

Actualization Pancasila Values through the Tapai Festival Tradition in Batu Bara Regency

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Abstract: Pancasila is the foundation of the state and a guideline for the Indonesian people. Its existence serves as a guide for behavior and activities in daily life. Therefore, every citizen must uphold the values of Pancasila in their social, national, and state life without exception. However, in reality the values of Pancasila have faded with the times due to the many problems that occur in society. Some of these problems include intolerance, indifference, moral decadence among the younger generation, a decline in the spirit of mutual cooperation, conflicts between communities, the fading of deliberative consensus, and social and economic inequality. When the values of Pancasila are not actualized in life, these problems will continue to occur and may even have a worse impact than they do today. This study aims to examine how the values of Pancasila are actualized through the tradition of the Tapai Festival in Batu Bara Regency. The research method used is a qualitative research method with a phenomenological approach. The data collected are primary and secondary data. Primary data are in the form of observations and interviews. Meanwhile, secondary data are in the form of reference books, journal articles, the internet, and others. The data analysis used is the Miles and Huberman approach. The results of the study show that the implementation of the Tapai Festival tradition in Batu Bara Regency has actualized the values of Divinity, Humanity, Unity, Democracy, and Social Justice as reflected concretely in the daily lives of the people of Batu Bara.

Keywords: Actualization; Pancasila Values; Tapai Festival Tradition.

1. Introduction

Pancasila as the foundation of the state and the Indonesian people's philosophy of life, plays a very important role in guiding the moral, social, and cultural life of the nation (Suryadmaja et al., 2025). In addition, Pancasila also serves as an ideology that represents the collective identity of the Indonesian people and functions as a unifying force for the nation amid its cultural, ethnic, and religious diversity (Madung & Mere, 2021). The universal and contextual values of Pancasila can be realized in various aspects of life, including in the cultural sphere. This is because Pancasila functions not only as the state ideology but also as a dynamic value system that adapts to societal developments. Philosophically, Pancasila embodies fundamental values of a universal nature, such as belief in God, humanity, unity, democracy, and social justice, which are essentially moral principles widely recognized by human civilizations across the globe (Sudirta et al., 2025). These values reflect universal ethical principles such as respect for human dignity, social solidarity, and justice in communal life. Therefore, Pancasila can be understood as a normative framework with cross-cultural and timeless relevance, capable of serving as a moral foundation for the development of a civilized and just society. However, at the same time, Pancasila is also contextual because these universal values do not exist as abstractions detached from Indonesia's social reality; rather, they emerged from the historical, cultural, and political processes of Indonesian society itself. The nation's

founders formulated Pancasila by drawing upon values embedded in local traditions, such as the spirit of mutual cooperation, deliberation, religiosity, and cultural pluralism hallmarks of the Nusantara society (Yuniarto, 2012). Therefore, the application of the values of Pancasila is always tied to the social, cultural, and historical context of the Indonesian nation, so that its interpretation and implementation can evolve in step with the changing times without losing its philosophical substance. In academic discourse, Pancasila is even viewed as an ideology that is not dogmatic, but rather flexible and open to interpretation in accordance with the needs of society at every stage of social development.

This view aligns with Kaelan's thinking, who states that Pancasila has three main dimensions: the dimension of reality, the dimension of idealism, and the dimension of flexibility. The dimension of reality indicates that the values of Pancasila are rooted in the socio-cultural reality of the Indonesian nation; the dimension of ideality affirms that Pancasila embodies universal moral ideals regarding a just and civilized human life; while the dimension of flexibility demonstrates Pancasila's ability to adapt to the changing times without losing its fundamental values (Kaelan, 2016). The universal and contextual nature of Pancasila are not mutually exclusive but rather complementary: universal in its moral values, yet contextual in its social and cultural implementation. Thus, Pancasila must not merely be enshrined in text but must be realized in the actual social practices of society. Recognizing the importance of concrete and sustained efforts to preserve the values of Pancasila, it is necessary to consistently uphold and practice the noble values contained within it. Every citizen, government official, and all state institutions and members of society, at both the central and regional levels, share a collective responsibility to implement the values of Pancasila in daily life to ensure the continuity of Pancasila as the moral and ideological foundation of the nation (Wulandari et al., 2023).

In the increasingly complex landscape of modern life, efforts to actualize the values of Pancasila through cultural traditions have become increasingly important as a strategic step in strengthening national identity while preserving the noble values bequeathed by the nation's founders, such as Soekarno and Mohammad Hatta. The complexity of modern life is characterized by the acceleration of globalization, advances in information technology, high social mobility, and increasing cross-cultural interactions that bring various new value systems into the fabric of society (Khalila et al., 2025). These conditions have led to social transformations that not only influence people's mindsets and behaviors but also have the potential to shift the value orientation that has long served as the foundation of national life. In this context, the actualization of Pancasila values through culture becomes highly relevant, as culture possesses the ability to transmit values symbolically, emotionally, and sustainably through social practices that are alive within society. Analytically, culture functions as a more effective mechanism for the internalization of values than a purely normative approach, as values embedded in cultural traditions tend to be accepted more naturally by society. Traditions, social rituals, the arts, and communal practices enable values such as mutual cooperation, solidarity, tolerance, and deliberation to be realized in concrete social experiences (Baan et al., 2022).

Therefore, in a cultural context, the universal yet contextual nature of Pancasila enables it to serve as a normative framework for cultivating a national culture that embraces global influences while remaining rooted in local identity. Its principles, such as just and civilized humanity, unity in diversity, and deliberation for consensus, foster cultural practices that uphold human dignity, social justice, and respect for diversity. At the same time, these values provide a normative foundation for harmonizing local

traditions within a pluralistic society, thereby strengthening civic identity and promoting inclusive citizenship across Indonesia (Maswati & Hanafie Das, 2022; Bakri, Putri, & Danugroho, 2022).

In reality, the rapid pace of modernization and technological development has brought about significant social changes. In recent decades, there have been concerns about the decline in understanding and relevance of Pancasila, especially among the younger generation and rural communities (Arifin et al., 2024). These phenomena often cause shifts in values and weaken the role of tradition in society. Traditions, which in the past were used as a vehicle for instilling noble values, are now being replaced by popular culture that tends to promote individualism and materialism. This situation poses a serious challenge to maintaining the existence of Pancasila values in the life of the nation. Therefore, a systematic and adaptive strategy is needed to reintegrate Pancasila values into cultural practices so that they remain alive and relevant in the face of changing times. This process requires synergy from various parties, including the active role of the community, government support, and cultural communities (Fauziyyah et al., 2024). By using culture as a means to instill the values of Pancasila, it is hoped that the Indonesian people will be able to maintain social integrity through the strengthening of public morality and realize a national and state life grounded in the values of humanity, unity, and social justice. Cultural traditions play a strategic role in the process of internalizing values because traditions are living social practices that are passed down from generation to generation within society (Anggita et al., 2024).

Through various forms of cultural expression such as traditional rituals, the arts, communal ceremonies, and cooperative practices the normative values embodied in Pancasila are not only understood conceptually but also experienced firsthand in the practice of daily life. Thus, tradition functions as a social medium that allows ideological values to be translated into concrete collective actions, so that the process of shaping society's character is not merely normative and formal, but also cultural and participatory. In this context, culture serves as a vital instrument linking the ideal values of Pancasila with the diverse social realities of society. This is in line with research conducted by Ruwaidah, et al. in 2024 on the Role of Pancasila Education in Shaping a Young Generation with Character and National Insight, which states that as the ideological foundation of the Indonesian nation, Pancasila contains principles of morality, justice, unity, democracy, and humanity, which are the main foundations for shaping a strong national character and strengthening a deep sense of national consciousness (Ruwaidah et al., 2024). Batu Bara Regency is one of the regencies located in North Sumatra. The population by gender in Batu Bara can be seen in the following table.

Table 1. Population by Gender in Batu Bara Regency in 2025

Number	Women	Man
443.998	220.718	223.280

Source: (BPS, 2025)

Based on Table 1 above, it can be seen that the total population in Batu Bara Regency is quite large, namely 443,998. This regency consists of 12 subdistricts and 151 villages. Of the 151 villages, there is one village that has its own charm, namely Dahari Selebar Village, Talawi Subdistrict, Batu Bara Regency. This village has a unique tradition that is always held a month before the fasting month begins. This tradition is known as the Tapai Festival, which is held from 3 p.m. until nightfall and is always crowded with shoppers.

During the Tapai Festival, vendors not only sell traditional foods such as tapai and lemong as the main dishes, but also offer a variety of local specialties like karas-karas, cendol, and other traditional pastries that reflect the rich local cuisine of Batu Bara Regency. These economic activities take place in an atmosphere rich with cultural nuances, where each vendor decorates their stall with colorful ornaments as both an aesthetic expression and a strategy to attract visitors' attention. More than just buying and selling, the dynamics within this tradition reflect social interactions that reinforce collective values within the community. The presence of vendors, visitors, and local residents within a shared cultural space fosters social practices that cultivate solidarity, cooperation, and a spirit of togetherness, aligning with broader findings that local food and cultural festivals serve as spaces that reinforce community identity, intercultural exchange, and social cohesion through public engagement with local heritage (Suryanto et al., 2025).

In this context, the tapai festival tradition can be understood as a cultural space that indirectly represents the fundamental values of Pancasila, particularly the values of humanity, unity, and social justice, as the event encourages inclusive community participation regardless of social, economic, or cultural background. Such community-based cultural practices not only preserve local traditions but also strengthen social cohesion and civic bonds within plural societies (Prasetyo & Suprayogi, 2024; Rawanoko, Sungkawati & Ario, 2023).

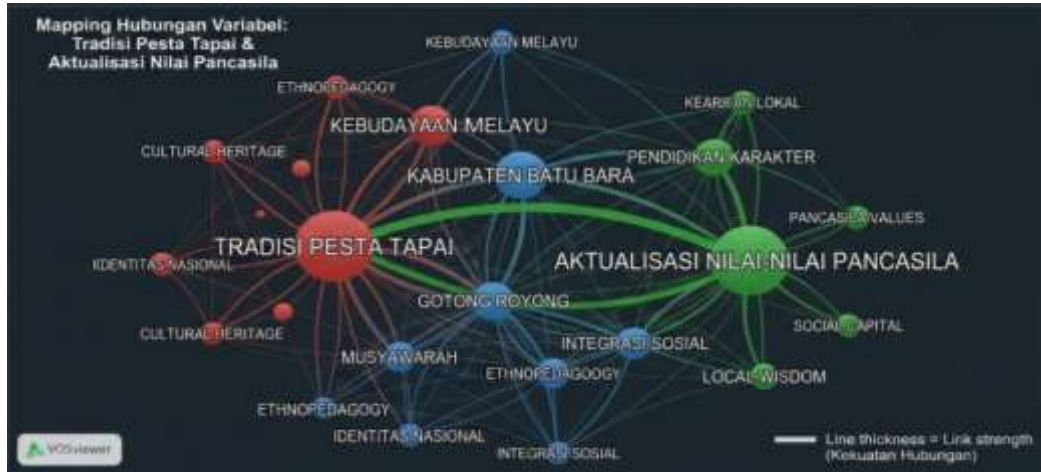
The Tapai Festival in Batu Bara Regency functions not only as an economic and recreational event held before Ramadan but also as a distinctive cultural identity for the community. Activities during the festival reflect values of social solidarity, collective responsibility, and discipline, distinguishing it from typical festivals that focus primarily on entertainment or commerce. The festival's socio-spiritual significance stems from its integration with religious observances and local traditions passed down through generations, thereby reinforcing community bonds and preserving cultural heritage (Wahyu & Nasution, 2024). Furthermore, scholarly perspectives on food and cultural festivals demonstrate that such events often strengthen local identity, preserve heritage, and foster inclusive community support through shared cultural engagement and participatory practices (Suryanto et al., 2025).

Moreover, the Tapai Festival serves as a practical forum for actualizing the values of Pancasila, including mutual cooperation, respect for diversity, and national identity. By maintaining and participating in this tradition, the community not only safeguards local cultural heritage but also instills these ideological values in everyday social practices. Thus, the Tapai Festival embodies more than a culinary or ceremonial event; it is a meaningful cultural practice that fosters civic virtues and strengthens the principles of Pancasila in real-life contexts (Rawanoko, Sungkawati, & Ario, 2023).

Research on the actualization of Pancasila values through the Tapai Festival tradition in Batu Bara Regency has attracted the attention of researchers in Indonesia. This is evidenced by the large number of studies conducted on the Tapai Festival tradition in Batu Bara Regency. For example, the results of national research conducted by Nurul Ainun and Zainun explain that the Tapai Festival has proven to be an effective medium in strengthening the spirituality and social solidarity of the community amid the dynamics and challenges of the times (Ainun & Zainun, 2025). Meanwhile, based on the results of international research conducted by Rosmawaty, it is explained that the Tapai Festival tradition is a unique and interesting tradition celebrated annually by the Malay community in Batu Bara to welcome the holy month of Ramadan. This tradition contains many values that can be taught to students, including cultural and educational values (Rosmawaty, 2024). Furthermore, the following presents the bibliometrics of research

results in Scopus and Google Scholar articles on the Tapai Festival tradition in Batu Bara Regency.

Figure 1. Bibliometric Results of Research on Scopus and Google Scholar Articles on the Tapai Festival Tradition and Pancasila Values.



Source: Researchers (2026)

Based on the literature review and the image above, this study shows that there has been no research published in international or national journals discussing “The Application of Pancasila Values Through the Tapai Festival Tradition in Batu Bara Regency.” In addition, research on the Tapai Festival is currently still very focused on cultural descriptions, historical origins, and ritual processes (red cluster). The existing literature mostly only explains what the Tapai Festival is and how it is carried out technically and sociologically. Although keywords such as mutual cooperation or social gathering appear in the green cluster, their connection to the formal and comprehensive actualization of Pancasila values is still very weak (indicated by thin connecting lines or clusters that are not yet strongly integrated). No research has been found that specifically uses Pancasila as an analytical tool to dissect how each principle in Pancasila is internalized in the structure of the Tapai Festival tradition in Batu Bara Regency. Therefore, this research aims to fill this gap. Its novelty lies in the repositioning of the Tapai Festival; it is no longer seen merely as an old Malay cultural heritage, but as a living instrument in strengthening the nation's ideological identity and actualizing the values of Pancasila.

2. Method

The research method used was qualitative research with a phenomenological approach. Qualitative research is a research method used by researchers to study natural conditions, in which the researcher serves as the primary instrument. Data collection was conducted using triangulation, data analysis was inductive, and the results of qualitative research emphasize meaning rather than generalization (Abdussamad, 2021). In qualitative research, the researcher serves as the primary tool for data collection. Therefore, to help the researcher fulfill this role, they also require simple research tools such as observation and interviews. Meanwhile, phenomenological research is an approach that emphasizes understanding an individual's subjective experiences and how those experiences are interpreted and made sense of by the individual in shaping their

understanding of the reality of life. This approach seeks to uncover the essence of meaning that emerges from a person's life experiences, thereby enabling the researcher to understand social phenomena from the perspective and consciousness of the individuals who experience them firsthand (Arianto & Handayani, 2024).

This study employs a phenomenological method because this approach allows the researcher to gain a deep understanding of the meaning of the experiences felt by the community directly involved in the tapai festival tradition in Batu Bara Regency. Phenomenology emphasizes the revelation of lived experiences and the subjective meanings constructed by individuals regarding a social and cultural phenomenon. In the context of the tapai festival, this tradition is not only understood as an economic or recreational activity leading up to Ramadan but also as a cultural practice that embodies various social values such as togetherness, solidarity, and mutual cooperation, which align with the values of Pancasila. Thus, the phenomenological method was chosen because it is capable of revealing the essence of the social and cultural meanings of this tradition based on the perspective of the community's own experiences.

In this study, the research subjects interviewed were the village head and four vendors of tapai and lemang in Dahari Selebar Village, Batu Bara Regency. In this study, the supporting data used can be in the form of reference books, journal articles, the internet, and others. According to Patton 1980 in (Kurniasih et al., 2021), data analysis is the process of arranging data sequences, organizing them into patterns, categories, and basic descriptive units. In this study, the data analysis technique used by the researcher is the data analysis technique according to Miles and Huberman, namely: data reduction, data display, and data verification (Hodriani et al., 2023).

3. Actualization Pancasila Values through the Tapai Festival Tradition in Batu Bara Regency

Tradition is an important aspect of culture that serves as a medium for passing on the noble values of society. Traditions are not merely about beauty or rituals, but also contain moral, social, and spiritual values that can be used as guidelines in social life. Indonesia, as a culturally diverse country with its local traditions, often has a close relevance to the values of Pancasila, which is the ideology of the nation. The Tapai Festival in Batu Bara Regency is one of the traditions that plays a significant role in strengthening national values. The Tapai Festival is essentially an expression of gratitude by the Malay community of Batu Bara for the blessings and provisions they have received in their daily lives, as well as for the opportunity granted by God to welcome the holy month of Ramadan as a social practice with religious significance. Not only that, the Tapai Festival is also a symbol of togetherness, solidarity, and local wisdom in line with the principles of Pancasila. From a sociological perspective, the Tapai Festival can be understood as a space for social interaction. This is because people from various backgrounds gather, participate, and work together in preparing for this tradition. The presence of the Tapai Festival tradition can encourage social cohesion in maintaining the integrity of society amid the challenges of modernization. The Tapai Festival tradition is an important medium for strengthening intergenerational relationships, as knowledge about the tapai-making process is generally passed down from parents to their children (Amalia et al., 2024).

Thus, the continuation of this tradition is not only culturally significant but also holds broader normative relevance in the context of national life, particularly in reinforcing the fundamental values that form the ideological foundation of the Indonesian nation. Pancasila, as Indonesia's state ideology provides the philosophical and moral

foundation upon which the nation's governance is based. Since its enactment in 1945, Pancasila has had five principles, namely: Belief in One God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by the Wisdom of Deliberation/Representation, and Social Justice for All Indonesian People (Siregar et al., 2024). These five principles can be understood as the result of a synthesis of the diversity of beliefs, thoughts, and aspirations that have developed in Indonesian society. The first principle is the result of a combination of various religious traditions and beliefs that exist in society. The second principle is a synthesis of social ideas and transcendental moral values. The third principle summarizes various ethnic aspirations into a vision of national unity. The fourth principle combines the concept of people's sovereignty. The fifth principle is the idea of social and economic justice for all people (Latif, 2018). From a cultural perspective, the Tapai Festival shows how strong local wisdom is in shaping the mindset and behavior of society. The local wisdom contained in the Tapai Festival tradition not only serves as a binding force for cultural identity, but also as a means of actualizing the values of Pancasila. The actualization of Pancasila values through the Tapai Festival tradition in Batu Bara Regency can be seen in the following discussion.

3.1. The Value of Belief in the One and Only God

The value of Belief in the One and Only God is the fundamental foundation of the Indonesian state, which affirms the importance of respect for religious freedom for all citizens. The value contained in this first principle fosters mutual respect for the beliefs and religious choices of others. The principle of Belief in the One and Only God in Pancasila is not exclusive, as it does not lead to the domination or privilege of any particular religion. Every religion has an equal position in the life of the nation and state. The value of Belief in One God serves as the basis for ensuring the continuity and respect for all religions embraced by the Indonesian people (Dagur et al., 2021). The value of belief in One God has been clearly manifested in the Tapai Festival tradition. The joint prayers and expressions of gratitude of the Batu Bara community to God Almighty for the blessings they have received enable them to welcome the arrival of the holy month of Ramadan. This is based on the results of an interview with Mr. Efendi, the Head of Dahari Selebar Village. The following is a statement from Mr. Efendi:

*"The Tapai Festival tradition in Dahari Selebar Village, Batu Bara Regency, originated from the *punggahan* activity, which is a tradition of the community welcoming the month of Ramadan by slaughtering buffaloes, which attracts traders from various regions such as Siantar, Indrapura, Titi Putih, and Titi Merah. To meet the needs of the merchants waiting for the process, the community opened coffee shops and sold various foods and beverages, including tapai, which is believed to warm the body. Over time, this activity evolved into an annual tradition known as the Tapai Festival, becoming an iconic culinary and cultural event for the region. In 2025, the festival became even more vibrant with the support of the local government under the leadership of Regent Baharuddin Siagian, positively impacting the local economy".*

Mrs. Nurul Hasanah, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Nurul Hasanah:

*"Initially, the Tapai Festival tradition originated from the customs of the local community, which were passed down by their ancestors in order to welcome the holy month of Ramadan. In this tradition, a *mogang* activity is carried out, which is the slaughtering of buffaloes several days before Ramadan as a form of preparation and an*

expression of gratitude by the community. The slaughtered buffaloes are then used for communal meals by the village community. This activity lasts for several days and is carried out routinely every year, so that it has gradually developed into part of the cultural tradition of the local community."

Mrs. Habibahtul Aslamiah, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Habibahtul Aslamiah:

"In the past, the people of Batu Bara had a tradition that was passed down from generation to generation by their ancestors in order to welcome the holy month of Ramadan. Before the mogang, which is the tradition of slaughtering buffalo as part of the preparations for Ramadan, the community would usually cook various traditional foods such as lemong and tapai. Because the amount of food made was often quite large, some members of the community took the initiative to sell the lemong and tapai to the surrounding residents. It was this buying and selling activity that gradually developed and became the forerunner of the Tapai Festival tradition, which continues to this day."

Based Based on the information above, it is evident that for some communities that still uphold local cultural values, the Tapai Festival tradition in Batu Bara Regency is not merely viewed as a cultural celebration, but also possesses a spiritual dimension related to expressions of gratitude and hopes for blessings ahead of the holy month of Ramadan. Historically, this tradition is rooted in the cultural practices of the Malay community, which has long regarded the period leading up to Ramadan as a time to strengthen social bonds, share blessings, and reinforce community solidarity through collective activities.

In this context, the Tapai Festival can be understood as a social space that reflects the foundational values of Pancasila, particularly the values of belief in God, humanity, and unity. The value of Belief in God is reflected in its connection to the religious significance of the period leading up to Ramadan, while the values of humanity and unity are evident in the practices of togetherness, mutual sharing, and social interaction involving various segments of society regardless of social, economic, or cultural backgrounds. The uniqueness of the Tapai Festival compared to other forms of public gatherings or traditional markets lies in its inherent cultural and symbolic dimensions; while other gatherings tend to be oriented solely toward economic activities or entertainment, the Tapai Festival holds a deeper social significance as it serves as a medium for social integration, bringing together people across religious and social groups within a shared space of togetherness.

From a cultural sociology perspective, this phenomenon can be explained through Emile Durkheim's theory of social solidarity, which posits that rituals and collective celebrations play a vital role in strengthening social cohesion and renewing the collective consciousness of a community (Durkheim, 2014). Contemporary studies further confirm that cultural festivals function as social mechanisms that reinforce collective identity, strengthen interpersonal trust, and reproduce shared norms within communities through repeated symbolic interactions and participatory practices (Quinn, 2005; Getz & Page, 2016). In addition, research on community-based cultural events highlights their role in fostering social capital, civic engagement, and inclusive participation, particularly in multicultural societies (Arcodia & Whitford, 2006). Therefore, through the organization of festivals like this, the community not only celebrates traditions but also continuously reproduces the social values that form the foundation of communal life. Thus, the Tapai Festival tradition can be understood as a

cultural practice that contributes to the preservation of local identity while simultaneously reinforcing the values of Pancasila within a multicultural society.

3.2. Just and Civilized Humanity

Just and Civilized Humanity Values contain profound meanings about the principles of humanity that form the basis of living in society. This second principle emphasizes the formation of people with good character, civility, and noble character (Yuliatin et al., 2021). Awareness of these human values needs to be manifested as a moral incentive in building social order and maintaining social balance in order to achieve mutual happiness through hard work and sincerity. These values also require application in daily life, including the development of tolerance, mutual respect, and upholding peace in social interactions (Ramadani et al., 2023). The values of Fairness and Civilization have been clearly embodied in the Tapai Festival tradition. This tradition emphasizes the importance of mutual respect and assistance among traders who sell their goods, set up stalls, and build simple stages for additional entertainment. This is based on the results of an interview with Mr. Efendi, the Head of Dahari Selebar Village. The following is a statement from Mr. Efendi:

"At the beginning of my leadership as village head, the management of the Tapai Festival still faced various challenges, especially related to coordination between the regions involved. At that time, the Tapai Festival was not only participated in by Dahari Selebar Village, but also involved the neighboring village, Mesjid Lama Village. Therefore, a meeting was held between the village heads to unify their perceptions in organizing the event. This agreement aimed to ensure the fair participation of the communities from both villages, including in trading activities, parking management, price setting, and maintaining security and order during the event. Through this coordination and cooperation, it is hoped that the Tapai Festival can run harmoniously every year without causing conflict between village communities."

Mrs. Nurul Hasanah, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Nurul Hasanah:

"In the implementation of the Tapai Festival, there is a division of roles among family members and the community involved in this economic activity. Some family members play a role in the production process of traditional foods such as tapai and leman, while others are tasked with selling them to visitors during the event. In addition to the Tapai Festival, the production and sale of tapai and leman also continues at other times, such as during Eid al-Fitr celebrations or based on community orders. This business activity is usually managed jointly by about eight people who also open a canteen and sell various foods such as fried noodles. In practice, the traders show a spirit of mutual assistance, for example by selling other traders' products when someone's stock has run out. This reflects the solidarity and cooperation among business actors in the local community's economic activities."

Mrs. Habibahtul Aslamiah, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Habibahtul Aslamiah:

"In organizing the Tapai Festival, the village government plays an active role by forming various committees, such as security and cleanliness committees, which are tasked with ensuring the smooth running of activities. Village officials also conduct direct monitoring in the field to oversee the activities so that there are no irregularities, especially regarding pricing and the management of selling areas. Before the event

takes place, vendors are usually gathered by the village authorities to receive instructions on good trading practices, including uniform opening hours, agreed prices for products such as lemang and tapai, and ethics in serving buyers. This step is taken to maintain solidarity among vendors and improve the quality of the Tapai Festival so that it continues to grow and compete with similar events in other regions."

Based on the above information, the tapai festival tradition in Batu Bara Regency reflects social practices that emphasize the importance of mutual respect, cooperation, and collective responsibility among residents, particularly the vendors involved in organizing the event. During the festival preparations, the community works together to set up stalls, arrange the sales area, and build a simple stage used as a venue for entertainment for visitors. This collective participation demonstrates that the economic activities taking place within the tradition are not solely oriented toward individual interests but are also grounded in a spirit of togetherness that strengthens social bonds among residents. Every individual, regardless of economic background or social status, has an equal opportunity to contribute to the event whether as a vendor, organizer, or participant in the various activities of the tapai festival tradition. This situation reflects a social awareness that a harmonious community life can only be realized if every member of society has equal opportunities for participation and respects each other's roles in achieving shared goals.

This phenomenon of equality can be analyzed through the concept of social justice proposed by Amartya Sen in his capability approach. Sen explains that justice is not only related to the formal distribution of resources, but also to individuals' actual ability to participate in and contribute to social life (Sen, 1984). Within the context of the tapai festival tradition, every member of the community is given a relatively open opportunity to participate in the economic and social activities taking place during the festival, thereby creating an inclusive space for participation among various community groups. Equality in this festival is reflected in the recognition that every individual possesses equal dignity and capacity as part of the community, while social justice is evident in the equal opportunities for the community to derive both economic and social benefits from these activities. Thus, the tapai festival tradition is not only a space for cultural celebration but also a social arena that embodies practices of justice and equality in community life, aligning with the values of Pancasila particularly the principles of humanity and social justice in fostering an inclusive and harmonious collective life.

3.3. The Value of The Unity of Indonesia

The value of The Unity of Indonesia has a profound meaning regarding the importance of maintaining the unity and integrity of the nation. The value of unity in this principle emphasizes that all citizens residing in Indonesia have an obligation to defend, uphold, and maintain the spirit of patriotism for the benefit of the nation. In addition, recognition of the principle of *Bhinneka Tunggal Ika* also affirms respect for ethnic, cultural, and tribal diversity, which is a strength in building national unity (Kamalludin et al., 2025). The values of love for the homeland and pride in national identity are the main foundations for fostering strong nationalism and strengthening social integration amid the diversity of Indonesian society (Sianturi & Dewi, 2021). The value of The Unity of Indonesia has been clearly actualized in the tradition of the Tapai Festival. People from various backgrounds remain united in an atmosphere of togetherness. This tradition creates an inclusive space where everyone can participate in the celebration without discrimination.

This is based on the results of an interview with Mr. Mawardi Nurahmad, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency. The following is a statement from Mr. Mawardi Nurahmad:

"From the past until now, the implementation of buying and selling activities at the Tapai Festival has been based on the principles of togetherness and mutual agreement among traders. The timing of the activities is determined through deliberations held at the village hall, so that all traders are expected to start selling simultaneously at the agreed time. This provision is enforced to maintain fairness and solidarity among traders. If there are traders who open their stalls or start selling before the appointed time, the organizers may issue a warning or even ask the trader to temporarily close their stall. This rule is enforced as an effort to maintain a sense of togetherness and prevent imbalances in economic activities during the Tapai Festival."

Mrs. Habibahtul Aslamiah, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Habibahtul Aslamiah:

"Social solidarity in the implementation of the Tapai Festival is clearly evident through interaction and cooperation among the community, particularly in the process of preparing sales areas such as building stalls or stalls. Although trading activities are generally individual in nature, in the context of the Tapai Festival, the community shows a spirit of mutual assistance, for example by working together to set up stalls or providing assistance to other traders in need. The intense interaction during the event also strengthens social relationships between residents who previously only greeted each other. In addition, the local community also shows an open attitude by welcoming traders from other regions without viewing them as competition, but rather as part of the community in celebrating the event."

Mrs. Mida, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Mida:

"The form of cooperation in organizing the Tapai Festival can be seen from the community's involvement in various activities, such as the process of making tapai and lemang, as well as preparing the stage for art performances, which are part of the series of events. This cooperation is also strongly established between the communities of the two villages involved, creating good coordination and collaboration in supporting the smooth running and excitement of the Tapai Festival."

Based on the above discussion, it can be seen that the implementation of the Tapai Festival demonstrates strong solidarity and cooperation among the community. This can be seen from the joint participation in preparing the selling area, mutual assistance among traders, and the community's openness to traders from outside the region. These interactions not only support the smooth running of economic activities during the Tapai Festival, but also strengthen social relations and togetherness among the community.

In addition to serving as culinary staples at tapai festivals, lemang and tapai also hold symbolic significance, representing the social values that are deeply rooted in the communities of Batu Bara Regency. In cultural anthropology, traditional foods are often understood not merely as items for consumption, but also as cultural symbols that embody social meanings and collective values passed down from generation to generation (Raza, 2023). Furthermore, these cultural and traditional values can strengthen national identity and help shape responsible citizens (Muchtart & Iswandi, 2018).

Figure 2. Traditional Lemang from Batu Bara



Source: Researcher (2026)

Lemang, made from white glutinous rice and cooked in bamboo, has a sticky texture that the community symbolically interprets as a representation of the strong social bonds among residents. This characteristic reflects the values of unity and togetherness that are highly cherished in the life of the Batu Bara Malay community, where diversity in social, cultural, and economic backgrounds is united under a single collective identity as part of the local community. The presence of lemang at the tapai festival not only reflects the richness of traditional cuisine but also serves as a cultural symbol representing the importance of social solidarity and harmony in community life.

Figure 2. Tapai and Traditional Cakes from Batu Bara



Source: Researcher (2026)

Meanwhile, tapai made from black glutinous rice and typically eaten with coconut milk also holds symbolic significance that is no less important in the local community's sociocultural context. The combination of tapai and coconut milk, which creates a more delicious flavor than when consumed separately, illustrates the

philosophy of togetherness in social life namely, that harmony and well-being are more easily achieved when individuals complement one another. In this context, tapai and coconut milk do not merely represent culinary elements but also serve as symbols of social relationships that emphasize the importance of cooperation, mutual support, and maintaining harmony within the community. Therefore, the presence of these two foods at the Tapai Festival can be understood as a form of cultural expression that reflects the values of togetherness and unity, which align with the fundamental principles of Pancasila. Pancasila serves as a normative guide for national life, capable of maintaining unity amid diversity while realizing national aspirations. The younger generation plays a strategic role as agents of change who internalize and put into practice the values of Pancasila in the face of the challenges of globalization (Sajidin et al., 2025).

3.4. Democratic Life Led by Wisdom of Thoughts in Deliberations Amongst Representatives of The People Value

The fourth principle of Pancasila contains fundamental democratic values that emphasize the importance of active public participation and wisdom in the decision-making process (Martua et al., 2025). The fourth principle, which emphasizes democratic principles, plays an important role in responding to issues that require certainty that the aspirations of the people are accommodated and that the state remains attentive to social diversity. The application of the fourth principle must always be balanced with the third principle, “The Unity of Indonesia” which emphasizes the importance of maintaining national integration amid developing political and social dynamics (Hadiprabowo et al., 2024). The principles of democracy, deliberation, and representation reflect the essence of deliberative and participatory consultation, based on local wisdom and the moral integrity of leaders (Ramadhani & Ndonga, 2024). The value of democracy led by wisdom in deliberation/representation has been clearly actualized in the tradition of the Tapai Festival. This is evidenced by the deliberations that precede the tapai festival.

This is based on the results of an interview with Mr. Mawardi Nurahmad, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency. The following is a statement from Mr. Mawardi Nurahmad:

“The Tapai Festival begins with a meeting held by the village government to determine the timing of the event, including the start and end dates, which usually take place two or three days before Ramadan. In addition, village officials also provide guidance to vendors on how to arrange their stalls neatly, such as spacing between stalls and maintaining environmental cleanliness. Although cleanliness is primarily the responsibility of each vendor, the village government still urges everyone to keep the environment clean and orderly. On several occasions, the local government even conducted assessments of the cleanest and best-organized stalls around 2010, where vendors with the best stalls were given awards”.

Mrs. Habibahtul Aslamiah, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Habibahtul Aslamiah:

“In organizing the Tapai Festival, various technical aspects are discussed through deliberations involving the village government and the community, such as pricing, security arrangements, and the formation of a committee. The deliberations also serve as a forum for discussing innovations or new breakthroughs to increase the attractiveness of the event for visitors. In addition, the presence of outside parties who

want to open additional businesses, such as night markets, is also regulated through mutual agreement so as not to interfere with the focus and main festivities of the Tapai Festival. The aspirations of the community are also taken into consideration in every decision, including the agreement between Dahari Selebar Village and Mesjid Lama Village to keep the center of activities focused in one location in order to maintain the unity and smooth running of the event."

Mrs. Mida, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mrs. Mida:

"Before the Tapai Festival began, the village government first invited representatives from the two villages involved to hold a joint meeting. During the meeting, various matters related to the organization of the event were discussed, such as the appointment of the committee chairperson, the division of security duties, and the setting of the opening and closing dates of the event. The purpose of determining the schedule together was so that all parties could start the activities simultaneously and in a well-coordinated manner, thereby creating cooperation and unity among the community in supporting the smooth running of the Tapai Festival."

Based on the above discussion, it can be seen that all decisions regarding the implementation of the Tapai Festival in Batu Bara Regency are generally made through a consultative process involving merchants, community leaders, and the local government as the primary stakeholders in organizing the event. This collective decision-making process reflects the existence of participatory mechanisms in the community's social life, where every party has the opportunity to express their opinions, considerations, and aspirations before a mutual agreement is reached. This deliberation practice not only serves as a means of coordination in organizing the festival but also embodies the democratic values embedded in the local community's culture. In this context, the Batu Bara community has culturally implemented principles aligned with the values of Pancasila, particularly the fourth principle, which emphasizes the importance of decision-making through deliberation to achieve consensus. Thus, the tradition of deliberation that has developed in the organization of the Tapai Festival can be understood as a form of local democratic practice that not only strengthens community participation in decision-making but also demonstrates how the democratic values of Pancasila are concretely realized in the social and cultural life of the community.

3.5. Social Justice for All of the People of Indonesia Value

The value of social justice for all Indonesian people provides an idea of justice as the main foundation for divine morality, the basis of humanity, and the foundation for the formation of communities and people's sovereignty. In other words, social justice represents and embodies the moral demands contained in the four previous principles of Pancasila. This value also includes the protection of community rights, as justice has a profound influence on the creation of welfare and social harmony in the life of the Indonesian people (Juliana et al., 2023). Furthermore, the value of social justice serves as the primary foundation of the rule of law in Indonesia, which guides the conduct of national and state affairs (Saputri & Samsuri, 2020). The value of social justice for all Indonesian people has been clearly actualized in the tradition of the Tapai Festival. This can be seen in the division of roles during the Tapai Festival. Some people act as traders, buyers, and local government officials who participate in the celebration. All individuals have the right to enjoy the activities that are taking place, without exception.

Community involvement is carried out fairly, where everyone's contribution is valued according to their abilities. Not only that, through these trading activities, the community is expected to achieve economic prosperity for their families. This is what the country wants.

This is based on the results of an interview with Mr. Efendi, the Head of Dahari Selebar Village. The following is a statement from Mr. Efendi:

"The involvement of women, especially housewives, in economic activities during the Tapai Festival aims to increase family income while helping the household economy. Before starting trading activities, traders usually communicate and consult with other traders to reach an understanding on various matters related to business activities. Through this coordination, harmonious relationships are created between traders, so that in recent years there have been no conflicts between them and economic activities can take place in an orderly and mutually supportive manner."

Mr. Mawardi Nurahmad, a trader in the tapai festival tradition of Dahari Selebar Village, Batu Bara Regency, added information about the tapai festival. The following is a statement from Mr. Mawardi Nurahmad:

"The Tapai Festival provides various benefits, especially in terms of the community's economy. This event not only involves traders from the local village, but also attracts traders from various other regions to come and sell their goods. Various types of businesses emerge during the event, including the sale of food, fruit, and various forms of entertainment. Thus, the Tapai Festival not only benefits the local community, but also traders who come from outside the region to take advantage of the economic opportunities created by the event."

Based on the above explanation, it can be seen that the Tapai Festival provides significant benefits for improving the community's economy. This activity not only opens up business opportunities for the local community, but also attracts traders from outside the region to sell various types of products. Thus, the Tapai Festival has become an economic activity that benefits various parties while encouraging economic and social interaction within the community.

The Tapai Festival in Batu Bara Regency demonstrates the close relationship between local cultural practices and the philosophical foundations of Pancasila as the basis of national and state life. This tradition not only serves as a cultural celebration to welcome the month of Ramadan, but also reflects the process of internalizing Pancasila values in the social life of the community. Values such as togetherness, mutual cooperation, deliberation, and social solidarity, which are evident in the stages of organizing the Tapai Festival from the preparation of activities, the division of roles among community members, to collective economic activities reflect the concrete application of Pancasila principles in everyday life. Thus, local traditions such as the Tapai Festival can be understood as a space for social praxis that allows the ideological values of the state to be realized in a tangible way by the community.

Conceptually, the relationship between local traditions and the formation of national identity can be explained through a cultural approach that views culture as an important foundation in shaping the character of a nation. Within this framework, Koentjaraningrat emphasizes that local culture is a system of values, norms, and social practices that are passed down from generation to generation and play a role in shaping patterns of behavior within society (Koentjaraningrat, 2019). Therefore, traditions such as the Tapai Festival are not only understood as cultural heritage, but also have a strategic function in strengthening the collective identity of the community as part of the Indonesian nation. In other words, local traditions serve as a medium

that connects regional identity with national identity. This perspective is in line with Benedict Anderson's idea of an imagined community, which explains that a nation is formed through shared social experiences and cultural symbols shared by members of society (Anderson, 2016). In this context, local traditions can be seen as cultural symbols that contribute to strengthening a sense of togetherness while building awareness of national identity.

In the context of modernization and globalization, the sustainability of local traditions faces increasingly complex challenges. The tide of globalization brings in a variety of new cultural influences that are often more attractive to the younger generation, especially through the development of digital media and the dominance of global popular culture. These conditions have the potential to shift local cultural practices that have been passed down from generation to generation, while reducing the level of attachment of the younger generation to traditions that are part of the cultural identity of society. Research conducted by Jadidah and colleagues shows that the process of globalization can reduce the intensity of local cultural practices and weaken family values and nationalism in the social life of the community (Jadidah et al., 2023). If this situation is not addressed through appropriate preservation and revitalization measures, traditions such as the Tapai Festival risk surviving only as ceremonial practices that have lost their social and cultural meaning. Scholars note that cultural heritage may erode without proactive efforts to maintain relevance and community engagement (Nuriyanto et al., 2025).

Based on these conditions, efforts to revitalize the Tapai Festival tradition are an important strategic step to ensure the sustainability of cultural values while strengthening the actualization of Pancasila in people's lives. Revitalization is not merely interpreted as an effort to preserve the form of tradition statically, but also includes a process of innovation and adaptation so that the tradition remains relevant to the dynamics of the times. One strategy that can be implemented is to integrate the values of Pancasila more creatively into various Tapai Festival activities, for example through cultural education programs, art performances that contain messages of nationalism, and the use of digital media as a means of promotion and documentation of activities. The use of digital technology can broaden the reach of information about these traditions, making them more accessible and recognizable to younger generations and the wider community. Such approaches not only maintain the continuity of cultural values but also reinforce the actualization of Pancasila in everyday life (Nuriyanto et al., 2025; Alam et al., 2025).

In addition to the role of the community, the involvement of local government also plays a very important role in maintaining the sustainability of this tradition. The government can provide support through various strategic policies, such as providing facilities for organizing activities, providing financial support, and officially recognizing the Tapai Festival as part of the region's cultural heritage. These efforts are not only aimed at preserving traditions, but also at strengthening the position of the Tapai Festival as a representation of local cultural identity that contributes to the formation of national identity. Thus, synergy between the community and local government is a key factor in maintaining the sustainability of traditions while strengthening the implementation of Pancasila values in the social life of the community. Such measures not only preserve traditions but also reinforce the festival as a representation of local identity, contributing to the formation of national identity (Kartono et al., 2024).

The synergy between community participation and government support constitutes a key factor in maintaining the sustainability of cultural traditions. Such

collaboration fosters inclusive cultural development, strengthens social cohesion, and ensures that cultural practices remain relevant in contemporary society. Research in cultural policy and event management also suggests that government involvement in local festivals contributes to long-term sustainability, community empowerment, and identity formation, particularly in multicultural contexts (Getz & Page, 2016).

Through this approach, the Tapai Festival can be understood not only as a local cultural practice, but also as a strategic medium in the process of forming national identity and strengthening the values of Pancasila in society. By preserving this tradition amid the challenges of globalization, the community not only preserves the cultural heritage of their ancestors but also contributes to strengthening Indonesia's national character in a sustainable manner. This aligns with broader findings that cultural heritage preservation and community-based festivals serve as important instruments in maintaining national identity and transmitting core societal values across generations (Prasetyo & Suprayogi, 2024; Nunkoo & Smith, 2013).

4. Conclusion

The Tapai Festival tradition in Batu Bara Regency is a tangible manifestation of the actualization of Pancasila values in community life. This tradition not only serves as a cultural activity and a form of gratitude for the blessings of God Almighty, but also has social, moral, and spiritual dimensions that strengthen social cohesion within the community. Through the implementation of the Tapai Festival tradition, the values of Divinity, Humanity, Unity, Democracy, and Social Justice are concretely reflected in the daily lives of the people of Batu Bara. This tradition fosters a sense of togetherness, solidarity, tolerance, and mutual cooperation, which are reflections of the character of the Indonesian people. The Tapai Festival is not just a cultural heritage, but also an important instrument in strengthening national identity and grounding the values of Pancasila in the era of modernization.

As a result of rapid globalization and modernization, the tradition of the Tapai Festival faces serious challenges in the form of a decline in interest among the younger generation in local culture, as well as the potential loss of the noble values contained within it. Without systematic preservation efforts, the Tapai Festival risks shifting in meaning to become merely a ceremonial event without the substance of the underlying values of Pancasila. Therefore, the preservation of this tradition must be seen as an integral part of efforts to strengthen the nation's character and maintain the integrity of national values. To maintain the existence and relevance of the Tapai Festival tradition amid changing times, strategic and collaborative steps between the community and local government are needed, such as revitalizing the tapai festival tradition by adjusting its implementation to social and technological developments. In addition, local governments also need to provide support in the form of policies, facilitation, and official recognition of the Tapai Festival as a regional cultural heritage with philosophical and educational value. This article serves as a vehicle for understanding local traditions and a gateway for the Indonesian people to reapply Pancasila in their daily lives in all spheres of life. Like a coin, this article has two strategic sides to raise awareness among the public, especially the younger generation, about the importance of preserving local traditions and maintaining the existence of Pancasila as the foundation of the state and a guideline for the nation. Therefore, further research is expected to expand the scope of the study with a comparative approach between regions to describe the dynamics of the application of Pancasila values in similar traditions in other regions.

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