

Koplo Dangdut Music in Getas Village, Tanjunganom District, Nganjuk Regency as Social Stratification

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Article Details	ABSTRACT
<p>Article History</p> <p>Received February 12nd, 2025 Revised April 24th, 2025 Accepted May 6th, 2025</p>	<p>This research examines koplo dangdut music in Getas village, Tanjunganom subdistrict, Nganjuk district, as a form of social stratification. This study employs a descriptive qualitative approach using literature review, observation, interviews, questionnaires, and documentation. The findings reveal two formats of dangdut koplo music performances held in Getas Village: dangdut orchestras and electronic dangdut. The residents of Getas Village are familiar with and enjoy dangdut koplo music, which they use as entertainment. As a result, dangdut koplo music in Getas Village is used as a form of entertainment and as a means of social stratification. The factors that make dangdut koplo music a form of social stratification are occupation and economic status. Individuals from higher social strata invite dangdut orchestras to perform at social events to entertain guests and demonstrate their social status. However, those from lower socioeconomic backgrounds opt for an alternative by inviting dangdut koplo musicians to elevate their social status within the community.</p>
<p>Keywords</p> <p>Koplo dangdut music Social stratification Social culture</p>	
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1. INTRODUCTION

Music is an arrangement of sounds that creates an art form that can be heard and enjoyed. Music is an art that arranges sequences of tones, sounds, combinations, and temporal relationships to produce compositions (sounds) that have unity and continuity (KBBI, Ratnasari et al., 2020). Music is an artistic creation in the form of sound that is shaped into a song or composition that expresses the thoughts and feelings of its creator through various fundamental elements of music, such as melody, rhythm, harmony, and song structure, as well as forms of expression as a whole. Jamalus explains this opinion (Britanithia Christina Tanuwijaya et al., 2020).

Music in Indonesia is quite diverse, with various genres such as pop, RnB, hip hop, rock, blues, country, jazz, classical, reggae, traditional, campursari, keroncong, dangdut, and others. Music is a universal language, which is why many people express their feelings or inner thoughts—whether it be happiness, sadness, falling in love, or heartbreak—through the lyrics and melodies of a song. Music often serves as entertainment and is used in various events, particularly Dangdut music. Dangdut is a term that, to this day, has numerous definitions related to naming this particular genre of music. According to Lohanda (Hasian, 2017), the name 'dangdut' is believed to be an onomatopoeia derived from the sound of the drum and the swaying (dut) of the music. Simatupang (1996:621) also mentioned this opinion, stating that the term 'dangdut' originates from the sound of a small drum explicitly played in this type of music (dangdut). According to the Indonesian National Encyclopedia (1992:226), dangdut music is a new type of music that emerged in Indonesia in the 1970s. It is one of the most popular genres of music in Indonesian society (Retnowati, 2006).

Dangdut music has evolved. It first emerged under the influence of Indian music through a Bollywood film by Ellya Khadam with the song 'Boneka India' performed by the dangdut orchestra O.M Kelana, which was popular in the 1950s. At that time, Bollywood films from India were very popular among Indonesians (Susanti, 2019). The songs in these Bollywood films were particularly prominent and influenced the development of Dangdut music in Indonesia. At the same time, Malay orchestra music also developed in

several areas of Jakarta, where Malay songs from Deli and Sumatra were often performed. From there, in 1968, Rhoma Irama emerged as the central figure promoting Dangdut music and was dubbed the 'King of Dangdut' in Indonesia. Over time, Dangdut music continued to evolve and develop, leading to various Dangdut subgenres from different regions in Indonesia in the 2000s. In the early years of this era, Dangdut musicians in the northern coastal areas of East Java developed Dangdut music with variations of Kendang Kempul and Gamelan music and Jaranan art. These musical variations eventually created the Dangdut Koplo genre (Change & Culture, 2013).

Dangdut koplo is a subgenre of dangdut music characterized by the fast tempo of its drums. This koplo music is a mutation of dangdut music after the congdut era, which became more traditional in its rhythm and incorporated the kendang kempul, a musical art form from Banyuwangi, as well as other traditional rhythms such as gamelan, jaranan, and jaipong. Its lively and upbeat music is more popular among the general public than traditional Dangdut. Dangdut has developed rapidly, and Koplo Dangdut has seen significant growth in East Java Province, with its widest spread along the Pantura coastal route. This is evident when traveling along the northern coast road, where dangdut koplo songs are played on public transportation. In Nganjuk Regency, particularly in Getas Village, Tanjunganom District, dangdut koplo music is also quite popular in Getas Village, especially since the emergence of the Sagita dangdut orchestra group in 2009 (Suharto, 2017). Getas Village is one of the villages in the Tanjunganom sub-district, Nganjuk Regency. Most of the villagers in Getas Village work as farmers, supported by the natural environment that sustains agriculture, primarily irrigated rice fields.

Dangdut koplo music also plays several roles and functions in life, especially in the community's social life, one of which is in Getas village. 'social' comes from the Latin word 'socius,' which means together, united, bound, allied, and friends. According to the Indonesian Dictionary (KBBI), the meaning of the word 'social' is related to society. According to Philip Wexler, the definition of social is a fundamental trait possessed by every human individual (Krisdiyansah et al., 2022). Another definition of social is participating in caring for the common good, such as helping others, giving charity, and so on, so social can be interpreted as all traits and rules that originate from the culture of society. Several social phenomena can be studied through sociology. According to Soekanto, sociology is an independent science that has fulfilled the elements of science, which are empirical and theoretical (Arsal, 2024). In sociology, there are also several social phenomena, especially social stratification. Social stratification comes from stratum, which means layer, and socius, which means society.

The definition of social stratification is the hierarchical difference in the social positions of individuals within a society (Indera Ratna Irawati Pattinasarany, 2016). Dangdut music also plays several roles in society, including entertainment, and is often played during community events, either through MP3 players on sound systems or directly performed by dangdut music groups. This can become a form of social stratification in the village of Getas, Tanjunganom sub-district, Nganjuk regency. Based on the background described above, the researcher is interested in conducting further research on koplo dangdut music in the village of Getas, Tanjunganom sub-district, Nganjuk regency, as a form of social stratification.

2. METHOD

This research uses a qualitative descriptive approach. This study focuses on a social phenomenon, koplo dangdut music, a form of social stratification that is inappropriate and invisible to the eye. This research is subjective because it involves the researcher's interpretation of the results obtained from the field. The data collection techniques used by the researcher include literature review, observation, interviews, documentation, and questionnaires as supporting data (M Mariani, 2022). After the data is collected, it is analyzed through a data reduction process or selection of only the essential data, then the reduced data is presented, and conclusions are drawn. The author hopes this qualitative descriptive research method will provide knowledge and broaden insights into psychology, sociology, and music theory. This qualitative research can also serve as a foundation for studying dangdut koplo music as a form of social stratification in the village of Getas, Tanjunganom sub-district, Nganjuk regency.

3. RESULT

General Overview of Getas Village

Getas Village is in Tanjunganom Subdistrict, Nganjuk Regency, East Java Province. Getas Village is situated at the coordinates of latitude -7.6479185 and longitude 111.9581131. The total area of Getas Village is 3.05 square kilometers. Getas Village comprises six hamlets: Getas Hamlet, Ngabar Hamlet, Sonorejo Hamlet, Ngawen Hamlet, Sumberjo Hamlet, and Sumberkepuh Hamlet. The total population is 5,431 people. The primary occupation of the people of Getas Village is farming, though some work as farm laborers, civil servants, traders, members of the Indonesian National Armed Forces (TNI), members of the Indonesian National Police (Polri), entrepreneurs, private sector employees, and others (Getas Village - Tanjunganom (1),

n.d.). Getas Village has also become a place for preserving music, particularly dangdut koplo, which is very popular in Getas Village.

The Presentation of Koplo Dangdut Music in Getas Village

There are two formats of Dangdut Koplo music performances in Getas Village: complete dangdut orchestra and simple electronic dangdut. Dangdut Koplo music performances certainly have several elements in their presentation, namely as follows:



Figure 1 Orkes Dangdut



Figure 2 Elektone Dangdut

Performers or Players

Musicians play musical instruments to produce music that can be performed in a show. According to Purnadi (2014), musicians refer to individuals who have the skill to play a particular musical instrument, either solo or in a group. They aim to entertain, express art, or perform rituals and worship. In a Koplo Dangdut music performance, several instrumentalists are commonly called musicians, singers, and an MC (master of ceremony).

Koplo dangdut music performances come in several formats, some using a complete set of instruments and others using only a limited number of instruments. A dangdut koplo music group that uses a full set of instruments is called an orkes melayu or orkes dangdut koplo. The instruments used include a keyboard, kendang, drum, melody guitar, rhythm guitar, bass guitar, flute, and tambourine, and there are more than three singers and one MC (Lingga et al., 2022). Meanwhile, the presentation of koplo dangdut music in an electronic format typically only includes a keyboard, drums, a melody guitar, three or two singers, and one MC. This setup is usually tailored to the requests of the person who invites the Koplo Dangdut music group.

Mr. Sapto prefers koplo dangdut music in an orchestra format because the musical instruments are complete, and the music is more original when played in a complete orchestra format. From several respondents' responses, it was concluded that the dangdut koplo music preferred by the people of Getas village is the dangdut koplo music presented in a complete dangdut koplo orchestra format because they believe that if the musical instruments are complete, the sound produced is also more pleasant.

Place and Time

Place

The place is where an activity is carried out (M.PD Rosfenti, 2020). In dangdut koplo, music performances that have been held in Getas village are usually held at celebration venues, such as weddings, circumcisions, reunions, and even village clean-up events or Indonesian Independence Day celebrations. According to Mr. Sapto, the owner of the 3Dista music group that frequently performs in Getas village, the most crowded events in the Getas area are weddings, followed by circumcision ceremonies, and then reunions. The venues for dangdut koplo music performances that have been or are frequently held in Getas Village are typically community events, where the stage and decorations are set up in front of residents' homes. The performances usually occur on an outdoor stage for events like village clean-up days, Indonesian Independence Day, or other gatherings like that site.

Time

Time is a measure that indicates that an event has occurred and continues to occur (Ningrum, 2015). Based on research observations, the duration of a dangdut koplo music performance in the village of Getas is adjusted according to the event. Suppose the dangdut koplo music performance is held in the evening at a wedding ceremony or other events such as celebrating Independence Day and so on. In that case, it usually starts at 6 PM and ends at 10 PM. However, if the performance begins at 7 PM, it ends at 11 PM, making the duration 4 hours. However, if the event organizer or audience wishes to extend the duration, it is possible, but there is an additional charge per hour. If the dangdut koplo music performance is held during the day or in the morning, the duration is also 4 hours, and it is often held at wedding receptions or meetings at 10 AM or 11 AM. Other events may also be held during the day, usually at 1 PM, such as to accompany competitions during Independence Day celebrations or to liven up National Day events, Tedhak Siten, etc.

Fashion Design and Make-Up



Figure 3 fashion and makeup for musicians and MC



Figure 4 fashion and makeup for vocalists and MC

The image above is documentation of the researcher's observations of the fashion and makeup of musicians, presenters, and vocalists in a Koplo Dangdut music performance in Getas Village.

Fashion Design

Fashion design is a science that studies how to choose, arrange, and improve clothing to be more beautiful and harmonious (Sayogi, 2019). In a Koplo Dangdut music performance, fashion design is important to consider in order to attract the audience, especially the residents of Getas village.

Vocalist/Singer Fashion Styling

The fashion worn by koplo dangdut singers in the village of Getas usually depends on the event and the host's requests. For evening celebrations, they usually wear dresses or skirts that are knee-length or even above the knee, which are pretty sexy. However, for outdoor events, singers usually wear sexy casual outfits. For daytime events such as receptions and wedding ceremonies, the outfits are more modest, such as long dresses, though knee-length dresses or skirts are also standard. They typically wear high-heeled stage sandals for footwear, though some opt for high-heeled boots if the outfit is casual and the event is outdoor.

Musician Fashion Styling

The dress code for musicians or musical performers usually consists of casual shirts and T-shirts that match those of the group's other members, as well as shoes and long trousers.

Dress code for the master of ceremony

The dress code for dangdut koplo music performances, which are often held in the village of Getas, is usually adapted to the occasion. MCs typically wear neat shirts and trousers with shoes, and some even wear suits and boost shoes at special events.

Makeup

Makeup is applying cosmetics to the face and body to enhance one's appearance by a specific theme.

Vocalist/Singer Makeup

Makeup for singers in Koplo Dangdut music performances, which are often held in the village of Getas, usually involves applying makeup to the face and wearing contact lenses and false eyelashes to make the face look more beautiful when performing on stage. Hair is also given special attention by singers, with some letting their hair down and styling it using hair straighteners, while others use hair accessories like hair clips. According to respondents, what makes dangdut koplo music appealing, aside from the music itself, is its appearance; they prefer beautiful singers because they attract audiences and are pleasant to look at.

Musician Makeup

The makeup of musicians performing in koplo dangdut music shows, which are often held in the village of Getas, is usually natural and neat because the musicians who perform in koplo dangdut music shows in the village of Getas look neat in terms of their appearance, such as their hair and so on.

Makeup for the host/master of the ceremony

The appearance of the MC is also significant. In addition to wearing neat and clean clothes, the appearance and cleanliness of the face and hair must also look neat and attractive.

Stage Design

Stage design is the visual appearance created by an artistic director in a performance that aims to provide information and entertainment to the audience (Habib, 2021). The stage design for the Koplo Dangdut music performance in Getas village is adjusted to the event and the budget provided by the event organizer.

In Getas village, dangdut music groups that perform at weddings or circumcision celebrations in the evening, in the form of a complete dangdut orchestra, usually use a large and high stage and use lighting and a sound system. Suppose the dangdut koplo music is performed using electronic instruments, or there are only a limited

number of players. In that case, they usually only use a simple stage, which is sometimes combined with the wedding stage decorations if it is a wedding celebration. The function of stage setup in dangdut music performances is to provide space for musicians, singers, MCs, and audience members who wish to participate by singing or dancing on stage and giving tips, as well as to provide an attractive view for the audience, especially those who are far away.



Figure 5 Stage Design

Responses of Getas Village Residents Regarding Koplo Dangdut Music

Cognitive

Cognitive is the ability to think and understand information or a mental process that includes knowledge (Basri, 2018). Cognitive includes knowledge, views and beliefs about the environment, a person and even actions (M, 2020).

The Community of Getas Village's Perception of Koplo Dangdut Music

Musical perception is an understanding of a particular genre of music that gives rise to musical appreciation (Oleh et al., 2021). Dangdut koplo music is quite popular in Getas Village and is often played, especially during celebrations and other events. According to Mr. Sapto, an informant from Getas Village, dangdut koplo music performances are usually held during weddings, circumcisions, reunions, and to enliven Indonesian Independence Day celebrations. Residents use dangdut music as entertainment at their events because the majority of the village community, especially in Getas Village, are more familiar with and understand dangdut koplo music and other dangdut-style music such as dangdut campursari, dangdut khosidah, and others.

Dangdut koplo music is used as entertainment, such as inviting dangdut koplo music groups to perform at events. Based on the researcher's observations, residents of Getas village often invite dangdut koplo music performances from Getas village itself. However, if they cannot invite a group, they still play dangdut koplo music at their events or celebrations using MP3 files on a sound system. Informant Mr. Sapto also explained that he established a dangdut music group named OM 3Dista, which originated from his hobby of enjoying music. He wanted to develop and preserve dangdut koplo music to make it more prominent, especially in Getas Village. Based on direct observations and the opinions of informants and several respondents, it was found that the residents of Getas village understand koplo dangdut music and consider it a suitable form of entertainment to enjoy and appreciate.

The Impact of Social Media on Koplo Dangdut Music in Getas Village

Social media is important in influencing Koplo Dangdut's music in Getas village. Social media has become a platform for promoting various things, especially koplo dangdut music. Currently, most of the population has active social media accounts, especially in Getas Village, where people discover dangdut koplo music through platforms such as Facebook, Instagram, TikTok, and YouTube. Dangdut koplo music can be accessed by the public through these various media platforms, making it easier for people to access dangdut koplo music, such as learning about viral dangdut koplo songs; people also become familiar with trending dangdut singers through social media, and the viral and enjoyable styles of dangdut koplo music, such as 'dangdut koplo pegon' or commonly known as 'Jandut' (jaranan dangdut), like OM Sagita Nganjuk.

The impact of social media on dangdut koplo music in the Getas village community is the prevalence of viral songs on TikTok, such as 'Gara-gara Sebotol Minuman,' Sektri, Lamunan,' and others. This has led to situations where when there is a dangdut koplo music performance in Getas Village, the community and the hosts currently participate by requesting or requesting viral songs. This also encourages dangdut koplo musicians and singers, especially those who frequently perform in Getas Village, to follow the latest trends in viral songs according to the musical preferences of the community in Getas Village.

Based on the observations made by the researcher, social media is also used as a platform for the promotion and sharing of information. For example, suppose a resident of Getas Village organizes a dangdut koplo music performance at a wedding or a specific event. In that case, they usually create a poster containing event details, location, time, and the Dangdut Koplo music group members, which is then shared on social media platforms such as WhatsApp, Instagram, and Facebook to attract more attendees. If the posters are for

general events like celebrating Indonesian Independence Day, Thedak Siten, and others, the purpose is to inform the public. However, suppose the posters are for weddings or circumcision ceremonies. In that case, they are often used to enhance the image and improve the perception of the host family and the dangdut koplo group in the community.

Affective

Feelings and Attitudes of Getas Village Community Towards Koplo Dangdut Music

Affective refers to aspects related to character, such as attitudes, feelings, and values towards something. This includes how someone feels and responds to an object (Martland, 2017). This study focuses on the affective responses of the Getas village community, specifically their reactions to koplo dangdut music in Getas village, particularly during events or celebrations. According to the second informant, listening to koplo dangdut music makes them very happy because the people of Getas Village are enthusiastic about listening to koplo dangdut music. In their view, koplo dangdut music is very well accepted by the surrounding community, namely in Getas Village. Meanwhile, according to the seventh respondent, when listening to and watching dangdut koplo music performances, they feel happy because they are entertained by the lively rhythm and koplo style and the attractive performances of the singers.



Figure 6 The atmosphere in the community when there is koplo dangdut music

The response of the Getas village community to koplo dangdut music performances based on several informants and respondents, as well as the results of direct observation in the field during koplo dangdut music performances, showed that they felt pleased and excited, resulting in enthusiasm and participation, meaning that they appreciated the koplo dangdut music performances held in Getas village. In Getas village, the community or hosts also give tips (money) to appear more generous and royal in the eyes of the musicians and the audience present at the event. This practice may also be related to the community's views on social stratification in Getas village regarding dangdut koplo music.

Factors Affecting Koplo Dangdut Music as Social Stratification

Social Class

Social class is a hierarchy within society based on social stratification, including elements such as occupation and economy (Sitowati, 2010). Several elements within it need to be elaborated, namely in terms of occupation, economy, musical taste, and social interaction, which cause a relationship between koplo dangdut music and social stratification in the village of Getas. Several influencing factors include the following:

Employment and Economy

Employment is a core component that supports the economy (Labour as the Backbone of the Economy and Social Development _ Manpower Office, n.d.). In Getas village, most residents work as farmers and farm laborers because there are many rice fields surrounding the village, which means that Getas is an agrarian village. However, not all residents earn their income solely from farming; some work as traders, civil servants, village officials, entrepreneurs, artists, etc. In Getas Village, besides most residents who enjoy farming, the community also considers dangdut koplo music as a symbol or form of entertainment during events or celebrations.

Hosting a dangdut koplo music performance during celebrations is essential for the people of Getas Village. Some invite a whole dangdut koplo music group with many members and complete instruments. In contrast, others invite a dangdut koplo music group with a limited musical format, consisting only of an electronic keyboard and a single organ. Several groups organize dangdut koplo music performances in various formats.

The people of Getas village hold music performances. The people of Getas village hold dangdut koplo music performances during celebrations to make the event or celebration they are hosting appear more luxurious and festive. Some people try to include dangdut koplo music performances in their celebrations but with different presentation formats to suit their budget and economic circumstances. As explained by the two

informants, it can be concluded that those who organize dangdut koplo music performances with a complete presentation, such as an orchestra, are usually from the upper-middle class or higher social strata because the cost is quite expensive, usually including a stage, sound system, and lighting, ranging from 13,000,000 rupiah. If it does not include a stage, sound system, and lighting, it usually costs 4,000,000. However, individuals from the middle or lower-middle socioeconomic strata also organize dangdut koplo music performances during special occasions, but with a simpler presentation format, such as an electronic keyboard or a single organ, as these are more affordable, costing between Rp 2,000,000 and Rp 2,500,000.

Hosting a dangdut koplo music performance during a special occasion or another event can enhance the community's or guests' perception toward the organizer or host. Especially if the performance is in a complete format, such as a full dangdut koplo orchestra, it gives the impression that the organizer has a high economic status. Based on the opinions of informants and several respondents, as well as findings from the observation method, the factors influencing dangdut koplo music as a social stratum in Getas Village in terms of occupation and economy indicate that dangdut koplo music is quite prevalent in Getas Village and is used as a form of entertainment during events such as celebrations in the village. The community strives to present dangdut koplo music in various forms of performance that align with their financial capabilities to be perceived as luxurious.

Dangdut koplo music is widely accepted by the village community, especially in Getas Village, making it an indispensable form of music during events like weddings. Those who invite dangdut koplo music groups with complete performances, such as a full dangdut orchestra, are typically individuals from the upper-middle socioeconomic strata, including civil servants, police officers, business owners, entrepreneurs, artists, and village officials. Some people invite dangdut music groups with a simpler performance format, such as an electronic keyboard or a single organ, usually by those with a middle or lower-middle economic status, such as farmers, construction workers, and others who want to improve their perception in the community or among guests.

Some do not invite a dangdut koplo music group but still play dangdut koplo music as background music at their events through an MP3 player on a sound system. In Getas Village, when organizing dangdut koplo music performances, a hierarchy or level corresponds to the social class of the community. In the community's view, organizing dangdut koplo music performances during events is essential to improve the community's perception of social stratification in Getas Village.

Music Taste

Music taste is a preference for a particular genre of music that is always chosen to be listened to. The existence of music fans keeps music evolving (Karunia, 2016). Dangdut koplo music is popular in Indonesia, especially in the village of Getas, Tanjunganom sub-district, Nganjuk regency, because its lively rhythm and distinctive percussion make it quite accepted by the community, particularly in the village of Getas. Music taste can be seen from the types of music often played in the community and the music often invited to events. According to Mr. Pringgo, the community in Getas village often invites his koplo dangdut music group to entertain them during celebrations.

Dangdut koplo music has become popular in the Getas village community. There are often various forms of dangdut koplo music performances at community events in Getas village, but dangdut koplo music is always used as entertainment to fill the event. With dangdut koplo music entertainment at an event or celebration, the community also participates and appreciates the dangdut koplo music performance.

According to the respondents, the music they enjoy is dangdut koplo, so they organize dangdut koplo music performances at their celebrations to be presented to the audience or guests. However, not all residents of Getas village always hold dangdut koplo music performances by inviting a music group directly to their celebrations. Some residents do not invite a dangdut koplo music group but only play music as an MP3 sound system. Based on the opinions of informants and respondents regarding the music that is often played in Getas village during events or celebrations, it is usually classic dangdut music, holiday music that has been adapted into dangdut, campursari dangdut music, jandut (jaranan dangdut) music, and also dangdut koplo music with songs that are currently popular or viral.

The musical preferences in Getas Village can be summarised as follows: the majority of the community prefers dangdut music, especially koplo dangdut because its distinctive and down-to-earth style is widely accepted by the community, particularly in Getas Village. This makes Koplo Dangdut a constant source of entertainment and a staple at community events and celebrations. This has encouraged the people of Getas Village to bring dangdut koplo music to events, as it not only entertains guests, event organizers, and the surrounding community but also helps build a positive perception of those hosting the music performances as they provide entertainment.

Social interaction

Social interaction is a factor that drives koplo dangdut music as a form of social stratification in society. In the village of Getas, koplo dangdut music is often played and used as a form of entertainment by the community. Various groups, mainly the majority, enjoy koplo dangdut music, as evidenced by the frequent holding of koplo dangdut music performances during celebrations or special events. However, the format varies according to social strata. Wealthier or upper-middle-class people usually prefer koplo dangdut music in a complete format, such as a full dangdut orchestra, to be performed during their celebrations. In contrast, those from the middle class usually present dangdut koplo music performances in a simple electronic format with minimal costs but want the event to appear more lively and luxurious. The influence of social circles that greatly enjoy dangdut music performances encourages the community to organize such performances during celebrations or other events.

In dangdut koplo music performances, groups of audience members often give tips, whether from the hosts themselves or guests. Based on the researcher's observations, people with higher or middle-class economic backgrounds tend to stand out more in participating by giving larger amounts of *saran* and sometimes receive more attention from the emcee and performers, such as guests like village officials or local authorities, police, military personnel, and others. The host often calls them directly when they arrive at the event, and they frequently give a *sawer* to the dangdut koplo music group. This also reflects the social status of a community. Social interactions in dangdut koplo music performances, connections, and relationships also make dangdut koplo music a form of social stratification. For example, individuals who have access to dangdut koplo music groups, such as singers and other members, or those involved in organizing dangdut koplo music performances, often demonstrate a higher social status, and there is a hierarchy within the social structure of the Getas village community.

4. CONCLUSION (10 pt)

This scientific article concludes that in Getas Village, Tanjunganom Subdistrict, Nganjuk Regency, the presentation of koplo dangdut music performances is divided into two formats, namely complete dangdut orchestra and simple electronic dangdut. The community's response to dangdut koplo music is that most Getas Village residents enjoy and find it entertaining, making dangdut koplo music a suitable form of entertainment to be enjoyed and appreciated both directly and through social media.

The factors that make dangdut koplo music a social stratification are occupation and economy, social interaction, and musical taste. Residents of Getas village who can afford to host a complete dangdut orchestra performance are from the upper-middle class or higher social strata due to the high cost, ranging from Rp13,000,000, and the luxurious presentation format. Many people strive to organize dangdut koplo music performances during special occasions, but not everyone can afford a complete dangdut koplo orchestra performance due to financial constraints. However, they still want the event to appear festive in the eyes of the community and to elevate the social status of the guests and the general public. Those with lower social status opt for an alternative approach by organizing dangdut koplo music performances with a simple electronic setup at Rp2,000,000 to Rp2,500,000. The social aspect of dangdut koplo music is that it is about entertainment and a symbol of social status. Audience members actively participate by contributing songs, dancing, and even forming specific groups to give donations to demonstrate their generosity.

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