

## Study on the Potential of Bebubus Batu in Introducing the Local Culture of the Sasak Tribe in Early Children

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### ABSTRACT

**Background.** Several local cultures of the Sasak tribe are threatened with extinction, one of which is Bebubus Batu. Preserving this culture needs to be done from an early age. Therefore, it is necessary to prepare learning tools based on local wisdom in early childhood education units. Bebubus Batu can be incorporated into learning in the form of a fairy tale

**Purpose.** This research aims to develop learning tools in the form of fairy tales based on the local wisdom of the Sasak tribe, namely the Bebubus Batu culture.

**Method.** This research involved the community, religious leaders, traditional leaders, and early childhood education teachers. The data was then analyzed using a descriptive qualitative approach

**Results.** Research findings show that bebus batu culture can be presented to young children in the form of fairy tales because it contains noble values such as (1) Respect for food as a product of the earth. (2) cooperation. (3) Belief in supernatural things. (4) Be wise in managing natural resources. (5) Strengthen ties of friendship.

**Conclusion.** Bebus Batu culture can be used as a medium for learning fairy tales in early childhood education units because it contains noble values

### KEYWORDS

Batu Pandang, Bebus Batu, Early Children

### INTRODUCTION

Indonesia is the largest archipelagic country in the world with enormous diversity. This country, which is famous for its abundant spices, has various ethnic groups, customs, races, religions, and languages and has 309 ethnic groups with different languages. Every ethnic group in Indonesia has its own culture and traditions which have been inherited from generation to generation from their ancestors. Culture is one of the things that is inherent and colors a community. One form of culture in Indonesia is traditional ceremonies or what are usually called rituals (Widagdo and Kurnia, 2014). This traditional culture or

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ceremony is what causes so many different patterns to exist in this country

Rituals or ceremonies are a type of culture and tradition that is closely related to values and symbols so that they have a very important meaning for the community of people who adhere to these rituals and are one of the sacred traditions that have been passed down from generation to generation and whose implementation cannot be carried out. done haphazardly. The procedures for carrying out rituals are usually regulated in such a way that these rituals are not influenced by changing times (Indrawati, 2017).

Rituals are usually performed to bring good luck and ward off evil. Rituals are believed to be closely related to the magical powers of astral beings or spirits that can be disruptive or helpful. So rituals are usually carried out to repel evil and bring good luck. The implementation of a ritual can vary in each region depending on what ritual is performed and the purpose of the ritual. In a community, there is usually more than one type of ritual because this activity is not just an ordinary activity, but has value and symbolism for the community of adherents (Astuti and Amirullah, 2019). Hellen and Kienzl (2021) reveal that rituals have an important role at social, personal, and institutional levels.

One ritual that is rarely known is the Bebubus Batu. This culture originates from the Batu Pandang hamlet, Sapit Village, Suela District, East Lombok Regency, West Nusa Tenggara Province, which is a community that continues to preserve the bebus batu culture. This ritual is carried out twice a year, namely when the rice plants appear green in the rainy season and the second ritual is carried out four months later when post-harvest. Bubus is a traditional healing method that is famous in the Sasak tribe. Apart from being used for treatment, people in Suela District use these bubbles as a pest repellent by placing them around the rice fields. The traditional leader forbids the community from killing birds that come close to the plants in their rice fields when they have placed bushes around them.

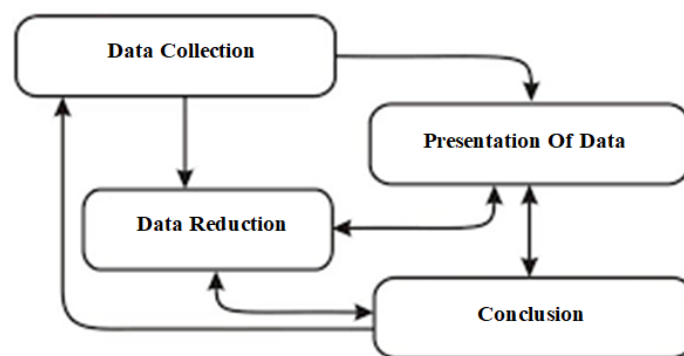
This stone bebus tradition is increasingly fading day by day, eroded by developments in increasingly modern times. The younger generation views traditions or rituals like this as no longer relevant to their lives which are full of sophisticated technology. Based on the results of a literature search conducted by researchers, there are not too many articles discussing stone bebus found on the internet or in libraries. Information about stone bebus published in news such as newspapers and online media does not specifically provide detailed information about this culture. This is the reason why researchers are interested in researching the study of the potential of bebus batu to introduce the local culture of the Sasak tribe to early childhood.

Introduction to this culture should be carried out from an early age and integrated into educational institutions, one of which is early childhood education (Ansori et al, 2021). Early childhood education or preschool aims to provide a stimulus so that children's brains get used to thinking critically, creatively, competently, and innovatively, so that the time is right for children to get to know the environment, for example, the local culture and traditions of their region (Sunandar et al, 2021). This cultural introduction can be done using various methods, for example by telling stories, direct explanations, puzzles, and so on. Soltau (2021) revealed that fairy tales can improve students' analytical abilities. This research aims to collect various information about Bebus Batu so that it becomes a reference source for PAUD teachers to introduce Bebus Batu culture or traditions. The focus of the information that will be explored in the bebus batu tradition is the values contained in the ritual, its benefits for society, as well as cultural preservation methods that are still implemented today. The introduction of rock stone culture in early childhood is carried out so that the foundation for information about this quite important culture can be absorbed optimally to be able to form superior students' character without abandoning their regional characteristics.

## RESEARCH METHODOLOGY

The type of research used in this research is descriptive qualitative research which is adapted to the problem being studied and takes into account the goals the researcher himself wants to achieve. Qualitative research can find out the reality in the field regarding the problems raised by researchers because they directly meet with the community to be interviewed. Qualitative research can look at phenomena more broadly and in depth according to what is happening and developing in the social situation being studied (Sugiyono, 2011).

The instrument in this research is the researcher himself. The researcher's position in this research is as a planner, implementer, data collector, analyst, and reporter of research results. Data analysis in this research was carried out in three phases, namely before going into the field, while in the field, and after being in the field. The stages followed in this data analysis are data reduction, data presentation, and conclusions.



Picture 1. Data analysis

## RESULT AND DISCUSSION

### Profile of Batu Pandang Village, East Lombok

Sapit is one of the oldest villages in East Lombok Regency. Since 2004, Sapit Village has moved from the subdistrict to Suela Subdistrict, which previously merged with Pringgabaya Subdistrict. Culturally, Sapit Village is rich in culture, starting from the culture of birthday bleq (customary birthday), bebus batu, yelamet reban, ngayu-ayu, tolak bahla and several other types of culture.

The discovery of historical sites ranging from prehistoric sites, and scripts to the historical period of the 19th century, are still neatly preserved without any interruption. Historical sites during the megalithic era include the Punden, Menhir, Dolmen, and Batu Lisung types, and there are also sarcophagus forms preserved. Meanwhile, during the script era, the people of Sapit Village had an inscription that was thought to be written in arm script and was also similar to the Brahmi script. Apart from that, there is a historical site in Sapit Village which is kept in the Jakarta National Museum, which consists of the Tara, Awalokitesvara, and Shiva Mahadesa statues which were made in the 8th and 9th centuries. Apart from that, there is also one statue kept in the West Nusa Tenggara Museum. Not only that, there are still five statues kept among the residents, consisting of the Dewi Seri (agricultural mother) statue, the Jungle statue, and Soekarno and two of them have not yet been identified.

By definition, Sapit Village is not yet known for certain what the meaning and significance of Sapit itself is, but if you pay attention to the chronicle, it is said that long before the Pamatan kingdom disappeared, the word "Sapit" already existed, which means that the existence of Sapit Village existed during its heyday. Pamatan kingdom, because in pupu 276 in the Lombok chronicle

it is said, that when samalas erupted following the destruction of the Pamatan kingdom, many of the king's relatives left and took refuge in the sapit region. This means that the village of Sapit is one of the oldest villages in the Sasak region of Lombok, but it must be admitted that until now, it is not known exactly when, who, and what the meaning of the word sapit itself is.

Studying the history of Sapit Village, of course, cannot only look at the chronicle records alone, because the chronicle itself is full of political tendencies. What is clear is that looking at the civilization of Sapit Village, you have to pay attention to two phases that must be overcome, the first is the prehistoric phase and the second is the historical phase. We know of several prehistoric phases, starting from the old, middle and young stone ages / in history books it is called the neolithic era.

The civilization of the people of Sapit village in the megalithic era has been included in the term neolithic, because the inscriptions from the neolithic remains on the site are still present neatly, such as stone menhirs, pundit, dolmen, stone beads, sarcophagi, and even rough bronze statues, which are still preserved in Sapit village area, which is spread over several hamlets, namely Batu Pandang, Batu Cangku and Sapit hamlets.

Meanwhile, in the historical phase, before 1960, three major powers had stopped in the Sapit Village area, namely: buda, Hinduism, and Islam. This can be seen from the large number of sites discovered and used as display items in existing museums. The discovery of 7 statues, one of which is similar to the statues in the Borobudur temple, as a relic from the 8th century, while two of them consist of the statue of the goddess Tara and the statue of Awalokitaswara which are currently kept in the Jakarta National Museum, and the other is the Shiva statue Mahadewa is kept in the NTB museum, while the remaining one is still kept by the residents of Sapit village.

Not only that, historical sites such as ancient buildings and all existing equipment, are still maintained to this day, an ancient mosque breaks the heritage of Sapit village which according to residents was built in the 13th century, three handwritten Al-Qur'ans, two sermon material written on palm leaves.

### **History of the Bebubus Batu Tradition**

Batu Pandang Village is one of the villages in East Lombok Regency which still maintains several ancestral traditions and is well maintained. One tradition that is still maintained and carried out regularly is the bebus batu tradition. Bebus has the origin of the word bubus which is a type of medicinal concoction made from rice mixed with various types of plants that have healing properties and several prayers are read which are believed to be able to heal. Afandi in his research revealed that bebus comes from pounded rice mixed with leaves which are believed to cure various diseases and read several prayer spells (Afandi, 2018).

Different from bebus in general, stone bebus is focused on being used on people's agricultural land to obtain blessings in all their farming activities. Even though this bebus is focused on agricultural land. Some residents believe that stone bebus has the property of curing various kinds of people's illnesses. Many people have received healing benefits from this ritual. The bebus batu ritual is led by a traditional mangku who is a descendant of the previous traditional mangku. Based on an interview conducted with Muzanni, he stated "that those who have the right to become a traditional mangku are descendants of the previous mangku and must come from a male lineage. "The informant who is one of the sources in this research is also a descendant of the previous traditional mangku, but because he comes from his mother's lineage, he does not have the right to continue the mangku title." This statement was reinforced by Amin, et al. in their research, who stated that the bebus tradition is usually led by a penpeng or traditional leader, the penpeng must come from the descendants of the previous penpeng.

The bebus batu ritual is a ritual that is very sacred to the community, especially the people of Batu Pandang, East Lombok Regency. Based on Muzanni's narrative, he conveyed a story that is believed to be true about the origins of the bebus batu ritual, "that there used to be a farmer who was carrying out berau or gardening activities in Indonesian. The farmer brought a child and sat the child on a rock that looked sturdy and comfortable to sit on. Suddenly the rock grew taller and continued to rise, carrying the child so high that it was no longer reachable. The father made various attempts, including destroying rocks with various tools he brought, but they failed. Amid the despair, the father then prayed for help from God Almighty, suddenly a sparrow commonly known as the kemunting bird flew up and pecked at a rock that continued to rise high until finally, the rock collapsed leaving several fragments. The stone which is now the location of the bebus batu ritual is one of the stone fragments in the narrative. It is said that this stone is embedded in the ground and has no foundation. "Amaq Zul, as the traditional leader of the stone bebus process, confirmed Muzanni's statement, saying "Until now, people still really respect and protect the kemunting bird. The meaning of the kemunting bird which can destroy large rocks is that great strength does not always come from something big, so we are not advised to underestimate small things. He further said that many people who were against this ritual had tried to remove the stone but still failed, some of them even met the traditional authority to apologize for their behavior."

### **Bebus Batu Ritual Procession**

Ritual is a technique (way, method) to make a custom sacred. Rituals create and maintain myths, as well as social and religious customs because rituals are religion in action (Davamony, 1995). Each culture's ritual process has a certain time to be carried out in the hope that what is desired can be achieved. Likewise with the bebus batu ritual which has a certain time to be carried out, as stated by Zohriadi "bebus batu is usually done twice in one harvest period, namely when planting is started and when the harvest is finished. The ritual that is carried out when they start planting aims to ask the Almighty so that the produce they plant will be blessed with abundant results. Meanwhile, the ritual after harvest aims to pay thanks to the Almighty for being blessed with abundant harvest. There are differences in ritual methods between before and after harvest. "The ritual after harvest is carried out by giving payasan or decoration in Indonesian to the stone where this ritual is located, while the ritual before harvest does not require such decoration."

Mr Zoh, who is also the kiyai in the bebus batu ritual process, added "This ritual can only be carried out on Wednesdays which are located in the sacred grave area in Batu Pandang Village. The traditional Mangku and several other village elders will discuss what date to carry out this ritual. The exact date is not specified but it must be Wednesday. After determining the date, this information will be announced through the mosque's mouthpiece so that the public can participate in this ritual. People will flock to bring raw materials that will be made into sanganan (a dish in the form of a staple food) to the traditional mangku house. If there is a celebration, people even slaughter several buffalo as offerings in this ritual. These raw materials will be processed in the traditional Mangku house into several staple foods which will be brought to the ritual location. The obligatory food that must be present is ketimbang, one of the staple foods wrapped in bamboo. These Sanganan will then be brought to the ritual location in a neat line and will be led by a mangku. After arriving at the location, the Mangku will enter the area where the stone is located and perform several rituals, after which the activity continues with dhikr and prayer led by an ustaz or religious figure. After the dhikr and prayer are finished, the mangku will sound like a petuk, a code to start eating the previously prepared sanganan."

In line with Mr. Zoh's statement, Zohriadi also added, "In this ritual, the mangku will take water mixed with some leaves obtained from the ritual location, which is what is called bebus



batu. Stone bebus is indeed different from bubus in general. If bubus is generally made from rice mixed with several plants, bebus batu is made from simple ingredients, namely water, leaves, and some sanganan brought by residents. Some of the sanganan, which is intentionally left a little, will be crushed and then mixed with water from the bowl, after which it will be washed away around the irrigation flow of the residents' rice fields. This is believed to bring blessings from the Almighty. The community feels that this ritual is a necessity because if this ritual is not carried out, it feels like something is missing.

This ritual is still very sustainable today, the Head of the Batu Pandang Hamlet area said that several years ago the residents tried to abandon this ritual, but what happened was that pests simultaneously disrupted the residents' crops and even resulted in crop failure. Kawil together with community leaders consulted to revive this ritual with the result that the pests were resolved little by little.

### **Social Construction in the Bebus Batu Tradition**

Social construction is a statement of belief and also a point of view that there is a content of consciousness in the way of relating to other humans and that results from studying the culture that applies to society. Apart from that, culture also teaches us how we view or respond to problems (Rory, 1997). Likewise, in the bebus batu culture, there are values contained that are directly related to the social community or other creatures. According to an interview with Zohriadi who revealed, "The bebus tradition in Batu Pandang Village is still maintained to this day. This ritual has become an inherent culture among the people of Batu Pandang Hamlet and its surroundings. In the past, the bebus batu ritual was carried out in almost all of Sapit Village, but over time, this tradition has begun to fade and is only able to survive in Batu Pandang Hamlet. Many things cause this tradition to be quickly forgotten by society, such as acculturation between foreign and local cultures that are not completely compatible, technological advances that force people to use logic, to the point of view of society which states that this bebus batu ritual is just a myth and superstition. Zohriadi's statement was also strengthened by the traditional leader of the Bebus Batu tradition who stated, "Several community groups outside Batu Pandang Hamlet consider this ritual to have elements of jealousy, but Amaq Zul as the traditional leader emphasized that jealousy exists in each individual's heart. The basis of this ritual is praying to Allah SWT and it is considered that there is no element of jealousy at all because it still asks for blessings from Allah SWT.

The views of the pros and cons from the community do not cause too significant problems, the people of Batu Pandang Hamlet respect each other between groups who believe and do not believe. This ritual has its benefits for the community in the fields of agriculture and health which people believe can bring blessings from God Almighty. Through this ritual, people have upheld social values that are useful for educating people about living side by side with nature and the people around them. These values include: (1) Respect for food as a product of the earth. (2) cooperation. (3) Belief in supernatural things. (4) Be wise in managing natural resources. (5) Strengthen ties of friendship.

### **Strengthening Local Culture in Early Childhood**

Linguistically, "Culture" comes from the Sanskrit "Buddhayah", which is the plural of "Budhi" (reason). So, culture is everything related to reason. Apart from that, the word culture also means "mind and power" or the power of the mind. Gunawan (2000) stated that culture is all the power of the mind, namely creativity, taste, and intention, in line with what Ari stated, according to the Big Indonesian Dictionary, culture is thoughts, reason, results, customs, or something that has become a habit. difficult to change (Ministry of National Education, 200). So local culture is all the

ideas, activities, and results of human activity in a community group in a certain location. This local culture is still growing and developing in society and is agreed upon and used as a common guideline. Thus, local cultural sources are not only values, activities, and results of traditional activities or inherited from the ancestors of the local community, but also all cultural components or elements that apply in society and are characteristic and or only developed in certain communities, one of which is stone bebus (Nawari, 2011). However, this culture is increasingly being forgotten due to many factors. Some of the factors are acculturation to foreign and local cultures, technological advances, attitudes against society, and the lack of socialization among the younger generation. This socialization is important because it is the first step to introduce the importance of local culture to build our regional character. One of the efforts made is to introduce this culture to the younger generation, especially young children. Hidayah revealed that the brain of young children develops faster than other organs. This is the reason the introduction of local culture is quite effective in early childhood (Rifa, 2009). Introduction to local culture is important to build national character based on local wisdom. Priyatna in his research revealed that several groups of Indonesian society have local wisdom which contains many noble national values which can be used as the identity of the character of the Indonesian nation (Priyatna, 2017). Abubakar, et al (2021) in their research revealed that local wisdom components can be integrated into aspects of child development such as morals, science, cognition, language, and socio-emotional.

This effort has never been carried out by the community or educational institutions around the village. This is one of the causes of this culture fading and starting to be abandoned by society. There are many efforts we can make to introduce this bebus batu culture, one of which is compiling learning media based on local wisdom with bebus Batu as the material. This learning media can be in the form of fairy tales, puzzles, comics, or others. So far, whether we realize it or not, many learning media applied in early childhood education institutions are not by local culture. Over time, this will shift the local culture that has long been rooted in the surrounding community so that the character that is formed does not match what is expected. Many fairy tale books tell stories about illusory characters created by outsiders who don't understand our culture. Why can't the fairy tales we tell to young children be fairy tales about our own culture. Habsari in his research stated that fairy tales can be used as a medium to sharpen emotions, and imagination, and increase children's critical powers (Habsari, 2017).

*Bebus Batu is a culture that can be used as a fairy tale for children because it has the same basic understanding and a clear history of the emergence of the culture. Based on the results of an interview with the Al Madinatul Islamiyah Early Childhood Teacher, after explaining several values and being given to read the story behind the history of bebus batu, he thought that this folklore could very well be applied in early childhood. Fairy tales are used as a medium to convey the moral messages in the fairy tales. This bebus batu story has a moral message based on the local wisdom of the Sasak tribe. The advantage of this bebus batu fairy tale compared to several other fairy tales is that teachers can convey the moral message contained in it without having to forget the local culture of the Sasak tribe. In this way, children will feel like they belong to their own culture.*

## CONCLUSION

The bebus batu ritual is a cultural heritage that has been preserved to this day. This ritual contains various noble values that are by the noble character of our ancestors. These characters include: (1) Respect for food as a product of the earth. (2) cooperation. (3) Belief in supernatural things. (4) Be wise in managing natural resources. (5) Strengthen ties of friendship. These

characters are important to transmit to the younger generation, especially young children. It is important to introduce culture and its implications for character development from an early age. One method that can be used is to insert cultural introduction into the teaching and learning process. One strategy that can be done is to present this stone bebus ritual as a fairy tale that is fun for young children in PAUD schools to listen to.

## AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

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