

The Existence of the Atib Koambai Cultural Tradition in the Babussalam Rokan Hilir Community

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Abstract

This research is motivated by the existence of the Atib Koambai cultural tradition in the village of Teluk Nilap, Kubu Babussalam District, regarding the Existence of the Atib Koambai Cultural Tradition. The formulation of the problem of this research is what is the background of the birth of the Atib Koambai tradition and what are the factors that influence the Babussalam community to carry out the Atib Koambai tradition and how is the existence of the Atib Koambai tradition in the Babussalam community, Rokan Hilir Regency. The purpose of this study is to find out and analyze the historical background and how the existence of the Atib Koambai cultural tradition in the Babussalam Community, Rokan Hilir Regency. Data collection techniques in this study are observation, interviews and documentation. The informants in this study consisted of the people of Kubu Babussalam District, namely 4 people from traditional leaders / Tuan Kholifah, Ustadz and and young people (3 people). Data analysis techniques in this study used qualitative methods with a descriptive approach. The findings in this study explain that the existence of the Atib Koambai cultural tradition is still carried out today but has experienced shifts or changes such as in the field of transportation, implementation procedures, and people's understanding of the Atib Koambai tradition in Teluk Nilap village, Kubu Babussalam sub-district, Rokan Hilir due to a lack of the public's interest in participating in the implementation of the Atib Koambai cultural tradition so that it can cause the loss or extinction of the existence of the Atib Koambai cultural tradition in the Babussalam stronghold community.

Keywords: Existence, Tradition, Atib Koambai



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INTRODUCTION

The country of Indonesia contains a variety of ethnic, national, religious and other factors, including various cultures and traditions, the Indonesian motto, *Bhinneka Tunggal Ika*, which means "even though we are different, we are still one" has an important meaning. This country must uphold the value of unity despite this diversity. The third precept of Pancasila, "Unity of All Indonesian People", has been realized in this way. Soerjono Soekanto's theory (2013) says that culture is created from interactions between individuals and living systems. Because of that, it can be concluded that. 'every group of people has the capacity to create .culture. From the explanation above, it can be concluded that even though one tribe gave birth to only one culture, there are still other cultures that exist in Indonesia. This further proves that Indonesia is a country with a diversity of tribes, traditions, customs and cultures and each tribe or region has its own distinctive culture that must be preserved. One of these cultures is the atib koambai culture found in the Babussalam Rokan Hilir district.

This diversity is influenced by several things, namely geographical location, religious systems, social systems and the mindset of the people where they live. The culture is applied in a community group through tradition. The tradition was born from the habits carried out

by the community, such as the tradition carried out by the people of the Kubu and Babussalam sub-districts, Rokan Hilir district, to be precise in Teluk Nilap village. The Atib Koambai tradition is carried out at the Tomb of Datuk Rambai (Syech, H. Abdullah Pasai), the grave is located in Teluk Nilap village, which is one of the villages in Kubu Babussalam District. This tradition starts with Datuk Rambai circling the river to the lower reaches of the river (Kualo Kubu) in Kubu District.

Atib Koambai comes from the Malay language which has the words "Atib" and "Koambai" where the original word atib is ratib which means praise or prayer to the presence of Allah SWT. while koambai the origin of the word is to rambai, rambai is one of the names of places in the stronghold. so the people of the camp say that this atib koambai means "dhikr together". where the remembrance is read over and over again, in the form of the sentence "laa illaaha illallaah" which means "there is no god but Allah". This custom is also one of the unique male-only reinforcement ceremonies to ward off disease or evil things from the city. This involves group prayer. (Syahrudin Nizom, 2021)

Community participation in following the Atib Koambai tradition is decreasing from year to year, both wisdom and sacredness in carrying out the Atib Koambai cultural tradition, most people are indifferent to the existence of the Atib Koambai cultural tradition, so that it can cause the loss of the existence of the Atib Koambai cultural tradition in Indonesia. district of Kubu Babussalam, Rokan Hilir. So it is very necessary to know the existence of this tradition today, so that problems arise regarding the background of the birth of this Atib Koambai cultural tradition and what are the factors behind the community carrying out this tradition and most importantly how is the existence of the Atib Koambai cultural tradition in the Babussalam Rokan stronghold community. Downstream. Therefore this research was conducted to find answers to all the problems above.

RESEARCH METHODS

This study uses a type of qualitative research method with a qualitative descriptive approach by selecting informants using the snowball sampling technique, namely selecting information on a rolling basis from one informant to another. This was done because the small number of informants had not been able to provide complete and definite information (Sugiyono, 2019). This research was carried out in the people of Kubu Babussalam District, Rokan Hilir Regency which was conducted from June 2022 to January 2023, the informants in this study consisted of the people of Kubu Babussalam District, namely 4 people from traditional leaders/the caliph, ustadz and young people (3 person). Data collection techniques used in this study were observation, interviews and documentation.

RESEARCH RESULTS AND DISCUSSION

Historical Background of the Atib Koambai Cultural Tradition

Based on the results of the research conducted, it was found that the background for the implementation of the Atib Koambai cultural tradition was because in the Kubu area around 1868 reinforcements arrived in the form of a disease which was dangerous to the community and even life threatening. so that people have difficulty getting water. Also in this year, Mr. Syech Harun is the son of Mr. Babussalam's Fort, namely Mr. Syech Abdul Wahab Rokan dreamed that on the edge of a river in a village (which is now called Datuk Rambe Village) there is a sacred person who performs Ratib in the rambai area surrounding the village of Kubu, namely Mr. Syech Hajj Abdullah Pasai. So from that, the whole community, both men and women, gathered to the bank of the river and did atib koambai. After Atib was finished, it rained very heavily. Therefore, the people believe that this atib ritual is very useful for expelling reinforcements and calamities from this village.

The Existence of the Atib Koombai Cultural Tradition

The cultural tradition of Atib Koombai in Teluk Nilap village, Kubu sub-district and Kubu Babussalam sub-district is still being carried out and the participants are still busy following it but have experienced shifts and changes from year to year as in the past only using traditional wooden canoes now because the modernization era has used boats or motorized boats. Previously, this tradition was thicker with the content of worship for the solemnity of the participants or the residents who took part, but now it looks like just going for a walk and having a vacation. From the procedure for its implementation, before it was only limited to gathering, praying together and praying, now it has undergone a more structured change, the opening was first followed by remarks, prayers, the twin call to prayer was continued by boarding the boat, and doing the dhikr (lailahaillallah) and closing with pray and eat together. However, people's understanding has changed, some say this cultural tradition is only carried out by one tribe, even though the Atib Koombai cultural tradition is actually carried out by all men in the Kubu and Babussalam sub-districts.

Factors that cause the Community to Follow the Atib Koombai Cultural Traditions

Previously the main factor in following this tradition was to reject reinforcements or disease outbreaks in this village, but now there are many factors that cause people to follow the Atib Koombai cultural tradition, various factors cause people to follow the Atib Koombai cultural tradition, namely religious factors, factors rejecting reinforcements, the factor of maintaining and preserving the cultural traditions of Atib Koombai, even the factor of taking part and the factor of recreation (holidays). If you look at the factors and goals of some people, they are no longer the same as they really are.

Discussion

Atib Koombai's cultural tradition started with the emergence of an epidemic that attacked this village called the "To'un" disease or commonly known as vomiting disease and the coming of a dream from one of the syechs who was in this village that the people would gather by the river and carry out this tradition until now this tradition is still carried out on the 4th or 3rd day of Eid 'Idul Fitri for Muslims. However, there have been shifts and changes from year to year, starting from the stages in this tradition where previously only gathering and remembrance were now the stages are more structured starting from the opening, remarks, recitation of the holy verses of the Qur'an, calling the call to prayer and do atib until they eat together. Changes in the field of equipment or transportation used in carrying out this tradition, previously still using paddle boats (traditional canoes made of wood) and now using motorized boats and so on.

The factors that cause people to follow this tradition are very much different, what used to be caused by the factor of rejecting reinforcements, now there are various factors that cause people to follow this tradition, both religious factors, educational factors, social factors, cultural factors and entertainment factors. Of the four factors above, the most dominant factor is the cause of society, especially among the next generation (Youth) of the Babussalam camp still following the Atib Koombai cultural tradition, namely the entertainment factor because from the results of field research it was found that many people do not really understand this tradition, only just to join in and have recreation, take pictures, make videos as if this tradition has become tourism, so that sacred values are slowly disappearing. So that it is necessary to have an understanding of the community to recognize the factors and initial goals of carrying out the Atib Koombai cultural tradition in the Kubu Babussalam District, Rokan Hilir Regency. In order not to lose the value, purpose and original meaning of the Atib Koombai cultural tradition in the Babussalam community.

CONCLUSION

Based on the results of the research previously described, the history of the Atib Koombai cultural tradition began with the emergence of an epidemic in the Kubu and one of the syechs had a dream and received a hint in the dream for the whole community to carry out this Atib Koombai ritual (reciting remembrance with *lailahaillaallah*). As well as the early leaders of this tradition, namely Syech Haji Abdullah Pasai, Syech Abdul Wahab Rokan, Sheikh Harun, Sheikh Abdullah Fattah, H. Pangel Mat Mr. bin H. Pangel Mat Ghafar, H. Ustad Kh. Mahmud Intin, Kh, Azwar, Kh. Kamalul Matwafa, Kh Zahran.

The existence of the Atib Koombai cultural tradition in the people of the Kubu Babussalam sub-district is still needed and carried out every year to coincide with the 4th day of Eid al-Fitr for Muslims and has recently been brought forward one day, namely on the 3rd day of Eid. As the era of this tradition has developed, there have been many shifts and changes both in the field of transportation, in the food sector, the procedures for implementing everything have changed from before, but changes have also occurred in the objectives of the Atib Koombai cultural tradition, which were previously the objectives or factors underlying this tradition, namely sacred religious rituals to drive away reinforcements, epidemics and calamities from the village, but now many who have the aim or factor of following this tradition are just joining in, just taking walks for recreation and holidays, some even don't care about this tradition at all. This is due to the lack of public interest in participating in the implementation of Atib Koombai's cultural traditions so that it can cause the loss or erosion of the values of Atib Koombai's cultural traditions in the Babussalam stronghold community.

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