



The History Of The Debus Tradition In The Malay Community In Ujung Kubu Village, Batu Bara Regency

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ABSTRACT

The debus tradition that developed in 1722, which at that time was used to fight against Dutch colonialism and to scare the Dutch from entering the territory to be colonized, so that people did things that made no sense to the Dutch, such as cutting their heads off even because of the attractions that made sense. This made the Dutch afraid and would not come again to the area they wanted to colonize. Debus is a village art from the edge of the stronghold which is one of the martial arts and includes elements of sound, dance, so that this tradition of debus was used to fight the Dutch and is now turning into public entertainment.

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1. INTRODUCTION

Tradition is something that is channeled and even inherited from the past to the present, a legacy that will not be lost according to various experts, namely "According to Imtima, tradition is a formulation, method or concept that was first born used by many people in his time. " Meanwhile, according to Soerjono Soekamto "tradition is an activity carried out by a group of people in a repetitive way". Traditions that are carried out by a group so that they are passed on from generation to generation are called culture, the emergence of traditions is not clearly known because the traditions present themselves in the midst of the existing society.

Debus tradition is a martial art that is carried out continuously until now. This tradition has a close relationship with the cultural values of the Malay community, believing that the Debus attraction has religious elements combined with elements of art and from the community, culture is born, (Tanjung, 2014, p. 6) then the culture is maintained continuously until it is passed down from generation to generation, performances Debus is ideally done in a spacious place because it allows players to be free to perform and show the action that will be shown.

From the religious side, the Debus tradition has elements of integrated belief with elements of art. Before starting the attraction, the debus players need a musical instrument that will accompany them during the debus show, there will be a leader who accompanies them to play music, there are also several other people on duty to pray so that the debus show can run smoothly, this show can be performed at events such as circumcision, welcoming ceremony and so on. (Nasution, 2019, p. 22-23) Debus also started with prayer and the Prophet's prayer in this case bringing the Prophet's prayer first, the leader then the player, usually a group of debus has 11 members and 1 leader if there is no debus leader then debus will not run well and also can not be shown to the audience.

According to the KBBI, Debus is a martial art from Banten that demonstrates immunity to sharp objects, while debus or dobus is a martial art, which is still there and is still being preserved, this debus art is a combination of dance and sound in every other dance movement. will do olawat and even pray to make a movement which is the term of the Malay community in the mention of debus or dobus. (Ridho, March 23, 2019, p. 1) According to Sandjin Aminuddin (1996.156) "the traditional art of debus is included in a traditional art of folk performance, seen from the process of implementing the art related to Islam". (Feranisa, June 2017, p. 67) The characteristics of performing arts show that the body's immunity is also a distinctive feature of the tools used in debus. Debus is a traditional art in the form of extreme performances.

According to the KBBI, Malay is a nation and the language is Malay, especially in Semananjung Malaya. (Big Indonesian Dictionary Edition Five, 2017) Meanwhile, Malays are ethnic groups that are identical with Islam, so that the coastal Malay community is a group of people who are dominant in Islam and have customs and languages. Malays, which are still used today, the Malays are very special about the existing culture, not only that, the Malays also have a friendly attitude towards everyone.

Malays are people who are intertwined in a group, so that they are separated from other groups with the intention that Malays are people of Malay ethnicity and Malay language but in the same society from groups or different groups. (Bahar, December 2017, p. 23). Malays are one of the ethnic groups in Indonesia, especially in North Sumatra, more precisely in Ujung Kubu Village, Batu Bara Regency, most of the Malays living on the coast have traditions. Among them are the artistic debus traditions in Batu Bara Regency. Society exists at all times from the past to the present, the personality of the community is not the same as other human personalities, that personality appears, because of a natural culture that exists in humans.

2. RESEARCH METHODE

The types and approaches used in the research are qualitative methods, while the approach used in this research is the histo approach, which is one method that discusses past events and will even conduct interviews later (Anggita, 2018, p. 1-3). There are two primary and secondary used.

Primary is the main data that is the direct result of interviews conducted with the debus group while secondary is data that is not directly obtained because it is through the internet, journals, articles, magazines and even previous research that is cited so that it becomes secondary data, in qualitative research it is necessary to have primary data while secondary supporting data from primary data that will be discussed in the thesis that will be made. Thus the author in this study has a qualitative approach by obtaining data through direct research to locations in Ujung Kubu Village, Batu Bara Regency.

3. RESULT AND ANALYSIS

The process of the emergence of the Debus Tradition in Malay Society

Debus has been around for a long time since the colonial period but was passed on to the next generation again, so members of the Debus made the group name Debus Eagle-Belego which means looking for people who rent out entertainment services for Debus, this Eagle Belego group was formed around 2019 but actually this Debus group has already there was a long time around 1931 with a different chairman and also a different group name because the first debus leader Atuk Obi had died so that the members did not have a chairman then the members asked other groups it turned out that the group in the coconut garden village had no more members so it was made the debus group is called the eagle-belego group, there are also leaders, members and players with the following names:

The first time he spread debus from Aceh to the village of Ujung Kubu named Datuk Kenado, he traded and owned the art of debus so how long in the village of Ujung Kubu. He married a Malay girl from Ujung Kubu Village and the girl had a brother named Datuk Kiduk who studied Debus from Datuk Kenado, Datuk Kiduk also had four children, namely Porang, Simbang, Dugang, Kenek, not only from the descendants of Debus who attended the study but there were also people from the outer descendants who study debus.”

The first time that the Naqsyabandiya congregation learned was that one of the Sufi orders has quite a number of followers in Indonesia, naqsyaband which is the title of its founder, shah naqsyaband while -yah is yes nisbah means followers so the meaning of naqsyabandiyah means followers of Naqsyaband shah, this tarekat prioritizes understanding the essence and Sufism contains elements of specific spiritual understanding, such as about rasa or dzauq. there are also studying other tarekat depending on each person who wants to learn tarekat. (L. Hidayat Siregar, 2011).

Ridwan said, "In the past, the attractions were very scary, such as cutting heads, cutting the mouth with a knife, so now it's not like just eating a lamp, sleeping in a burning fire, even people who play this attraction say it's normal that no one gets hurt, now it's not anymore. because the salary is small for the attractions that are carried out, but indeed if there are those who intend to eat the lights, God willing, it will be done too.

Muhammad Duan is the grandson of the chairman of Debus Muhammad Yusuf Otong, he learned from Muhammad Yusuf Otong's Atuk from a young age following the atuk during the Debus performance so that from there all learned, but he did not want to be the chairman even though he was the chairman because if we become the chairman then what happens in the performance if you bring the debus wrong that was staged earlier, you can turn it back to the chairman, therefore he doesn't want to be the head of debus, just become a member of the eagle-belego group, but sometimes someone has ordered debus entertainment and then the head of debus is sick, so he is forced to replace the chairman.

Muhammad Yasir said "This Debus is also invited once a year by the Maimun Palace to show Debus, not only Debus in Batu Bara Regency, but all dance arts also participate and are invited to attend Debus performances, play it only briefly because there are many arts. In what will be shown, Muhammad Syafi'i said "The seeker of the knowledge of immunity I really likes and admires Shaykh Abdul Qodir Jalelani, because he is not only known as a wali but is also explicitly referred to as a protector against various sharp weapons, so the legend about his life history has been around for a long time. spread in the wider community, including among the small people, when starting debus there was also the name of Sheikh Abdul Qodir Jalelani included.

According to the Chairman of the Batu Bara Regency Cultural Council, Muhammad Yusuf Morna, "debus originated from Aceh and was then adopted by the Malay community, Batu Bara

became a tradition and art so that until now it is still one of the entertainments for the government so that debus is also more common in Ujung Kubu Village than other villages. because even though there is but it is no longer carried out either from the descendants or those who study it, for example, what he knows in Labuhan Ruku Village there used to be debus but now it is no longer there because no one else wants to inherit it.

Aceh is one of the bases for the spread of Islam in the North route. Islam spreads in its relative forms, including the Wahhabi sect, its influence on the West Sumatra region, this path occurs because if it departs from Hadramaut, then with sea travel the Muslims go directly to the west coast of Sumatra, the conflict of the indigenous people with religion in the war of priests occurred after the influence of Islam through trade, marriage, Sufism, and education. (Fahdiah S, 2019, p. 29)

Development of Debus Tradition in Malay Society

Debus art was originally an Islamic order but put more emphasis on the entertainment aspect so that the debus game tends to rely on the body's immunity from sharp objects, (Huda, 2021, p. 233) a tradition that is still practiced today makes Malay people when holding circumcision events and wedding entertainment wrong. one is that debus has even experienced acculturation with other local traditions, so it is very difficult to distinguish tarekat acculturation and debus rituals resulting from the adoption of local traditions. (Alamsyah, 2019)

It is hoped that with the introduction of the cultural arts of Ujung Kubu Village, it will change the community and the government to be more concerned with the development of cultural arts that are widely available in Ujung Kubu Village, because there are several cultural arts in Ujung Kubu Village, such as Debus, dances that must be developed again. , not only developed but also nurtured so that future generations will no longer stop in the debus show.

The growth and development of regional arts cannot be separated from the colors and characteristics of people's lives, almost every region has an art form that describes the local area and even has a different background in the debus tradition, inseparable from the influence of religion. although it is estimated that only a few so for now to continue to develop, in the village of Ujung Kubu debus has developed because debus continues to flow in the art family who are experts in debus so that it becomes hereditary so that debus art is usually performed as a complement to public entertainment.

Early, Middle, and Modern Debus Developments

Bukori said, "Debus is a regional art that almost all regions have, even the names are different, so that the development of the Debus tradition was initially developed by Datuk Kenodo. The starting point was that there was Debus in Batu Bara Regency, in terms of development, it can be seen from the interest of the people who want to learn Debus, making it from one person to many. those who studied it, not only that in terms of clothing, Debus wore ordinary clothes because at that time Indonesia was in the Dutch colonial period, therefore no special clothes were used, in terms of equipment and materials nothing had changed.

But for the first time in the early and middle periods, there were still many people who were not descendants of Debus but without any descendants at all wanted to learn in this debus tradition but now there is also interest, it's just that at first there were many people who didn't want to learn anymore, but to the original descendants with the art of debus are the only ones who study debus even though there are no outsiders but descendants who have developed debus until now.

In terms of equipment and materials, they are still the same, even the songs are still the same, but in the modern period, the song has changed because the current generation has added a few

verses to the Debus verse, but in the early and middle ages, nothing has changed in terms of songs, not only in terms of clothing. has changed to golden yellow, it is also devoted only to the government and outside who wear the same colored clothes, but for the entertainment of the local community, the clothes are not reserved for the chairman, members and debus players.

Implementation of the Debus Tradition in Malay Society

Debus performances have various forms so that there is a cultural fusion in this debus tradition, debus indirectly as a medium of motion, sound, and art that are combined into one even there is also a religious side of religion which is included in the element of debus so that prayer, d'zikir and sholawat that accompanies the continuity of the debus players so that the value of cooperation is reflected in the players' efforts to include attractions to the audience as seen from the efforts made by the players in debus.



From the picture above, it can be seen that there are various kinds of people who are in the Debus show, so the one at the front wearing a purple shirt with a white bowl in front is the Debus leader, while the one wearing orange clothes from both the right and left, the chairman is a member as well as a player in the Debus attraction. each member and chairman holds the drum one by one which will be beaten together in the ongoing debus attraction game.

But in the picture above it is also circular and in the middle of the empty, so that's where the attraction begins either by the players or for the audience who are present to play the debus while the chairperson sits in the middle between the left and right around the members or players then in front of the chairman there is a white bowl, white cloth, knife daggers, tepak sirih, pasu (which are made of clay), mayang areca nut are not included in the debus game tool but are included in the part of the descendants who have an inheritance either from the family who has a certain heritage, besides the drum has materials used such as leather using wood haphazard.

4. CONCLUSION

Thus it is known that the debus tradition in Ujung Kubu Village has a long enough history so that it has extraordinary development and has even been preserved until now so that the history of debus originates from Aceh, which first spread to Datuk Kenodo, from which people learned it from person to person, so now become hereditary from generation to generation because it also makes debus develop from the past until now although indeed now no one is learning but it is hoped that it will develop even more so that debus does not just disappear in Ujung Kubu Village. Studying debus first has to study which tarekat it depends on whether the good person is the samaniyah, nasabandiyah, and ri'fiah tarekat because if you don't study the tarekat you will misinterpret debus and the fall of kesirik, so it's better to study the tarekat after that only learn the good debus in poetry, dancing, drumming and so on in terms of debus.

However, along with the development of the era, the debus tradition became known to various circles of society so that attractions that featured movements and the chanting of the drum as an accompaniment to the debus attraction, based on the implementation carried out in the debus

attractions, namely d'oa, d'zikir and sholawat, musical accompaniment, movement and lastly attractions. What they do is stab the iron in the hand, eat the light bulb, and so on.

Debus is indeed liked by all circles, but now because there is so much entertainment and the cost is quite expensive to welcome Debus entertainment, people are looking for cheaper entertainment so that one by one who wants to welcome Debus in the events they do, Debus among the public is carried out at night around the end Is'ya prayer, from 9 to 12 at night if you go outside most of the day, morning and evening it doesn't take long at most 3-4 hours to do the debus attraction.

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