

# Bi'ibih Cultural Tradition as a Learning Resource for Class IV the Beautiful Theme Togetherness at SDN Taman 02 Bondowoso

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**Abstract:** The background of this study aims to determine the utilization of bi'ibih culture as a learning resource for class IV of the Beauty of Togetherness at SDN Taman 02 Bondowoso. This study uses qualitative research and narrative research types. The subjects of this study were the people of Taman Village, Grujugan District, Bondowoso Regency, consisting of 8 people. The data analysis technique proposed by Miles and Huberman has three stages, namely: 1) data reduction stage, 2) data presentation stage, 3) conclusion drawing stage. The process of emergence of this bi'ibih culture was due to the migration of Madurese residents to the Taman area. The time for the implementation of the bi'ibih culture is only carried out once a year, namely in the late afternoon on the 25th and 27th of Ramadan only. The delivery items used are quite simple, namely rice and side dishes. in the form of LKPD, in which there is a story text about bi'ibih culture. The values contained in the bi'ibih culture vizharmony, togetherness, sharing, and gratitude. The advice given is that this bi'ibih culture requires a strategy to be preserved by incorporating bi'ibih culture into learning materials in schools as an inculcation of cultural sustainability.

**Keywords:** bi'ibih culture, qualitative research, and utilization of bi'ibih culture as a learning resource.

## 1. INTRODUCTION

Culture has the meaning of the embodiment of human feelings about aesthetics which are driven by the meaning of life from the nature around it. Culture is the creation of all beautiful, aesthetic and functional human behavior and thoughts, so that the five senses can be enjoyed by the senses, namely sight, taste, taste, inhalation and listener (Koetjaraningrat, 2003). In other words, this is due to differences in the living conditions of the community and the surrounding nature.

Indonesia has a vast territory with a variety of cultures in it. This is a matter of pride for the people of Indonesia in the eyes of the world. The culture that exists in each region over time experiences ups and downs. Culture has experienced a lot of suspended animation and is no longer even recognized by indigenous people (native to the area), due to the strengthening influence of western (modern) culture (Wintala, 2014). However, currently there are cultures that are still sustainable and whose existence can be known. One of the cities in Indonesia that still preserves this traditional culture is Bondowoso Regency.

Learning resources have a very broad meaning. Learning resources are an important requirement that can be used as a source of information. Meanwhile, (Sudjana Nana, 2009:76) states that, learning resources are all resources that can be used to make it easy for someone to learn.

Classification of learning resources based on the opinion of Sudjana & Rivai (2003:79-80) includes media or materials, people, techniques or modes, equipment, environment and messages. The message is the form of information that is channeled in the form of understanding, facts, and data. Submission of messages can be done by teachers and students. Media or materials are items that have

messages that are displayed using equipment or tools. Equipment is the goods used to present the message contained in the material. Techniques or methods are steps that are prepared to use equipment, situations, learning materials, people convey messages and the environment in which the messages are channeled. Meanwhile, according to (Komalasari, 2010: 108) learning resources are not only limited to certain facilities that can be used for learning, but everything in the universe can be a source of learning.

But in fact the learning resources used are still focused on the teacher alone, without realizing that there are still many other learning resources that can be utilized, for example learning resources that come from local culture for example bi'ibih culture, teachers still haven't optimized various learning methods so that activeness students and students' motivation towards learning is still low.

Bi'ibih culture is distributed rice to relatives and neighbors who usually delivered it to his house. The word bi'ibih refers to the alternating time between asr and maghrib, because the bi'ibih tradition is a tradition of delivering rice to relatives and neighbors which is carried out just before maghrib. Nasi bi'ibih has a distinctive side dish, usually using a side dish of serundeng made from grated coconut and roasted until it is dry and the texture of the color changes to brown, but there are also people who use the side dish as it is (Hidayat, 2007). This bi'ibih tradition cannot be carried out at any time, but we can meet this bi'ibih culture only once a year, namely on the night of a thousand months or lailatul qadar which is found in the month of Ramadan. The bi'ibih tradition is held in the evening before the nights of the 25th and 27th of Ramadan.

This local cultural wisdom can be used as a learning resource formed by LKPD where in the LKPD there is a story text on bi'ibih culture in class IV The Beautiful Theme of Togetherness Sub-theme 1 The cultural diversity of my

people is learning 1 at SDN Taman 02 Bondowoso, where this school is still in a community environment which still preserves the culture of bi'ibih to this day. The values contained in bi'ibih ya culture include harmony, togetherness, sharing, and being grateful for all the blessings, sustenance, health that Allah SWT has given. Therefore teachers really need to use interesting learning resources, one of which is by implementing environment-based learning.

Based on the explanation that has been described, a study was conducted entitled "Bi'ibih Cultural Tradition as a Class IV Source of the Beautiful Togetherness Theme at SDN Taman 02 Bondowoso".

## 2. RESEARCH METHODS

This research uses qualitative research, this type of research is described in a narrative manner, this narrative research has a design in which a researcher asks a person or group to tell their life and from there the researcher learns about the life of that individual. Riesman (in Creswell, 2014: 2018) says narrative research is a humanitarian research design in which researchers study the lives of these individuals. This study describes qualitative data in the form of verbal information about the bi'ibih culture in Taman Village. Based on this explanation, this narrative research is described orally (interview), observation, and documentation.

The data analysis technique used uses the data analysis model of Miles and Huberman, in which there are three stages: 1) The data reduction stage is a selection process, summarizing data that is considered important in the research being carried out. 2) The data presentation stage is the stage where the information that has been collected is analyzed because this qualitative research is a study that composes a lot of narrative texts. 3) The conclusion drawing stage is still open to receiving input data even though the data is classified as meaningless data, even so at this conclusion drawing stage it is better to decide between required data or not.

## 3. RESULTS AND DISCUSSION

The process of the emergence of bi'ibih culture in Taman Village was due to the migration of Madurese residents to Taman Village, the occurrence of this migration was due to poverty in Madura. The cause of this poverty is due to the barren and arid geographical conditions that make it difficult for the Madurese to carry out agricultural cultivation. This arid and barren condition has caused a decrease in the Madurese people's income to meet their daily needs. one of the cultures that is still strong and is still being preserved is the bi'ibih culture in Taman Village. This bi'ibih culture is a culture of delivering rice to relatives and neighbors.

### 3.1 The Time Of Implementation Of Bi'ibih Culture

This bi'ibih culture cannot be carried out every month or every religious day, but this bi'ibih culture can be carried out on religious days, namely the month of Ramadan, when the implementation of this bi'ibih culture is carried out in the evening before the evening of the month of Ramdhan to be precise on the 25th and 27 Ramadhan, this culture is

carried out as a form of gratitude for the blessings, health and sustenance that Allah SWT has given.

### 3.2 Cultural delivery goods bi'ibih

The hantara goods in the bi'ibih culture are quite simple and simple, only in the form of white rice or nasi lemak combined with a side dish of serundeng, eggs, tempeh, tofu, urap-urap, salted fish, and chili sauce. The side dishes used in this bi'ibih culture are not determined, all are free depending on the taste of the people who carry out the bi'ibih culture, but in general, people use simple and makeshift side dishes.

### 3.3 Bi'ibih Cultural Delivery Goods Container

The container used in the delivery of this bi'ibih culture uses banana leaves or rice paper which is wrapped in the shape of a paste or pinjung. For the first order, rice is wrapped. After that, before the side dishes are put in, banana leaves or rice paper are usually placed first, which is called samir.

### 3.4 Actors and Recipients of Bi'ibih Culture

Actors in this bi'ibih culture are people who carry out bi'ibih culture. This bi'ibih culture is actually not obligatory to be implemented, however many people still carry out bi'ibih culture because this culture is carried out only once a year, therefore people feel obliged to carry out bi'ibih culture. The recipient of nasi bi'ibih is usually a relative, the closest neighbor, and is also placed in the nearest musholla or mosque where the musholla or mosque is there who recites the Koran in the afternoon in the month of Ramdhan called the tadarus.

## 4 CONCLUSION

The conclusion obtained from the results and discussion is that bi'ibih culture can be used as a learning resource on theme 1, the beauty of togetherness, sub-theme 1, the cultural diversity of my nation, learning 1, by introducing the culture that is in the student's environment and integrating the values contained in bi'ibih culture. Among them are the value of sharing, the value of togetherness, and the value of being grateful to Allah SWT.

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