

TIKAM DABUS DANCE IN AMBON ESPECIALLY EAST SERAM REGANCY (SBT) (A CULTURAL ANALYSIS)

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Abstarct

The objective of this study are to know how the proses of Tikam Dabus Dance in Ambon and what the meaning of movement Tikam Dabus Dance in Ambon. This research used a qualitative method. The research was located in Ambon East Seram Regency. The data were gathered by doing observation, and interview, and documentation. The data was obtained then described in the form of logical and systematic description supported by scientific arguments to answer the problems that exist in this study. The result of this research explain that Tikam Dabus dance is a tarekat (a way to get closer to Allah SWT) not a traditional dance. The art of Tikam Dabus Dance in Ambon is an art that shows the endurance of the dancer against sharp objects by performing dances and barjanzi music accompaniment with the hammering of a tambourine repeatedly. The result of this research also showed there are six meaning of movement Tikam Dabus Dance In Ambon East Seram Regency, namely: Worship Movement, Three Steps Movement, Shooting Movement, Meninjau Anak Dara Movement, Elang Belego Movement, Sago hitting movement.

Keywords: *Tikam Dabus, Culture Analisys, Meaning of Movement*

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui bagaimana proses Tari Tikam Dabus di Ambon dan apa arti dari gerakan Tari Tikam Dabus di Ambon. Penelitian ini menggunakan metode kualitatif. Penelitian ini berlokasi di Ambon Kabupaten Seram Bagian Timur. Data dikumpulkan dengan melakukan observasi, wawancara, dan dokumentasi. Data tersebut diperoleh kemudian dijelaskan dalam bentuk deskripsi logis dan sistematis yang didukung oleh argumen ilmiah untuk menjawab permasalahan yang ada dalam penelitian ini. Hasil penelitian ini menjelaskan bahwa Tari Tikam Dabus adalah tarekat (cara untuk lebih dekat dengan Allah SWT) bukan tarian tradisional. Seni Tari Dabus Tikam di Ambon adalah seni yang menunjukkan daya tahan para aktor Dabus terhadap benda tajam dengan menampilkan tarian dan iringan musik barjanzi dengan memalu rebana berulang kali. Hasil penelitian ini juga menunjukkan ada enam makna gerakan Traian Tikam Dabus Di Ambon Kabupaten Seram Bagian Timur, yaitu:

Gerak Sembah, Gerakan Tiga Langkah, Gerakan Menembak, Gerakan Meninjau Anak Dara, Gerakan Elang Belego, Gerakan Memukul Sagu.

Kata Kunci: *Tikam Dabus, Analisis Budaya, Makna gerakan*

INTRODUCTION

Indonesia is the largest archipelago in the world comprising of 17.984 islands, or we called it Nusantara. With a population of 260 million people in 2013, Indonesia fourth most populous country in the world and largest Muslim country in the world, some 230 million even though officially not an Islamic state. When viewed from a variety of cultures, Indonesian is the richest country who has variety of cultures with others countries. Indonesia is a country which consists of many islands, with every island has different ethnic groups also. This makes Indonesia culture really diverse (Rijal, S., Syamsidar, Badollahi, Muh Zainuddin (2020). Location of Indonesia is also being contributor why there are many different cultures in Indonesia. Indonesia is spread from Sabang to Merauke so that saves so many cultures. Indonesia has various ethnic groups because it consists of some ethnics and their habit. Those diversities can be seen from the characteristic of every ethnic but all of them will come to write in diversity, mutual appreciation and respect one another among ethnic need to be built up to all young generation. Culture is all things which are ever created by human being, culture is social inheritance which can be inherited from one to the next generation through symbol and language (Muhajir., 2018). The inheritance of knowledge is applied by culture such as how to associate and communicate in society. A human being is the agent of supporter of culture and beside the culture is result of though, feeling and activities in their life, thus searching element of traditional can lead as to recognize a certain culture. Each of ethnic group has culture identity which developed and appropriate with their environment, although each of ethnic group has different culture patterns.

Culture is closely related with how humans live their life, how to socialize with the people, how to fulfill their needs until how to express their feeling from the deepest heart. According to Muhajir., Anuar, Mohd Bin Abdul Rahman (2013) culture is the way of life that developed and own by a group of people and inherited from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Language, as well as culture, an integral part of human beings that many people tend to think of genetically inherited. According to Edward Burnet Tylor, his said that the culture, as below:

"That complex whole that include knowledge belief art, moral, law, custom, and any other capability and habit acquired by man analyze member society. Culture in scientist and systematic in his book "Primitive Culture" that culture is whole complex which include knowledge, also habit of human being as member of society". (Tylor 1871).

Culture according to the science of anthropology is essentially a whole system of ideas, actions, and results of the work of human life in order to serve society by studying human belonging (Syarifuddin, S., Hasyim, I., & Firmansyah, 2022). Thus, it can be said that almost all human action is the culture, because only a fraction of human action are not accustomed to learning such as instinct, reflex, or actions taken due to a physiological process. Ambon is the capital of Maluku Province, Indonesia which consists of several tribes and each tribe has its own customs and culture, especially the Seram Tribe. In seram Tribe, traditional cultures have many

varieties, traditional dances, region custom, eat and drink, until weading. In seram tribe has some of traditional dance such as tari ukulele, tari pukure, tari parang, and tari tikam dabus. In this writing, the writer will discuss about Tikam Dabus dance in Ambon especially East Seram regancy (SBT), s cultural Analysis.

METHODE

This research includes of qualitative method which uses semantically approach that describe the research object that is about "Tikam Dabus Dance In Ambon Especially East Seram Regancy (SBT) (A Cultural Analysis). The data were gathered by doing observation, and interview, and documentation. The data was obtained then described in the form of logical and systematic description supported by scientific arguments to answer the problems that exist in this study. The observation was done by watch the process and performance Tikam Dabus Dance. The Person who knows well about Tikam Dabus Dance were interviewed to get information like the lead or Caliph of Tikam dabus Dance and the main figures 3-4 person. Documentation was done by get some photos and video when the writer did observations, beside that the writer also used internet to get photos.

RESULT AND DISCUSSION

Tikam Dabus Dance in Ambon especially East Seram Regancy (SBT)

Tikam Dabus dance is a tarekat (a way to get closer to Allah SWT) not a traditional dance. The art of Tikam Dabus Dance in Ambon is an art that shows the endurance of the dancer against sharp objects by performing dances and barzanji music accompaniment with the hammering of a tambourine repeatedly. The art of Tikam Dabus Dance is only done by men and regardless of age, anyone can do it if they feel capable and of course brave. It is not known for certain who the creator was, and when it existed among the Ambonese people in the Eastern Seram Regency (SBT), but Tikam Dabus Dance in Ambon was spread by an Arab Islamic broadcaster named Syeh Abdul Khodir Jaelani. Then it was studied by the local society and passed down from generation to generation by the caliph family (the person who leads Tikam Dabus Dance process) in East Seram Regency (SBT). Only certain people can become caliphs, namely the descendants of those who first learned Dabus knowledge from Sheikh Abdul Khodir Jaelani directly. But ordinary people can also become caliphs by following certain conditions. The conditions to become caliph is first, the person must have good morals and have high faith in his religion. The Second, the person have to prepare a goat and a white cloth to the chaliph, then the chaliph read certain prayers to it, then that person can become Caliph by learning the prayers that are read during the dabus. This Dabus has been passed down for more than 7 (seven) generations. The lineage of the caliphs is as follows: the first dabus caliph, hereditary, Abdul Kahar, Muhammad Arsad, Rahman Rumadan and the current leader of the caliph. Informant said.

Dabus used to be a religious broadcasting media which was an alternative method of da'wah to attract public interest. This art has an appeal, and can make people aware directly or indirectly about the greatness of Islam. In addition, when the Dutch colonial period came to this area, Tikam Dabus Dance could become Guidelines or "Hujjah", namely physical strength and religious strength that gave more confidence so that it could train the courage of the young man in Ambon. Currently, Dabus is an important aspect in their social life. This proves that all the

people of East Seram Regency will participate when Tikam Dabus Dance on going. The development process of Tikam Dabus Dance in Ambon has a long history. This can be seen from the lineage of the Caliph who became the leader in the Dabus Ambon performance, which was received from generation to generation by the descendants of the caliph to his descendants. The supporting factor for the development of this art is the habit of the people who always hold Tikam Dabus Dance at certain times which is the result of a mutual agreement that has been passed down from generation to generation in preserving and passing on this art so that it remains sustainable. In addition, the presence of artistic elements in the variety of movements accompanied by musical instruments from the rhyme Berzanji, Dabus Ambon also contains the values of character education needed to build character. The Tikam Dabus dance is an art that is performed at a certain time that has been determined which cannot be changed anymore, this tradition is led by one person known as the Caliph and is usually accompanied by 4 people to help the caliph chanting the prayers . The whole society participates in Tikam Dabus Dance process to completion. The involvement of society members is part of the participation to preserve the culture which is considered as the value of ancestral heritage. The society works together to make Tikam Dabus Dance process successful, starting from the preparation, alternation of beating the tambourine, dancing until chanting prayers and dhikr together in Tikam Dabus Dance. The purpose of doing Tikam Dabus Dance is a manifestation of the community's gratitude to God Almighty who has provided safety and enjoyment of life. With Tikam Dabus Dance, the local society gets good because they believe that what they are doing is good, both in this world and also good in the afterlife.

The Process of Tikam Dabus Dance in Ambon

The first thing that needs to be considered in Tikam Dabus Dance process is to prepare all the 'Dabus' tools such as sharp iron with the same size, make sure that the iron is really sharp. Then other tools such as Incense burner, tambourine, 'Barzanji' books and white cloths and white containers filled with water as a symbol of chastity. When all the tools used in Tikam Dabus Dance process are ready, Tikam Dabus Dance is ready to be carried out in a place that has been agreed upon together. The entire participating community took their part, whether dancers, tambourine beaters, caliphs, caliph's companions as well as those who wished to chant prayers and dhikr with the caliph. Tikam Dabus Dance process is led by one caliph and is usually accompanied by 4 people from religious figures who assist the caliph in reciting several verses that are read together when Tikam Dabus Dance will begin. The caliph's companion can also beat Tambourines while chanting prayers.

The opening of Tikam Dabus Dance was carried out by the Caliph, he opened this tradition by chanting several prayers which became special prayers for the continuity of Tikam Dabus Dance. The Caliph reads the prayers on each Dabus tool (Sharpened Iron) with put the iron on the Incense burner, then the Caliph will first try Tikam Dabus Dance tool by put an iron piece on his chest and one more piece to hit usually the punches made by the Caliph are three strokes to test whether it is done. can be used by the dancer who will play Tikam Dabus Dance. The who did Tikam Dabus Dance was immediately invited to take the Dabus tools (Sharp iron) when they had taken ablution water, but the dancer did not arbitrarily take the Dabus tools, but the Imam handed it over to them by reading the prayers that it is in the tradition of Tikam Dabus Dance, then the dancer takes it by reading Basmasallah in a sitting state to receive the Dabus tool then

puts the Dabus tool on their left back as a form of peace. If the Dabus tool has been taken, they must also kiss the hand of the Caliph as a form of respect. Then the dancer are ready to do Tikam Dabus Dance. Then a tambourine hammer was performed to accompany the Tikam Dabus Dance process accompanied by Barzanzi's singing. Doing Tikam Dabus Dance usually consists of 6-8 dancer (depending on how many dabus tools there are) in the first section then if the dancer are tired and want to take turns then the other participants who are ready to play Dabus will replace them. The dancer will make certain movements while jumping up and down accompanied by music of praise to Allah then if it comes to certain sentences and music, they will stab their chests with a sharp-pointed iron. Even though their chests were bleeding they didn't feel any pain.

The Meaning of Movement Tikam Dabus Dance in Ambon

Tikam Dabus Dance Ambon has various movements with character values that deserved to be preserved. After analyzing and describing the values, it is found that they can be a guidance for societies to a better life. The following are the various kinds of dance movements including their character values in Dabus Ambon East Seram Regency.

1. Worship Movement (Gerak Sembah); This movement means that the dancer show respecting to audience and older people, This reflects the attitude of social care in Ambon East Seram Regency society. Showing a respectful attitude to older people and being social is very important to make a good relationship with others.
2. Three Steps Movement (Gerak Langkah Tiga); The dancer will look (glance) at the right and left sides by taking a small step three times. Look who is there, " who" here it means that angels. They believe that angels guard them. This movement teach them religious character values which relate a believe in their religion.
3. Shooting Movement (Gerak menembak); This movement is a proof that this art has already existed since Dutch Colonial period. At the past time, the youth of Ambon East Seram Regency used Dabus as Guidelines or Hujjah. This movement educate them about faith in religion, they believed in their heart that nothing can hurt them like they do Tikam Dabus Dance. It give them more confident, brave and power, so they can defy colonial Dutch.
4. Meninjau Anak Dara Movement (Gerak Meninjau Anak Dara); This movement relates to the relationship of young man and young lady. The performance of Tikam Dabus Dance can attract the girl. The man who wants or likes a girl, they have to looking for some information about the girl then when they feels compatible with that girls, then they ask a permission to her parents to meet their daughter. This dance movement reflects a friendliness, and politeness to the older people.
5. Elang Movement (Gerak Elang Belego); In the ancient Malay, an eagle is a guard and a protector. When there is an eagle flying over the territory, it means that the area is protected from the evil of humans and supernatural beings. This movement reflects an independence and they believe that Tikam Dabus Dance can protect themselves from a crime and evil.
6. Sago hitting movement (Gerakan Memukul Sagu); This movement is done like to take the inside of the sago of tree. It symbolizes hard working character of Ambon East Seram Regency society.



Picture:1



Picture:2



Picture:3



Picture:4



Picture:5



Picture:6

CONCLUSION

Tikam Dabus dance is a tarekat (a way to get closer to Allah SWT) not a traditional dance. Tikam Dabus Dance is lead by a Caliph which shows the body's resistance to sharp objects. everything must be absolutely holy when doing Tikam Dabus Dance, otherwise bad things will happen. Tikam Dabus Dance has a fairly long process and the success of Tikam Dabus Dance also depends on the participation of the community in implementing dabus. Tikam Dabus Dance also has a meaning in every movement that teaches the values of religious character to the entire people of Ambon East Seram Regency such as faith in islam. In addition, dabus also teaches social values such as respect for their elders, being polite and friendly to others and act.

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