

## **The Philosophy Meaning of the Lebaran Ketupat Tradition in Javanese Society**

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**Abstract:** This research aims to reveal the philosophical meanings contained in the Ketupat Eid tradition among the Javanese community in Dolok Malela Village. Ketupat Eid is a tradition held after the Idul Fitri celebration as a form of gratitude for successfully observing the fasting during the month of Ramadan. In this study, a qualitative approach using case study methods was employed to explore the cultural, religious, and social values behind the implementation of this tradition. The findings indicate that the Ketupat Eid tradition has deep symbolic meanings. Ketupat, as a symbol of the success in performing the fast, represents purity, peace, and togetherness. Furthermore, the process of making and presenting ketupat during this celebration embodies a philosophy about the relationship between humans and God, among fellow humans, and with nature. The people of Dolok Malela Village interpret this tradition as a means to strengthen the ties of friendship, build social solidarity, and revive the values of mutual cooperation in daily life. Ketupat Lebaran also functions as an effort to preserve the culture and identity of the Javanese community in the village. This tradition not only has a religious dimension but also contains social meanings that teach the importance of togetherness, tolerance, and care for one another. This research concludes that the Ketupat Lebaran tradition in Dolok Malela Village plays an important role in strengthening the social and cultural structure of the community while also teaching life values that are relevant to the challenges of the times.

**Keywords:** Cultural Education, Ketupat Celebration, Philosophy of Tradition

### **A. Introduction**

Ketupat Lebaran is one of the very distinctive traditions among the Javanese people, especially in rural areas. This tradition is always carried out after the Idul Fitri holiday as a form of gratitude and appreciation for successfully observing the fasting during the month of Ramadan (Suryani & Wulandari, 2023). In the village of Dolok Malela, a village inhabited by the majority of the Javanese community, the tradition of Lebaran Ketupat is still preserved with full meaning and solemnity.

Ketupat, made from glutinous rice wrapped in young coconut leaves and woven into a square shape, holds deep symbolism in the life of the Javanese people (Prasetyo & Wulandari, 2022). The presence of ketupat is not only as a dish to be eaten, but also has philosophical values related to the relationship between humans and God, fellow beings, and the surrounding nature (Maryani, 2021). As part of the tradition, Lebaran Ketupat illustrates the importance of togetherness, purity, and the strength of social and cultural values that have been passed down through generations (Perkasa & Dora, 2021).

The Lebaran Ketupat tradition has a profound philosophical meaning in Indonesian culture, especially in the regions of Java, Madura, and Lombok. This tradition is usually carried out a week after Eid al-Fitr, specifically on the 8th day of the month of Shawwal (Sutrisno & Wibowo, 2021). Here is the description of its philosophical meaning. Ketupat as a symbol of life and forgiveness, Ketupat (from the word 'kupati') is an abbreviation of 'ngaku lepat', in Javanese which means to acknowledge mistakes (Susanti, 2019). This tradition emphasizes the importance of introspection, forgiveness, and cleansing the heart after Ramadan. The wrapping of the janur leaves symbolizes a pure and clean heart, while the solid contents of the ketupat represent the diversity bound in unity.

A symbol of spiritual and social balance, carried out after the Sunnah fasting of Syawal, Lebaran Ketupat contains the meaning of the perfection of worship (Yuliana & Pramono, 2021). This celebration strengthens social bonds among community members, families, and neighbors through the tradition of visiting each other and sharing food. In regions like Madura and Lombok, this tradition is accompanied by customary rituals, such as selamatan, parades, or sea charity (Fitria, 2020). This shows that Lebaran Ketupat also serves as a cultural celebration, connecting Islamic values with local wisdom. Ketupat as a staple food during this tradition symbolizes blessings and sustenance. It is an expression of gratitude for the abundance of blessings after fasting and self-restraint during Ramadan (Wahyuni & Santosa, 2023). Overall, Ketupat Eid is not only a culinary tradition, but also a form of spiritual reflection, strengthening social relationships, and cultural preservation.

On the other hand, the changing times and social dynamics in modern society can affect the implementation of this tradition (Adha & Soedarsono, 2024). Therefore, research on the philosophical meaning of Lebaran Ketupat in Dolok Malela Village becomes important to conduct, in order to gain a deeper understanding of how this tradition remains relevant and is practiced by the local Javanese community, as well as how it functions as a means to strengthen social and spiritual relationships.

The tradition of Ketupat during Eid al-Fitr is an integral part of the celebration that has existed for a long time among the Javanese community. In addition to being an expression of gratitude to God, this tradition also has philosophical values that are closely related to the social and cultural values of the community (Ja'far, 2022). The

people of Dolok Malela Village, as one example of a community that still preserves this tradition, have a unique way of celebrating Lebaran Ketupat that reflects their local wisdom.

The importance of this research lies in the in-depth understanding of the meaning contained in the Lebaran Ketupat tradition for the Javanese community, particularly in the village of Dolok Malela. Many aspects are involved in this tradition, such as the symbolism of the ketupat itself, the social relationships among the community during the celebration process, and the influence of Islamic religious aspects in its implementation. On one hand, ketupat symbolizes the success of fasting and self-purification, while on the other hand, it also reflects the values of mutual cooperation and togetherness in communal life.

In order to deepen the understanding of the meaning of the philosophy of the Lebaran Ketupat tradition among the Javanese community in Dolok Malela Village, several research gaps have been identified based on a review of three previous relevant studies. The following is a description of the research gaps from the three previous studies. The research by (Hidayati & Santosa, 2021) This study examines the Lebaran Ketupat tradition in general within the context of Javanese society in various regions. The research identifies ketupat as a symbol of the success of fasting rituals but focuses more on the ritual and religious aspects without delving deeply into the social and cultural dimensions. This research does not emphasize the social aspects of the Lebaran Ketupat tradition, particularly how this tradition strengthens social relationships among individuals and between groups in society. Therefore, further research is needed to explore the social relationships formed during the practice of this tradition at the local community level, such as in Dolok Malela Village.

Research by (Kusumawati & Haryanto, 2022) The focus of this research is on the cultural meaning of Lebaran Ketupat in several villages in Central Java. This research emphasizes the importance of communal cooperation and the values of togetherness in the making of ketupat. However, this study is more descriptive and does not delve into the deep philosophy contained within each element of the tradition. This research does not thoroughly discuss the philosophical meaning of ketupat related to spiritual symbolism, such as the process of making ketupat that involves sacred values in religious life. Furthermore, aspects of cultural preservation and the challenges of globalization on the sustainability of this tradition are not adequately addressed. The research in Dolok Malela village has the potential to fill this gap by highlighting the spiritual aspects and cultural preservation in a more local and specific context.

Research by (Setiawan & Rahayu, 2022) This study examines the relationship between religiosity and the Lebaran Ketupat tradition in Javanese society in the modern era, with an emphasis on the changes that have occurred due to modernization and globalization. The research finds that there are changes in the way society observes the Lebaran Ketupat tradition, with several cultural elements increasingly eroded by

modern culture. This study focuses more on changes and modernization but does not delve deeply into how the Lebaran Ketupat tradition is still maintained in more isolated villages, such as Dolok Malela Village, which may still strongly uphold traditional values. Therefore, there is a need for a deeper understanding of how the Lebaran Ketupat tradition endures and continues to thrive in more conservative and traditional communities, as well as what makes it relevant in today's era.

This research aims to delve deeper into the philosophical meanings within the Lebaran Ketupat tradition, as well as how this tradition remains an important part of the social and cultural identity of the Javanese community in the village of Dolok Malela. In addition, this research also seeks to answer questions regarding the relevance of this tradition amidst changing times and the challenges of globalization that often affect the preservation of local traditions. Therefore, this research is expected to provide insights into the importance of the Lebaran Ketupat tradition, not only as a ceremonial celebration but also as a means to strengthen social relationships, maintain cultural sustainability, and enhance spiritual awareness within the community.

## **B. Methods**

### Research Design

This research uses a qualitative approach with a case study method (Creswell, 2020). This approach was chosen to deeply describe the philosophical and symbolic meanings contained in the Lebaran Ketupat tradition within the Javanese community in Dolok Malela village. A case study was selected because this research focuses on a specific location and community, namely the Javanese people in that village who still preserve the Lebaran Ketupat tradition. This approach allows researchers to obtain rich and holistic data, as well as to understand the tradition not only from the ritualistic side but also in the social, cultural, and spiritual contexts that are inherent.

### Research Participants

The participants in this study are cultural figures, religious leaders, and local residents who are directly involved in the implementation of the Lebaran Ketupat tradition. The selection of informants was done purposively, based on their involvement and knowledge of the tradition being studied. Key informants were chosen because they were deemed capable of providing in-depth information about the values contained in this tradition, as well as explaining the accompanying social and cultural dynamics.

### Data Collection

Data collection techniques were carried out through three main methods: participatory observation, in-depth interviews, and documentation (Moleong, 2000).

Participatory observation was conducted during the Ketupat Eid celebration, where the researcher was present and directly observed the process of making and distributing ketupat. In-depth interviews were conducted with key informants using a semi-structured interview guide, with the assistance of audio recordings to ensure data accuracy. Additionally, the researcher also noted important findings in the form of field notes as a supplement to the recordings. Documentation was carried out by collecting photos, videos, and archival documents related to the implementation of the tradition. The entire data collection process was conducted systematically, taking into account the social context and cultural values that developed in the community.

### Data Analysis

The data obtained is analyzed using techniques *thematic analysis* (Sugiyono, 2022). The analysis process begins with the transcription of the interview recordings. After that, initial coding is performed, which involves marking important parts of the interview transcripts and field notes into specific categories based on recurring meanings. Next, theme identification is carried out, grouping these codes into main themes that reflect the philosophical and symbolic meanings of the Lebaran Ketupat tradition, from spiritual, social, and cultural aspects. The final step is interpretation, where the researcher links these themes to the socio-cultural context of the Javanese community in Dolok Malela and the community values reflected in the implementation of this tradition.

### Ethical Considerations

This research was conducted in accordance with the principles of research ethics. Before the interviews were conducted, the researcher obtained written consent from each informant. The identities of the informants were kept confidential, and their participation was voluntary. The researcher also ensured that their involvement in this study would not have negative impacts, either socially or personally. To enhance the validity of the data, source triangulation was carried out (through interviews, observations, and documentation) and member checks, which involve confirming the interpretation results with the informants to align with their understanding.

## C. Results and Discussion

### Spiritual Meaning

The observations in this study were conducted using a participatory approach to explore the Javanese community's understanding of the *Ketupat Eid* tradition in Dolok Malela Village, as well as to uncover the philosophical meanings embedded within it. The results indicate that the local community, particularly the elderly and religious leaders, possess a deep comprehension of this tradition. *Ketupat Eid* is not merely perceived as a post-Eid ritual but is regarded as an expression of gratitude for

completing the Ramadan fast and as a means of strengthening social bonds among residents.

The preparation of ketupat is carried out collectively through *mutual cooperation* (mutual cooperation), involving family members and neighbors. Ketupat, made from glutinous rice wrapped in intricately woven coconut leaves, is viewed by the community as a symbol of purity and spirituality. The process of making ketupat is seen to reflect an inner spiritual journey toward self-purification after fasting during Ramadan. Additionally, the distribution of ketupat to relatives and neighbors carries values of togetherness, solidarity, and the spirit of *harmonious and peaceful together* (communal harmony), which is a hallmark of Javanese culture.

Ketupat is also interpreted as a symbol of interconnected and harmonious human relationships. Its woven form illustrates the importance of cooperation, mutual respect, and peaceful coexistence. *Ketupat Eid* serves as a meaningful occasion for forgiveness and the renewal of social ties, making the tradition not only rich in religious value but also deeply embedded with social and cultural significance that reinforces community cohesion. Observations in this study indicate that the Javanese community in Dolok Malela Village has a deep understanding of the Lebaran Ketupat tradition, which is viewed not only as a post-Eid al-Fitr cultural ritual but also as a symbol of spirituality and social solidarity. This finding was confirmed through interviews with several key informants.

One of the informants, with the initials SR, explained that the Lebaran Ketupat tradition is interpreted as a symbol of self-purification after observing the fasting of Ramadan. He emphasized that ketupat is not just a typical food, but rather "*a sign that we have successfully cleansed our souls and selves from sin.*" Furthermore, SR also mentioned that the process of making ketupat, which involves many people from cooking glutinous rice to weaving palm leaves reflects cooperation and mutual assistance among the community. According to him, every element in this tradition carries a meaning of purity and devotion, which also reflects the spiritual relationship of the people with God.

The value of togetherness and mutual cooperation in this tradition is also strongly emphasized by another informant, initially MT. He stated that in his village, rice cakes (ketupat) are made collectively, both at residents' homes and at the village hall. All residents, regardless of social status, participate in this activity. MT explained that "*everyone involved feels like they are part of something greater, a force that unites us as a community.*" In fact, the ketupat that has been made is not only consumed by the family itself, but is also shared with neighbors, friends, and anyone in need. This shows that the spirit of mutual cooperation is reflected not only in the process but also in the results that are shared inclusively with all layers of society.

The spiritual and social aspects of this tradition are also expressed by informant SA. He stated that every year, the celebration of Lebaran Ketupat makes him feel closer to family, neighbors, and God. Although the process of making ketupat requires energy and time, it is precisely from this that a strong sense of togetherness arises. For SA, ketupat is a “*symbol of the holy heart,*” because after a month of fasting, Muslims not only purify themselves spiritually, but also learn to share blessings with others. This tradition, he said, teaches the community to not only receive but also to give, as a tangible expression of gratitude after Ramadan.

From the three interviews, it can be concluded that the people of Dolok Malela Village interpret the Ketupat Eid tradition as ritual rich in philosophical values, both from religious and social aspects. Religious figures highlight the spiritual dimension and devotion to God, customary leaders emphasize the importance of mutual cooperation and social harmony, while ordinary citizens reflect on this tradition as an emotional experience that strengthens interpersonal relationships. Thus, Ketupat Eid is not only part of a religious celebration but also serves as a medium to strengthen cultural identity and social cohesion among the Javanese community in the village.

The research results are consistent with previous relevant studies, the tradition of lebaran ketupat is an integral part of Javanese culture, which is celebrated on the 7th or 8th day after Eid al-Fitr. According to research by (Kusumawati & Haryanto, 2022), The Javanese community has profound knowledge regarding ketupat, both in terms of its preparation and its meaning. They are aware of various taboos, beliefs, and requirements in the making of ketupat, such as the prohibition of using withered coconut leaves and the importance of maintaining cleanliness during the preparation process. This belief reflects the existence of local wisdom that has been passed down through generations in Javanese society.

Research by (Suryadi & Wulandari, 2024) concluding that the word “ketupat” in Javanese originates from the abbreviation “ngaku lepat” which means to acknowledge one’s mistakes. This reflects the teaching of forgiving each other and admitting mistakes among fellow Muslims. In addition, there is the concept of “laku papat” which consists of four meanings, namely: Lebaran, marking the end of Ramadan fasting and welcoming the day of victory. Leburan, symbolizing the process of melting away sins through mutual forgiveness. Luberan, inviting Muslims to give charity and share blessings with one another. Laburan, reminding to maintain purity in body and soul.

The same message was also conveyed by (Adha & Soedarsono, 2024) the diamond shape that is square symbolizes the principle of “kiblat papat lima pancer”, which refers to the four cardinal directions that lead to one center, which is Allah. The diamond wrapper made from young coconut leaves is believed to ward off disaster, while the white filling symbolizes the purity of heart after seeking forgiveness. The

intricate weaving of the diamond reflects the complexity of human mistakes that need to be corrected.

This is similar to the research results by (Yuliana & Pramono, 2021) explains that the Ketupat celebration also has a strong social dimension. This tradition strengthens relationships between individuals through activities such as seeking forgiveness from parents, visiting relatives, and sharing ketupat with neighbors. This shows that the Ketupat celebration is not just a religious ritual, but also a means to strengthen social bonds within the Javanese community.

### **Social Solidarity**

This observation aims to gain a deeper understanding of the implementation of the Lebaran Ketupat tradition in Dolok Malela Village, from the aspects of ritual, social, and cultural. This tradition starts a few days before Eid al-Fitr, when residents work together to make ketupat. This activity involves various groups, from the elderly to the youth, who collectively prepare ingredients such as glutinous rice and young coconut leaves. The process of making ketupat is done in groups, with adult women usually responsible for weaving the leaves. The ketupat that has been filled with rice is then cooked for a long time, creating a moment of togetherness for families to gather and share stories. Once cooked, ketupat is distributed to neighbors and relatives as a symbol of gratitude and happiness. The distribution is done by visiting neighbors' houses, often accompanied by mutual forgiveness, which reinforces the spiritual and social values in this tradition.

The tradition is concluded with a communal meal involving the entire family and community, where ketupat is served alongside traditional dishes such as chicken opor and sambal. This moment serves as a means to strengthen social bonds, reflecting a strong spirit of togetherness and harmony within the Dolok Malela community. Observations indicate a strong consistency with interviews conducted with several key informants in the village of Dolok Malela. The Lebaran Ketupat tradition in this village is not only understood as part of a religious ritual but also as a cultural expression that strengthens social relationships, family values, and the spirit of togetherness among the local Javanese community.

As explained by MT, one of the community leaders, the tradition of Lebaran Ketupat has become an inseparable part of the Idulfitri celebration and is passed down through generations. He stated that, *"After the Idulfitri prayer, the residents began to distribute ketupat to neighbors and relatives. It is not only about giving ketupat, but also about forgiving each other and renewing good relations"*. This statement shows that this tradition is not just about sharing food, but also a way to strengthen ties and reconnect social relationships that may have become strained.

This view is reinforced by MI, another resident, who emphasizes the importance of values of togetherness in every stage of making and distributing ketupat. He explained that before the holiday, the community works together to make ketupat, both at residents' homes and in the village hall *"No one feels burdened, because this is a moment of togetherness."* he said. This shows that this tradition serves as a medium to strengthen the spirit of mutual cooperation, where all groups, from children to the elderly, actively participate. Meanwhile, LM highlights the emotional and interpersonal dimensions of the tradition. He stated that, *"Every time we make ketupat together, I feel very close to family and neighbors. It's not just the ketupat that we make, but also the bonds that are formed during that process."* For MT, this tradition is a moment full of warmth, a place where relationships among citizens are strengthened and a sense of family is rekindled. The distribution of ketupat accompanied by mutual forgiveness serves as a means to cleanse the heart and renew social ties.

Based on the three interviews, it can be concluded that the implementation of the Lebaran Ketupat tradition in Dolok Malela Village reflects a cultural practice rich in social and spiritual values. MT emphasizes the importance of religious meaning and the ethics of mutual forgiveness, MI illustrates the strong values of togetherness and cooperation in the process of this tradition, while LM highlights the emotional aspects and warmth of the social relationships created. Thus, the Lebaran Ketupat tradition is not merely a ceremonial activity but also an important means of strengthening cultural identity, social harmony, and solidarity among communities in Dolok Malela Village. The research results are in line with the research by (Kusumawati & Haryanto, 2022) It expresses that the tradition of Lebaran Ketupat has a profound meaning in religious, spiritual, social, and economic aspects. Symbolically, ketupat represents acknowledgment of mistakes (ngaku lepat), an invitation to share blessings (luberan), and mutual forgiveness (melting). In social aspects, this tradition strengthens relationships among citizens through gotong royong, while in economic aspects, activities such as the sale of janur (young coconut leaves) can increase community income. So does the research results by (Maghfiroh & Nurhayati, 2023) Through the linguistic anthropology approach, 12 beliefs related to ketupat are found, divided into categories of taboos, beliefs, and conditions. These beliefs reflect local wisdom values such as cultural preservation, minimalist principles, and the concepts of animism and dynamism. Nevertheless, the community considers this tradition as part of cultural heritage without contradicting Islamic teachings.

Research by (Sofianti & Setyawan, 2024) conducting a semiotic analysis of the Ketupat Celebration tradition in Tajungan Village. This research identifies 27 symbols within the tradition, with 14 of them being specific to the kupatan tradition in Tajungan. These symbols have their own meanings and are visible in the signs or actual existence of objects within the tradition, reflecting the cultural values upheld by the local community.

The same as (Hanifah, 2024) studied how the tradition of Lebaran Ketupat can be internalized in social studies learning at SMPN 1 Durenan. Through symbols in the tradition's process such as the fasting of Syawal, selamatan, making ketupat, honoring guests, and giving alms, ethnopedagogical values such as religiosity, mutual cooperation, tolerance, and social concern can be instilled in students. The research results show an increase in students' competency attitudes from the sufficient category to good after the internalization of these values. Although there is no specific journal discussing the implementation of the Lebaran Ketupat tradition in Dolok Malela Village, the references above provide an overview of the implementation and cultural significance of this tradition in Javanese society. For more specific information about Dolok Malela Village, it is recommended to conduct field research or interviews with local community figures.

### **Cultural Preservation**

This research aims to reveal the values contained in the implementation of the Lebaran Ketupat tradition among the Javanese community in Dolok Malela Village. Based on the observation results, this tradition reflects several important values that encompass spiritual, social, cultural, and economic aspects. Spiritually, ketupat is understood not only as a typical Lebaran food, but also as a symbol of self-purification after observing fasting. The process of making it is seen as part of self-reflection and an expression of gratitude to God. Social values are evident in the spirit of mutual cooperation within the community, where all elements including men, women, children, and the elderly actively participate in preparing and distributing ketupat, both at home and in the village hall. This activity strengthens relationships among residents and fosters social solidarity.

This tradition also contains a high value of family ties, evident in the spirit of sharing and visiting among community members, not limited to immediate family, but also including neighbors and distant relatives. Furthermore, attitudes of tolerance and appreciation for diversity enrich this traditional practice, creating social harmony amid a diverse society. Culturally, Lebaran Ketupat serves as a medium for preserving local identity. The Dolok Malela community continues to maintain traditional methods of making ketupat as a form of respect for ancestral heritage. Despite the rise of modernity, they still regard this tradition as a bridge between generations. In addition, the implementation of this tradition also has a positive economic impact on the community. The production and sale of ketupat ingredients, as well as large-scale production services, encourage the economic circulation of the village leading up to and after Eid al-Fitr.

Thus, the Ketupat Lebaran tradition in Dolok Malela Village is not only an annual religious ritual, but also serves as a means of strengthening community values, cultural preservation, and a driver of sustainable local economy. Based on observations and interviews with several residents, the Ketupat Lebaran tradition in

Dolok Malela Village has a deep meaning that encompasses spiritual, social, and cultural values. This tradition is not merely a celebration after Eid al-Fitr, but also a symbol of self-purification and the embodiment of gratitude to God after observing the Ramadan fasting.

One of the informants, SA, emphasized that ketupat in this tradition is not just food, but a spiritual symbol representing the effort of self-purification. He stated that, *"The process of making and sharing ketupat reminds us to always be grateful and to renew our relationship with God."* Ketupat, in this context, reflects the purity of the soul and is part of the religious ritual that strengthens the spiritual bonds among the community.

Social values are also very strong in the implementation of this tradition. Village residents of various ages and backgrounds participate in the process of making ketupat, from preparing the ingredients, folding the palm leaves, to distributing it to neighbors. MI, one of the residents, narrated that this tradition is a legacy of the values of togetherness and mutual cooperation that are taught across generations. He stated that, *"In our village, everyone, young and old, is involved in making ketupat. This teaches cooperation and helping each other."* This perspective indicates that collective involvement in traditional activities serves as a means to instill values of social solidarity and strengthen bonds among families and neighbors.

In addition, cultural aspects and kinship values also enrich the meaning of this tradition. LM, another resident, expressed that the activity of sharing ketupat is not only a means to show gratitude, but also a moment for forgiving one another and strengthening relationships. He said, *"Every time I share ketupat, I feel the bond with my relatives and neighbors becoming stronger."* Values such as patience, hard work, and mutual respect are also learned through the collective process of making ketupat, which is deeply meaningful.

Overall, the interview results reinforce the observational findings that the Lebaran Ketupat tradition in Dolok Malela Village contains a spiritual dimension as a form of self-purification, a social dimension in the form of mutual assistance and solidarity, as well as a cultural dimension as an effort to preserve local identity. This tradition has become a space for interaction that strengthens relationships among individuals, preserves ancestral heritage, and reflects noble values that remain relevant amidst the currents of modernization.

The research results are consistent with previous findings that (Maryani, 2021) researching the values contained in the Lebaran Ketupat tradition. They found that this tradition encompasses religious, spiritual, social, and economic values. Symbolically, ketupat represents acknowledgment of mistakes (*ngaku lepat*), an invitation to share blessings (*luberan*), and mutual forgiveness (*melting*). In social aspects, this tradition strengthens relationships among residents through mutual aid,

while in economic aspects, activities such as the sale of janur (young coconut leaves) can increase community income.

The same goes for the research (Sriyana & Suprapti, 2023) through a linguistic anthropology approach, found 12 beliefs related to ketupat, which are divided into categories of taboos, beliefs, and conditions. These beliefs reflect the values of local wisdom such as cultural preservation, minimalist principles, and the concepts of animism and dynamism. Nevertheless, the community views this tradition as part of cultural heritage without conflicting with Islamic teachings.

Research by (Suryani & Wulandari, 2023) conduct a semiotic analysis of the Ketupat Day tradition in Tajungan Village. This research identifies 27 symbols within the tradition, 14 of which are specific to the kupatan tradition in Tajungan. These symbols have their own meanings and are reflected in the signs or actual existence of objects in the tradition, reflecting the cultural values highly regarded by the local community. The same as the findings (Hidayati & Santosa, 2021) to investigate how the Lebaran Ketupat tradition can be internalized in the social studies learning at SMPN 1 Durenan. Through symbols in the traditional process such as fasting in Syawal, the ceremonial meal, the making of ketupat, honoring guests, and giving to charity, ethnopedagogical values such as religiosity, mutual assistance, tolerance, and social concern can be instilled in students. The research results show an improvement in students' attitude competence from sufficient to good after the internalization of these values. Although there is no specific journal discussing the implementation of the Lebaran Ketupat tradition in Dolok Malela Village, the references above provide an overview of the implementation and cultural significance of this tradition in Javanese society. For more specific information about Dolok Malela Village, it is recommended to conduct field research or interviews with local community figures.

#### **D. Conclusions**

The Ketupat Lebaran tradition in Dolok Malela village is a cultural practice that not only has religious meaning but is also rich in social and cultural values. This tradition reflects the spirit of togetherness, mutual cooperation, respect for family values, and efforts to preserve local wisdom. Ketupat Lebaran becomes a symbol of self-purification, as well as a means to strengthen social relationships among the community in an atmosphere full of familial ties and forgiveness. Values such as tolerance, cooperation, and appreciation for traditions are passed down across generations, making this tradition an important part of the social identity of the Javanese community in the village. This research has practical implications for educators, community leaders, and village governments to use the Lebaran Ketupat tradition as a medium for character education based on local culture. This tradition can be utilized to strengthen non-formal education that emphasizes the importance of communal values, tolerance, and love for culture. Furthermore, the preservation of this tradition can also be encouraged through community activities or cultural tourism

village programs to strengthen the identity of the community and enhance the social and economic potential of the village.

This research has limitations in terms of geographic scope and a relatively limited number of informants, so it does not yet reflect the overall perspective of all layers of society. In addition, the qualitative approach used is highly dependent on the subjectivity of the informants and researchers, so the potential for bias cannot be completely avoided. Documentation of activities has also not been conducted comprehensively, especially in visual and participatory aspects that could enrich the analysis results. Future researchers are advised to expand the scope of their studies and involve more informants from various backgrounds in terms of age, gender, and social status to obtain a more comprehensive picture. Additionally, ethnographic or participatory approaches can be used to capture the direct dynamics in traditional practices. Upcoming research could also explore the impact of the sustainability of this tradition amid technological developments and changes in modern lifestyle.

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