

The Development of Traditional Banjar Ethnic Food Module in Johor

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DOI: <https://doi.org/10.30880/ritvet.2022.02.02.026>

Received 23 August 2022; Accepted 15 September 2022; Available online 30 September 2022

Abstract: The development of the module has helped educators and students throughout the teaching and learning process and has been a source of reference for both faculty and students. The main problem is that there is no complete source of reference for the traditional Banjar Ethnic Food Module in Johor for those who need this module. This study uses quantitative methods in which the data will be evaluated based on the average percentage of expert evaluators by using the expert evaluation form by 5 specialists consisting of lectures in the Hospitality field at the selected study Center in Malaysia. The result has shown that the level of suitability in terms of content, format, clarity, and design of the module is at a high level which is suitable for development and use by educators and students. In conclusion, the development of the learning module for the subject of Malay Cuisine is suitable for development based on expert feedback, and the development of this module will help educators as well as students during the study session as well as a source of reference.

Keywords: Module, Banjar, Traditional Ethnic Food

1. Introduction

Malaysia does indeed have a multi-ethnic society. Among the races in Malaysia are Malays, Chinese, Indians, etc. Every race in Malaysia has a unique ethnicity and has a very special tradition including the ethnic Banjar that has brought a very special tradition to this day. According to Arnifa & Mohan (2010) the diversity of races and societies in Malaysia especially ethnic groups, Banjar Malaysia has made Malaysia a unique country. Therefore, as concerned Malaysians, it is our awareness to know the origin of the food produced by traditional food principally by entertainment every ethnic Malay ethnic Banjar. Each ethnicity promotes its own identity mostly through entertainment. Earlier generations of each ethnic group passed down their food of them from one generation to another.

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According to Musa (2015), the Malay community in Malaysia is divided into several parts of the broad cultural (non-ethnic) that have dominated the region outside the famous names of the Malay Archipelago there are "The Malay Archipelago". The Malay community has sought the originality of Malay more than two hundred ethnic groups with language and culture. Among them are Malay of Banjar, Malay of Javanese, Malay of Bugis, Indonesian Siak, and Indonesian Rokan. Malaysia is also home to multiracial people like Chinese, Indian, Iban, and others.

1.2 Problem Statement

Accordingly, this study was conducted to identify the types of traditional foods that are practiced and exist among the Banjar ethnic groups in Johor and their uniqueness in the context of food in the culture of the community. So, will this study serve as a reference and guide to the people of this country, especially the people youth of the existence of entertainment food among Banjar ethnic groups in Johor? Traditional foods if not studied for future generations, probably the big one will start to fade and not be a reference. It's because the people's earlier days were disappearing and there was no written guidance and reference to serve as a reading guide and study. As a result of various problems that have been stated in the background the problem clearly shows that the traditional food of the Banjar people is one serious component and studies on traditional Banjar food are lacking researched by the researcher. In addition, young people today are less exposed to traditional Banjar ethnic foods and their acceptance of food traditionally is a serious matter to ensure acceptance and community knowledge of traditional Banjar ethnic foods in Johor. The module is an important reference in making the referral in the process of teaching and learning to guide students in learning, modules are the right material (Mohd Sarjan, 2012). Students can go through the process of organized learning using the module as a reference. By no means directly, students can improve their knowledge by using this module.

1.3 Research Objectives

In detail, the project is to achieve the following objectives:

- a. Developing a traditional Banjar ethnic food module in Johor.
- b. Evaluate the suitability of the Banjar ethnic traditional food module in Johor from the content, format, clarity, and design of the module used.

1.4 Literature Review

Studies in the development of learning modules have been studied before. Among the studies that studied the learning module was the writing (Zainuddin, 2017), which is titled Development of Graphic Art learning modules based on technology and the learning force of hearing-impaired students. The purpose of this module is to develop the module. Thus, the results of past studies show that the module plays a very important role because effective modules can not only help teachers but even help learners to understand a topic well and effectively. In addition, Suryaningsih, & Setiyo (2010) mentioned that the development of modules should be given emphasis and also attention because the presence of the module should be able to improve student knowledge at once, improving the performance of students more brilliantly.

According to Nasohah et. Al. 2015, at the end of the 19th and early 20th centuries, there was an interesting phenomenon that may not be valid today, namely the migration of Banjar people in a crowd outside South Kalimantan (Kalsei). Termed madam, they moved to various places, including with (in Jambi) and Tembilihan (in Indragiri Hilir), Deli and Langkat (in Sumut), and Peninsular Malaysia (formerly called Malaya or Tanah Malaya).

Banjar people who migrated to Peninsular Malaysia (hereinafter referred to as Malaysia only) are concentrated in three parts of Perak, Selangor, and Johor. Most of them continue to come from Kalsel, but some have lived in, Tembilihan or Deli first, before moving and settling in Malaysia. Although they

have now become "Malaysians" and Malaysian citizens, their identity as Banjar people can still be recognized and still retained, at least by some of them. They also still profess to be Banjar (Jonah, 1980). As the people of Banjar migrated elsewhere, Banjar people migrated to Malaysia and did not return to Kalsel. In Malaysia, they open "Banjar village" (Kampung which all the inhabitants consist of Banjar people), speak Banjar, marry fellow Banjar, practice the adat of Banjar and generally preserve the existence of Banjar culture (Mantrak, 1977).

However, with the passage of over a hundred years, not denied among the people of Banjar descent today, there is a change of culture is somewhat noticeable, for example, it is many of those who cannot speak the Banjar language, no longer marry fellow Banjar and no longer practice the many indigenous Banjar and Banjar arts. The change of culture and loss of identity among the people of Banjar is the fact that the Malaysian Banjar people are present. In Johor anyway, the same condition that the majority of them consisted of the Kalua group. It was found crowded among them living in Parit Raja, Parit Jabung, Senggarang, Sri Gading and Yong Peng. All of them are in the Batu Pahat area. There is also a Banjar settlement in Pekan Nanas, Pontian and Mersing (Asmawi, 2010).

2. Methodology

Researchers will clarify the approach and procedures of the study conducted to achieve the objectives and purpose of research, design, and procedures for research. This study is a quantitative case study. This study is descriptive in the use of questionnaires and uses the scale of Likert to gauge four categories, namely category B, the content of the module, section C of module format, section D clarity module, and module E section design. In this study, researchers use the validity of the experts. Experts will evaluate questionnaires and review the development of modules according to the aspect of the questionnaire. This method is used to obtain information and understand in depth of the traditional food in the Malay community of Ethnic Banjar in Johor.

The design of the study is a data processing method collected through specific and systematic planning of the concept of forming a relationship network among the various information involved in a study. This study included the category of exploring, understanding in depth, and making performance (Miles and Huberman, 1994). Meanwhile, in connection with the uniqueness of traditional Malay people of Banjar descent in Johor, a quantitative case study is very relevant and easy to use when a study is intended to understand a process in-depth and quick to answer questions and how to a study conducted. This is because the case study approach allows a deeper understanding of the research of the process or phenomenon faced.

2.1 Phase 1 - Analysis

Initial phases that need to be carried out in designing a lesson module according to the ADDIE model, and analysis. Through the design of a lesson, the analysis phase is the foundation of the phase for subsequent phases. At this stage, some analyses are carried out, and among the most important are problems related to identifying the cause of problems and methods of solutions. This process is to ensure that the teaching design will be developed and meet the students' needs for the teaching and learning process. There are several analyses performed on several aspects to identify all related problems, including analysis of the learning environment, analysis of students' characteristics, level of education or knowledge, in learning and identifying the goals of teaching and others. The phase of analysis on students can assist in determining the skills and knowledge that should be learned and identifying the knowledge, skills, and attitudes available to each student or teaching goal.

2.2 Phase 2 - Design

This phase is the second phase that is found in the ADDIE model that drafted teaching. This phase is intended to determine the methods to be used. To plan strategies in developing teaching and outline how to achieve teaching goals. The overall view of the appearance and the structure to be applied can

be explained through this phase. In other words, this phase involves the process of forming objectives specifically in teaching, constructing items for testing, and evaluating teaching strategies.

2.3 Phase 3 – Development

At this stage after the background of teaching can be identified. This phase will be given details on the development of the module. This stage involves creating a real module process using all selected media and technological elements based on needs. In this phase of development, researchers will develop a scan code to facilitate students and follow the latest technology.

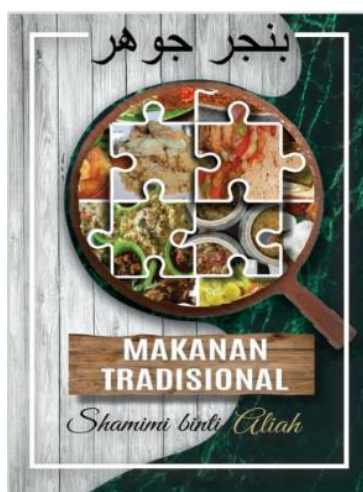


Figure 1: Cover Book Module

2.4 Phase 4 – Implementation

The formation of a module implemented according to student needs refers to the implementation in the ADDIE context. The stage of implementation has involved the delivery and implementation of actual teaching, which is the use of the latest technology teaching. In this context, the implementation of this module is to cover the outline of courses set up and hopefully ensure effective learning. In other words, implementation involves learning modules in the real context of the world and is aimed at implementing more efficient and effective learning.

2.5 Phase 5 – Evaluation

The assessment is one level where the material provided has been processed to obtain feedback on the module for the whole course frame. This has covered all levels of the ADDIE model which are analysis, design, development, and implementation. In this ADDIE model, all four levels have included the assessment level where all the module titles developed will be made of the formative assessment to gain effectiveness in the design and development of the module. The summative evaluation involves only a specific testing design that requires feedback after the four initial phases. The same or different forms of topics will be repaired through the use of feedback received for other boundary learning processes.

3. Results and Discussion

The study involved a total of five consultancy experts in the hospitality field which were lecturers from (UTHM), Batu Pahat, Johor, a lecturer from Tasek Gelugor Community College, Penang, a lecturer from (UiTM), Penang, and a lecturer from (UNISHAMS), Kedah. A method for reviewing the contents of the module, module format, clarity, and module design is conducted by answering the questions submitted in the Specialist valuation form. Among the elements that are in the background of the respondent is respect for gender, race, field of study, teaching experience, and level of education of

each expert. Each data obtained will be analyzed to obtain frequency and percentage values. The purpose of this analysis is to obtain feedback on the appropriateness of the traditional food module of Banjar in Johor.

Table 1: Likert Scale for Feedback of Questionnaire

Feedback	Strongly Disagree	Disagree	Slightly Disagree	Agree	Strongly Agree
Score	1	2	3	4	6

3.1 Respondent background

This study involved 5 experts in the fields of catering to review the contents of the module, format, module design, and module clarity by answering the questions provided in the expert evaluation form. Among the elements in the respondents' background are gender, priority, experience, and level of education. Table 2 shows the frequency distribution and percentage of respondents by gender. In this study, the expert group consisted of 5 women (100%).

Table 2: Gender of Respondents

Respondent	Gender	No.	Percentage (%)
Experts	Male	0	0
	Female	5	100
Total		5	100

3.2 Analysis of Section B: Module Content

The content of the module is analyzed according to the frequency and percentage of each test conducted. The percentage of feedback from experts on the content of the module. Therefore, the majority of experts (96%) agree for each item evaluated in terms of module content. A minority of experts (4%) disagree with some of the question items. Nevertheless, this shows that the content of the Traditional Banjar ethnic food module in Johor that has been developed has appropriate content validity.

3.3 Analysis of Section C: Module Format

The percentage of responses from experts regarding the module format. Therefore, as many as (100%) experts agree for each item evaluated in terms of module format. Nevertheless, this shows that the format of the traditional Banjar ethnic food module in Johor has the validity of the appropriate module format and meets the target of the evaluator who is an expert in the field.

3.4 Analysis of Part D: Module Clarity

The percentage of feedback from experts on language suitability for the module for Banjar ethnic traditional food in Johor that has been developed. A total of (96%) agreed on each item of the question related to the appropriateness of the language. While as many as (4%) disagreed with some of the question items related to the appropriateness of the language. Therefore, the Banjar ethnic festive food module in Johor for the Malay Cuisine subject that has been developed is suitable for experts because the percentage of experts who agree is high.

3.5 Analysis Section E: Module Design

The percentage of feedback from experts on the usability of the Food Commodity module that has been developed. A total of (100%) of experts agreed on each item of the question related to the usability of the module. Therefore, the Banjar Ethnic Traditional Food module in Johor for the Malay Cuisine

subject that has been developed is suitable for experts because the percentage of experts who agree is high.

3.6 Overall Analysis of Module Aspects

Analyzing all aspects of the module such as the contents of the module, format, clarity, and design of the module that is being run needs to be done to formulate the suitability of the Module on traditional ethnic Banjar food in Johor which has been developed. Table 5.11 shows the overall average analysis of the contents of the module, format, clarity, and design of the module. 96% of experts have agreed and need to provide some constructive comments on the content of the module content. Furthermore, for feedback related to the module format, 100% agreed and gave positive feedback on the format of the module. In addition, 96% of experts agree with the clarity of the module on traditional ethnic Banjar food in Johor and 100% of experts agree on the module design. In conclusion, the contents of the module, format, clarity, and design of the module carried out in this module on traditional ethnic Banjar food in Johor are suitable for use in the learning session.

Table 3: Overall Average Analysis of Module Content, Format, Clarity, and Module Design

Respondents Construct	Specialist	
	Disagree	Agree
Content of module	4%	96%
Format of module	0%	100%
Explication module	4%	96%
Design of module	0%	100%
Average	2%	98%

4. Conclusion

Researchers are developing a traditional food module for Banjar in Johor to assist instructors as well as students who venture into culinary fields in the process of learning. In addition, the development of this learning module is also an incentive to diversify the reference materials for trainers and students in culinary areas. The key elements that need to be applied such as the content of modules, module formats, module clarity, and module design need to be considered to ensure that the quality module is produced when published. The content arrangement of interesting modules will be able to help students to focus more on notes and learning to become more effective and smoother. It is hoped that the production of this module will be able to assist teachers and students in the learning process and be able to become an effective reference source.

Acknowledgment

The author would like to express appreciation to the Faculty of Technical and Vocational Education, Universiti Tun Hussein Onn Malaysia.

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