



## Ketupat Ceremony of Bibarakatil Qur'an as a Communication Medium for People in West Klembun Hamlet, Ranon Village

Hawa Hidayatul Hikmiyah, Moh. Alex Arifin, M. Ahsan Alaq Azzain, M. Zaid Husaen Gymnastiar, Muhammad Najib, Muhammad Ghufon

<sup>1,6</sup>University of Islam zainul hasan genggong, Probolinggo, Indonesia.

Email: [hawahidayatulhikmiyah@gmail.com](mailto:hawahidayatulhikmiyah@gmail.com), [alexpikatan@gmail.com](mailto:alexpikatan@gmail.com), [alaq.azzain22@gmail.com](mailto:alaq.azzain22@gmail.com), [mzaidhusaen@gmail.com](mailto:mzaidhusaen@gmail.com), [mn6584414@gmail.com](mailto:mn6584414@gmail.com), [muhammad.ghufon331@gmail.com](mailto:muhammad.ghufon331@gmail.com)

### Abstract:

*The ketupat at the Bibarakatil Qur'an majlis has its own meaning for the people of Ranon. They have certain beliefs in interpreting ketupat, especially regarding the function and meaning of ketupat. This research aims to dissect the function of serving ketupat as a dish and the meaning of ketupat at the Bibarakatil Qur'an majlis. This research uses descriptive qualitative methods with in-depth interview techniques. Researchers used an anthropolinguistic approach with data reduction analysis techniques. The results of this research reveal that the function of ketupat dishes for guests is as a medium of communication for residents to express their thanks, and ketupat means a sense of togetherness to strengthen ties between residents.*

**Keywords:** Ketupat, Communication Media, Bibarakatil Qur'an

### Abstrak:

Ketupat di majelis Bibarakatil Qur'an memiliki makna tersendiri bagi masyarakat Ranon. Mereka memiliki keyakinan tertentu dalam memaknai ketupat, terutama mengenai fungsi dan makna ketupat. Penelitian ini bertujuan untuk membedah fungsi penyajian ketupat sebagai hidangan dan pemaknaan ketupat pada majlis Bibarakatil Qur'an. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik wawancara mendalam. Peneliti menggunakan pendekatan antropolinguistik dengan teknik analisis reduksi data. Hasil penelitian ini mengungkapkan bahwa fungsi hidangan ketupat untuk tamu adalah sebagai media komunikasi bagi warga untuk mengucapkan terima kasih, dan ketupat bermakna rasa kebersamaan untuk mempererat tali silaturahmi antar warga.  
Kata kunci: Ketupat, Media Komunikasi, Bibarakatil Qur'an

**Kata Kunci:** Ketupat, Communication Media, Bibarakatil Qur'an

## INTRODUCTION

Every social life in society certainly has a culture or habit in its own area. Feelings or culture can have a positive impact when people understand the essence of the culture they are accustomed to. Culture is a belief system that in society functions as a life among other groups of society. So as to form a unity to achieve the expected goals. One of the cultures in society that is still running today is traditional food (ketupat). Ketupat is a traditional food originating from Java made from rice that is boiled using woven coconut leaves as a package of the rice. Ketupat consists of stuffing (rice) which has the philosophy of human lust and janur (coconut leaves) has the philosophy of the light of the heart. It can be said that ketupat is termed as a human being who can control his lust. The ketupat tradition generally exists at the moment of Eid, which is 7 days of set.

Sunan kali jaga is a scholar who first introduced it twice after the holiday, namely the 1st of Shawwal which coincided with Eid al-Fitr and Bakda kupat after 7

\*Corresponding author.

E-mail addresses: [hawahidayatulhikmiyah@gmail.com](mailto:hawahidayatulhikmiyah@gmail.com),

days since the Eid al-Fitr was counted, this tradition among the Madurese people is known as lontongan. Not only during Eid ketupat is used, but food (ketupat) has also become an icon or culture in several regions with diverse traditions. One of them is in West Klembun Hamlet, Ranon Village, Pakuniran District, Probolinggo Regency, there is a routine council called Majlis Bibarakatil Qur'an. In this activity, there is a culture of serving traditional food (ketupat) used as an appetizer or dish for the guests present. The event takes place every two weeks, with a system of places that move from house to house.

As the times develop, the function and usefulness of ketupat will change by itself. However, the initial essence of ketupat food is the dish served during Eid. A moment that occurs once a year that Muslims will not miss. Usually, people, especially in Java, take advantage of the moment to continue the tradition that has been going on since ancient times, namely making ketupat. The viewpoint regarding ketupat in their respective regions is local wisdom that must be appreciated. Local wisdom is a view of life and science as well as various life strategies whose manifestations are activities carried out by local communities. Much research has been done on the ketupat food tradition. One of them is research from Arif and Lasantu which discusses the value of education contained in the Eid tradition of the Javanese people in Tondano, Gorontalo. The limitation of his research is a phenomenon from the point of view of culture in general. Tenderloin.

Furthermore, research from Maghfiroh and Nurhayati discussed the cultural meaning of ketupat in Java. His research produced beliefs one of which was the procedure, an example of the research data was Do not make ketupat under the tree, it was feared that the ketupat was not ripe or finished. Bastaman and Fortuna discussed ketupat as seen from their position in the rebo wekasan tradition ceremony in Cikulur Village. The author uses historical methods to uncover historical events. The results of his research explain that ketupat is rarely found during the rebo tradition ceremony. This is due to the development of the times that replace ketupa with other practical materials.

Based on the previous research above, the researcher is interested in researching more deeply about the beliefs held by the community regarding ketupat. The author will export verbal data in the form of oral speech which is a belief related to the function and meaning of ketupat in the appetizer at the Qur'an bibarakatil ceremony in Ranon Village. This study uses anthropolinguistic theory as a scalpel to reveal the function and meaning of belief in ketupat food. Anthropolinguistic is divided into two words, namely anthropo which means human and linguistic which means language. It can be said that anthropolinguistics is a study that discusses the relationship between language and the ins and outs of human life. In line with Duranti in Laiya (2022) who states linguistic anthropology as a science that studies language as a cultural source and that analyzes language or speaking as a cultural practice. Sibarani emphasized that anthropolinguistics is the study of language by understanding language in a cultural context or in other words understanding the ins and outs of culture through the perspective of linguistics or linguistics (2015:2). The novelty in this research lies in the subject of the research, namely the Qur'an bibarakatil ceremony. Researchers are interested in discussing more deeply about the function and meaning of the main dish of ketupat from an anthropolinguistic point of view.

Hawa Hidayatul Hikmiyah, Moh. Alex Arifin, M. Ahsan Alaq Azzain, M. Zaid Husaen Gymnastiar, Muhammad Najib,  
Muhammad Ghufroon

KETUPAT CEREMONY OF BIBARAKATIL QUR'AN AS A COMMUNICATION MEDIUM FOR PEOPLE IN WEST KLEMBUN HAMLET,  
RANON VILLAGE

## **RESEARCH METHODS**

Attaching the results of the data in writing, in this study the researcher used a qualitative method that produced data descriptively. The object of this research is the speech of one of the worshippers of the Qur'anic bibarakatil ceremony. The data collected by the researcher was in the form of speech sourced from the speech of one of the worshippers of the Qur'anic bibarakatil council. The data collection technique used by the researcher was by way of interviews listening to the speeches delivered by one of the worshippers. Data analysis in this study uses data reduction, and presentation.

## **RESULTS AND DISCUSSION**

The community's belief in traditional ketupat food is very religious, one of which is the people of West Klembun Hamlet, Ranon village, towards the meaning and presentation of ketupat as the first dish for guests.

### **Ketupat as a Communication Media**

In today's digital era, ketupat as a communication medium still has strong relevance. Ketupat can be used as a symbol of cultural identity and pride of the Javanese people. Ketupat as a communication medium has an important role in the life of the Javanese people. Ketupat is not only a traditional food, but also has a strong symbolic meaning in community communication. One of them in the Qur'an bibarakatil ceremony in Ranon village has a ketupat tradition which is served to guests.

The Qur'an bibarakatil ceremony is an event held by the community of West Klembun Hamlet, Desa Ranon. The local community presented ketupat as a sign of friendship and kinship in its implementation, as well as as gratitude for attending the invitation from the organizers. The tradition of serving ketupat at the Qur'an bibarakatil ceremony is also a form of response of Muslims in Ranon village to the hadiths of the Prophet Muhammad PBUH related to the interaction between fellow Muslims, so that the purpose of holding the Qur'an bibarakatil ceremony in Ranon village is to strengthen and maintain the relationship at the event.

Based on the results of the interview, the implementation of the ceremony is carried out every two weeks in different places, namely moving from house to house. However, the implementation of the Qur'an ceremony can be at any time, depending on the request of the residents in the area. Usually, residents who carry out activities outside the initial agreement are requests from residents who have other wishes, such as praying for grave experts, circumcision and so on. In its implementation, there are Qur'anic sermons, tahlil, and also the reading of the prophet's prayers.



*Figure 1. Bibarakatil Qur'an Ceremony*

If usually ketupat is only found during Eid, it is different from the people in Ranon village. Ketupat can be found every two weeks in the Qur'an bibarakatil ceremony held by the people of West Klembun Hamlet from house to house. The pilgrims do not need to wait for Hari Raya to taste ketupat from the residents, but it is enough to attend the Qur'an bibarakatil ceremony which is held every two weeks.

### **Symbolic Meaning of Ketupat**

Ketupat is one of the typical foods in Java. Ketupat is made from steamed rice wrapped in woven coconut leaves. Ketupat does not only play a role as a food eaten by the community. However, ketupat is more than that. Ketupat has a deep meaning or meaning in its form, which symbolizes the meaning of togetherness. The community believes that the existence of ketupat food can strengthen the friendship between residents.

Based on the form of implementation of the tradition of serving ketupat in the majlis event in Ranon village, there are three main things that can be interpreted in the celebration of the tradition. The three things are (1) the serving of ketupat as a form of almsgiving, (2) the serving of ketupat as a form of glorifying guests, and (3) the presentation of ketupat as a form of establishing friendship with neighbors in particular and the wider community in general.



*Gambar 2. Hidangan di acara Majelis Bibarakati Qur'an*

In the event of the biarakatil qur'an, there is not only ketupat food, but also traditional food of lepet, fried bananas, and covered with heavy food such as soto, rawon and so on.

### **The Difference Between Ketupat Hari Raya and Ketupat Majelis Bibarakatil Qur'an**

In essence, traditional ketupat food is functionally the same, namely as food served to glorify guests. However, there is a slight difference between the ketupat on Hari Raya and the ketupat at the Qur'anic bibarakatil ceremony:

1. In terms of presentation

In the month of Shawwal or better known as Eid al-Fitr, ketupat is served to guests as the last meal or dessert. However, at the bibarakatil ceremony, the Quran is served as a snack or appetizer. This means as a thank you for attending the event organized by the host. Because the organizers consider that the event is considered more important than the personal event (invited guests).

2. In terms of making

ketupat on holidays, it is usually done together with a period of time once a year. However, in the Qur'an bibarakatil ceremony, the making of ketupat is done individually or only by the person who owns an event, and it is vulnerable to every two weeks. So people don't need to wait for the holiday to feel ketupat, but the people of Ranon Hamlet West Klembun can enjoy ketupat once every two weeks.

3. Philosophical Meaning

All aspects of life will certainly never be lost with meaning. Just like ketupat food on holidays that has an apology for all mistakes that have been made, intentional or not. Ketupat does not only exist during holidays, as is the case in Ranon Village, West Klembun Hamlet makes ketupat every two weeks which is served as an appetizer. The ketupat dish also has a meaning, namely as a thank you for attending the event from the organizers and also means togetherness to strengthen friendship. If viewed from a positive perspective, by using kupat as a medium of communication of thanks, indirectly makes people who are usually reluctant, prestigious, or have no trust in their neighbors will become harmonious, interact with each other, solidarity will be closer and of course will be more enthusiastic to carry out traditions in the future. This is also

### **CONCLUSION**

The tradition of eating ketupat as a dish at the Qur'anic bibarakatil ceremony is carried out every two weeks. The purpose of implementing this tradition is to preserve cultures that continue to run to this day. The ketupat tradition as a dish has a very deep meaning, namely as a medium of communication of gratitude and also means togetherness to establish friendship. This council activity has a positive impact on the community, namely as a forum to establish relationships and strengthen the relationship between residents. This tradition is the reason why the residents of West Klembun Hamlet, Ranon 2 Village, continue to preserve this custom.

## REFERENCES

- Arif, M., & Lasantu, MY (2019). Nilai pendidikan dalam tradisi lebaran ketupat masyarakat Suku Jawa Tondano di Gorontalo. *Madani: Jurnal Pengabdian Ilmiah*, 2 (1), 144-159.
- Bastaman, W. W., & Fortuna, F. D. (2019). Posisi Penganan Ketupat dalam Prosesi Upacara Tradisi Rebo Wekasan di Desa Cikulur Tahun. *Bihari: Jurnal Pendidikan Sejarah Dan Ilmu Sejarah*, 2(1).
- Islami, D. (2022). Peranan kearifan lokal dalam pendidikan karakter.
- Laiya, R. E. (2022). Falaga Sebuah Budaya Pop Anak Muda Pantai Sorake (Kajian Antropolinguistik). *Prosiding Konferensi Linguistik Tahunan Atma Jaya (KOLITA)*, 20(20), 301-305.
- Maghfiroh, A., & Nurhayati, N. (2023). Makna Kultural pada Kepercayaan Masyarakat Jawa Terhadap Ketupat di Momen Lebaran: Kajian Antropologi Linguistik. *Madah: Jurnal Bahasa dan Sastra*, 14 (2), 216-228.
- Nasution, I. E., Khofila, R., Azmi, M. U., Nasution, M. S. A., & El Islamy, I. (2023). Akulturasi Islam Pada Budaya Kenduri Ketupat Pada Bulan Ramadhan. *An-Nadwah*, 29(1), 22-33.
- Sibarani, R. (2015). Pendekatan antropolinguistik terhadap kajian tradisi lisan. *RETORIKA: Jurnal Ilmu Bahasa*, 1(1), 1-17.