

## Debus Banten: In Between Myth, Belief, And Culture

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**Abstract** Debus is one of the martial arts from the province of Banten, Indonesia. It is considered an art that is still controversial about its origin because this art shows the ability of people who are immune to sharp weapons, hydrochloric acid, and other dangerous materials that can be very harmful to human. It is still debatable that Debus is being associated with religion or belief for there is some ritual that is conducted during the practice. By using Cultural Identity as our main theory and encoding-decoding theory by Stuart Hall, the authors try to find out whether Debus Banten is still relevant in this current society and unpack the complexity of the diverse comments appearing on YouTube regarding the tradition. The data is taken from the comments from YouTube videos that use Debus Banten as the content. The result of this study suggests that topics appearing in the comments are not limited to the fight or the fighters. Interestingly, the topic is also about a debate that Debus Banten is a pure traditional martial arts or black magic.

**Keywords:** Banten, Culture, Debus, Martial Arts, YouTube

## INTRODUCTION

Banten is one of the provinces in Indonesia which has many cultures and most of the population of Banten is followers of the Islamic religion but adherents of other religions besides Islam can live side by side in harmony and peace. According to the official website of the Province of Banten, this province also has its own characteristics in its culture such as Martial Arts, Debus, Rudad, Umbruk,

Saman Dance, Mask Dance, Cokek Dance, Dog-dog, Palingtung, and Lojor<sup>1</sup>. In addition, there are historical relics that still survive today. In Banten there is also the Baduy tribe which is the original tribe of Banten, this tribe still maintains its original customs and maintains the anti-modernization tradition of how to dress and others<sup>2</sup>.

### **Debus origin**

Debus is a well-known martial art originating from West Java, more precisely Banten. Debus is an art form that combines dance, sound art and mysticism with magical nuances<sup>3</sup>. Debus art is usually performed as a complement to traditional ceremonies, or for public entertainment. This performance begins with the opening of the traditional puffed instrument, followed by the recitation of sholawat or chanting of praise to the Prophet Muhammad, dhikr to Allah. After the opening is complete, it continues with the chanting of the dhikr aloud along with the attractions that the players of debus will play.

### **Debus is Martial art, Tricks, or Belief?**

This martial art often presents very extreme performances with the skills of debus martial artists such as the skill of being immune to sharp objects, immune to hard water, eating fire, managing the body with fire, and rolling over broken glass, things like that are often related to mystical things or black magic and contrary to religious teachings. In fact, debus itself is one of the mediums for local scholars to teach Islamic religion<sup>4</sup>. In the debus there are also religious elements that are carried out, such as praying and praying to the prophet so that they are always given safety before carrying out their actions. Debus in

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<sup>1</sup>Citation taken from the official site of Province of Banten. See *Kebudayaan - Profil Provinsi*. Website Resmi Pemerintah Provinsi Banten. <https://www.bantenprov.go.id/profil-provinsi/kebudayaan>

<sup>2</sup>Data taken from the official website of CNN News, 2020 entitled *Mengenal Suku Baduy dan Wasiat Leluhurnya untuk Menjaga Alam*. Gaya Hidup

<sup>3</sup>Andayani, S, Balai Pelestarian Nilai Budaya Jawa Barat, 2020. To see the article, click <https://kebudayaan.kemdikbud.go.id/bpnbjabar/debus-kesenian-tradisional-masyarakat-banten/>

<sup>4</sup>Back in the day, Debus is not just an art performance. Debus used to be a tradition to spread Islam throughout the places in Indonesia. See Kemendikbud. (2016). *Debus Banten Seni Tradisional Yang Mengagumkan dan Mengejutkan*. Kementerian Pendidikan Dan Kebudayaan Direktorat Jendral Kebudayaan.

Arabic means an iron staff with a pointed tip and round tip at both sides. For some ordinary people Debus's artistry is indeed very extreme. At the present time, Debus as a martial art is often shown for cultural events, traditional ceremonies or entertainment. Debus is a combination of dance, sound and mysticism with magical nuances. Because it was a tool for spreading Islam in ancient times, this art began with the chanting of prayers and praises to the Prophet Muhammad

### **The History of Debus.**

At this time Debus is better known as the original martial art originating from Banten. Debus was often used by Islamic figures for the Declaration Islam in the Banten area of West Java, but in the Dutch colonial era, more precisely in the era of the Great Sultan Tirtayasa Debus, the people of Banten were more often used to encourage the residents to fight against the invaders. In the current era, debus is presented as a martial art only for individual entertainment. There are many versions about the origin of the emergence of Debus Banten in Indonesia, according to most historical sources, Debus is an original art from the people of Banten during the reign of Sultan AgengTirtayasa In the 16<sup>th</sup> to 17<sup>th</sup> century in the context of spreading Islam<sup>5</sup>. Then, when the power of Banten was held by Sultan AgengTirtayasa, debus was focused as a tool to raise the spirit of the fighters against the Dutch colonists. Moreover, during his reign there was tension with immigrants from Europe, especially the Dutch traders who were members of the VOC. The arrival of these colonists on the one hand aroused the spirit of jihad among the Muslims of the archipelago, but on the other hand it made the deepening of Islamic faith uneven, namely the mixing of the creed with pre-Islamic traditions. This is what is contained in the art of Debus. Debus had been renamed from the word Al-Madad, a tool of the play or art and was introduced to this Banten area as a way of spreading Islam at that time<sup>6</sup>. Debus was also

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<sup>5</sup>Debus has existed since the leadership of Sultan AgengTirtayasa around 16<sup>th</sup> to 17<sup>th</sup> Century. See Thresnawaty S., 2012, KESENIAN DEBUS DI KABUPATEN SERANG. *Patanjala :JurnalPenelitianSejarah Dan Budaya*page. 111

<sup>6</sup>Before it was called Debus, Al-Madad was the original name of it. See Thresnawaty S., 2012, KESENIAN DEBUS DI KABUPATEN SERANG. *Patanjala :JurnalPenelitianSejarah Dan Budaya*page. 111

known as “Tariqa” of the Rifa'iyah Nuruddin Ar-Raniry by the guards of Cut Nyak Dien who was exiled by the Dutch government to Sumedang<sup>7</sup>. One of the guards who mastered Debus introduced and taught him to the people of Banten. Tarekat Rifa'iyah teaches joy when meeting Allah SWT or it is called epiphany, now when someone has reached the peak of the epiphany he will be immune to any sharp object. The bottom line of the three versions is the Debus art as a method of spreading Islam in the Banten region at that time.

### **Controversial Debus nowadays**

The Martial Art of Debus has never been worn out by the ages. Even nowadays, and recently the indigenous traditional culture of the Banten area has been increasingly being promoted to a wide audience. However, the original art of Debus which contains supernatural elements is not always a demonstration of immunity to sharp weapons. On 28th January 2021, a Debus show that took place in Jakarta was also able to show off their ability to grow tree shoots, within two minutes<sup>8</sup>. The Art of Debus is currently going through many modifications, which is shown by a lot of things that were never practiced before in the past. Debus at this time has left or separated from its origin, namely the “tarekat”. The difference can be clearly seen in terms of rituals, performance styles, patterns of personnel recruitment and goals to be achieved. Debus art is now more tend to be used as means of community entertainment purposes or as a tourism commodity instead of as a cultural product that contains religious values. The local government also pushes and supports all the art performance to be held more often in as a show for people so that more people become aware of this culture<sup>9</sup>.

The public generally recognizes Debus as a creepy and sadistic tradition/culture. The Martial Art of Debus shows a lot of self-injurious activities, so it is common in the eyes of the public that they use or are considered close to

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<sup>7</sup> ASEAN, *The Origin and History of Debus Art Attraction Traditions in Indonesia*. Indonesiar - Indonesia Negeriku, Orangnya Lucu-Lucu. August 8<sup>th</sup>, 2020

<sup>8</sup> Liputan6.com. *Saat ini, Perjalanan Debus Masih Mulus*. January 29<sup>th</sup>, 2021

<sup>9</sup> Yusuf Sulaeman et al. (2019). STRATEGI PEMBELAJARAN SENI DEBUS DALAM RANGKA PELESTARIAN BUDAYA LOKAL DI PADEPOKAN TERUMBU BANTEN. *Jurnal Eksistensi Pendidikan Luar Sekolah UNTIRTA*, 4(1).

black magic. The Martial Art of Debus also often displays a religious side through the mention of prayers they do before the performance so they are given safety and security in every performance by their beliefs. Debus martial art has been an art for the people in Banten which in essence, in every action we take, we must always pray to the God Almighty so that every step will be blessed and kept away from bad deeds. As the time goes by The Martial Art of Debus has gone through many adaptations and adjustments. The adaptation of Debus in Islamic aspect in the local culture contained is inevitable for Islam to be accepted by the majority of the local population, but this adaptation often creates some sort of tensions from difference parties and perspective between the people that wants to maintain Islamic authenticity and practical and the popular needs that have been widely held by the local communities in Indonesia, especially without eliminating some expectations regarding the process of spreading Islam in Indonesia.

Based on the background and explanation above, the problems to be discussed in this study are:

1. How is the perspective of modern society toward debus nowadays?

This study aims to show the identity of debus, which is often mistaken for black magic or mystical magic by most people who are not familiar with debus, because they only judge or pay attention to debus from the outside. Therefore, in this case, YouTube can become an arena for articulation and the production of interpretations from the public towards debus identity.

In addition, this research shows the existence of Indonesian arts that are still present and active in today's modern era which will be seen from the comments of the public in the debus video.

## **LITERATURE REVIEW**

This research uses Cultural identity as our main theory concept by Stuart Hall to understand the values, beliefs, thinking patterns and behavior that are learned and shared and that is characteristic of a group of people. It serves to give an identity to a group, ensures survival and enhances the feeling of belonging.

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Identity is the definition of ones-self. It is a person's frame of reference by which he perceives himself. Identities are constructed by an integral connection of language, social structures, gender orientation and cultural patterns. There is a complex relationship between culture and identity.

Discussing cultural identity, it will not be separated from the understanding of culture and national cultural identity. The word culture itself comes from the Sanskrit language, *buddhayah* which is the plural form of *buddhi* which means sense. Culture can be interpreted as things related to sense. Culture can be interpreted as the whole system of ideas, actions, and human works in people's lives that are obtained through learning. Culture contains the meaning of a whole system of ideas and actions. The definition of culture or culture is intended to describe the values used by a group of people in thinking and acting. The definition of culture according to Zimmermann is "Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts"<sup>10</sup>.

Traditional cultural practices reflect the values and beliefs held by certain members of the community for periods of times and generations, though there are many modifications towards the culture itself the authentication and the special features may still remain. Every social grouping in the world has certain and specific traditional cultural practices and beliefs, some of which are beneficial to all members, while others have become harmful to a specific group.

Despite their harmful nature and abuses of national and international human rights laws, such actions still operate and perform these days because they are not questioned or challenged, giving them a moral mass effect in the presence of all those who participate in them<sup>11</sup>. This research applies High and Popular Culture by Raymond Williams as supporting theory in trying to know if Debus Banten is still relevant in society nowadays.

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<sup>10</sup>Zimmermann, K. A. *What Is Culture? / Definition of Culture*. Live Science. July 13<sup>th</sup>, 2017

<sup>11</sup>Maluleke, M. Culture, Tradition, Custom, Law and Gender Equality. *Potchefstroom Electronic Law Journal/PotchefstroomseElektronieseRegsblad*, 15(1). 2012.

The High Culture has no particular social structure. From the definition, it is a variation of different societies and many different periods of history. To sum up, naturally it is only an abstraction from the whole body of work. There's no individual and no single society has or uses this whole body of work. Rather, for historical purposes, specific cultures receive selections from this body of work that they recognize as effective cultural traditions (Williams, 1974).

### **Modern Era**

As researchers found, YouTube functions not only as a platform where audiences from around the world seek and share videos for entertainment purposes, however it is becoming a platform where people seek and share information, and also social interaction tools these days. Through YouTube's features such as like, dislike, and comment it also can be a data source and research tool. Therefore YouTube is also a source that researchers can use to see people's perspectives and responses to something. For that reason, the researchers would like to propose a similar approach for the research of this paper in using YouTube as one of the platforms of understanding Debus practices in Banten West Java in the perspective of the society nowadays. This research uses Media Dependency by Sandra Ball-Rokeach and Melvin DeFleur. The theory is combined with several perspectives like psycho analytics & social system theory, systematic & casual approach and base elements from Uses and Gratification theory but less focus on effects. Media Dependency theory is one of the theories, first of its kind which regards the audience as an active part in the communication process. The dependency theory is expanded from the theory of Uses and Gratification. We can understand the effect of media as a result of a dependency relationship in which media consumers need access to information sources that are controlled by the media itself<sup>12</sup>. Meanwhile, the media system does not require access to sources controlled by consumers in order to fulfill its economic and political objectives. Most media effects theories focus on attributes or

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<sup>12</sup>Mahmudah, D. EVOLUSI TEORI KETERGANTUNGAN SISTEM MEDIA MENJADI TEORI INFRASTRUKTUR KOMUNIKASI. *Jurnal Studi Komunikasi Dan Media*, 15(2).2011

characteristics of the message or its audience. The simplest way to distinguish between attributional thinking (behavior) and ecological thinking MSD (Media System Dependency) is that the focus of ecological thinking is the characteristics of relationships, not of the behavior of individuals. Thus, it would be a mistake to talk about “dependent audience members” making dependence on the individual characteristics of media consumers. Attention should be focused on how the media sources engaging in the ways media consumers build relationships.

This research uses supporting theory encoding-decoding concept by Stuart Hall’s “Encoding-Decoding” quoted from AstridHaryanti’s journal entitled “Analysis of Audience Reception on Youtube towards Anti Cyberbullying Video Campaign in the Cyberbully by Cameo Project” that stated how meaning is delivered by the media and is received by people, and in this part there may occur some miscommunication<sup>13</sup>. In trying to understand the society perspective nowadays towards Banten culture specifically Debus. With this concept, researchers can easily understand how messages are sent and received. Encoding can be understood as the practice of generating code whereas decoding is the process of receiving code.

With the concept that we just mentioned, researchers will use it as a rationale for understanding a process of making meaning in Debus on YouTube. With all that said, we chose a YouTube channel that uploads videos about Debus's current shows. To help researchers select channels, researchers use YouTube's search feature. In doing so, the researcher typed "Debus Banten" in the search feature as keywords. From our observations, there are at least three channels that upload relevant videos from March 2015 to December 2020. These channels are Zonaoutbond, Pager Keraton, and Pencaksilatnusantara. This channel is the most popular channel where each channel has thousands to millions of viewers on one

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<sup>13</sup>Haryanti, A., & Ratna Sari, S. D. S. ANALYSIS OF AUDIENCE RECEPTION ON YOUTUBE TOWARDS ANTI CYBERBULLYING VIDEO CAMPAIGN IN THE CYBER BULLY BY CAMEOPROJECT. *Social Economics and Ecology International Journal*, 2(1). 2018



uploaded video. Therefore, the researcher would like to propose to study these three channels as data sources related to the meaning-making process.

The research of this paper covers the analysis through social media platforms and the internet. There are several data sources in this research such as reviewing Debus acts that were posted on YouTube and distinguish the audience opinion through YouTube's features such as comment, like, and dislike. Other than that, the researchers also analyzed how common Debus act is nowadays, and figured how many people still enjoying Debus act at present through the news that are legit and available on the internet.

The sampling data that we chose is to complete the analysis in the research that we do and to determine Banten's art culture which is Debus in the modern era and how society reacts towards it. In this case, we first selected the video with the most views and the top videos when we searched by the search engine on YouTube. We believe there is significant research that we can do from the comment that is written by the viewers on each video that can afford the analysis from this topic.

## **RESEARCH METHODOLOGY**

This research will apply analysis toward cultural and media identities and their articulations. Source of data used for the analysis taken from 3 videos about Debus Banten and each videos from different channels which are ZonaOutbond, Pager Keraton, and Pencaksilatnusantara. We used several elements from each video to analys.

First, are elements from each video such as the name of the channel, content of its channel as well as other video elements that construct the identity of Debus Banten. Second is the data in the form of comments from viewers who watch the videos.

The criteria for selecting comments will be analyzed based on the similarity of comments to the identity of Debus Banten or the existence of Debus

Banten nowadays. For the timeframe to be used and data collection will be taken from March 2015 to December 2020. This research will have several stages.

The first step of the research will be carried out by looking at the elements that exist in each YouTube channel that have elements related to identity. From this context, the researcher will link all the elements of each YouTube channel within the framework of the concept of cultural identity and the public's view of Debus Banten at present. On the second step we research about Debus Art action and show that have been held recently, specifically show that were covered by the news and the video of Debus Art that just has been posted on the YouTube platform. On the third step, the researcher will take the comments on the popular and recent YouTube video of Debus Art action and how people react to it. On the fourth step, the researcher will analyze how people these days react to the act, as well as the correlation between their belief and the modernisation to these days. On the last step, the researcher will analyze how the media interpret the Debus Act in this day's era.

In short, the three Youtube channels are the most relevant channels for uploading Debus offer videos in engaging Debus' presentations in the real world with audiences in the media world. Furthermore, these channels were the most relevant in uploading Debus Banten videos but were also active in trying to explain the meaning and identity of Debus Banten. They write down what the Debus offering means to them in the description of the video. The most interesting channel is probably pager keraton channel because it provides a deeper explanation of the videos they upload, here showing the aspirations of the channel to a wider audience than the other two channels. Channel owners may think their videos will attract the attention of modern Indonesians who don't know where debus came from.

## **RESULT AND DISCUSSION**

Banten cannot be separated from the Debus art, which was used as a way to spread Islam in Indonesia. In its history, the Debus tradition cannot be

separated from the tarekat science that developed in Banten, because this tradition is thought to have originated from the teachings of several tarekat. Sultan Hasanudin, as the person who first introduced this art, is a follower of the Tarikat al-Rifa'iyah teachings as is also practiced by the majority of the propagators of Islam in Banten. The closeness of the debus with the tarekat can be seen at the start of the show, always starting with reading the shalawat, prayers, and following certain rituals that are almost similar to the traditions of the tarekat that developed in Banten. The teaching of dhikr that comes from a certain tarekat is intended to make it easier for the students to get guidance from Allāh SWT. Through this dhikr, students are expected to reach the level of pious human beings. If a student is able to practice the dhikr in an istiqamah, and they are considered to be a devout person, then those players will get miracles.

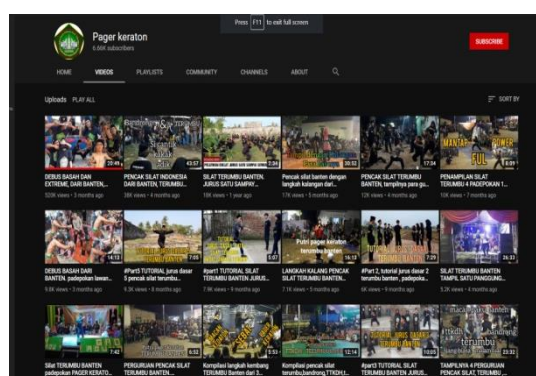
These days, Debus Art performance is one of the tourist attractions that attract and become the center of attention for both locals and tourists. Prior to this, Debus Art performance not only performed in Banten, but also in other regions like Bali, Bandung, and even other countries. The enthusiast of Debus Art also not limited to the older generation, but also the younger and new generation, Sainudin (2020), even said that “Anakmudabanyak yang minat, sayajugangajarincucu. Anakmudamasihantusias,” He said, which translates to English means “Many young people are interested, I also teach my grandchildren. Young people are still enthusiastic”. Though in the pandemic situation the enthusiasts of Debus Art artists and audience still attend and enjoy the Debus Art performances, and keep going by following the health protocols.

#### **Viewer's Comments on Debus Banten Performance Videos.**

We take the data from youtube channel that we have mentioned before such as Pager Keraton, ZonaOutbond, and PencakSilat Nusantara than we know that all of the channel owners will introduce Debus Banten as an 'ancestral tradition' that the community should respect and preserve. In using Stuart Hall's encoding-decoding approach, we can understand the opinion of the channel owner as coding. He wants the audience to see Debus Banten as a cultural tradition from

the past that is also important to be preserved. Different approaches are used by the zonaoutbond and pencaksilatnusantara because they do not provide descriptive descriptions that can show the importance of PencakDor for the audience. However, uploading a video featuring debus offerings on YouTube like the other two channels arguably shows the importance of debus banten and its importance for Indonesia as well as efforts to preserve tradition.

Based on the theory concept that was created by Stuart Hall which is the theory of Culture Tradition in trying to understand the values, beliefs, thinking patterns, and behavior that are learned and shared and the characteristic of a group of people, the researcher analyzed the data from YouTube comments that are related to the topic, as well as trying to understand the characteristics of a group of people from their values, beliefs, thinking patterns, along with the behavior that are studied and shared. On the other hand, Raymond Williams' theory said 'The High Culture has no particular social structure' with this we can also determine in more detail about what is seen and people's perspectives about Debus Banten in



this era.

The next part of this article discusses how the audience reacts to the Debus Banten performance against video on three channels (Zonaoutbond, Pager Keraton, and PencakSilat Nusantara) through the capabilities of the YouTube social network. From the comments that appear on uploaded videos, we can see

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whether the viewers can receive the messages sent by the channel or not. On March 2nd, 2015, ZonaOutbond uploaded a video titled “Debus Khas Kesenian dan Kebudayaan Banten”<sup>14</sup>. When this research was conducted, the video was the most popular video on the channel generating more than 500,000 hundred views. This big number of viewers has brought nearly 1500 likes and 225 dislikes. Besides that, there are almost 500 comments that appeared on the video. Interestingly, within the comments posted, there are various topics which made the comments not only showing big spectatorship on the video but also diverse opinions. Many of the comments show appreciation for Debus, but Some of the comments show negative opinions regarding Debus practice as something that is not appropriate to do. The followings are the examples:

**Ujang Abdurahman 2 years ago**

Aing bangga jadi orang banten... Salam kaka behanti orang pandeglang

**Ilham Camong 2 years ago**

Aing geasli orang Banten. Jadi bangga semoga sukses selalu amin...

**Roy Pratama 2 years ago**

Aing bangga jadi urang banten.

**Agus Arinton 1 year ago**

Salam untuk saudara orang banten ,Dari Suku Dayak kalimantan, lestarikan terus budaya kita jangan sampai ,jadi abu dimakan kemajuan jaman

**Sunarti Narti 1 year ago (edited)**

Mantappp jaga terus seni dan tradisi daerah, salam sadayanatigunung karang pandenglang banten

**Taufik Asgar 2 years ago**

Salam dari anak jampang kulon, terus maju untuk melestarikan kebudayaan Indonesia

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<sup>14</sup>To watch the video, clink this link [https://www.youtube.com/watch?v=jNao3\\_Vk\\_CA](https://www.youtube.com/watch?v=jNao3_Vk_CA)

**Ahmad Dani 2 years ago**

Bangga jadi buedak gunungkarangaengjng bngga jdi budak pandeglang  
salam dinapadepokan macan putih gunung karang

**Erik Dul 2 years ago**

Saya asli Serang Banten saya bangga jadi anak BANTEN

From the comments above, as we know that many of the viewers appreciate the performance and the culture itself. And from the comments above we can find an adjective in Bahasa Indonesia that is used repeatedly by the users. The adjective is *Mantap* which has a similar meaning to *Hebat* and *Bagus*. If we translate it to english, it can be equal to “Great” or “Awesome”. From this point it is clear to say that many people considered Debus Banten as a good thing as a culture.

**king kong07 1 year ago**

Makanlah budaya tu..Klouda menyiksa itu uda sesat menurutaku..

**Muhammad Daffa 2 years ago**

senijin di bang akan dandi melestarikan aturan di buang

**bambang tengik 1 year ago**

inilah org yg akan kekal di neraka

**Ivan Hidayat 7 months ago**

Ngaji dulu om yg bener....ini kebudayaan bukan agama...

As we can see from above, it is not only a positive comment that the viewers posted. Some of them have a different perspective about what Debus Banten is about, on their opinion, this culture is not a pure culture but with supernatural spice on it. Because their dislikeness towards Debus Banten, They even roast it with harsh word. As we can see, one of viewers with name “kingkong07” he posted a comment 1 year ago says “makanlah budaya tu..Klou damenyiksa itu uda sesat menurut aku..”. He stated his opinion that he do not believe with Debus Banten culture, he believe that this culture misleading people. But still, there is people who defend Debus Banten that it is a proper culture and

they just don't know it very well yet, viewers with name “bambangtengik” commented “ inilah org yang akan kekal di neraka "he said something bad about debus banten culture, and there is another viewers that replied on his comment, he said “Ngajiduluomygbener... inikebudayaanbukan agama...” He defended Debus Banten culture by saying some fact.

On march 16, 2020, Another YouTube Channel which is Pager Keraton uploaded a video titled “Debus Basah Dan Extreme, Dari Banten, Padepokan Pancer jagat terumbu banten”<sup>15</sup>. The video was the most popular video on the channel generating more than 395,904 hundred views. This big number of viewers has brought nearly 3.400 likes and 294 dislikes. Besides that, there are 400 comments that appeared on the video. Just like on ZonaOutbond video about Debus Banten, many people appreciate Debus Banten As a interesting culture, and many people from Banten which is where Debus come from, many of them proud about their own culture, some of the comments are :\

**Dadan Master 3 months ago**

Mantul. Banten boga seni budaya. Hayu urang jungjungku kabehanulhs ampepunah. Kudu bangga mneh boga budayakie.

**AzharAditiar 2 months ago**

Inih baru budaya yang harus di kembangkan

**RaffaReffi 6 days ago**

Abadi debus Banten

**YT ZYRO 1 month ago**

Banten punya

On the channel ‘*Pencak Silat Nusantara*’ uploaded a video on YouTube titled “Atraksi Debus Mematikan Banten”<sup>16</sup> on December 13th, 2018. When the researcher is on the progress of the analysis, this video was the most popular on

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<sup>15</sup> To watch the video, click this link [https://www.youtube.com/watch?v=i\\_aw2CBwmFI](https://www.youtube.com/watch?v=i_aw2CBwmFI)

<sup>16</sup>To watch the video, click this link <https://www.youtube.com/watch?v=A9NMjrOlrc>

the channel that is related Debus Martial Art, with 109,781 views. This much views has brought several people to give this video 523 likes and 75 dislikes, resulting in 105 comments have appeared on the comment column. Most people gave a positive response and the others expressed some worry and amazed by the act. The followings are the examples:

**Putri raka**

Aduh aku ngilu liatini tapi penasarn...

**Assalamm Gamers**

Merinding liat nyak has banten lestarikan

**8 bit Wiw**

Kokgw yang ngilu anjing

The user with screen name putriraka was astonished and amazed by how well the performers did the action, they could not stand to watch it as a result of the performer on the video doing an extreme act, as well as Assalamm Gamers and 8 bit Wiw. Her comment, perhaps, is best translated into English as such: "I feel pain by watching this, but I'm curious..". Similar to Assalam Gamers' comments saying: "The goosebumps as I saw it, Banten's culture have to continue to preserve", as well as the others who were astonished and amazed by the performers who can "endure" the pain as if it's not hurting them. While the other comments expressed how Banten's culture specifically Martial Art of Debus must continue to be preserved to generation and generations and some of people from Banten expressed how proud they are of their culture. The examples as such:

**Idrus Ismail**

Ini budaya bantenb ukan pamerilmu, banyak orang2 yang suka salah pahan....padahal ini budayat urun temuurun yang harus di lestarikan salam banten lebak

**Utas Satu**

Asal Bante.Yes Banyak Perguruan Debus Di Banten Bro.Salam Banten

**Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LPPM)  
Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi**



**El Marco**

Mantab budaya banten..budaya Indonesia

**Rasya Fasya**

Bangga jadi orang Indonesia bro matitanam

**Alvian Permana**

Mantulini bukan editan / palsu ini asli w nonton real life bulan kemaren dekat rumah ada yang sunatan pake acara debus

From the comments above, it shows that many citizens, specifically Indonesian are still very much proud of Banten's culture and the Martial Art of Debus itself. Such positive comments that were started from the account name El Marco saying: "Mantabbudayabanten..budayaindonesia" and translated to English into "Banten's culture is great, Indonesian culture" as well as, the comment from account name RasyaFasya, saying: "Banggajadi orang indonesia bro matitanam", about how proud they are being an Indonesian so much with strong culture. As well as, many more comments that were saying how proud they are of being born in Indonesia and in Banten.

The comments on this video are dominated by people who are disbelief and astonished by the performance, and also filled with people who are proud of the Banten culture itself. Basically, the researcher found out that in this video the comments are mostly positive and good comments.

After all the research, we got a conclusion, from all the comments from each 3 videos. We classified there are 2 type of people that react to Debus Banten, first people who respect, are proud and accept it as a proper culture, second are people who do not believe that Debus Banten is a real and a proper culture and take it as a misleading culture. As we can see, people who respect and proud about debus banten usually people who live in banten itself and people who following some martial arts, while people who not respecting Debus Banten is people who just not believe of what they see, they just see Debus Banten as a mystical thing.

**CONCLUSION**

**Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LPPM)  
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As we know from all the explanation below, we could find at least 2 conclusions for this study:

First, interesting topics on the Pager Keraton channel also appeared in the Zonaoutbond and PencakSilat Nusantara. that is, all of them are related to each other and have relatively the same audience. The topics raised were: (1) how Debus was performed or played, (2) games or attractions that were often played, (3) the aspirations of the audience towards Debus Banten in the modern era (4) debate and contestation between preserving traditional culture and mystical things.

Second, that in this modern era, we can assume that Debus Banten is still relevant in society. Taken from data above which are all the videos from YouTube that upload and make content about Debus Banten, more precisely uploaded by YouTube channel name, ZonaOutbond, PencakSilat Nusantara and Pager keraton. Each channels got a lot of engagement from the audience or viewers where, ZonaOutbond made and uploaded video content about Debus Banten on Mar 2, 2015, The video got 522,574 viewers and 441 comments, PencakSilat Nusantara uploaded on Dec 13, 2018, the video got 114,872 viewers and 112 comments, and Pager keraton uploaded on Dec 16, 2020, the video got 114,872 viewers and 468 comments. So from this data we can make a statement that Debus Banten is still Relevant in current society.

Third, the viewers or audience that engaged with the videos can be divided into 2 categories. One who believes in Debus Banten as a cultural and proper tradition and believes this tradition needs to be preserved in our Nation. Audiences in these categories are proud and put pride on Debus Banten and believe that this tradition needs to be preserved for our national future sake. However, many audiences do not believe in this Debus Banten and think that this is not a proper tradition. Audiences on this category state that Debus Banten is not a tradition at all, but it is have a connection with mystical believe, and they not accept Debus Banten as a tradition. From both categories, audience who proud

and put some pride on Debus Banten which is categories one is more dominant rather than the second categories taken from the all comments from each channels.

Finally, because the code sent by the research source did not translate to all viewers as desired by the encoder, the researcher can conclude that the meaning of Debus Banten is as the original traditional martial art of Banten according to the researcher because more viewers of the channel agree with it than those who deny it. You-Tube's social networking capabilities allow viewers to share their opinions as in the real world. Therefore, the reactions and opinions that appear in these comments are most likely representations of the meaning made to Debus Banten in the real world.

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