

## **Lapo Tuak as A Social Interaction Arena in The Batak Community of Toba: Descriptive Study of Lapo Tuak in Belang Malum Village, Sidikalang City**

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### **ABSTRACT**

*Lapo tuak is a place used for social interaction and gathering. Lapo tuak is synonymous with the Batak community, especially the Toba Batak community. The Toba Batak ethnic community likes to gather while eating together, and in the end it becomes an event for discussion. For most Toba Batak people, lapo tuak is really a place to communicate, let go of longing, a place to make appointments and it can also be a place to solve problems regardless of social status. Through this research, the researcher wanted to see how the forms of social interaction that took place in the tuak lapo and how the behavior of the lapo tuak visitors in the village of Belang Malum. The method used is descriptive with a qualitative approach. The result of this research is that lapo tuak is a public space that can be used as a place for social interaction. This thesis also describes the forms of social interaction that occur in lapo tuak including cooperation, competition, conflict and accommodation that can occur at certain times and each form of interaction can be in the form of interactions between individuals and individuals, individuals with groups, and groups with the group.*

**Keywords:** *Lapo tuak, public space, social interaction.*

### **ABSTRAK**

*Lapo tuak menjadi tempat yang digunakan untuk berkumpul dan melakukan interaksi sosial. Lapo tuak identik dengan masyarakat Batak, khususnya masyarakat Batak Toba. Masyarakat etnis Batak Toba senang berkumpul sambil makan bersama, dan pada akhirnya menjadi acara untuk diskusi. Bagi kebanyakan masyarakat Batak Toba, lapo tuak benar-benar merupakan tempat ber komunikasi, melepaskan rindu, tempat membuat janji, serta bisa juga untuk menyelesaikan masalah tanpa memandang status sosial. Lewat penelitian ini peneliti ingin melihat bagaimana bentuk bentuk interaksi sosial yang terjadi di lapo tuak dan bagaimana perilaku para pengunjung lapo tuak yang ada di desa Belang Malum. Metode yang digunakan adalah deskriptif dengan pendekatan kualitatif. Hasil dari penelitian ini adalah lapo tuak merupakan salah satu ruang publik yang dapat digunakan sebagai tempat untuk melakukan interaksi sosial masyarakat. Skripsi ini juga menggambarkan bentuk-bentuk interaksi sosial yang terjadi di lapo tuak diantaranya adalah Kerjasama, persaingan, konflik dan akomodasi yang dapat terjadi pada waktu tertentu serta masing-masing bentuk interaksi tersebut dapat berupa interaksi antara individu dengan individu, individu dengankelompok, dan kelompok dengankelompok.*

**Kata kunci :** *Interaksi sosial, Lapo tuak, Ruang publik*



## A. INTRODUCTION

Traditional liquor is one type of drink that is rife in several regions in Indonesia. Traditional liquor is made and packaged simply and is often served as a banquet at traditional events. In Indonesia itself, you can find many traditional drinks such as arak, sopi, badeg, Cap Tikus drinks from Manado and Minahasa, Ballo from Makassar and others.

Tuak is also one of the traditional alcoholic beverages originating from North Sumatra. According to the Big Indonesian Dictionary (KBBI: p. 1091), palm wine is a drink made from sap (some are hard, called hard wine, and some are not hard called sweet wine). Tuak is a typical Batak alcoholic drink made from palm sap or palm stems which is taken from the water and then mixed with raru, but there is also palm wine that is not mixed with raru or what is called agile palm wine or sweet palm wine (Ikagemi, 1997). Tuak is often used as a banquet and the main dish at traditional events and ceremonies.

The tradition of drinking palm wine cannot be denied anymore and now it has spread to almost all corners of the archipelago and almost all ethnic groups do it. For the Toba Batak people to gather and eat together is a fun thing, not only gathering them while having discussions. Currently, it feels that the gathering places for the Toba Batak people are no longer ideal, and the environment is no longer supportive of giving out tuak for free to the public, so the term lapo comes from the word lepau and means a shop where you sell which this shop is more popular. famously known as “Lapo tuak”, this is where the Batak people usually meet after work to relax while singing stories and enjoying tuak and other Batak specialties.

For the people of Belang Malum village, visiting lapo tuak has become a necessity and a habit. The warm atmosphere of Lapo Tuak makes visitors want to come back to Lapo Tuak. Inside Lapo Tuak, you get a different sensation even with simple facilities. Based on the concept of simplicity, lapo tuak is one of the new public spaces for the community in Belang Malum village which is used for social interaction with the concept of kinship in this village.

The proliferation of lapo tuak in this village has encouraged the growth of public spaces. In this public space, there are forms of social interaction. These forms are in the form of cooperation, accommodation, and also cause competition and conflict. Interactions that occur in the sustainable “lapo tuak” public space indirectly maintain social relations that are able to maintain the social system.



## **B. LITERATURE REVIEW**

### **Public Space**

Public space is the realm of social life in the form of space, an arena for the public interest. Everyone or all citizens are guaranteed access to take advantage of public space. The concept of public space focuses on institutions as a medium for community participation. Public space can be used to gather, discuss and express freely in serving the public interest. The term public space was introduced by Jurgen Habermas. The public space is a place for the exchange and struggle of various cultural, political, economic or social ideas. Historically, the public space used to be a meeting place for discussion. Public space is a place for each member to exchange ideas and ideas without fear of pressure from the authorities. Public space is very important in sowing democracy (Curran; 2000).

### **Social Interaction**

Social interaction is the key in the joints of social life because without the ongoing process of interaction it is impossible for activities in social life to occur. In simple terms, social interaction can occur when two people meet each other, reprimand each other, get to know each other, and influence each other. At times like that social interaction can occur. According to Gillin and Gillin cited by Soekanto, the general form of social processes is social interaction (which can also be called a social process) therefore social interaction is the main condition for the occurrence of social activities. Another form of social process is only a dynamic social relationship that involves the relationship between individuals, between human groups and between individuals and human groups (Soekanto, 1998).

Social interaction seems simple. People meet and talk or just face to face. In fact, social interaction is a fairly complex process. Social interaction occurs cannot be separated from the reciprocal process that affects someone who understands each other's intentions and goals when the process occurs. The way to influence someone is usually through contact. Contact here usually takes place through physical activities such as chatting, listening, seeing, giving signals by moving the body and others, or indirectly through writing media, direct communication media.

### C. RESEARCH METHOD

This research was conducted descriptively with a qualitative approach. A qualitative approach is a research that intends to understand the phenomena of what is experienced by research subjects such as behavior, perceptions, motivations, actions, etc. holistically and by means of descriptions in the form of words and language, in a special context that is natural and natural. by utilizing various scientific methods (Moleong, 2005:6).

The research locations taken in the study were several palm wine in Belang Malum Village, Sidikalang City, Dairi Regency. In this study, the units of analysis and objects of study in this study are the visitors of lapo tuak, owners of lapo tuak, paragats, traditional leaders, and the people who live around lapo tuak. The data collection techniques used in this study consisted of two data collection techniques, namely: Interview and Observation. After the data that has been obtained is studied and re-examined to find answers to the problem formulation questions so that a solution is formed. Then the complete data is reduced by abstraction. Abstraction is a detailed summary referring to the core of the data findings so that it remains at the focus of the research.

### D. DISCUSSION

Public space is a social area that is free from censorship and domination. Everyone can enter the room. Individuals gather to form associations and express opinions. The term public space was introduced by Jurgen Habermas. In line with the statement above, the results of this study indicate that lapo tuak is one of the public spaces where lapo tuak is a place with freedom of expression, opinion and mutual respect for the opinions of other people in a democratic city government system.

The social aspect of the public space can be seen from the requirement that interaction must take place. Social interaction is a dynamic social relationship, which includes the relationship between each individual individual; between human groups; as well as between individuals and human groups (Soekanto, 2006).

The results of the research that has been done, the researchers found that lapo tuak is a public space that provides freedom of expression, opinion and mutual respect for the opinions of other people. In short, lapo tuak has become a public space in terms of place and space. As a



place (place) lapo tuak is a space for activities or places for buying and selling food and drinks, a place to work (for waiters and owners), relax (for visitors). As a space, lapo tuak is a space for the emergence and development of interactions, communication between visitors, owners or even waiters. Lapo tuak finally becomes a public space in the true sense, both physical and non-physical.

In a public space what is called social interaction occurs. The conditions for the occurrence of social interaction is the existence of social contact and also communication between individuals, either directly or indirectly. An interaction process can take place because it is based on various factors, including imitation, suggestion, identification, and sympathy. We can see these factors in the interactions that occur in lapo tuak.

The essence of the theory of symbolic interactionism is a characteristic of humans who in carrying out an activity by communicating or exchanging symbols that have meaning. We can see this in the social interactions of visitors at lapo tuak who interact with other visitors and they have their own symbols and language in communicating. They even use new language or symbols that they get from their new environment.

From the results of research in the tuak lapo in Belang Malum village, researchers found several forms of social interaction that occurred in the lapo, some of which were cooperation, conflict, competition and accommodation. The form of social interaction that occurs in Lapo Tuak above often occurs, this is because in the community or group, there are individuals who have different personalities and characters.

Lapo tuak which is a forum for interaction for the community is also formed because of the interaction between individuals so that it creates interest for other individuals to do the work, so this forum is formed. Lapo tuak is formed because of an agreement between two or more members of the community and the lapo tuak is formed because of a goal to be achieved. Visitors to lapo tuak think that lapo tuak is not always just a place that is often chaotic, as a place to get drunk, lapo tuak is also a place for social interaction for fellow visitors and a source of information that can be trusted by the public.

Social interactions that occur in lapo tuak have an impact or result for each actor in it. The social interactions that occur create impacts or results in the form of activities in a particular community or group. The interactions that occur in the lapo tuak have an impact or result in the



form of activities that they arrange together in accordance with common goals, and have rules that they have mutually agreed upon. Many activities are carried out by the community as a result of interactions that occur in Lapo Tuak, both in the cultural field such as cooperation in joy (wedding) and mourning events, in the political field as a forum for campaigning and political discussion regarding the implementation of elections, so that there are no shortages, and in the field of other. From the results of this study, it was found that in any field, lapo tuak is always a good enough place to carry out a discussion. The results of these discussions always have a good influence on the surrounding community.

From the results of the interactions that occur in the lapo tuak, it also produces an association called Sialabane in the village of Belang Malum. In the form of this sialabane to facilitate all affairs and implementation of activities in the village. This Sialabane aims to strengthen the solidarity of the Belang Malum village community, and the attitude of mutual cooperation is always maintained.

## E. CONCLUSION

The function and role of lapo tuak has a development, initially only in the form of the activity of drinking tuak in society in the Toba Batak tribal tradition, turning it into a forum for social interaction of the Toba Batak people. Lapo tuak is a place or arena for social interaction for the community, especially the Batak Toba, this is because the place where the Toba Batak tribe lives is usually found in the lapo tuak. When the Toba Batak people gather, especially men, they like to drink palm wine.

Lapo tuak is indeed a social unit that does not only consist of individuals, but also consists of status and roles. Visitors to lapo tuak come from various circles or different professions. In lapo tuak, there is no class distinction between those with high and low economies. All visitors are open to each other and mingle regardless of their existing social status.

In it there are interactions that occur between individuals that always occur in the context of the roles and statuses possessed by individuals as members in the lapo tuak. There are lapo owners, lapo visitors and the surrounding community who play their respective roles and statuses. So, based on the theories above, it can be said that nowadays, lapo tuak has a function



as a form of human existence that helps maintain social solidarity.

The forms of social interaction that occur in lapo tuak are cooperation, competition, dispute or conflict, accommodation that occurs at a certain time, and each form of interaction can be in the form of interactions between individuals and individuals, individuals with groups, and groups with groups. The behavior of visitors to lapo tuak in Belang Malum village is to form a habit and community. In particular, it is relaxing by drinking palm wine while telling stories with fellow visitors, discussing and even often debating.



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