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PHILOSOPHICAL VALUES OF THE TAPAI PARTY TRADITION IN SOCIETY

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ABSTRACT

This research aims to reveal the philosophical values contained in the Tapai Festival, which include religious, social, economic, local wisdom and cultural identity values. Using a qualitative method with an ethnographic approach, data was collected through participant observation and in-depth interviews with traditional leaders and local communities. The research results show that the Tapai Festival not only strengthens community solidarity, but also becomes a means to teach the younger generation about the importance of maintaining traditions and ancestral heritage. These values are reflected in every stage of the ceremony, from preparation to implementation, which is full of symbolism and deep meaning. Thus, the Tapai Festival tradition plays an important role in preserving the philosophical values of the Batubara people and enriching Indonesia's cultural treasures.

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INTRODUCTION

Every culture in Indonesia has unique traditions and customs that need to be preserved. Some of these traditions contain values that can be conveyed to society and applied in everyday life (Ratih, 2019).Value is something abstract, cannot be seen, touched or felt directly, and is not limited to a certain scope. Values are closely related to complex human understanding and activities, so it is difficult to set clear boundaries because of their abstract nature.Efforts to preserve local culture depend heavily on the knowledge possessed by future generations. The sustainability of this culture is also determined by the perceived benefits and comfort provided in people's lives.

One important aspect of culture is philosophical values. However, many people do not understand the philosophical meaning contained in a tradition. Value is an important topic in philosophy, which is discussed in a branch of philosophy called axiology (philosophy of value). Value often refers to an abstract noun that can mean worth or goodness. Assessing means weighing, which is a human activity that relates something to other things, then makes a decision based on that connection(Hartanto et al., 2022).

This decision determines whether something has positive value (such as useful, beautiful, good, and so on) or negative value. This relates to various aspects of humans, namely body, creativity, taste, intention and belief. Therefore, value can be interpreted as the nature or quality of something that is beneficial to human life, both physically and spiritually. For humans, values function as a basis, reason, or motivation for acting and behaving, whether consciously or not.The philosophical value of culture is an effort to restore the original meaning of a culture and direct it towards human totality, so that cultural practices remain in accordance with their essence and are realized in a tradition.

One of these cultures is the Tapai Party Tradition in the Malay Talawi Batu Bara Community. The Malay people are a well-known people who are skilled in seafaring and are involved in trading activities and exchanging goods and arts from various regions of the world. The meaning of the term Malay always refers to the Malay Archipelago which includes the islands of Southeast Asia(Ushuluddin et al., 2020).

Traditions created by humans are customs, namely habits that focus more on supernatural aspects and include cultural values, norms, laws and related rules. Traditions in a community are also a legacy passed down from generation to generation by ancestors or forefathers(Darwis, 2017). In the Malay community, coal has a tradition passed down from generation to generation which is held every year, this tradition is carried out a month before the month of Ramadan approaches.This tradition is known as the tapai party, which has its

own uniqueness and charm. In this tradition, local people sell snacks and drinks such as tapai, lemang, and various types of typical Malay cakes from Batu Bara. Indirectly, this tapai party also contributed to increasing the economic income of the Batubara community.Batubara Regency is one of the regions in North Sumatra province where the majority of the population is Malay, but there are also nomadic communities of other blood who have long settled and lived in Batubara Regency, including Aceh, Padang, Javanese, Batak and other tribes. The customs and culture that develop in Malay cultural life which are based on the teachings of the Islamic religion certainly have philosophical values from the existence of this tapai party tradition.

This tapai party tradition is also an expression of joy and gratitude to the Creator for the blessings given, especially in welcoming the holy month of Ramadan. Organizing tapai parties shows that coastal communities, especially in Batubara Regency, are trying to preserve their ancestral culture. Therefore, the author feels it is important to research the tapai

differences and value of local wisdom in general. This research will not only discuss the implementation of tapai parties, but will also explore the philosophical values contained in it, so that it is clearly different from previous studies.

Nurul Fitri Anisa Admaja Nasution with the title "The Symbolic Meaning of the Tapai Party in Welcoming the Holy Month of Ramadan for the People of Batu Bara Regency" Student of Muhammadiyah University, Department of Communication Sciences, Faculty of Social and Political Sciences, 2022. This research aims to introduce culture in coastal areas Malay Batu Bara Regency. This research discusses why the people in Dahari Selebar Village still maintain the Tapai Festival tradition in this modern era. And how do they maintain it. This research also discusses the symbolic meaning contained in the Tapai Festival tradition and looks at the cultural communication they implement. This research is qualitative research with descriptive methods and uses cultural communication theory. The data collection methods used in this research were interviews, field observations and documentation. The informants/resources for this research are the people of Dahari Selebar Village. The results of this research are that the Tapai Festival tradition has indeed become flesh and blood for the people of Dahari Selebar Village. The community's efforts to continue to maintain this tradition by continuing to communicate its culture well deserves a thumbs up.

Anisa Rodiah Harahap with the title "Party But As a Local Brand (Sociological Study of Local Wisdom in Malay Communities in Regional Autonomy in Dahari Village Selebar, Talawi District, Batu Bara Regency" Student, Medan State University, Department of Anthropology Education, Faculty of Social Sciences, 2014. Research This is about the Tapai Party as a Local Brand (Sociological Study of Local Wisdom in the Malay Community in Regional Autonomy in Talawi District, Batubara Regency. This research aims to find out the history of the tapai party in the Malay community in Dahari Selebar Village, the function of the tapai party as a local brand, the role of the community). and the government to make the tapai party a local brand, as well as the public's perception of holding the tapai party as a local brand in Batubara Regency. The type of research used is qualitative research with a descriptive data collection technique with participant observation, namely the researcher is directly involved in each activity process tapai party. The data obtained from the results of participant observation are also supported by the results of interviews conducted by researchers with people who really understand about the tapai party as a local brand. Based on this research method, the following results were obtained: (a) The history of the tapai party tradition began during the time of the chief, namely Datuk Selamatangsa, around the 1890s. The Pesisir chiefdom, which is known to be devout in worship and always rejoices in welcoming the holy month of Ramadan, slaughters buffalo, cows, goats and chickens, this is also done to give alms of food and send prayers (feast of spirits). (b) Currently, the tapai

Regency which functions to preserve the culture of Dahari Selebar Village, improve the economy of Batubara Regency, form awareness of the community to better appreciate cultural and language values, the values of social solidarity, kinship and love for the homeland which are felt even stronger. (c) the role of the community and government, namely taking part and participating in the implementation, together preserving the culture of the tapai party so that it still has noble values (adiluhung) and even beauty (edipeni), as well as promoting the tradition of the tapai party, (d) Public perception of the celebration of the party Tapai as a local brand in Batubara Regency is always different. There are people who are pro and there are also people who are against this activity.

Zulfahri Ginting with the title "The Tapai Party Tradition of the Talawi Malay Community of Batu Bara: Folklore Study" Student at the University of North Sumatra Medan, Malay Literature Study Program, Faculty of Cultural Sciences, 2018. This research is about

the Tapai Party Tradition of the Talawi Malay Community of Batu Bara. This research aims to find out the history of the tapai party in the Malay community in Dahari Selebar Village, find out the purpose of implementing the tapai party tradition, and find out the function of the tapai party in the Talawi Batu Bara Malay community. The type of research used is qualitative research with a descriptive approach. Based on this research method, the following results were obtained; The history of the tapai party tradition has various versions of the story which are influenced by developments over time. Organizing the Tapai Party Tradition is an effort to preserve culture. improving the economy of Batu Bara Regency. d. Currently the tapai party has several functions contained in its implementation.

This journal article is to answer questions from: What is the history of the Tapai Party tradition among the people in Dahari Selebar Village, Kec. Talawi District. Coal? What values are contained in the celebration of the Tapai Festival tradition? The aim of the author in conducting research on the Philosophical Values of the Tapai Party Tradition in the Community in Dahari Selebar Village, Batubara Regency is as follows: To find out the history of the Tapai Party tradition in the community in Dahari Selebar Village, Kec. Talawi District. Coal. To find out the values contained in the Tapai Festival tradition.

RESEARCH METHODS

This research will use a qualitative approach with ethnographic methods. This approach was chosen because this research aims to explore and understand the meaning and philosophical values that exist in the Festival Tapai tradition.This research is descriptive exploratory in nature, where the researcher tries to describe and explain the social and cultural phenomena that exist in the Batubara community related to the Tapai Festival. Location: Research will be carried out in Batubara Regency, North Sumatra, where the Tapai Festival tradition is still preserved. Research Subjects: Research subjects include traditional leaders, community leaders and residents who are actively involved in the implementation of the Tapai Festival. In-depth Interview Data Collection Technique: Conducted with traditional leaders, community leaders, and active participants of the Tapai Festival. The interview aims to obtain information about the history, meaning and values contained in this tradition. Participatory Observation: Researchers will be directly involved in the implementation of the Tapai Festival to observe the processes and rituals carried out, as well as the social interactions that occur. Documentation: Data collection through written documents, photos and videos related to the Tapai Festival. This includes historical notes, articles, and other relevant library materials.

RESEARCH RESULTS AND DISCUSSION

History and Implementation of the Tapai Party Tradition

Lian, Sulong. "Tapei Festival in West Kalimantan: Case Study in Sengkuang Village, Kapuas Hulu Regency." Journal of Society and Culture, vol. 18, no. 1, 2016, pp. 75-85.

Previous research by Lia and Sulung (2016) regarding the history and implementation of the tapai feast tradition covers various aspects, some of the main differences in this research can be found in the approach to history, the process of making tapai, the role of culture and tradition, as well as the social and economic implications of this practice . History and origins, several studies focus more on the origins of the tapai party tradition and its evolution over time. For example, research could focus on the cultural and historical context of communities that practice tapai feasting, as well as how these practices persist and adapt to changing times.

The process of making tapai, differences in research can be seen in the details of the process of making tapai, including the raw materials used, traditional fermentation techniques, and variations in local practices that may occur in different regions. Research could explore differences in fermentation techniques used by different ethnic groups or in different regions. The role of culture and tradition, several studies tend to emphasize the importance of tapai parties as an integral part of the cultural heritage and traditions of certain communities. This may include an analysis of how tapai feasts play a role in religious rituals, social celebrations, or interpersonal relationships within the community.

Social and economic implications, some research may explore the social and economic implications of the practice of tapai feasting. This includes its impact on local economies (for example, in terms of trade in raw materials), public health (from a nutritional point of view or health risks associated with alcohol consumption), as well as its role in strengthening or weakening the cultural identity of a group.

The results of the research that the researcher will present cannot be separated from the historical context in holding tapai parties, because behind this tradition there is a historical legacy that has been passed on by the Batu Bara Malay community to this day. History is a record of human life experiences in the past that have continued throughout human history (Madjid, M, 2014).History is often considered an objective reality, meaning that these events really happened and are supported by evidence such as eyewitnesses, historical relics, written records, and so on.

Apart from written evidence, information about historical events can also be obtained from oral sources passed down from generation to generation. According to Sjamsuddin, there are two types of oral sources that can be used. First, is oral history, which involves the direct recollections of the people interviewed by the historian. Second, is oral tradition, which includes stories and descriptions of events and figures in the past that have been passed down from generation to generation. Whether it is oral history or oral tradition, both forms are important sources of information for historians in understanding and reconstructing historical events. The accuracy of a historical story depends not only on the historian's expertise, but also on the availability and completeness of the available sources.

Batubara Regency, North Sumatra, the traditions leading up to the month of Ramadan are very strong in Malay culture. One tradition that is still preserved is the Tapai Party. This district, which was once part of Asahan before becoming its own district in 2006, has a lot of cultural heritage. Over time, the Tapai Festival tradition has undergone various changes and has several versions of the story in society. One version of the current Head of Dahari Selebar Village is that:The tradition of the Tapai Party has been around for a long time since 1945 but it has not become what it is today. The history of this Tapai Party was only to welcome the month of fasting, the term to enliven the month of Ramadhan and at the same time punggahan. Before welcoming the fasting month there is a buffalo slaughter event, or what is called mogang.

The "Mogang" event held by the coastal Malay community in Talawi Batubara. Mogang is a term for slaughtering a buffalo or cow two days before the fasting month begins. This event was carried out jointly and was of direct concern to the local community. The Tapai feast has historical roots that began during the time of the Asahan kingdom when trading buffalo meat became a tradition to welcome the month of Ramadan. This village is a center for the buffalo meat trade, with traders from outside Batubara Regency coming to the slaughterhouse in the village. As time goes on, this trade becomes increasingly crowded with buyers. Once, a trader asked the people around Dahari Selebar to make tapai and lemang food for the "Mogang" event.

The buffalo traders found pleasure and enjoyment in this typical Malay food because there were many buyers who wanted to try their luck by trading lemang and tapai. However, in the following year, more and more other traders came and people started opening other stalls. As a result, many traders are interested in trying their luck by opening stalls, so that currently there are 107 traders selling lemang and tapai at the Tapai Party. In line with increasingly modern developments, many traders have added various other typical Malay

menus to the Tapai Party, such as dodol, srikaya jam, and rendang lemongrass, to increase the appeal of the event. The Tapai Party event takes place from 16.00 to 00.00 WIB and attracts buyers from outside the area. However, this activity is only held for 22 days before the month of Ramadan and closes two days before fasting begins.

According to Mr. Efendi Sinaga's version of the story, who is a religious figure in Dahari Selebar Village,According to the version that you heard from people here, in the past this tapai party started with the people in Dahari Selebar Village who had fields and this field was only harvested once a year just before Ramadhan. – people are also invited to come to tapai parties in order to celebrate the harvest and welcome the month of Ramadan and entertain their fields.

The tapai party is only held for 3 days and is held in the evening. After that, two days before the month of Ramdhan, buffalo slaughtering or what is called mogang is held. At that time, no one was selling tapai, only distributing it or indirectly giving charity to the community, because in the past they were still farming and the ingredients for making tapai or other food were only taken from the fields, there was no buying and selling at that time, everything was almost free. , so as time goes by the fields have been turned into land for houses one by one, so the materials for making tapai are no longer free but bought, so tapai are no longer given but sold to the community. That is a brief history of the tapai party that you know (Efendi Sinaga, 2024).

The Tapai Party in Talawi Batu Bara is a tradition that is important to maintain its authenticity as part of the local culture which is rich in Malay customs. Even though the historical version of the story is different, the Feast Tradition is still celebrated and carried out every year. The aim is to celebrate joy and express gratitude to the Giver of Blessings ahead of the holy month of Ramadan. This event is not only a culinary event, but also a celebration that depicts the richness of Malay culture. This tradition needs to be preserved because it contributes to the diversity of local culture and customs. Usually, the opening of the Tapai Festival is held with an art performance that creates a stage and displays typical Malay dances. The presence of the Regent of Batu Bara was also an important part in adding to the excitement of this event as well as a form of official support in welcoming the holy month of Ramadan.

Philosophical Values of the Tapai Party Tradition

The meaning of value can be interpreted as an effort to give appreciation for something, but it can also include a comparison between that thing and other things. It is

important to note that values are abstract concepts that are felt internally as motivations that guide a person's behavior and life decisions. Therefore, the values inherent in a person will be reflected through the various actions, attitudes, thought patterns and feelings they show. Thus, values reflect appreciation of the benefits of something for a person's life. Because these values are closely related to human life, the term "values" is often referred to as life values or life values (Jempa, 2017).

Philosophical values come from human reflection on various aspects of life, including

community figures, Mr. Muhammad Yusuf, said:The value contained in this tapai party tradition is first of all the economic value. Alhamdulillah, I am very grateful as we approach this tapai party tradition because economically it has really increased. Second, of course there are religious values that make people friendly with each other, grateful to Allah SWT and giving alms to fellow human beings. thirdly there is social valueIn this tapai party tradition, it cannot be separated from the social values that connect humans with other humans and need each other. Fourthly, there are cultural values in the Tapai Party Tradition which, God willing, will not become extinct and will continue to be developed and preserved and will be passed

accordance with religious teachings. The application of these philosophical values in everyday life by the local community becomes a simple guideline for forming better character. This helps people understand and appreciate the traditional heritage and teachings of their ancestors. Not only for today's society, but also for future generations who will continue this tradition as part of preserving cultural heritage (Muhammad Yusuf, 2024).Below are the values contained in the Tapai Festival tradition, namely as follows:

Religious Values

In this tapai party tradition, the people who come are not only the local people or the native Batu Bara community but people from outside also come to visit and stay in touch at the tapai party.The term "silaturahmi" comes from combining the words "shilah" and "ar-rahim/ar-rahmi". The word "shilah" has the root word "washala, yashilu, washlan, wa shilatan" which means relationship or connection. While "ar-rahim" refers to family relationships or blood ties, it also has the meaning of affection and tenderness. So, in simple

terms, "silaturahmi" linguistically refers to actions to maintain or strengthen family relationships or blood ties, as well as showering these relationships with affection and attention.

If you combine these two meanings, friendship can be interpreted as an effort to strengthen loving relationships, both with blood relatives and with other people. The concept of friendship has a very broad scope. It is not only related to family relationships that have blood ties, but also involves relationships between humans and human relationships with their environment. Thus, friendship has various forms: first, relationship with oneself; second, relationships with fellow humans; third, relationships with others who have the same religious beliefs; and fourth, relationship with the natural environment.

In Shihab's explanation, friendship is defined as an effort to establish kinship relationships. Kinship is understood as blood ties, and in the context of the Islamic religion or outside the Islamic religion, friendship is still carried out by doing good deeds. Therefore, friendship is not limited by religious boundaries. The concept of religiosity "silaturahim" can be a driver of interfaith harmony because it is considered a way to strengthen family relationships and friendship with others. The Islamic religion places great emphasis on the importance of friendship, even with individuals who have different religious beliefs (Nasrullah, 2017).

The Value of Alms

Giving alms is one of the keys to getting blessings in sustenance. Almsgiving is considered a simple act that can increase the abundance of one's sustenance. Allah has promised blessings and abundance for those who like to give alms. The value of this almsgiving in the tapai party tradition has existed since ancient times, at that time the people of Dahari Selebar village did not sell tapai and lemang was only distributed to people who slaughtered buffalo.In Islamic teachings, alms has a meaning that goes beyond simply giving goods or money to people in need. Alms includes all forms of goodness, both physical and non-physical.

According to the views of fiqh scholars, the law of almsgiving is basically the sunnah of muakadah, which means it is highly recommended. However, this law can become mandatory in certain situations, such as when someone has excess property or food and sees another person in a life-threatening shortage, in which case it becomes an obligation to help the person in need. On the other hand, alms can also become impermissible (haram), for

example when someone realizes that the wealth or assistance given will be used for negative purposes or violate religious principles. (Saputra, 2022).

The Value of Gratitude

By holding this traditional celebration of the tapai party, the community is very grateful to Allah SWT who has bestowed gifts in the form of traditions that are carried out even once a year. In essence, the blessings that reach our hands do not just come. Not only because of how hard we try to get it, but there is the intervention of the Giver of Favors who works there. There is the Almighty Giver who has created and appointed these blessings to reach our hands.

Gratitude is expressing appreciation to God for all His extraordinary gifts. A servant is considered not truly grateful if he does not fulfill three main pillars: first, being deeply aware of the blessings received; second, conveying the blessings received openly; third, use the blessings given to carry out obedience to Allah SWT.

Gratitude is an expression of our appreciation to Allah. This involves obeying all His commandments, avoiding His prohibitions, and properly using all the gifts He has given. Being grateful for Allah's blessings is a way to accept, care for, and optimize everything He has given to humans.

Social Values

In the context of the Tapai Festival tradition, aspects of social values are an inseparable thing that connects individuals with other individuals. Groups of people who live together are not only seen from a geographical perspective, but also from the perspective of their culture which is the glue that unites the group. Some unifying factors include power, shared identity, solidarity, and especially the value system that exists within the group. These values are the main foundation in uniting the community.Social refers to matters related to social life or interactions between individuals in society. Humans, as social creatures, depend on interactions with fellow humans in their lives. Even for small things, we still need help or interaction with other people.

Culture value

Every culture will be an activity that has been carried out from generation to generation, and even continues to be carried out by the community, if the tradition has cultural values in it.(Khoiruddin et al., 2020). Cultural values are defined as forms of

agreement that exist within the scope of society, which become habits and beliefs as a form of characteristic that differentiates them from others. Basically, cultural values have their own characteristics adapted to the environment and people's lives(Uyun, 2024). According to SuparlanCultural values function as guidelines to fulfill the needs of adab, namely the need to differentiate between right and wrong, pure and dirty, beautiful and ugly, and so on. (Prayogi & Danial, 2016).

Islamic Economic Values

Islamic economics refers to the economic actions of Muslim individuals that must be in harmony with the principles of Islamic sharia, with the aim of achieving and maintaining the main goals of sharia (religion, soul, mind, lineage and property)(Al Arif, 2015).Islamic economic values have the potential to be an alternative economic system that can improve the welfare of the people, in contrast to capitalist and socialist economic systems which have proven unsuccessful in improving the welfare of the people.Of course there is Islamic economic value in holding this tapai party, it is an opportunity for people to sell tapai and lemang as well as other typical Malay cakes. With this tapai partyhelping the community's economy, especially MSMEs, as the holy month of Ramadan approaches, it is a blessing for the Malay community in welcoming the month of Ramadan accompanied by the tradition of the tapai party.

Value of Local Wisdom

Local wisdom refers to the outlook on life, knowledge and life strategies practiced by local communities to answer various challenges and meet their needs. This includes various policies that are rooted in good values that are adhered to, implemented and maintained for generations by groups of people in the area or environment where they live. Etymologically, the term "local wisdom" consists of two words, namely "wisdom" and "local". Other terms that refer to the same concept include local wisdom, local knowledge, and local intelligence (Njatrijani, 2018).

Based on the descriptions explained above, this is similar to previous research that is relevant to current research, such as research conducted by (Rizal et al., 2022) The results of his research show that the Rambu Solo Ceremony is one of the cultural customs that unifies the Toraja tribe. With the principle of "siangkaran" or helping each other, this traditional ceremony, which requires large amounts of human and natural resources, will feel lighter for the bereaved family. Not only that, other research such as that carried out by(Septyaningrum,

2020) also shows that the sekaten ceremony at the Yogyakarta palace is a traditional ceremony which is full of philosophical values in it, the sekaten ceremony is a celebration ceremony for the birth of the Prophet Muhammad SAW for Javanese people, in which there are ritual procedures held at the Kraton Grand Mosque by the Palace. The development of the times has made Javanese people pay more attention to the entertainment of the night market itself rather than the ritual of the sekaten ceremony. The mosque is a sacred place while the market is a provan place. The palace stands in the middle of these two places. How can the king be fair to both places? So that the philosophical values contained in the sekaten ceremony are not lost with the development of the times.

From a comparison of previous research with this research, it can be concluded that each philosophical value contained in the traditions of the region is different in each region, but the meaning or philosophy contained has an important meaning for reflecting human life.

CONCLUSION

Every culture in Indonesia has a unique traditional and cultural heritage that needs to be maintained. These traditions are not only part of cultural identity, but also a source of values that can be passed on to society and implemented in everyday life. The Tapai Party is an important moment to strengthen ties between members of the Batubara community. Through this activity, the community shows strong solidarity and togetherness. Every individual, regardless of social status, is involved in the preparation and execution of the party, creating a deep sense of belonging and connection. One important aspect of culture is philosophical values. However, people often do not understand the meaning contained in a tradition, including its philosophical values. These values are the main focus in the branch of philosophy called axiology or philosophy of values. These philosophical values are the result of human reflection in interpreting certain traditions or cultures, such as the Tapai Festival tradition, which is rich in philosophical values both in its overall implementation and in its food presentation. In the Malay community, coal has a tradition passed down from generation to generation which is held every year, this tradition is carried out a month before the month of Ramadan approaches. This tradition is called the tapai party. This tradition has its own uniqueness and interesting features where the community sells food and soft drinks such as tapai, lemang, and various types of typical Batu Bara Malay cakes. Indirectly, this tapai party will increase the economic income of the Batubara community.

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