

The Tradition of the Coal Tapai Party Increasing Cultural Value

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Abstract:

This paper generally discusses and describes the Utilization of the Coal Tapai Party Tradition which aims to increase the cultural and educational values of students. This study is also expected to be a source of teaching materials in Indonesian subjects with local wisdom values and can provide strengthening character education for students. This study uses a type of descriptive writing with a qualitative approach. Data collection techniques include; literature study, which is a series of activities related to the methods of collecting library data, reading and taking notes and processing research materials. Further field studies which include; interviews, observations, and documentation studies. The data analysis technique used is data reduction, data presentation, and drawing conclusions. In checking the validity of the data, the researcher uses a triangulation technique where this technique is used to check the validity of the data using something else. The results obtained in this study are by utilizing the Tradition of the Coal Tapai Party, the Cultural and Educational Values of Students, especially at MTs Nurhasanah Labuhan Ruku, are increasing. The Tapai Party tradition is one of the unique and interesting traditions that is celebrated every year by the Batu Bara Malay community to welcome the holy month of Ramadan. This tradition contains many values that can be taught to students, including cultural and educational values. By knowing and utilizing tapai party traditions as teaching materials, students can increase cultural and educational values, love local cultural wisdom and can preserve it for the next generation.

Keywords:

tapai party traditions; cultural values; educational values; students

I. Introduction

Adat (tradition) is a term that applies in a particular society and describes the whole way of life in that society. Tradition is a habit that is passed down from generation to generation in a society. Tradition is a mechanism that can help facilitate the personal development of community members, such as guiding children to maturity and building cultural values into their personalities and attitudes from birth.

Adat/tradition is also important as an assistant to public relations in the public arena. In addition, maintaining great life practices as a setting for learners and rebuilding the country's personality is one of the goals of training/education. As a general rule, instructions or orders plan to shape a person's character so that they can show how they behave as beings who can get along/cultured with their local area. This is in accordance with the teaching thinking conveyed by Tilaar (in Latif, 2019:10) that school is a process of fostering and forming students who are social, virtuous, in a lifestyle with aspects of the environment, society, and the world.

According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018).

Teaching and education are also one of the components of culture, customs and human progress/general society in a country. As a component of culture and customs, education in schools is generally developed in accordance with the times in society. In line with that, the world of education and teaching also needs to have adaptive and versatile strengths in tolerating all kinds of progress and changes in the public arena, including adat / (tradition). Apart from current issues or problems (teaching problems and students in schools), social and customary issues are also commitments to education that must be considered and considered. Customs/Traditions are part of culture.

As said by Geertz (1992: 5) that culture is a form of understanding or implication that is fully interwoven in the symbols sent in general and historically. the arrangement of origins (history) obtained in a representative structure through which people provide, maintain and develop information, is also one of their attitudes towards life. This assessment emphasizes that culture is created by people who can develop their perspective on life and are passed on from generation to generation through correspondence/communication and learning so that the inherited offspring have a strong attitude in living their lives.

The development of science in various fields is the most important part in developing the culture of a tribe which cannot be denied that it is often in contact with culture. The tradition of the Tapai Party for the people (community) of Batu Bara Regency, especially in Dahari Silebar Hamlet, has existed for a long time. In the Tapai Party Tradition there are cultural values that can be preserved by students. However, due to the increasingly modern era, the people of Dahari Selebar Batu Bara, especially students or young people, do not understand the cultural values contained in the Tapai Party Tradition due to the influence of the times.

The influence of the times provides an overview of the existence of today's society. The impact of increasing information, knowledge and technology affects the values of the Tapai Party Tradition which are almost neglected. Although many people prefer not to leave the old Tradition (habits), to adopt a new or modern tradition.

However, all societies will experience changes in a certain period of time, this is because customary adjustments occur when the nature and complexity of a practice and culture emerges which will change the substance of the practice and culture. Measures to stem the dire consequences of world progress must be prevented or protected.

Closing oneself off from foreign cultures is also not the right way, but opening the door to people who are not in accordance with the personality of the Indonesian people, this is also a mistake. That is, in tackling the problem of the loss of cultural and educational values and customs, we must be in the middle, with the achievement that adverse consequences can be avoided and beneficial results can be obtained. Thus the cycle of teaching (education) is the right way for the procedure to enter the area of social control (adat) itself.

Implementation of education and teaching, including a planned learning system into learning activities, need to incorporate learning to convey cultural and educational values in tradition, especially in the Tapai Party Tradition. Given that the target of learning is the young generation of the nation's successors, it is important to introduce and approach different regional cultures and traditions through learning.

One way that can be done is to prepare and use the design of teaching materials in the form of local wisdom, namely the Batu Bara Tapai Party Tradition to increase cultural and educational values. This includes elements of culture (tradition). In this case a teacher as a guide for students to convey knowledge, straighten the path and cultural and educational values, for that creativity is needed to incorporate cultural and educational values into the tradition of the Coal Tapai Party.

The Tapai Feast Tradition is a tradition that usually takes place in the coastal area of Dahari Silebar Village and has been passed down from generation to generation because of the legacy of their ancestors. The Tapai Tapai tradition is an annual tradition that is held regularly every 17 days before the Holy Month of Ramadan for residents of Dahari Silebar Village, Talawi District, Batu Bara Regency. The Tapai Party tradition has cultural and educational values.

Dayakisni (2008:33) suggests that value is a relatively stable belief on specific models of desired behavior and personally or socially desirable end states of existence rather than on behavioral models. Meanwhile, Giro (2001:51) suggests that cultural values are directions or guidelines for human behavior. Cultural values are concepts that live in the minds of most people.

Mulyana (2004:119) states that the value of education is to guide and teach students to see the values of truth, goodness, and beauty. Through beauty, through the process of reflecting values and habits of acting consistently. Meanwhile Hakam (Mulyadi, 2008: 29) states that the value of education is teaching that sees objects from a moral perspective, including ethics and norms, including aesthetics, namely assessing objects from the perspective of beauty and personal and ethical tastes. In addition, the judgment of right or wrong in interpersonal relationships.

Cultural and educational values such as concepts, functions and traditional values can be introduced through Indonesian language lessons. The right reason for taking the Tapai Batu Bara Festival Tradition in Dahari Silebar Village as the material for this research is because researchers understand the need for cultural preservation that moves with the times. and with this background, the authors are interested in conducting research using culture (Tradition of the Tapai Party) as the design of text-based teaching materials to increase the cultural and educational values of students. Along with the above study, the researcher limits the research with the title Utilization of the Coal Tapai Party Tradition to Increase Cultural and Educational Values for Students.

II. Research Method

This research use descriptive qualitative approach. in qualitative research, the main characteristics come from the natural/real community background, using qualitative methods which include observation, interviews, and document review (Subandi, 2011). The discussion and conclusions of this study are based on the results of the data collected. The presentation and analysis of data in qualitative research is carried out descriptively and narratively. This type of qualitative research is the same as descriptive, case studies, phenomenological, historical, and others.

The types of data used in this research are primary data and secondary data. Data acquisition techniques include: Literature study. A series of activities related to collecting library data, reading notes, taking notes, and processing research materials. Other field surveys include: Interviews, observations, documentary studies. When conducting qualitative research, analyze the data carefully and the data will be explained or illustrated correctly from the data obtained to ensure valid and reliable findings.

Bogdan and Biklen (1982), suggest that qualitative data analysis is an effort made by working with data,organize data, classify data into manageable units, synthesize, research and find patterns, find out what is important and what is learned. and decide what to say to others. The data analysis technique used is reducing data, presenting data, and drawing conclusions.

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The population in this study were teachers and students of MTs Nurhasanah Labuhan Ruku. In determining the sample in this study, the researcher used the purposive sampling technique where data was collected with consideration, and the snowball sampling technique, where in the process of collecting data, the data was taken from a number of objects, if it was still not enough then it was taken back from a larger amount to fulfill the deficiency.

Researchers draw conclusions from the data thatobtained by using the induction method, namely drawing conclusions that are evaluated from certain statements or facts that lead to general conclusions. To check the validity of the data, the researcher uses a triangulation technique where this technique is used to check the validity of the data by using something else. External data is used to verify or compare with the data. This triangulation technique is most widely used to review and correct from other sources.

III. Result and Discussion

3.1 The Benefits of the Coal Tapai Party Tradition

This research begins with observing the research site to find out the condition of Dahari Silebar Village related to the Tapai Batu Bara Tradition, then continues with a literature study of interviews with traditional leaders, teachers and school principals. The Tapai Party tradition is a tradition that is usually carried out by the residents of the Coastal Village of Dahari Silebar Village, from generation to generation because of the legacy of their ancestors.

Party Tradition Tapai is an annual tradition celebrated by residents of Dahari Silebar Village, Talawi District, Batu Bara Regency, every year, 17 days before welcoming the holy month of Ramadan. This Tapai Party tradition is carried out by selling food in the form of tapai, lemang and traditional Malay sweets of Batu Bara. This celebration is synonymous with a culinary feast which is a form of their joy and gratitude to Allah SWT and at the same time welcomes fasting in the holy month of Ramadan. The tradition of the Tapai Party in Dahari Batu Bara Village is one of the traditions that must be preserved and kept pure as a feature of the local Batu Bara culture and to complement the richness of the Batu Bara Malay traditional culture. In the tapai party tradition, there are cultural and educational values that can be learned by the next generation of the nation.

The author's interview with a traditional leader in the village of Dahari Silebar Batu Bara named Nusi: "The Tapai Party tradition is one of the unique and interesting traditions that is celebrated every year by the Batubara Malay community to welcome the holy month of Ramadan. The Tapai Festival tradition is highly anticipated by tapai connoisseurs. Because it is in this tradition that all types of tapai that exist in the Batu Bara community emerge."



Figure 1. Implementation of the Tapai Party in Dahari Silebar Village, Batu Bara

In the past, the implementation of the Tapai Party Tradition was very simple, which lasted for 3 days before the holy month of Ramadan. People only sell in front of their houses. Over time, this activity continues and is carried out every year before fasting, so that it becomes a tradition that is still being carried out by the Batubara community with all its changes. This Tapai Party tradition is an expression of the happiness of the Batubara community in welcoming the fasting month. This happiness is expressed by cutting animals such as cows, buffalo, goats and chickens, which are adjusted to the ability of the community.

Muhammad Anwar bin Tauhid (2015) in the book *Anthology of Batu Bara Folklore: Translation in Three Languages of Coal-Indonesian-English* explains that explaining that in ancient times, Datuk Mudo Jalil Lelo Sumaso Tuo was a ruler who managed the coastal area. It was Datuk Mudo Jalil Lelo Sumaso Tuo who asked to build a dairy cow and buffalo slaughterhouse to welcome the month of Ramadan. Many people come from different regions to cut or buy meat. They come from Coal, Labuhan Ruku, Tanjung Tiram, Titi Putih, and Titi Merah. People came to the area. Many cows and buffalo are slaughtered here to welcome the holy month of Ramadan. Because so many people came,

These stalls sell snacks, such as lemang, tapai, karas, cendol, and other old food sources. Anyone who needs to buy lemang and tapai or something different, just grab it in a bowl and pay the seller. Apart from being a place to sell lemang tapai, these stalls are also used by migrants from various regions to rest and unwind before returning to their original area. Since then until now it has become a habit around here, every time before the month of Ramadan, many people slaughter cows and oxen and sell lemang tapai.

Currently the Tapai Party Tradition is packaged as a culinary party that carries the typical Coal Malay food. However, the mainstay food is still a variety of tapau from various ingredients, including tapai pulut and tapai ubi. This tapai food is made in a variety of interesting shapes and tastes delicious, making it interesting to serve and enjoy.

The Tapai Party tradition has now become an annual cultural event by the Batubara government. When packaged as a cultural event, the implementation becomes different. However, it does not leave the value and meaning contained in it. The tradition of the Tapai Party is still being carried out by the Malay community, especially the Batubara Malay, because this tradition has become an annual culinary tour that can be enjoyed by all people, both from the Batubara district itself and other districts. Because it has become a culinary tourism event, in this tradition not only tapai are sold by the community, but there are also other Malay specialties, such as lemang, karas cake, and dodol.

The process of implementing the tradition of the Coal Tapai Party is not much different from ancient times, but there are some changes, but they do not damage the fit and function contained in the tradition. In the past, it was carried out about two or three days before the fasting month. But now it has changed, because the implementation is 25 days before entering the fasting month. This is done because there are many benefits that can be felt by the community, especially for the people who sell tapai in this tradition in an effort to improve the community's economy and also improve friendly relations with fellow citizens. Currently, the implementation has also been supported by the district government through the Department of Education and Culture as an effort to preserve culture.

Benefits of the Batu Bara Tapai Party Tradition as a local brand in Batu Bara district. This can be seen when there is regional autonomy. Batu Bara Regency was formed from the process of expanding the Asahan Regency area. Legally, this new district has been ratified with the issuance of the Law for the Establishment of the Coal Government Number 5 of 2007 and is registered in the State Gazette of the Republic of Indonesia of 2007 Number 7, there is an additional State Gazette of the Republic of Indonesia No. 4681.

Cultural preservation is carried out by preserving the traditions of the coastal Malay community in Dahari Selebar Village, Talawi District, namely the tapai party. It doesn't stop there, in terms of cultural preservation, the regent will also make the tapai party tradition a cultural service business. In the cultural service business process, it requires a brand or brand characteristic of local wisdom that exists in the Batubara district. A brand is a name, symbol, sign, or design that is used as the identity of an individual, organization or company for the goods and services it owns. Therefore, what will be used as a local brand from Batubara Regency is Pesta Tapai.

3.2 Tapai as Local Load in Coal

Tapai is a snack made from the fermentation process of foods that contain carbohydrates as compounds from yeast. Tapai black sticky rice is the main dish at the annual event at Batu Bara. The reason why tapai is used as a local content in Batu Bara is because the people of Batu Bara mostly make a living as farmers. Therefore, tapai was chosen as a local product because the people of Batu Bara grow a lot of rice and pulut rice.

3.3 The Benefits of the Tapai Party as a Cultural Value

- a. As a coercive and administrative tool with the aim that the rules of society will continue to be obeyed by every citizen

The things that are generally attached and have been determined in the lives of individuals are certain norms or rules that are passed down from past societies. Legal norms that force people to behave both individually and in groups. The obligation of customary makers lies in the awareness and responsibility to maintain and maintain and promote the culture. The tapai party tradition is held as a reminder for the community to always be grateful to God. The tradition of celebrating the tapai party also functions as a means of coercion and control for every Talawi Malay community. People do not want to eliminate this culture because it is a sign of the advent of the month of Ramadan and has an obligation to carry it out. This can be seen from the rules of community life regarding the meaning of the individual in social integrity.

- b. As a cultural preservation

Culture is a tendency that exists in the general public and becomes an extraordinary element or distinguishes an area from a different area, this tendency in a space is resolved in a long enough period of time so that it becomes a culture. Social conservation must be made possible by following and creating a social component. The implementation of the Tapai Festival as an ancestral culture of the Dahari Selebar community which is carried out consistently every year in fact has benefits for protecting the traditions of the region. This is because people know for sure the value of this culture, so that it can still exist and be preserved in the current era of globalization.

- c. In homage to the ancestral spirit

One example of an ancestral tradition that is still carried out from time to time is the Tapai Party Tradition. This tradition is an embodiment of respect for ancestral heritage so that it remains sustainable in today's modern times.

- d. As a thank you to God

The Tapai Festival is an embodiment of the creature's gratitude to its Creator for the abundance of sustenance which is carried out before the month of Ramadan by the people of Talawi Batubara. This event lasts for seventeen days before Ramadan and there are various typical Malay snacks, especially Tapai and Pulut Bakar or what is often called lemang.

3.4 The Benefits of the Oral Tradition of the Tapai Party in Educational Values

- a. As a means of education, it is reflected in all Talawi residents
The Talawi community who took part in the Tapai Party Tradition event were very well done and each had their own duties and responsibilities for the proper implementation of the event. This is one example of the value of education that can be taken to learn and instill a sense of responsibility in society, especially among the younger generation. With a sense of responsibility, all assigned tasks can be completed properly. Humans become adults to do good with their families and are trusted by society. The educational value obtained by the community is that they can use pulut rice to make tapai.
- b. Friendship Behavior
Silaturahmi or brotherly relations have become a tradition in the Batu Bara community, and among Indonesian society in general. This behavior is characterized by an attitude of visiting or visiting neighbors and relatives, which is done in a crowd. In the Tapai Party Tradition held in Talawi, it becomes a meeting place, especially between villagers, officials and other participants who come to the event.
- c. Mutual Cooperation Behavior (Attitude)
Gotong royong behavior is a learning value contained in the Tapai Party Tradition, which can be seen from the opening of the opening ceremony to the end of this event, the community working together to make this annual traditional event a success.
- d. Attitude (Behavior) Responsibility
Responsible Behavior in the Tapai Batu Bara Tradition can be seen and reflected in all residents of Dahari Silebar Village in organizing the event, where they have their respective duties and responsibilities to organize this annual event.

3.5 Implementation of the Coal Tapai Party Tradition to Increase Cultural and Educational Values for Students

In examining how the implementation of the Batu Bara Tapai Party Tradition as teaching material at MTs Nurhasanah Labuhan Ruku, in this study the researchers conducted interviews with two research informants, namely the Indonesian language teacher, and the principal of MTs Nurhasanah Labuhan Ruku. Considering the target of learning is the younger generation who are the nation's next generation, the introduction of the Talawi Tradition is important.

Education is part of a culture that is always dynamic in line with the development of society and the times. Therefore, the world of education must also have flexible and adaptive resilience to accept all forms of development and change in society and the times. One of the steps that can be taken is to develop teaching materials used by teachers to guide students in seeking knowledge and values of life, including cultural and educational values. Creativity is needed to integrate the nation's cultural values into students. For example, traditional forms (folklore/oral traditions/oral literature) belonging to a particular community can be introduced through local content subjects or Indonesian language and literature subjects.

According to Mrs. Dwi Tara Hasbi as the Head of MTs Nurhasanah Labuhan Ruku she explained that:

“By raising the topic of the Pesta Tapai Tradition as a teaching material, it can stimulate the growth of people who have a love for the local culture inherited from their ancestors that needs to be nurtured and preserved. Apart from being an alternative teaching material, it can also be used as a means of promoting literature, increasing children's reading interest, and as an effort to learn local traditions or local wisdom. And it is something that must be done so that the tradition will continue to be carried on by young people or the next generation.”

The task of education in maintaining cultural values that enter Indonesia is to introduce Indonesian culture/traditions, including by providing extracurricular traditional dances, regional traditions and other cultures. The current curriculum has actually tried to incorporate traditional values that are owned by Indonesia, especially local wisdom that is owned by each region, this is stated in Law no. 20 of 2003 concerning National Education Article 36 paragraphs 1 and 2 as follows:

- a. Curriculum development refers to national education standards to realize national education goals, and
- b. The curriculum at all levels and types of education is developed with the principle of diversification according to the education unit, regional potential and students.

The following is an excerpt from an interview with Ms. Dahliah as an Indonesian Language Teacher:

“Local wisdom-based learning including the tradition of the Tapai Festival can also be used as teaching material for Indonesian language materials such as description text material, cultural event procedure text and exposition text, as well as saga. This can make it easier for students to understand and also one way to maintain a regional tradition.

Learners need alternative teaching materials that contain local wisdom, including traditions, especially the traditional culture of the Coal Tapai Party so that their knowledge becomes wider. Alternative teaching materials can be taken by taking advantage of the circumstances surrounding the student's environment which are used as additional teaching materials for students. the introduction of the wealth of local wisdom in the form of the Coal Tapai Festival tradition that makes students feel they have a culture so that they feel a sense of learning or preserving it.

In people's lives, there are habits, customs, cultures and traditions. In the tradition usually contains a series of elements of habits and values that are used as learning and knowledge. Values in a tradition will have a positive impact on society if they are applied properly in people's lives.

After being observed and analyzed, it is found that By utilizing the Tradition of the Coal Tapai Party, it can increase the Cultural and Educational Values of Students, especially students at MTs Nurhasanah Labuhan Ruku, because by learning the tradition of the Tapai Batu Bara party, they can increase their cultural and educational values. Their cultural and educational value will increase so that they can preserve the tapai party tradition to pass it on from their generation to the next. Because in the Tapai Batu Bara tradition there are values that can be applied in their lives, namely cultural values and educational values. These cultural and educational values include:

Table 1. Cultural Values and Educational Values Found in the Tradition of the Coal Tapai Party

| No. | Culture value |
|-----|--|
| 1 | Students can preserve and pass on the Coal Tapai Party Tradition to the next generation |
| 2 | Learners can respect the ancestral heritage so that the culture from the past is not lost in the current era of globalization. |
| 3 | The Tapai Festival tradition can add to the diversity of Batu Bara's local culture |

| No. | Educational Value |
|-----|--|
| 1 | Learners can instill an attitude of responsibility |
| 2 | Students can instill the attitude of gotong royong |
| 3 | Learners can instill the Attitude of Silaturahmi |
| 4 | Students can learn to make tapai by using pulut rice |

The implementation of the Tapai Batu Bara tradition as a teaching material at MTs Nurhasanah Labuhan Ruku can increase the cultural and educational values of students and can be used as Indonesian language teaching materials, and the values of local wisdom in the Tapai Batu Bara party tradition are not only used as a source of information. learning that can provide understanding to students and also as character education for students.

Local wisdom can also be interpreted as a pattern of life that exists in an area and has existed for a long time and has become an inseparable part of society. One of the local wisdoms in Batubara Regency is the tapai party, this tapai party is used as a local brand in the Batubara district. This began to be seen when there was regional autonomy.

Cultural values that are targeted to be instilled through character education in schools include religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly, love peace , likes to read, cares about the environment, cares about social, and is responsible (Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening Character Education in Education Units) (Ministry of Education and Culture, 2018).

3.6 Relationship of Cultural and Educational Values with Oral Tradition

If we talk about culture, we must also talk about tradition. This is because in culture there is a tradition. One example of this tradition is the party tradition found in Batu Bara. The tradition of the Tapai party is a culture. Culture is the result of human thoughts and habits, giving rise to values that contain meaning. These values are like cultural values, namely preserving culture, and respecting ancestors. From the educational value obtained, namely learning to work together, and being responsible. So Cultural and Educational Values with Oral Traditions are very closely related.

IV. Conclusion

The Tapai Festival is an annual tradition that is routinely carried out by the people of Dahari Selebar Village, Talawi District, Batu Bara Regency every seventeen days before welcoming the holy month of Ramadan. The tapai party tradition is carried out by selling food in the form of tapai, lemang and other Malay traditional cakes. This celebration, which is synonymous with culinary parties, is a form of joy and gratitude to the giver of blessings in welcoming fasting in the holy month of Ramadan. The Tapai Festival in Talawi Batu Bara is one of the traditions that need to be preserved and preserved as a feature of the local culture of an area and adds to the richness of the treasures in Malay cultural customs. In the tapai party tradition there are cultural and educational values.

The implementation of the Batu Bara tapai party tradition as teaching materials at MTs Nurhasanah Labuhan Ruku can increase the cultural and educational values of students, which can be used as Indonesian language teaching materials, and the values of local wisdom in the Batu Bara Tapai party tradition are not only used as learning resources. which can provide

understanding to students and also as character education for students. Their cultural and educational value will increase so that they can preserve the tapai party tradition to pass it on from their generation to the next. Because in the Tapai Batu Bara tradition there are values that can be applied in their lives, namely cultural values and educational values.

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