaning while also recognizing its practical significance in navigating modern realities. Hence, it's not a matter of either/or but rather both *piduduk* is preserved as both a symbol of cultural authenticity and a functional mechanism for community resilience. *Piduduk*'s importance transcends its ceremonial aspects. From a functionalist perspective, it is recognized as a crucial social institution that preserves cultural identity, promotes communal cohesion, and counters the uniformizing influences of industrialization and globalization. Their

lasting significance highlights the tenacity of indigenous civilizations in adapting to the intricacies of a swiftly evolving world.

This study utilizes qualitative research methods, such as participant observation and interviews, to examine the diverse roles of *piduduk* in modern indigenous life. The aim is to comprehend both the symbolic significance of *piduduk* and its function in maintaining social cohesiveness and cultural continuity. This study enhances the wider discussion on how indigenous communities navigate the opposing dynamics of tradition and modernity in a progressively globalized environment (Patton, 2015, p. 61).

The conflict between tradition and modernity is a persistent subject in indigenous civilizations, as ancient knowledge and rituals converge with contemporary influences. The discord between tradition and modernity is a prevalent motif in numerous indigenous cultures, illustrating the strains that emerge when enduring practices and beliefs confront swift societal changes. This dynamic is especially evident in the age of globalization, as technical progress, economic pressures, and changes in social structures disrupt the continuity of traditional lifestyles. The interaction of these factors generates a terrain of resistance and adaptation, resulting in intricate cultural negotiations.

Numerous indigenous traditions are profoundly anchored in spiritual and philosophical interpretations of the world. Conversely, modernity emphasizes scientific investigation, empirical data, and secularism. This contradiction frequently results in difficulties, as conventional knowledge systems may be regarded as superstition or antiquated, despite their historical and ecological insights. Practices such as *piduduk* may be perceived by some as obsolete, whilst others regard them as essential for preserving cultural and spiritual continuity.

Conventional civilizations prioritize communal welfare, employing customs and rituals to strengthen social connections. Conversely, modernity frequently advocates for individualism, personal ambition, and self-expression. This transition can undermine communal values and engagement in traditional behaviors, so eroding the social fabric that unites indigenous groups.

This dynamic, mostly fueled by swift globalization, poses both obstacles and opportunities for cultural preservation. The practice of *piduduk* exemplifies this intersection effectively. Investigations into the importance of *piduduk* underscore its role in safeguarding cultural traditions, facilitating knowledge transfer, and strengthening communal identities (Giddens, 1990, p. 92).

The shifting dynamics between tradition and modernity matter because they directly impact the continuity and evolution of cultural identities, particularly for indigenous communities. The rapid pace of globalization introduces external influences that can either enrich or erode traditional practices. In the case of *piduduk*, its role as a medium for cultural transmission, knowledge preservation, and community cohesion is challenged by modern values and societal transformations.

Piduduk, a vital cultural activity among indigenous people, represents a tangible expression of ancestral knowledge, encapsulating the values and social unity inherent to these societies. It transcends mere ritual; it is a dynamic cultural manifestation that elucidates how indigenous communities confront contemporary issues while preserving their past. The adaptation of *piduduk* illustrates the preservation and transformation of traditional customs in reaction to changing social and cultural contexts (Hobsbawm & Ranger, 1983, p. 3).

However, while existing scholarship has extensively examined the impact of globalization on indigenous traditions, there remains a gap in understanding how *piduduk*, as a living tradition, actively negotiates between continuity and change. Most studies focus either on cultural loss or rigid preservation, overlooking the nuanced ways in which communities themselves redefine their traditions to remain relevant in modern contexts. By exploring *piduduk*'s evolving role, this study aims to bridge this gap, demonstrating how indigenous practices are not merely threatened by modernity but can also serve as adaptive cultural strategies.

In doing so, this research contributes to broader discussions on cultural resilience and transformation, challenging the binary view of tradition and modernity as opposing forces. Instead, it highlights *piduduk* as an example of how indigenous knowledge systems persist, evolve, and remain meaningful despite socio-cultural shifts.

Indigenous cultures can encounter external influences, like economic growth and cultural stereotyping, which can undermine or distort traditional behaviors. Numerous studies underscore the significance of indigenous people actively crafting their own narratives and employing contemporary technology to preserve and advance their heritage. In doing so, they guarantee a genuine depiction of their traditions while interacting with modern audiences (Hobsbawm & Ranger, 1983, p. 3).

The *piduduk* tradition derives from the Banjar tribe, a significant community in Samarinda, Indonesia. This study investigates the cultural acculturation stemming from the *piduduk* tradition. The ceremony is conducted for marriages, the seven-month pregnancy ritual, and other notable occasions. During wedding

rites, *piduduk* is conducted to placate spirits and avert supernatural disruptions. Neglecting to execute the rite may lead to adverse outcomes, including the bride fainting or exhibiting possession-like symptoms. Even trivial disturbances, such as a makeup artist inadvertently harming the bride, are ascribed to spiritual discontent, so bolstering the conviction in the imperative of the gift (Muzainah, 2019, p. 8).

The interplay between modernity and tradition has historically been a topic of scholarly investigation. Giddens (1990) contends that modernization undermines traditional social structures, which are fundamentally anchored in cultural rituals and communal ideals. Hobsbawm and Ranger (1983) assert that tradition and modernity are not fundamentally contradictory; rather, they exist in a dynamic and developing interaction. From this viewpoint, tradition is dynamic rather than fixed, enabling groups to modify their practices in reaction to evolving external conditions while maintaining fundamental cultural values. The notion of "invented traditions" highlights that cultural practices such as *piduduk* can adapt to the exigencies of a swiftly transforming world, therefore maintaining their significance in modern society.

Conventional Practices within the Framework of Modernity

The interaction between tradition and modernity frequently results in the emergence of hybrid cultural forms. Research indicates that traditional performing arts adapt to contemporary audiences by incorporating both local and global aesthetics, leading to hybrid performances that reconcile authenticity with modern significance (Barthes, 1977, p. 109). Likewise, traditional behaviors such as *piduduk* adapt throughout time to maintain their relevance in contemporary settings. These adjustments facilitate the reconciliation of heritage preservation with global influences, hence enhancing the survival of indigenous traditions (Patton, 2015, p. 61).

Roland Barthes' book *Image, Music, Text* (1977) examines the evolution of cultural narratives in relation to societal transformations. He contends that traditions, formerly viewed as static, evolve dynamically as societies reassess their significance. The text comprises a compilation of quotations sourced from various cultural centers. In this regard, the myth functions as a communicative system, serving as a message that requires interpretation; it cannot be comprehended instantly but necessitates analytical effort. This viewpoint emphasizes that cultural traditions such as *piduduk* undergo constant reinterpretation and alteration due to external influences.

The interaction between tradition and modernity frequently results in the emergence of hybrid cultural forms. Research indicates that traditional performing arts adapt to contemporary audiences by incorporating both local and global aesthetics, leading to hybrid performances that reconcile authenticity with modern significance (Barthes, 1977, p. 109; Taylor, 1997). Likewise, traditional behaviors such as *piduduk* adapt throughout time to maintain their relevance in contemporary settings. These adjustments facilitate the reconciliation of heritage preservation with global influences, hence enhancing the survival of indigenous traditions (Patton, 2015; Kirshenblatt-Gimblett, 1998).

Homi Bhabha (1994) introduces the concept of cultural hybridity, which suggests that traditions evolve through processes of adaptation, negotiation, and synthesis. This framework helps explain how traditional practices such as *piduduk* undergo transformation to remain socially relevant. Rather than being static, cultural elements are continually reshaped by external influences, technological advancements, and shifting societal values. This dynamic reinterpretation ensures that traditional customs do not become obsolete but instead continue to serve as meaningful cultural expressions within modern contexts (Appadurai, 1996, p. 82).

In the field of performance studies, Diana Taylor (1997) discusses the performative nature of tradition and how cultural practices are reactivated through embodied memory. She argues that oral traditions and ritualistic behaviors persist not merely through textual documentation but through their re-enactment in evolving social and political landscapes. This aligns with Kirshenblatt-Gimblett's (1998) notion that intangible heritage is "reproduced" rather than merely "preserved," allowing it to interact with contemporary sensibilities and technologies.

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Additionally, Barthes' (1972) earlier work *Mythologies* illustrates how everyday cultural objects and practices acquire new meanings over time. He suggests that myths are not fixed but are perpetually

reconstructed through contemporary discourses. Similarly, *piduduk*, as a traditional practice, may be subject to evolving interpretations that integrate global elements while maintaining its foundational cultural significance.

Globalization plays a significant role in the transformation of local traditions. Arjun Appadurai (1996) introduces the concept of "global cultural flows," emphasizing that modernity does not necessarily lead to the disappearance of traditions but rather encourages their reinvention. He identifies the interplay of *ethnoscapes*, *mediascapes*, and *ideoscapes* as critical elements shaping how traditions are reimagined in modern contexts. Similarly, Edward Said (1994) critiques the rigid binaries of tradition versus modernity, advocating for a more fluid understanding of cultural evolution where traditional practices persist through adaptation rather than resistance.

Moreover, the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage (2003) emphasizes that heritage conservation is not about freezing traditions in time but about ensuring their continuous development in response to contemporary cultural needs. This principle is reflected in how *piduduk* and other traditional ceremonies have been integrated into modern cultural festivals, government-sponsored heritage programs, and digital media platforms that ensure their transmission to younger generations.

The interaction between tradition and modernity results in a complex process of negotiation, where cultural practices such as *piduduk* are not merely relics of the past but evolving forms of expression. As Barthes (1977) and Bhabha (1994) suggest, tradition is not a fixed entity but a fluid system that acquires new meanings over time. The adaptation of traditional practices in response to global influences ensures their survival while reinforcing cultural identity. By embracing this hybrid nature, societies can maintain their heritage while actively engaging with the demands of modernity.

2 Methods

This study employs a qualitative research approach within the paradigm of narrative analysis. As Guest (2013) highlights, "Qualitative research provides a means to delve deeply into the practices, meanings, and social functions of cultural activities." Investigating cultural manifestations such as rituals and customs necessitates an in-depth understanding of their role in identity construction and community cohesion. This study adopts participant observation and in-depth interviews as primary methods to explore the evolution and adaptation of cultural traditions while maintaining their historical significance.

Researchers need to be clear about what they are doing and why, and need to be able to justify their choices (Braun & Clarke 2006, p. 80). Researchers interact directly with the field and the community to acquire an in-depth understanding of the multifaceted elements of the *Piduduk* legacy. This research primarily aims to obtain ideas from persons well-versed in the *Piduduk* tradition of Samarinda.

2.1 Sources of Data

This study employs two categories of data sources such as primary and secondary data. Primary data is acquired directly from individuals possessing firsthand experience and understanding of the *Piduduk* heritage. This encompasses interviews and observations that document individual and group interpretations of cultural representations. Interviewing community members facilitates the exploration of how traditions are comprehended, preserved, and conveyed through generations. This qualitative methodology not only uncovers the persistence of cultural knowledge but also emphasizes the negotiation of traditions within modern society (Guest, 2013). Secondary data comprises information that has been previously gathered, recorded, and stored by other researchers or organizations. This encompasses historical records, scholarly works, governmental papers, and cultural documents pertaining to *Piduduk*. These sources offer context and additional insights that augment the primary data gathered in the field.

2.2 Methods of Data Collection

To provide a rigorous methodological framework, data collecting utilizes various qualitative techniques:

1) Semi-structured Interviews

A structured interview guide is created to investigate essential issues, including: a) Individual definitions and viewpoints about *Piduduk* and its traditional elements; b) Encounters with

contemporary impacts on cultural traditions; c) Perspectives on the persistence or evolution of *Piduduk* in modern times.

Purposeful sampling is employed to identify participants capable of offering significant insights, such as: a) Elders and cultural practitioners possessing traditional knowledge of *Piduduk*; b) Younger community members evaluating the practice via a contemporary lens; c) Principal informants, comprising cultural leaders, anthropologists, and scholars researching *Piduduk*.

Interviews are performed in participants' chosen environments to enhance comfort and authenticity. All interviews are recorded (with consent) to ensure precise data collection and later thematic analysis.

2) Participant Observation

Researchers conduct direct observations of *Piduduk*-related rituals and cultural events to acquire contextual knowledge. Non-verbal signals, contextual elements, and interactions during these behaviors are recorded to offer a comprehensive knowledge of contemporary impacts on traditional customs.

3) Analysis of Documents

Archival documents, historical records, and ethnographic accounts are analyzed to contextualize original data. Documentary evidence is employed to corroborate findings and confirm historical continuity.

2.3 Data Analysis

The study utilizes narrative inquiry as the principal approach of data analysis. Clandinin and Connelly (2000) assert that "narrative inquiry is a method for comprehending experience." It is an approach that prioritizes the narratives of individuals, acknowledging their significance in the creation of meaning. The analytical procedure encompasses:

1) Identification of Narrative and Thematic Analysis

Participants' tales are transcribed and evaluated to discern significant themes concerning the significance of *Piduduk* in the maintenance of cultural identity and the transmission of knowledge.

2) Analysis of Cultural Importance

Researchers examine how the gathered narratives demonstrate the role of *Piduduk* in opposing cultural assimilation while adapting to modern pressures.

3) Analysis of Narrative Structure

Patterns like conflict, resolution, adaptation, and continuity within participants' narratives are discerned to comprehend the negotiation of the *Piduduk* tradition in a contemporary environment. This study employs interviews, observations, and document analysis within a narrative framework to thoroughly investigate the *Piduduk* tradition, thereby providing significant insights into cultural heritage studies.

3 Results

3.1 *Piduduk* as a Medium for the Preservation of Cultural Heritage

The study reveals that *Piduduk* functions as more than just a ceremonial offering; it operates as a mechanism for cultural transmission and continuity within the Banjar community. Its persistence underscores the dynamic nature of cultural heritage, where ritualistic practices are not merely preserved but continuously negotiated in response to shifting social contexts. The symbolic components of *Piduduk*—rice, eggs, and palm sugar—encode a shared cultural lexicon that articulates Banjar values concerning prosperity, fertility, and harmony. This system of meanings, embedded in ancestral knowledge, affirms that *Piduduk* is not only a ritual but also a structured method of social instruction and value reinforcement.

However, its role is not limited to symbolic representation. The preparation and offering of *Piduduk* create a structured space for communal participation, reinforcing social cohesion and intergenerational dialogue. This participatory aspect of *Piduduk* ensures that it remains an active rather than passive heritage practice, allowing it to function as both a repository of indigenous knowledge and a medium for social interaction.

Findings from elder informants highlight the ritualistic and obligatory aspects of *Piduduk*, positioning it within a transactional and spiritual framework. The association of completeness in *Piduduk* with averting

misfortune suggests that it operates within a cosmological order where ritual efficacy is linked to material and symbolic completeness. This perspective reinforces the notion that cultural practices are not static relics but are continuously legitimized through repeated enactment. The perception that incomplete *Piduduk* may lead to supernatural disturbances or illness underscores the embedded belief in the reciprocal relationship between humans and unseen forces—a worldview deeply entrenched in Banjar spiritual cosmology.

By contrast, younger generations demonstrate a more flexible and pragmatic stance toward *Piduduk*. Their responses indicate a shift from strict ritual adherence to a more conceptual appreciation of its values. The younger participants view *Piduduk* not as a rigid obligation but as an evolving cultural expression that can be aligned with contemporary practices. This attitude suggests an emerging paradigm where tradition is engaged with critically rather than passively inherited. Their emphasis on modernization, sustainability, and inclusivity points to a broader trend of cultural hybridization, where traditional practices are selectively retained, reinterpreted, and adapted to contemporary life.

The generational divergence in interpreting *Piduduk* signifies the inherent tension in heritage preservation between maintaining authenticity and allowing transformation. This tension is not necessarily a sign of cultural erosion but rather an indication of cultural dynamism. As scholars such as Hobsbawm and Ranger (1983) argue, traditions are often "invented" and reconfigured to serve present needs, suggesting that *Piduduk* is likely to endure not through rigid preservation but through strategic adaptation.

The younger generation's call for *Piduduk*'s integration into modern life aligns with global heritage discourses that advocate for participatory and adaptive approaches to tradition (Smith, 2006). Their recognition of the need for innovation without compromising cultural essence parallels contemporary movements in intangible cultural heritage preservation, where sustainability is achieved through engagement rather than mere conservation (Kirshenblatt-Gimblett, 1998).

In this light, *Piduduk* embodies what Bourdieu (1977) terms a "habitus"—a structured yet evolving set of practices that are continuously negotiated through social interaction. While the older generation upholds its ritualistic integrity, the younger generation approaches it as a cultural resource that can be strategically mobilized to foster identity and continuity. This dual perspective underscores that *Piduduk* is not in decline but rather undergoing a process of recontextualization, ensuring its relevance in contemporary Banjar society.

The findings suggest that *Piduduk* remains a significant cultural practice, but its form and meaning are subject to generational reinterpretation. While older practitioners emphasize its role in maintaining cosmic balance and social order, younger participants advocate for an adaptive approach that allows for modernization. This interplay between continuity and change highlights the fluidity of cultural traditions, demonstrating that heritage is sustained not through static preservation but through active engagement, negotiation, and reconfiguration. The ability of *Piduduk* to navigate these shifts will determine its longevity as a living tradition within the Banjar community.

3.2 Adaptation to the Influences of Modern Culture

Despite its deep-rooted traditional significance, *Piduduk* is undergoing dynamic transformations in response to modern cultural influences. The findings suggest that contemporary adaptations include the use of pre-packaged ingredients and alternative materials to simplify the preparation process. Additionally, digital platforms and social media have emerged as tools for documenting and sharing *Piduduk* rituals, ensuring their accessibility to wider audiences beyond local communities.

Younger participants express a nuanced understanding of this transformation. They regard *Piduduk* as an integral component of spiritual and cultural identity but also acknowledge the necessity of evolution in its practice. A participant remarked:

"We believe that Piduduk can adapt to modernity without losing its spiritual significance. While traditional spirituality is tied to rituals, we see spirituality as a broader concept, one that includes mindfulness, sustainable living, and community engagement. By integrating these contemporary elements, Piduduk can remain relevant in today's fast-paced society."

This phenomenon aligns with Hobsbawm and Ranger's (1983) theory of 'the invention of tradition', which posits that traditional practices are not static but are constantly reinterpreted to align with contemporary needs. The modernization of *Piduduk* demonstrates how cultural traditions can be fluid and resilient, accommodating societal shifts while preserving their core identity.

The communal role of *Piduduk* extends beyond mere ritual enactment. It functions as a crucial mechanism for fostering social cohesion and reinforcing collective identity. The study suggests that participation in *Piduduk* ceremonies generates a structured process of intergenerational transmission, where older members impart historical and spiritual knowledge while younger participants engage in processes of reinterpretation and adaptation. This interaction does not simply preserve tradition but actively negotiates its meanings within evolving societal frameworks.

From a sociological perspective, *Piduduk* serves as an integrative force within the Banjar community, ensuring continuity in cultural values while accommodating shifts in generational perceptions. Emile Durkheim's (1912) concept of collective effervescence—the heightened sense of unity and shared consciousness that emerges during rituals—helps explain how participation in *Piduduk* reinforces social bonds. Rituals are not merely symbolic acts but performative events that generate emotional and psychological solidarity, aligning individuals with a shared cultural experience.

The study highlights a key tension in the transmission of *Piduduk*—while elder community members emphasize its ritualistic integrity and cosmological significance, younger generations approach it with a more fluid and adaptive mindset. This interplay reflects Pierre Bourdieu's (1977) notion of habitus, where cultural practices are internalized and reproduced within a structured yet evolving system of dispositions.

The younger generation's reinterpretation of *Piduduk* aligns with Anthony Giddens' (1991) theory of structuration, wherein tradition is not a static inheritance but an ongoing process shaped by agency and social structure. Rather than passively accepting *Piduduk* as an immutable practice, younger members integrate its core values into modern contexts, demonstrating that tradition is a dynamic, rather than frozen, entity. Their engagement suggests a shift from ritual obligation to cultural agency, where traditional practices are selectively reformulated to align with contemporary identity frameworks.

In contemporary Banjar society, the persistence of *Piduduk* amid broader socio-economic transformations indicates its role as a cultural anchor, a practice that stabilizes communal identity while allowing for adaptive reinterpretation. This corresponds to Edward Shils' (1981) assertion that traditions persist not by resisting change but by embedding themselves within evolving social and institutional structures.

From a broader perspective, *Piduduk* embodies Homi Bhabha's (1994) concept of cultural hybridity, where traditional forms do not disappear under the pressures of modernization but instead become hybridized, blending indigenous values with contemporary adaptations. This hybridity ensures that cultural cohesion remains intact, even as external influences reshape its expressions.

3.3 Social Cohesion and the Challenge of Cultural Continuity

The communal aspect of *Piduduk* underscores its function as a mechanism for social cohesion and collective identity formation. The study reveals that participation in *Piduduk* ceremonies fosters intergenerational knowledge exchange, reinforcing communal bonds and shared cultural consciousness. Older members transmit their wisdom, while younger participants reinterpret these practices, creating a dynamic interplay between tradition and modernity.

Piduduk, therefore, serves as a cultural unifier—one that strengthens kinship ties, reinforces community solidarity, and cultivates a sense of belonging. This aligns with Durkheim's (1912) concept of collective effervescence, where rituals reinforce social unity by generating shared emotions and collective experiences. The continued engagement with *Piduduk* highlights how cultural practices function as social glue, fostering a sense of continuity amidst rapid societal transformations.

While *Piduduk* reinforces community solidarity, the study also indicates potential challenges to its continuity. As younger generations navigate urbanization, digital influences, and shifting economic structures, their engagement with traditional practices may become increasingly selective. The potential decline of active participation in *Piduduk* raises concerns about cultural fragmentation, where once-unifying traditions risk becoming peripheral to everyday communal life.

This aligns with Putnam's (2000) distinction between **bonding social capital** (which reinforces internal group cohesion) and **bridging social capital** (which connects communities to broader networks). If *Piduduk* remains solely within the domain of elder generations without meaningful reinterpretation by younger members, it may risk being confined to **bonding capital**, limiting its ability to function as an inclusive and adaptive practice. The challenge, therefore, lies in ensuring that *Piduduk* evolves in ways that allow for both **continuity and accessibility**, enabling its relevance across generational divides.

The study demonstrates that *Piduduk* is not just a vestige of the past but an active cultural mechanism that maintains social cohesion and facilitates intergenerational dialogue. By fostering shared participation and collective meaning-making, *Piduduk* operates as a **social glue**, reinforcing communal bonds amid broader socio-cultural changes. However, its continued significance depends on its ability to **navigate the**

balance between tradition and transformation—preserving its foundational meanings while allowing for modern reinterpretations.

3.4 Confrontation of the Loss of Cultural Heritage

The erosion of cultural heritage is a global phenomenon exacerbated by modernization, urban migration, and the homogenizing effects of globalization. In this context, *Piduduk* emerges as a crucial site of cultural resistance, enabling indigenous communities to reclaim, assert, and sustain their cultural identity. This study highlights the urgency of safeguarding such traditions by examining both the challenges and strategic interventions required for their survival.

Piduduk is not merely a ritual but a symbolic resistance against cultural homogenization. It embodies the intergenerational transmission of values, beliefs, and knowledge systems that are integral to indigenous identity. However, rapid socio-cultural transformations—such as urban migration, economic shifts, and digital lifestyles—have distanced younger generations from these traditions. This alienation is particularly evident among urban youth, who experience a detachment from their cultural roots due to diminished exposure to traditional practices.

Despite these challenges, *Piduduk* persists as an act of resilience. The revival of this ritual signifies a conscious effort to negotiate between tradition and modernity, ensuring that heritage is not static but adaptable to contemporary realities. The study underscores the dialectical relationship between tradition and innovation in preserving intangible cultural heritage.

The survival of *Piduduk* is not an organic process but a deliberate, strategic intervention by cultural actors including elders, practitioners, community leaders, and local organizations. Their proactive initiatives counteract cultural attrition by emphasizing documentation, education, and digital engagement. These efforts highlight the agency of indigenous communities in shaping their own cultural futures rather than being passive victims of globalization.

In the broader discourse of cultural resilience, *Piduduk* serves as a case study of how indigenous groups employ both institutional and grassroots approaches to reclaim and redefine their cultural heritage. The study aligns with scholarly perspectives on cultural sustainability, which argue that traditions must evolve while retaining their core significance.

To ensure the long-term viability of *Piduduk*, the study proposes three critical interventions that address both the tangible and intangible dimensions of cultural preservation:

- 1) Cultural erosion often results from a lack of awareness, particularly among younger generations. A systematic integration of *Piduduk* into formal and informal education systems can instill appreciation and understanding of its significance. Workshops, storytelling sessions, and participatory rituals can create immersive experiences, fostering emotional and intellectual connections between youth and their heritage. Intergenerational dialogue between elders and youth can serve as an effective pedagogical method, ensuring that cultural transmission remains organic and interactive rather than purely theoretical.
- 2) Given the dominance of digital media in contemporary life, technological interventions offer an innovative avenue for heritage preservation.
- 3) Social media campaigns, digital storytelling, and virtual exhibitions can amplify the visibility of *Piduduk*, making it accessible to a global audience.

Cultural preservation is not about freezing traditions in time but about enabling their adaptation to contemporary socio-cultural conditions. The success of *Piduduk*'s revitalization hinges on striking a delicate balance between cultural continuity and innovation. This approach allows communities to navigate the tensions of globalization while maintaining a strong cultural identity. By actively engaging in education, digital transformation, and policy advocacy, indigenous communities can assert cultural sovereignty and resilience in an era of globalization. The case of *Piduduk* exemplifies how cultural heritage can be both preserved and transformed—ensuring its relevance for future generations while remaining anchored in historical and spiritual significance.

Ultimately, the sustainability of *Piduduk* as a living heritage depends on collective action, community agency, and strategic interventions that foster an enduring sense of cultural belonging. The success of this movement will serve as a model for other indigenous cultural practices seeking to navigate the complexities of modernity while safeguarding their ancestral traditions.

4 Discussion

The findings of this research highlight the significance of cultural activities such as *piduduk* in the process of conserving the identity, knowledge, and resilience of indigenous groups. *Piduduk* is a testament to the resilience and adaptation of indigenous knowledge systems, which is particularly important in light of the fact that globalization frequently results in the marginalization or threat of traditional practices by dominant cultures. There is no possible way to overestimate the significance of its function in preserving social cohesiveness and promoting generational continuity.

Insights regarding the dynamic nature of *piduduk* are among the most important findings from the study. Despite the fact that it is founded on the knowledge of ancestors, it has shown extraordinary adaptability so that it can accommodate contemporary circumstances. Due to its versatility, it is able to continue to be a dynamic and alive tradition that interacts with the present while yet paying respect to the past. In this regard, *piduduk* is an example of a form of cultural negotiation, which is a manner that enables indigenous communities to maintain their legacy while also integrating with the modern world.

Awareness the significance of *piduduk* also requires an awareness of the function it plays in the identity of the community. It is more necessary than ever before to engage in activities that cultivate a sense of belonging and collective memory in this era, which is characterized by fast changes in social and cultural norms. By virtue of the social, spiritual, and educational tasks that it performs, *piduduk* assists individuals in establishing a connection to their cultural origins, thereby equipping them with the resilience that is necessary to handle the complexity of contemporary life.

Additionally important is the resistance function that *piduduk* possesses. The indigenous groups are actively resisting the demands of modernization and the absorption of their culture by continuing to practice *piduduk*. The purpose of this act of resistance is not just to protect cultural legacy, but also to assert one's right to autonomy and self-determination. In doing so, it emphasizes the relevance of indigenous cultures in the modern world while also challenging the myth that indigenous cultures are "backward" or in need of modernization.

The findings of the study indicate that *piduduk* has a significant role as a repository of ancestral wisdom, since it contains the values, standards, and traditions that have been handed down from generation to generation among the people. It serves as a bridge between the past and the present, and it is considered to be a vehicle for the preservation of indigenous knowledge. This information comprises ethical norms, spiritual beliefs, and social conventions.

In order to strengthen the identity of the community, *Piduduk* is an essential component. Through its role as a symbol of cultural continuity in a world that is fast changing, it contributes to the preservation of a sense of belonging and solidarity among members of indigenous people. Through the practice, social relationships are strengthened, and newer generations are ensured that they continue to maintain a connection to their cultural past, which enables them to better negotiate the obstacles that modernity presents. *Piduduk* plays an important part in the process of passing on cultural information from one generation to the next, which is one of its primary functions. Not only does the practice involve the preservation of the past, but it also involves the adaptation and reinterpretation of traditional knowledge in ways that are pertinent to modern living. This not only helps to develop a sense of cultural pride and belonging, but it also ensures that the wisdom that is inherent in *piduduk* endures and continues to have significance in contemporary circumstances.

The practice of *piduduk* serves as a form of resistance against the deterioration of indigenous traditions as a result of globalization and industrialization. Indigenous communities are able to assert their cultural autonomy and fight against the constraints of cultural standardization when they continue to practice *piduduk*. The assimilation of indigenous communities into mainstream cultures, which are frequently dominating, can be resisted through the use of this particular method.

Not only do stories and oral traditions include knowledge, but they also play a significant role in the preservation of cultural identities within indigenous communities. This helps indigenous groups to fight against the pressures of globalization and assimilation (Nakata, 2002, p. 285). This study sheds attention on the ways in which *piduduk* assists indigenous people in navigating the issues that are brought about by globalization. In a world in which a great number of cultural traditions are in danger of being lost, *piduduk* offers a framework for preserving cultural resilience and continuity. The concept can serve as a guide for other indigenous communities that are looking for ways to maintain their identity while also interacting with modernity.

Piduduk serves as a dynamic mechanism for cultural preservation within the Banjar community, functioning as both a ritualistic tradition and a means of social instruction. The study reveals that while

elder generations uphold its ritualistic and cosmological significance, younger participants adopt a more flexible and pragmatic stance. This generational shift highlights the dual nature of cultural traditions: they are simultaneously conserved and adapted.

The findings suggest that *Piduduk* operates as a structured medium for the transmission of Banjar values such as prosperity, fertility, and harmony through symbolic elements such as rice, eggs, and palm sugar. However, its significance extends beyond symbolism. The communal preparation and offering process reinforce intergenerational dialogue, ensuring the practice remains an active and participatory cultural heritage.

The study also identifies a crucial tension between authenticity and adaptation. While older members view *Piduduk* as a means of maintaining cosmic balance, younger generations approach it as an evolving cultural expression. This divergence aligns with Hobsbawm and Ranger's (1983) notion that traditions are often reconfigured to meet contemporary needs. The adaptability of *Piduduk* suggests that cultural heritage does not survive through rigid conservation but through strategic engagement and reinterpretation.

Moreover, the younger generation's call for *Piduduk*'s integration into modern life mirrors global heritage discourses advocating participatory and adaptive approaches (Smith, 2006). By viewing *Piduduk* as a cultural resource rather than a rigid obligation, they ensure its longevity while maintaining its core essence. This process exemplifies Bourdieu's (1977) concept of "habitus," where cultural practices evolve through social negotiation. Ultimately, *Piduduk*'s ability to navigate these shifts will determine its relevance in contemporary Banjar society.

Finally, the study's findings contribute to a broader understanding of the relationship between tradition and modernity. It emphasizes that cultural practices like *piduduk* are not relics of the past but living traditions that can help indigenous groups navigate the complexities of a globalized world. This research advocates for greater recognition and support for such practices, which play a vital role in sustaining cultural diversity and promoting social resilience. In a world increasingly dominated by global cultural flows, it is essential to preserve and support indigenous knowledge systems like *piduduk*, which offer valuable insights into the resilience, adaptability, and continuity of cultural traditions. Thus, the study calls for a broader advocacy for the recognition of *piduduk* and other similar practices as essential components of indigenous knowledge systems, urging both local and global communities to protect and sustain these cultural treasures.

5 Conclusion

This research sheds light on the relevance of *piduduk* as an essential medium for the preservation of cultural legacy, particularly within indigenous groups. *Piduduk* is not only a traditional ritual; rather, it is a dynamic manifestation of ancestral wisdom that is profoundly ingrained in the cultural identity and values of the Banjar people. *Piduduk* plays an important part in life-cycle events such as marriages, as it is responsible for the transmission of significant cultural meanings and values to younger generations. This is accomplished through the embodiment of symbolic materials such as rice, eggs, and palm sugar.

Piduduk has shown that it is resilient and adaptable in the face of modern influences, despite the fact that it has traditional roots. The practice is able to grow while yet preserving its cultural core, as seen by the incorporation of current materials and the utilization of internet platforms for the purpose of documenting and sharing the practice. As Hobsbawm and Ranger (1983) put it, this adaptability is a prime example of the "invention of tradition," which is a process in which behaviors evolve to meet the requirements of changing times while yet maintaining their fundamental identity.

Piduduk also acts as a unifying force, helping to develop communal identity and social cohesiveness during its time of existence. By bringing together people of all generations, it helps to improve the relationships within the community and fosters the continuation of cultural traditions. *Piduduk* is a type of social resistance that enables indigenous people assert their autonomy in the face of the pressures of globalization and cultural loss. It provides a framework for sustaining cultural resilience in a world that is always changing.

The resurrection of the practice, which is being pushed by cultural practitioners and local leaders, is a reflection of the active efforts that communities are making to preserve their traditions in the face of modernization. The findings of this study highlight the significance of providing support for such efforts by means of education, digital preservation, and advocacy. This will ensure that *piduduk* and other cultural activities of a similar nature continue to flourish.

In general, *piduduk* is a perfect example of the vitality of indigenous cultural practices as living traditions that not only maintain the knowledge of ancestors but also adapt to the challenges of modern life. It highlights the necessity of greater acknowledgment and support for indigenous knowledge systems, which promotes cultural variety, resilience, and social cohesion in a society that is increasingly globalized. According to the findings of the study, there should be a continuous commitment to safeguarding and cultivating such behaviors in order to guarantee that they will continue to be significant and relevant for future generations.

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