

## Development of Fun Flipbook Activity Media in Improving Numeracy Skills of Grade IV in Elementary Schools

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**Abstract:** The purpose of this study is to integrate the values of the ngunggahne beras ritual into the learning process in elementary schools. So that it can determine how deeply students understand the ngunggahne beras ritual in their area. The method used in this study is qualitative by using research instruments in the form of pretest questions and LKPD (Student Worksheets) that have been adjusted to the needs, namely questions related to the ngunggahne beras ritual. The LKPD used had previously been approved for its suitability for use in terms of appearance and questions in the FGD (Forum Group Discussion). The data collection technique was by providing pretest questions at the beginning of learning and questions in the LKPD during the learning process. The data analysis technique was by analyzing the answers to each question on the pretest and questions in the LKPD. Based on the analysis that has been carried out, it is known that there is a difference in knowledge of the values of ngunggahne beras before and after it is explained. It is hoped that after understanding the values of the ngunggahne beras ritual, the next generation can preserve the original culture in their area.

**Keywords:** integration, ngunggahne beras ritual, learning, elementary school.

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### PRELIMINARY

Indonesia is rich in culture that characterizes the country's cultururation. The diversity of cultures in each region with different characteristics enriches the uniqueness of Indonesia from other countries. Various regional cultures are still preserved from generation to generation until now. One of them is the ngunggahne beras tradition which is carried out in Selopanggung Village, Semen District, Kediri City. Selopanggung Village has a topography in the form of a highland area located on the slopes of Mount Wilis with an area of approximately 220.77 ha (Tutut Indah Sulistiyowati, 2022). Based on respondents by interviewing village elders who are usually used as berjonggo (people who lead a ritual), it is known that of the several traditions that are still preserved, one of them is the ngunggahne beras tradition (Tutut I., S., et al., 2023).

Ngungghane Beras is a ritual held by residents of Selopanggung Village with the aim of asking for good fortune during certain events such as weddings and circumcisions (Tutut Indah Sulistiyowati, 2022). Initially, the Ngungghane Beras Ritual was a form of respect given to Dewi Sri (the goddess of rice) and ancestral spirits so that the celebration would run smoothly and peacefully (L. W. Sari et al., 2020). In the ngungghane beras ritual, rice is placed in a clay jar and then covered with offerings consisting of seven types of flowers, chicken ingkung, chicken eggs, jadah, bananas, and not forgetting to cover it with kebak leaves (Munfaridah, 2024). The use of kebak leaves is a characteristic of the ngungghane beras ritual in Selopanggung village and the surrounding villages, namely Jugo village (Tutut Indah Sulistiyowati, 2022). Although the people of Selopanggung village are religious, they still respect the spirits of their ancestors. This can be seen in various rituals that are held by believing in the existence of ancestral spirits. This belief is also found in various other villages almost throughout Java (L. W. Sari et al., 2020). This ritual exists not only in Selopanggung village, but also in several surrounding areas such as Jugo village, Mojo district, Kediri city and several other areas in Indonesia.

Regional culture should continue to be preserved so that the next generation will still know it. Understanding of regional culture and other local wisdom should continue to be taught so that the next generation does not forget their own regional culture and can continue to preserve it (Hasbullah, 2022). However, in reality, based on the results of the initial knowledge test of grade 4 students at SDN Selopanggung 1, only 4 out of 18 students had heard of the ngungghane beras ritual and even then what they knew was only limited to customs carried out during weddings or circumcisions, while the others knew other cultures such as jaranan which they often saw. Based on the initial knowledge test, it is necessary to introduce regional culture so that students understand that there is a ngungghane beras tradition that is still carried out by the elders in Selopanggung village.

In understanding regional culture, it can be integrated into the student learning process at school. Currently, most elementary schools in grades 4 and 2 are implementing the independent curriculum. Learning in the independent curriculum refers to learning outcomes that have been set by the government (Sumarni et al., 2024). Learning outcomes are competencies that must be achieved by students at the end of each phase (Malikah et al., 2022). Learning outcomes are divided into certain elements in each subject. And in the independent curriculum, the term fixed class phase is no longer used, namely phase

A (grades 1-2), phase B (grades 3-4) and phase C (grades 5-6). One of the subjects listed in the learning outcomes is science. In the science learning outcomes phase B, the element of understanding science includes the sentence "Students recognize cultural diversity, local wisdom, history (both figures and periodization) in the province where they live and relate it to the context of current life". Based on these learning outcomes, it can be integrated into a learning related to the introduction of cultural diversity and local wisdom, namely the ngunggahne beras tradition (Fahmi et al., 2022). The purpose of this study was to determine the initial and final understanding of elementary school students in Selopanggung village through the integration of the ritual values of ngunggahne beras which are still preserved by the elders of Selopanggung village.

## **METHOD**

This study uses a qualitative descriptive method which is carried out by analyzing data from students' initial knowledge and final knowledge of the ngunggahne beras ritual. The sample as respondents in this study were 18 students of grade 4 of SDN Selopanggung 1. The data collection technique was by giving students initial knowledge test questions about the ngunggahne beras ritual. After that, students will be given in-depth material related to regional culture and things related to the ngunggahne beras ritual. Then, after being given in-depth material, students will work on LKPD to explore the material that has been given, the results of the LKPD are used as a benchmark to determine the progress of students' understanding of the ngunggahne beras ritual. The research instrument was in the form of initial knowledge test questions and LKPD related to regional cultural material that was related to the introduction of the ngunggahne beras ritual. The data analysis technique was by analyzing each answer to the initial knowledge questions and questions in the LKPD as a benchmark in measuring students' understanding of the ngunggahne beras ritual.

## **RESULTS**

### **A. Results of Students' Initial Knowledge Test Questions**

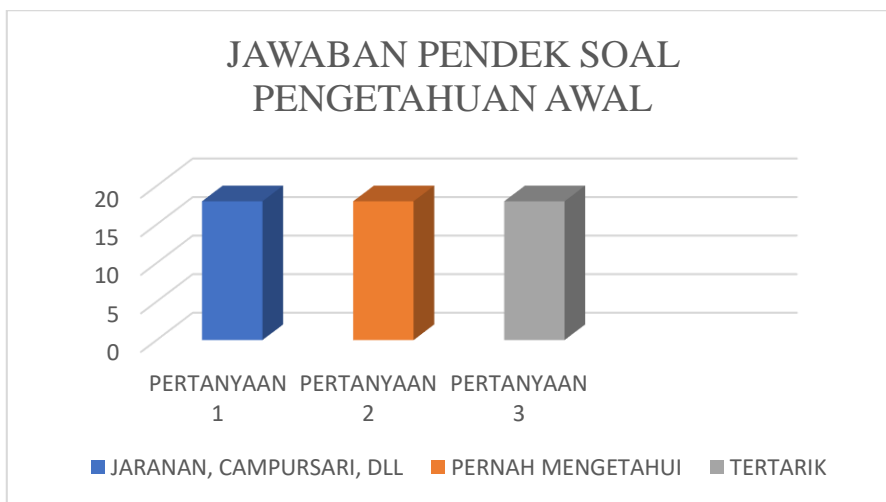
The initial knowledge questions consist of 3 short answer questions and 5 multiple choice questions agree which means knowing, disagree which means not knowing/doubtful and disagree which means not knowing. This initial knowledge

instrument has been used in previous research conducted in Mojo village with the same target subjects, namely elementary school children (T. Sulistiyowati et al., 2023). The initial test was carried out independently, but in understanding the meaning of each question, students were still guided one by one so that students did not have difficulty understanding the meaning of the questions. Based on the students' initial knowledge test, the following results were obtained,

| Pretest Uji Kemampuan awal   |   |
|--|---|
| Integrasi Nilai-Nilai Ritual Ngungahne Beras Pada Pembelajaran Sekolah Dasar Di SDN Selomanggung I |   |
| <b>A. Identitas</b>  |   |
| Nama saya :  | .....                                   |
| Saya kelas :   | .....                                   |
| <b>B. Jawablah pertanyaan dibawah ini dengan jawaban singkat</b>                                   |   |
| 1. Tradisi apa saja yang ada di daerah tempat tinggalmu?   | .....                                   |
| 2. Apakah kamu pernah mengetahui atau melihat langsung salah satu tradisi yang ada di daerahmu?    | .....                                   |
| 3. Tertarikkah kamu untuk mengetahui tradisi yang ada di daerahmu?                                 | .....                                   |
| <b>C. Jawaban (tunjukkan jawaban yang sesuai)</b>  |   |
| 1. Saya tahu tradisi <i>Ngungahne Beras</i>  | Setuju    Kurang setuju    Tidak setuju |
| 2. Saya bisa menyebutkan 3 jenis tanaman dalam <i>Ngungahne Beras</i>                              | Setuju    Kurang setuju    Tidak setuju |
| 3. Saya bisa menyebutkan jenis makanan yang digunakan dalam <i>Ngungahne Beras</i>                 | Setuju    Kurang setuju    Tidak setuju |
| 4. Saya tahu tradisi <i>ngungahne beras</i> digunakan pada saat tertentu                           | Setuju    Kurang setuju    Tidak setuju |
| 5. Saya tahu makna ritual <i>ngungahne beras</i>   | Setuju    Kurang setuju    Tidak setuju |

Figure 1. Questions on Students' Initial Ability

Diagram 1. Results of Short Answers to Initial Knowledge Questions



Information:

1. First question: What traditions are there in your area?

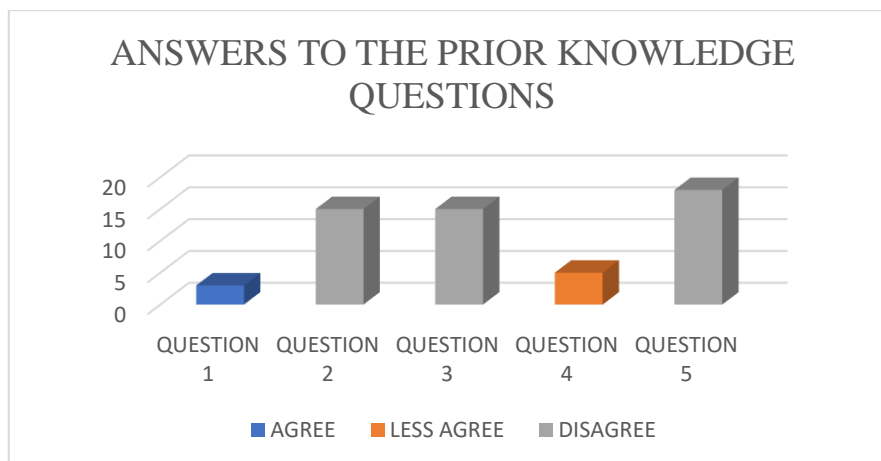
The answers from 18 respondents mostly answered jaranan and campursari

2. Second question: Have you ever known or seen directly one of the traditions in your area?

The answers from 18 respondents were that they had known, but not related to the ngunggahne beras ritual. They referred more to answer no. 1

3. Third question: Are you interested in knowing the traditions in your area?

The answers from 18 respondents were interested. When asked directly why they were interested? Several students answered that they often saw campursari and jaranan but did not know the meaning of the tradition (the answers still referred to answer no. 1)



**Diagram 2. Results of Answers to Prior Knowledge Multiple Choice Questions**

Information:

1. Question no 1: I know the Ngunggahne Beras tradition?

The results showed that only 4 students answered in agreement, the statement of agreement has the same understanding as knowing, but after being asked further, the four students only understood briefly that ngunggahne beras is done before the celebration event. While the other students answered disagree or the same meaning as not understanding

2. Question no 2: I can mention 3 types of plants in Ngunggahne Beras

The results showed that 14 students answered disagree, which means that the 14 students do not understand what plants are used in the ngunggahne beras ritual. While the other 4 students answered disagree or were hesitant

3. Question no 3: I can mention the types of food used in Ngunggahne Beras

The results showed that 14 students answered disagree, which means that the 14 students do not understand what types of food are used in the ngunggahne beras ritual. While the other 4 students answered disagree or were hesitant and tended to just answer.

4. Question no 4: I know the tradition of ngunggahne beras is used at certain times

The results showed that 4 students answered that they disagreed or were hesitant. After being asked further, four students answered marriage and some answered circumcision. While 14 other students answered that they did not know

5. Question no 5: I know the meaning of the ngunggahne beras ritual

The results showed that 14 students did not agree or did not know the meaning of the ngunggahne beras ritual. If connected with the previous answers, only 4 children had ever known the ngunggahne beras ritual but did not understand the intent and purpose of the ngunggahne beras ritual.

## **B. LKPD (Student Worksheet) Answer Results**

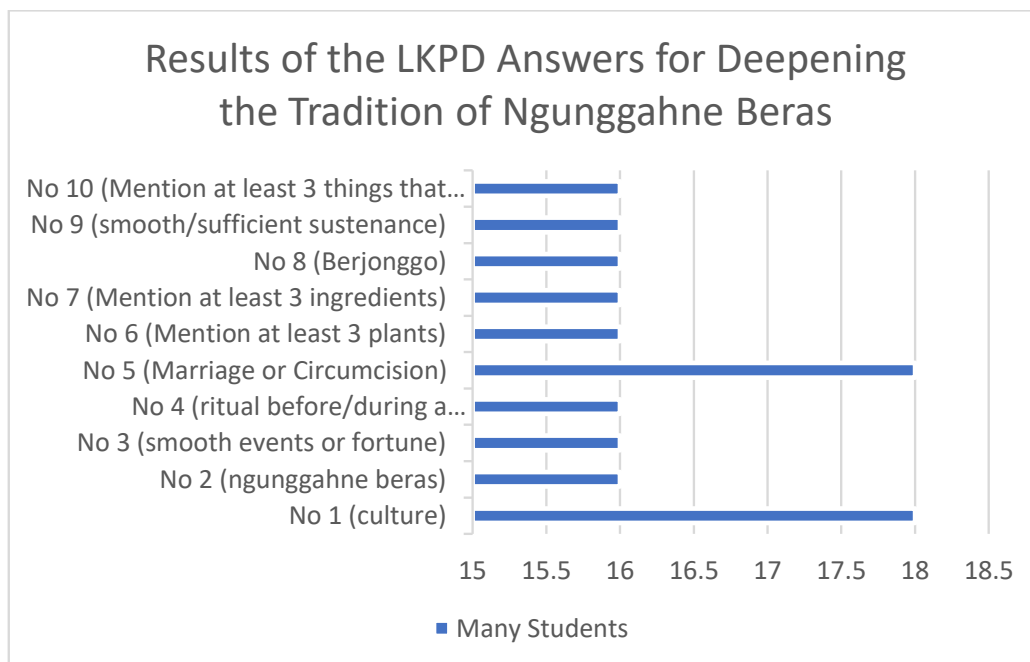
LKPD is compiled based on FGD (Forum Group Discussion) activities before LKPD is used in the field. FGD is conducted by a research team consisting of 3 members, as well as 3 expert teams consisting of 1 teaching material expert and 2 teams of learning experts and field researchers. The experts will provide criticism and suggestions related to the research flow and student worksheets (LKPD) which will be used as an instrument to measure students' final abilities. The things that are assessed in the LKPD start from the cover, instructions for working on it and the weight of the difficulty of the questions which must be adjusted to the cognitive level of grade 4 elementary school students. When working on LKPD questions, it is the same as working on initial ability test questions, namely it is done independently, but in understanding each meaning of the question, students are still guided one by one so that students do not have difficulty in understanding the meaning of the question. The in-depth study related to the ngunggahne beras tradition is packaged in 10 questions that are adjusted to the material for introducing

regional culture in the 4th grade elementary school science subject. The following is a list of questions used to explore and understand the “ngunggahne beras” ritual

**Table 1. List of Questions for Deepening the Ngunggahne Beras Ritual in LKPD**

| No | Question   |
|----|--|
| 1  | What is meant by local wisdom?   |
| 2  | What culture have we learned today?  |
| 3  | What do you think the Ngunggahne Beras Ritual is for?                            |
| 4  | What is the Ngunggahne Beras Ritual?   |
| 5  | When is the Ngunggahne Beras Ritual performed?                                   |
| 6  | What plants are used in the Ngunggahne Beras Ritual?                             |
| 7  | Apart from plants, what other materials are used in the Ngunggahne Beras Ritual? |
| 8  | What is the name of the person who leads the Ngunggahne Beras Ritual?            |
| 9  | What are the benefits of this Ngunggahne Beras Ritual?                           |
| 10 | So after we have learned, what can we preserve?                                  |

**Diagram 3. Results of Answers to LKPD In-depth Questions**



## DISCUSSION

### A. Discussion of the Results of Students' Initial Knowledge Test Questions

In Figure 1, it is known that the form of the initial knowledge test questions for students is designed very simply and asks about local culture, especially students' knowledge of the ngunggahne beras ritual. The questions used have gone through the approval stage from several experts in the FGD conducted before the data collection stage was carried out. In Figure 1, in the short answer section, it is known that 16 students know

the regional culture, but what is known is only the jaranan and campur sari art culture, which according to the data results, students also see it quite often. For the other 2 children, it turns out that they are children with special needs (ABK) so they have not been able to answer the questions well. When asked about their interest in the jaranan art culture, it turns out that the 16 students are interested in watching it and some even want to be the players. Based on these data, it can be concluded that in fact the fourth grade students of SDN Selopanggung 1 already know the types of regional culture but do not understand its meaning. The students are able to mention regional cultures that are often performed or played in their area and they are also very interested in watching them. The attitude of liking regional culture and being enthusiastic about learning about it is a reflection of the attitude of loving regional culture and indirectly students also reflect the attitude of preserving regional culture (Pratama, 2020). This is supported by research (Budiyono Budiyono & Feriandi, 2017) that the basis for loving regional culture is from experience and cultural immersion that often intersects with students. In diagram 2 is data from multiple choice questions containing knowledge of the ngunggahne beras tradition. It is known that based on the first question only four students know the ngunggahne beras ritual. When asked further how far they know, the four students only understand that the ngunggahne beras ritual is usually held at weddings and the ritual uses offerings. However, when asked what the offerings are, they could not answer with certainty. This means that the four students have seen the implementation of the ngunggahne beras tradition but only glanced at it without asking why the ritual was carried out. Understanding the tradition of ngunggahne beras needs to be further explored and deepened so that the nation's successors are able to understand the cultural diversity in their region (Nurilhuda, 2022). This is the same as the community service activities that have been carried out in Mojo village (T. Sulistiyowati et al., 2023), that the current generation only knows their regional culture in passing but does not understand the meaning and things that intersect in the ritual.

In the second question, around 14 students answered disagree, meaning they could not mention 3 types of plants used in the ngunggahne beras ritual, while 4 other students did not answer. After being asked further why they could not mention it, because there were those who really did not understand what the ngunggahne beras ritual was and there



were also those who had known the ngunggahne beras ritual but did not understand the meaning of the ritual so they did not know what plants were used. Furthermore, in the third question, it was the same as the second question, namely 14 students answered disagree or did not know and 4 other students did not answer. The third question was related to mentioning the types of food used in the ngunggahne beras ritual. The same results were obtained, namely 14 students could not mention it for the same reason, namely they did not understand the ngunggahne beras ritual, as well as the other 4 students. In the fourth question, around 4 students knew when the ngunggahne beras tradition was carried out. Of the four students, some answered weddings, some answered circumcisions, and some answered both. 14 other students answered disagree or did not know what the ngunggahne beras tradition was used for. Moving on to the 5th question, namely the meaning of the ngunggahne beras tradition. The results showed that 16 students answered disagree or did not know the meaning of the ngunggahne beras ritual, while 2 other students did not answer, namely students who were classified as ABK. Based on the results of these questions, it can be concluded that there are several students who have seen and know the ngunggahne beras ritual and even then only 4 children. This means that most students do not know and understand the values of the ngunggahne beras ritual along with the meaning and what foods and plants are used in the tradition. According to (Hasanah & Sukmawan, 2020), introducing regional traditions or cultures that still exist today to the next generation is very necessary as a form of responsibility in loving and preserving the culture in their area. This is one form of effort to conserve regional culture so that it remains sustainable and becomes a characteristic of a region (M.A.Rachman, 2008).

## **B. Discussion of LKPD (Student Worksheet) Answer Results**

In table 1, it is known that the LKPD contains 10 questions ranging from the definition or meaning of the ngunggahne beras ritual to mentioning various materials used in the ritual. It is known that 18 students of grade 4 of SDN Selopanggung 1 have different abilities, even 2 students are ABK (Children with Special Needs). So the data processing is based on the answers of the 16 students who are considered eligible. The LKPD used previously has also been approved by the members of the FGD (Forum Group Discussion) and is considered eligible for data collection. The eligibility of this LKPD is assessed

from the presentation of the LKPD, the components in the LKPD and the questions presented whether they can be easily understood by students. Validation or determining the eligibility of instruments in research is indeed important to do so that the data obtained is valid and good to be processed (Mukmin & Zunaidah, 2018). In diagram 3, it is known that there are various answers written by students, but in this diagram it is summarized referring to most of the answers answered by students at each question point. In the first question, all students agreed, namely 18 (100%) children answered culture. All students had the same answer because when discussing material related to local wisdom, it was the same as regional culture, especially the ngunggahne beras ritual, the researcher tried to use simple words that were easy for students to understand. The researcher explained that what students often saw such as jaranan, campursari or the ngunggahne beras ritual were local wisdom or culture owned by the region. Here, students understand that such local wisdom can be called culture (Asrori, 2016).

The second question asked what culture had been studied? As many as 88% of students or around 16 students answered the ngunggahne rice ritual. Most of them stated similar answers because what was taught focused on 1 culture, namely the ngunggahne rice ritual. It is hoped that by focusing on one culture that is explained, students will better understand what the ngunggahne rice ritual is which is still carried out today, although most of the people who understand it are the village elders. The same number of respondents was also shown in questions three and four. The third question asked what the ngunggahne rice ritual was for. 88% of respondents answered with the same or almost the same answer, namely to smooth the event or to smooth fortune. According to various sources, it is known that the purpose of the ngunggahne rice ritual is carried out for certain events so that those holding the celebration are given smoothness during the celebration and their fortune is sufficient (Munfaridah, 2024). This is symbolically depicted in a jar filled with rice and covered with kebak leaves. The meaning of the word kebak in Javanese means full, meaning that the fortune is always full and there is no shortage in the celebration held (Tutut Indah Sulistiyowati, 2022). Furthermore, question number four asks about what the ngunggahne beras ritual is, and as many as 88% of student respondents answered the ritual before or during the celebration. Indeed, in the Mojo and Selopanggung areas, the ngunggahne beras ritual is carried out D-1 before the celebration

begins and there are several areas that hold the ngunggahne beras ritual on the day (Tutut Indah Sulistiyowati et al., 2023). Question number five asks about the time or when the ngunggahne beras ritual is carried out. As many as 100% or 18 students answered at a wedding or circumcision event. Indicating that students actually understand when this ngunggahne beras ritual can be carried out. Then question number six asks about what plants are used in the ngunggahne beras ritual. The plants in question are various types of flowers used in the ritual, by mentioning at least 3 types of flowers. The results obtained were that 16 students were able to mention 3 types of flowers while 2 other students did not answer because it was known that the 2 students who did not answer were ABK students who could not be forced to answer.

Still related to the ingredients used in the ngunggahne beras ritual, in question number seven, students were assigned to mention at least 3 other ingredients besides plants that are used in the ngunggahne beras ritual. Other ingredients in the ngunggahne beras ritual can be rice, kebak leaves, eggs, chicken ingkung, bananas, jars, etc. A total of 16 students were able to answer 3 ingredients in the ngunggahne beras ritual with varying answers per student, while 2 other students did not answer for the same reason as the previous explanation. This indicates that most students already understand what ingredients are used in the ngunggahne beras ritual. In question number eight, students were asked what the person who leads the ngunggahne beras ritual is called. A total of 16 students answered berjonggo, meaning that most students understand the term for the person who leads the ngunggahne beras ritual. Basically, every traditional tradition must have one of the elders to lead the traditional event or ritual that will be carried out (T. Sari et al., 2024). The last two questions, questions number nine and ten, asked about the benefits and what needs to be preserved from the ngunggahne beras ritual. A total of 16 students were able to answer well regarding the benefits of the ngunggahne beras ritual with various answers, including to preserve regional culture, to learn about local customs, to learn about the plants used, to learn about the materials used in the ritual and to learn about the term leader in the ngunggahne beras ritual. As in the study (Mulyana, 2024) explained that a person should not only know their regional culture, but also need to know more deeply about the ins and outs of the culture in order to grow a sense of love and a desire to preserve the culture in their area. For what needs to be preserved from the

ngunggahne beras ritual, previously students were explained that the ngunggahne beras ritual is to preserve ancestral culture. There are many philosophical meanings contained in this ritual and need to be studied more deeply (Rahayu et al., 2014). In addition, by understanding the values of the ngunggahne beras ritual, it is expected to be able to foster a conservative attitude towards several types of plants that must be used in the ngunggahne beras ritual, as well as understanding other ingredients that must be present in the ritual (Syukur & Qodim, 2016). A total of 16 students have answered well and almost the same as previously explained

## CONCLUSION

Based on the description above, it can be concluded that the tradition of the ngungghane beras ritual needs to be introduced to the next generation, as a local culture that needs to be preserved. This preservation teaches the next generation not to forget their ancestors and local culture. This is based on the results of the initial test which indicated that many students did not understand what the ngungghane beras ritual was. However, after it was explained, it turned out that there were several students who had witnessed the ritual but did not understand the name of the ritual. The results of the LKPD (Student Worksheet) questions showed that after it was explained, students understood better what the ngungghane beras ritual was, when it was carried out, who led it, what materials were used, and the benefits and what should be preserved from the ngungghane beras ritual.

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