

## THE ROLE OF ISLAMIC EDUCATION IN CULTURAL TRANSFORMATION IN THE TOBA BATAK MUSLIM COMMUNITY

Rizka Harfiani<sup>1</sup>  
Abdul Rahman Munir Aritonang<sup>2</sup>  
Ellisa Fitri Tanjung<sup>3</sup>

<sup>1,3</sup>Faculty Of Islamic Studies, Universitas Muhammadiyah Sumatera Utara, Indonesia.

<sup>2</sup>Ministry of Religion of North Tapanuli Regency, North Sumatra, Indonesia.

(E-mail: rizkaharfiani@umsu.ac.id)

---

**Abstract:** *The purpose of preparing this proceeding article is to analyze the role of Islamic education in cultural transformation in the Toba Batak Muslim community, namely in the Sirihit-rihit community, Setia Village, Pahae Jae District, North Tapanuli. This research method uses a social constructivism paradigm, with a qualitative approach, and is an ethnographic research type. Data analysis used domain analysis and data validity test used the triangulation method, both techniques and sources. The local culture studied is the culture practiced by the Toba Batak people for generations, namely the wedding tradition (Parbagason), the tradition of entering a new house (Mamasuki Jabu), the tradition of thanksgiving for the birth of children (Mangharoani), and the tradition of death (Mangapuli). The findings of this study indicate that the implementation of local culture in the Sirihit-rihit community has undergone a cultural transformation, be it changes in tradition, reduction or addition of ritual events, and the emergence of new traditions as a cultural innovation, to changes in the meaning of ritual symbols, which occurred because of the inclusion of Islamic teachings in society.*

**Keywords:** *Islamic education, transformation, culture.*

---

### Introduction

Indonesia is a country that has a diversity of tribes and cultures. This is a nation's wealth that must be preserved. One of the communities that strongly holds cultural customs is the Batak people. North Sumatra Province is synonymous with the Batak community, for this reason researchers are interested in analyzing the role of Islamic education in cultural transformation in the Toba Batak Muslim community.

An article by Nurcholish Madjid. raises issues of Islamic tradition and innovation in the field of thought, as well as challenges and hopes in Indonesia. According to him, Islamic thought in Indonesia is not yet established. In a way, this can be seen as a disadvantage, an intellectual poverty. But, on the other hand, it can be a favorable factor, opening up the possibility of developing fresh, new thinking. This condition provides good opportunities and hopes for innovations to take place (Symposium, 1993).

Then the article by Ismail Suny, discusses Islamic traditions and innovations in Indonesia in the field of law. He gives thoughts chronologically on the ups and downs of the enactment and acceptance of Islamic law in the legal system in the archipelago for the last 7 centuries. Political law enforces Islamic law for its adherents by the New Order Government, seen successively with legislation, concerning marriage, religious courts, joint decrees of the head of the Supreme Court

and the Minister of Religion concerning the project of compiling Islamic law concerning marriage law, inheritance law and waqf law.

The next opinion is from Moerdiono, who raises the issue of Islamic tradition and innovation in Indonesia in the social field. He is of the opinion that in the life of society, nation and state he is optimistic that he will record a major progress. If in the past it was as if the Indonesian Muslims were an entity separate from the national state, today this veil has been torn apart. Islam and Indonesianness have become more integrated. In the implementation of the first precepts of Pancasila, it includes the joint responsibility of all groups of religions and beliefs in God Almighty, to continuously and together lay the moral, ethical and spiritual foundations for national development (Symposium, 1993).

Murasa Sarkaniputra, refers to the framework of the problem which among others questions, (a) if the acculturation process has been going on for more than 7 centuries, which Islamic values have been a tradition and what innovations have occurred?; (b) is it true that the egalitarian values and attitude of tolerance shown by the Indonesian people so far have come from Islamic teachings?, (c) how to develop Islamic ethics in Indonesian culture, so that they are able to answer current problems? and (d) can we draw lessons from the process of approaching Islamic culture in the past to deal with current problems? (Symposium, 1993).

This research was conducted in the Sirihit-rihit community, Setia Village, Pahae Jae sub-district, North Tapanuli. The majority of the people in the research location are Muslims, but they are still inseparable from the customs that have been passed down from generation to generation by their ancestors. However, after the introduction of Islamic teachings there began to be changes, meaning that traditions that did not conflict with Islam were still being carried out, but traditions that were not in accordance with Islamic teachings began to be gradually eliminated, as well as the emergence of new innovations with Islamic nuances. Based on this background, the researcher intends to analyze the role of Islamic education in the cultural transformation of the Toba Batak Muslim community in North Tapanuli.

## Literature Review

Several previous studies that are relevant to the purpose of this research, namely research conducted by Pulungan, examines Batak culture which states that the Dalihan Na Tolu kinship system is still firmly adhered to by the Tapanuli community, despite a shift. Religious leaders and traditional leaders were quite adaptive to the conditions and situation of the people of South Tapanuli in formulating customary rules and norms, especially at the beginning and when Islam was dominated by Sufi groups. It was in this case that the adage of the people of South Tapanuli emerged, "hombardo adat dohot ugamo" (traditional rules and religious teachings coexist) (Pulungan, 2003).

Characteristic of Batak culture is 'Manortor'. One of the studies on the manortor tradition is research on the 'Tor-tor Daganak Tubu' in the Angkola community in Parsalakan Village, Angkola Barat District, South Tapanuli. Expressions of gratitude and prayer to God in this tradition are carried out with dance or manortor movement symbols. Based on the results of the study, it can be concluded that the traditional ceremony of the Mangupah Daganak Tubu has several tors in its series, at the peak of which there are the Daganak Tubu tors. Judging from the structure, in the Daganak Tubu tor-tor, the mother holds the baby while mentoring and both are wrapped in one of the traditional cloths called Paroppa Sadun and accompanied by the baby's father's relative. This cloth is specifically used by newborn babies. Overall the meaning of the symbols contained in Tor-tor Daganak Tubu symbolizes a form of gratitude when welcoming the birth of a baby, namely asking for a prayer from God who has power to be given kindness to the mother and baby (Hasibuan, 2015).

Research related to the Mangulosi tradition is about communication patterns in the Mangulosi procession in traditional Toba Batak cultural marriages. The results of the study show that the values contained in each mangulosi procession produce differences in the behavior of the Batak people towards people who are married according to custom and those who are not married according to custom. As well as the beliefs contained behind the values that occur in each mangulosi procession, both the value of the ulos cloth and the series of traditional Batak wedding events (Sirait and Hidayat, 2015).

Research on Islam and local culture, study of the understanding, beliefs, and practices of the diversity of the Angkola Batak community in Padang Sidempuan from an anthropological perspective. Panaek Bungkulan is a tradition inherited from the Batak Angkola people, which existed long before Islam entered Batak land. In the Islamic context, elements in Panaek Bungkulan which are mystical and superstitious are considered not in accordance with Islamic law and need to be removed, but other ritual elements as long as they do not damage the faith and can be communicated then they can still be carried out. Penetration of religion in the perspective of Panaek Bungkulan does not necessarily eliminate the ritual practices of the Angkola Batak community in Padang Sidempuan. Even though people accept Islamic teachings as their belief, they still don't want to lose local traditions as customary values in the midst of modern globalization. The relationship between Islam and local traditions has formed a new habitat called Local Islamic Traditions (Harahap, 2015).

Then research on the implications of the Dalihan Natolu kinship system for the Angkola Batak Muslim urban family in Yogyakarta, which is rarely used in Borja events. The results of the study show that Dalihan Natolu's traditional belief in the life of the Angkola Batak urbanites in Yogyakarta has receded, but the utterances between mora, anak boru and kahanggi are still used. This utterance is implied when meeting in social activities or daily association. Civilization functions as a link between nomads and as a defense of their kinship system (Harahap, 2016).

The Dalihan Natolu system is still firmly adhered to by the Batak people, even though there has been a cultural shift, one of which is in the implementation of the wedding tradition (Sihombing, 2018). Research on Batak culture that contradicts Islamic teachings is related to weddings, namely the prohibition of marrying with one clan, the prohibition of marrying close relatives, and the existence of agreements between clans against their descendants getting married. However, as time goes by and the times change, these regulations are starting to be ignored (Simbolon, 2017).

Research on the transformation of Islamic values in the socio-cultural context of Indonesian society, states that pluralist discourse is more relevant for managing a pluralistic society so as to create a civilized and dignified life (Pamalinggo, 2014). Cultural transformation before the arrival of Islam and after the arrival of Islam stated that culture can change influenced by Islamic religious education, this shows the development of the mindset of people who increasingly understand the values of Islamic teachings as a guide in life (Agsari & Wekke, 2015). Indonesian culture that is in line with the Mangharoani tradition is the Slametan culture performed by the Javanese community (Ardiansyah, 2017), the peret biological ritual carried out by the Sumenep community (Mulyadi, 2017).

Religion and culture have a close relationship, namely religion plays a role as a cultural conception and cultural reality in Indonesia (Bauto, 2014). Religion has an absolute value that cannot change due to changes in time and place, while culture, even based on religion, can change from time to time and from place to place (Khoiruddin, 2015). Most cultures are based on religion and never the other way around.

## Method

This study is an ethnographic design that emphasizes cultural activities in the structure of North Sumatra society, specifically in relation to the local community (Batak Toba). This research was conducted through field research, starting with data collection through tracing secondary sources as well as books, articles, journals, as well as research results related to the research theme. This study seeks to analyze the role of Islamic education in cultural transformation in the Sirihit-rihit community, Setia Village, Pahae Jae sub-district, North Tapanuli Regency, North Sumatra province.

The research paradigm used is social constructivism, in which researchers observe the traditions of the Sirihit-rihit community within the framework of religious construction. This research approach is qualitative, because it seeks to narrate the cultural traditions of the Sirihit-rihit community and seeks to find the meaning of these socio-cultural traditions. This type of research is ethnographic, because it describes culture, namely to understand a view of life from the point of view of the indigenous people, namely the Sirihit-rihit community. The data analysis used was domain analysis, with data collection techniques starting with meeting subjects in the field, then conducting observations and interviews. The results of the data collection were analyzed based on conceptual grouping or categories. Test the validity of the data from research results is triangulation, based on techniques and research sources.

## Result and Discussion

### 1. Parbagason: Wedding Thanksgiving Traditions

Marriage in Batak society goes through a series of activities that have become a hereditary tradition. Traditional Batak Toba weddings are known to be complicated, but full of meaning. The words that are often spoken by couples who want to have a traditional Batak Toba wedding are complicated, long, and expensive. The Toba Batak make the stages and process of marriage a sacred ritual. For the Toba Batak people, adat is a law that must be maintained throughout their lives. In the Toba Batak custom, marriage must be officiated according to custom based on the Dalihan Na Tolu custom.

However, in the Sirihit Rihit Muslim community, not all of the complete wedding processions as per the Dalihan Na Tolu custom are carried out anymore. If at the Dalihan Na Tolu wedding custom there are twelve processions that must be passed, namely 1) Mangalehon Tanda (gifting tokens); 2) Pabangkit Hata (a visit from the male party); 3) Marhori-hori Dingding (family meeting from both sides); 4) Marhusip (closed/whispered negotiations); 5) Martumpol (engagement); 6) Martonggo Raja/Marria Raja (pre-ceremonial traditional ceremony); 7) Marsibuha-buhai (wedding blessing); 8) Manjalu Pasu-pasu Parbagason (blessing at the house of worship); 9) Pesta Unjuk (wedding party); 10) Paulak Une (both sides of the family visit each other); 11) Manjae (split house), and 12) Maningkir Tangga (parents and the bride's family visit the bride's house). Those are the twelve traditional Toba Batak wedding processions that must be passed.

However, this is not the case in the Sirihit-rihit community, which only undergoes five stages of the wedding procession, namely: 1) Mangalehon Tanda (giving a sign or engagement); 2) Marhusip (dowry agreement); 3) Marhata Sinamot (family association from both sides); 4) Martonggo Raja (inviting traditional leaders and neighbors to form a committee for organizing the wedding party), and 5) Marunjuk (wedding party). The following is an explanation of the stages of the Sirihit-rihit community wedding procession:

- a) *Mangalehon Tanda*, namely activities where the men come to visit the women's house to state that they are already in a relationship. The man brings money to give

to the woman and the woman gives the sarong to the man, that is a sign that she is engaged. The man brings his family as the representative of his parents. In this event, both male parents have not been involved, the male party only brings representatives of his parents, the number of the male's family is not limited. At the mangalehon ceremony, messages will be conveyed to the bride and groom, in the form of religious messages about households in accordance with Islamic values, premarital education and after that it will be closed with Islamic prayer readings. After that, the two parties agreed to determine the time for marhusip and marhata sinamot. The distance between the mangalehon taman, marhusip and marhata sinamot events depends on the agreement according to their target of carrying out the wedding ceremony, it can be a week, two weeks, there is no time limit.

The difference is the messages given by the parents to the prospective bride and groom. After the entry of Islamic influence, the message conveyed was in the form of a religious message, namely about having a household in accordance with Islamic values and premarital education. Apart from that, at the mangalehon event this sign is also added with a prayer reading program as per Islamic tradition.

- b) *Marhusip*, is an activity where the man's family comes but not his parents, it could be his uncle or another family representing the bride's house. Before a big event that invites traditional leaders and community members, it is at this time that they make an agreement on the dowry that will be given. The actual dowry determiner is the community, but before it is determined they first make an agreement regarding the amount of dowry to be given. In Batak custom, women are considered to be sold, therefore the man must give money to the woman's family. The amount of the dowry is according to the ability of the man. At this event, messages of the Islamic religion were also delivered to the two bride and groom reminding them that now they are no longer able to be free but must be able to take care of themselves, be diligent in worship, and then prayer is also included, so that the wedding plans run smoothly and receive blessings from Allah SWT.

The value of Islamic religious education in this event that is applied is the principle of mutual cooperation and agreement or consensus between the two parties. Apart from that, there were also religious messages to the bride and groom reminding them that now they could no longer be free but had to be able to take care of themselves, worship and then include prayer.

- c) *Marhata Sinamot*, At this event, all the families, both men and women, then traditional leaders, all gathered at the place where the traditional party will be held. At this event, the amount of rupiah determined based on the agreement as a dowry is determined. The results of the agreement at the time of Marhusip were kept secret by both parties. Then there is one Parhata (spokesperson for men and women). The spokesperson for the women's side asked the purpose of the men's visit. Then Parhata from the male side explained the purpose of his arrival. Then Parhata, the woman's party, will ask again, so that further questions and answers occur, such as reciprocating rhymes. Parhata the woman will start opening the price for the requested dowry. Then there will be price bargaining, until an agreement is reached on the amount of the dowry to be given to the woman.

The Islamic values contained are agreements in giving dowries to women. This means that in this case the dowry given should not be burdensome to the man, but in accordance with the ability of the man. However, giving this dowry also respects the woman. So the tradition of bargaining for the dowry price was carried out, until an

agreement was reached by both parties.

- d) *Martonggo Raja*, in this activity it has reached the stage of inviting traditional leaders and neighboring residents with the aim of informing the community that a wedding will be held. The program begins with the recitation of "Basmallah" and prayer readings. At the Martonggo Raja event, a discussion was held and a committee was formed to organize the wedding party or commonly known as Parhobas. There are committees that take care of the kitchen, equipment, reception, to the committee responsible for the wedding ceremony. The committee that will assist the wedding procession is not paid, everything is done in mutual cooperation. This event also ended with the recitation of Islamic prayer.
- e) *Marunjuk*, is a wedding party, this event includes the wedding ceremony. The wedding ceremony in the Sirihit-rihit hamlet has strong Islamic educational values. The head of the KUA plays a very important role from before the event by preparing all the necessities to the implementation of the marriage ceremony. The men handing over the 'Mahar', partly bought items such as rings, beds and so on. These items are directly brought to the women. Then also bring rice and a set of prayer tools. After the dowry is received, the next event is giving advice. After the wedding, the KUA head gave advice to the bride and groom. The second advice was given from the woman and the third from the man after that the advice was given from religious leaders, namely Islamic educational messages about the sakinah mawaddah warahmah family, which is an Islamic wedding procession in the Sirihit-rihit community of Setia village. After the new Islamic wedding procession enters the marunjuk custom or traditional party. At the Dalihan Natolu traditional party, everyone plays a role.

After the marriage ceremony and the delivery of dowry or goods from the man to the woman, they all leave the house (yard) to carry out formal events. The first is giving alternate words of advice from the bones and many others, including from traditional leaders. After that it was lunch.

Lunch with goldfish is placed in a standing position on the fins, not the tail, that is, the position of the fish is not put to sleep but upheld. The goldfish is given by the hula-hula to the bride and groom and to the father-in-law. In every wedding event, the hula-hula from the man's side plays the most role. In Batak custom, goldfish is a symbol as a way to ask God.

The next event is the submission of ulos or mangulosi. The hula-hula from the woman's family to the bride and groom said "I give this ulos to you because you are already married". The ulos symbol in Batak custom is a way of asking God because the ulos is considered a medium for prayer in Batak custom, including blessing the spirit. The ulos given is the hela ulos.

The values of Islamic education, because it begins with the marriage contract as Islamic teachings. The marriage contract is arranged by the KUA (Office of Religious Affairs) in North Tapanuli with the intermediary of Tuan Kadi, who is in charge of marrying the bride and groom according to Islamic procedures. After that the head of the KUA also gave good marriage advice in Islam. The wedding messages given by Sirihit-rihit community leaders are also inseparable from Islamic values, namely the hope that the bride and groom can form a sakinah mawaddah warahmah family, which is an Islamic wedding procession. After that, they enter the Marunjuk custom or traditional party. The marunjuk procession is not like the old Batak custom which was carried out for days, the Muslim Batak community now only carries it out for one day.

The dowry given by the groom besides money and household goods as a gift, there is also a symbol of Islamic values, namely a set of prayer tools, which means that the husband is responsible for his wife and family to remain obedient in worshipping Allah SWT.

These are the results of the researcher's analysis of the influence of Islamic religious education in the local culture of the Sirihit-rihit community on the culture of marriage. There were nine points of change in the wedding procession after the introduction of Islamic teachings, be it the reduction of wedding rituals, or changes in the meaning of ritual symbols, such as the fish, ulos, and sarong symbols, which now have meanings that are in accordance with Islamic teachings. It can be concluded that the Sirihit-rihit community still carries out the cultural rituals of their ancestors as they have been going on for generations, but now they are transformed after the intervention of Islamic teachings. In particular, there is a new cultural innovation that has emerged, which is an addition to the old culture, namely 'mandar hela' or giving sarongs. Now there is not only the mangulosi tradition or the giving of ulos, but there is also the addition of giving sarongs which have a meaning so that the bride and her descendants will stay on the right path in accordance with Islamic guidance.

## 2. **Mamasuki Jabu: Traditions of Thanksgiving Entering a New Home**

Home for the Batak people, is one of the most prioritized ideals in his life. The house is something that is highly coveted, a place where the whole family takes shelter from rain, heat and cold, it is called the undung-undung. The house is also a place to gather all the sustenance that is obtained from his work. Home is a place that is always missed by all family members who want to return immediately from work or from travel. The house has a very important philosophical meaning for the Batak people. For the Batak people; building a house for the family to take shelter is part of the responsibility of the harajaon of the head of the household.

There are three stages in the Batak custom of entering a new house, namely: Manuruk Bagas, Mangapi-api'i, and Mamasuki Jabu. The three stages of mamasuki jabu above are early traditions in the Toba Batak community, but now that Islam has entered there have been changes and additions to the process. Based on the results of research conducted on the Sirihit-rihit community, the mamasuki jabu custom has begun to experience a cultural shift, namely:

- a) Reading Surah Yasin. The entry of Islamic teachings, adding customs that are usually carried out on mamasuki jabu. In the past there was no reading of the Yasin surah, but now it has become a new tradition, namely the reading of the Yasin surah for Batak Muslims who enter a new house. This is a prayer so that the house occupied by blessings and protection from Allah SWT.
- b) There is a lecture delivered by Al-Ustadz
- c) There were remarks from the elders, traditional leaders and religious leaders regarding the function of the house and the blessings of the house. This is where the values of Islamic education enter and are accepted by society.

In the Batak custom of the Sirihit-rihit community, there are two events for mamasuki jabu, namely mangulosi and eating. After the mangulosi ceremony, they presented the goldfish to the in-laws and the bones, everyone brought the goldfish to be handed over to the owner of the house with the same message as at the wedding. The owner of the house has also prepared food for all the invitees. The owner of the house prepares the cooked meat to be distributed. Then after finishing the meal continued with the reading of the

prayer. After that the invitees came and the ustadz was also present, then they ate together. Then the guests greeted the owner of the house by giving envelopes as a form of mutual cooperation among fellow villagers. After that the event was closed by protocol.

The value of Islamic education in adat entering Jabu is the addition of Islamic events at the beginning of the event. And the second value is in the mangulosi event, namely the ulos is only used as a symbol but if the actual custom is ulos is a medium for asking but after entering the value of Islamic religious education ulos only takes its philosophical value, namely the meaning of long ulos is interpreted as longevity, lots of ulos tassels which means that there will be many offspring and there are patterns and colors of ulos which means many colors of life and ulos also functions to warm the body. Ulos is given as a congratulation from parents-in-law.

From the description above, it can be analyzed that the culture of *mamasuki jabu* in the Sirihit-rihit community has experienced many additions, namely the recitation of the Yasin surah, prayers, lectures by the ustadz, and remarks from community leaders and religious leaders regarding the meaning of the function of the house in Islamic studies. It is known that at first the *mamasuki jabu* tradition only carried out two processions, namely mangulosi and eating together. But now because there are additions or innovations to traditions after the arrival of Islam, especially those carried out by the Sirihit-rihit community. According to the research results, it is known that now the implementation of the *mamasuki jabu* tradition has six activities, namely: 1) reciting surah Yasin; 2) prayer reading; 3) lectures; 4) greetings; 5) mangulosi, and 6) eating together, as a form of gratitude by inviting family and local residents.

### 3. **Mangharoani: Tradition of Thanksgiving for the Birth of a Child**

In this section the researcher will review the practice of Islamic religious education in the local 'mangharoani' culture. According to secondary data that researchers read at [apsigeran.blogspot.com](http://apsigeran.blogspot.com), Mangharoani means a slametan held by parents to welcome the birth of their child or also called mangallang hesek-hesek, which is a joint meal as a form of joy and gratitude to God because labor is progressing smoothly, and the mother and child born are in good health.

More fully in Batak culture, there are seven events that are carried out in welcoming the birth of a baby, namely: 1) Ulos tondi (ulos mula gabe), namely ulos given by hula-hula (parents or brothers) to their children or siblings Woman; 2) Mangharoani (safety), namely welcoming the birth of a baby with gratitude and joy, by inviting relatives and neighbors to eat together; 3) Mandungoi (literacy), this event is usually carried out by gentlemen or young people; 4) Mamosuri, is an event to provide nutritious food to mothers who have just given birth; 5) Pataru Aek ni Unte, is an event carried out by hula-hula (parents/iboto) of mothers who give birth to their first child; 6) Paebathon (Paabinghon) pahompu, is an event where parents together with ompung temperaturet (male grandfather/grandmother) dongan tubu and borunya bring their first child (buha baju) who is still a baby to visit (mebat) ompung bao (grandfather/grandmother) from the women's side), and 7) Tardidi is a customary determination of someone who has matured in the faith.

After the arrival of Islamic teachings in Batak land, many cultural shifts began to occur, especially for the Muslim Batak community. Of the seven traditional rituals for welcoming the birth of a child that have been described above, the Sirihit-rihit community now only carries out one activity, namely Mangharoani or thanksgiving for the birth of a child. The Mangharoani tradition is also no longer purely carried out, but many additions



are made, namely the inclusion of Islamic teachings, with the 'akikah' event. The practice of Islamic religious education is embodied in the local culture of Mangharoani, namely:

- a) There is an akikah event, namely slaughtering a goat. Two goats if the baby is born a boy. And one goat if the baby is born a girl. The cut goat meat is then cooked and distributed to local residents as an expression of gratitude for the birth of a baby in the family.
- b) There is a prayer reading event for the baby and both parents of the baby.
- c) There is a joint meal event, after which it is customary to enter the Batak cultural event, namely:
  - 1) Aek nyunte, which is giving food to mothers who have just given birth in the form of vegetables mixed with orange juice;
  - 2) Mandar, which is the submission of long cloths, sarongs, and baby equipment, from the baby's grandfather (opung) accompanied by good prayers for the baby;
  - 3) Delivery of messages and prayers for both parents of the baby.

Based on the description above, it can be analyzed that the implementation of the local culture of Mangharoani or child birth celebrations carried out by the Sirihit-rihit community still incorporates Islamic teachings, which are united with the akikah event and there are prayers for the baby and both parents. This event also added religious messages for both parents that contained Islamic values about how to take good care of children and families according to Islamic teachings. Even though there is a strong Islamic nuance at this event, the Sirihit rihit people still do not abandon their ancestral culture, they still carry out Batak traditions, such as eating together, aek nyunte, and mandar. In the past, the giving of mandar by ompung gave meaning as a baby protector that warmed the baby's body from cold weather, but now this meaning has increased again, which is accompanied by a prayer so that the baby who is born grows up quickly, is healthy, devoted to parents, useful for fellow human beings, homeland, nation, and especially obedient to Allah SWT.

The practice of Islamic Religious Education carried out by the Sirihit-rihit community in the birth ceremony of this baby is very clear. In general, all activities contain Islamic values, starting from the aqiqah event, reading prayers, to the messages given. Everything reflects Islamic values which are shown as a gratitude to Allah SWT for the birth of a child as a gift given. The local culture that is maintained is the giving of long cloth which is a meaningful cultural symbol so that the child born has a long life, lots of fortune and blessings. Although at first the purpose of giving the long cloth was a form of affection for his grandson (grandfather), so that his grandson would always feel protected and warm because he was covered in the long cloth he gave him. The Mangharoani tradition is still carried out by the Sirihit-rihit community. This is a form of local culture which in practice practices the values of Islamic education.

#### **4. Mangapuli: Tradition of Death**

Traditional ceremonies of death and mangapuli in Batak culture. Mangapuli activities in Batak culture are to provide consolation to families who are grieving. It's just that mangapuli is not done at random, everything has a procedure and this procedure is closely related to the Toba Batak custom. We and the family come to bring food, drinks to eat together at the funeral home. The grieving family is not at all bothered with food but simply provides plates and water. And the grieving family also usually expresses gratitude to the people who have come to provide comfort (moral support) to the abandoned family which is commonly called mangampu hasuhuton.

Based on observations in the field, it can be seen that this mangapuli tradition is very sacred, because it is the last tribute to those who have died. After the introduction of Islamic teachings, the mangapuli culture, or death ceremony, has undergone a transformation. Based on the results of research conducted on the Sirihit-rihit community, it appears that the inclusion of Islamic teachings in the mangapuli culture, namely:

- a) There is a tradition of takziah, namely the reading of surah Yasin and tahlil for the corpse accompanied by a prayer so that the body's grave is widened, all sins are forgiven, and all its deeds of worship are accepted, and get a proper place in Allah SWT's heaven.
- b) Implementation of fardhu kifayah procedures for funerals according to Islamic teachings, namely washing the body, shrouding it, praying, and burying it.
- c) There are words of reverence from the ustadz and local community leaders
- d) The use of ulos saput as a body wrapper has now undergone a change, that is, the body is first wrapped in a shroud, after which it is covered with ulos saput. Even if the bone that gives the ulos is not a Muslim, they still have to give the ulos to the family who has been hit by misfortune.

Based on the description above, it can be analyzed that the mangapuli tradition carried out by the Sirihit rihit community has experienced many additions after the introduction of Islamic teachings, namely the implementation of takziah (reciting Yasin, Tahlil, and prayer), then the corpse is treated as fardhu kifayah in Islamic teachings, namely being bathed, shrouded, prayed, and buried. Apart from that, there were also words of takziah from the ustadz and religious leaders and community leaders in the neighborhood, as consolation for the families left behind. Although Islamic education in the procedures for managing the bodies is carried out by the Sirihit rihit community, cultural traditions that do not conflict with Islamic teachings are still carried out, so it has been explained about the previous mangapuli tradition, namely the indahan paet-paet, togar-togar, and ulos saput. One more thing that has undergone a change is that in the past, traditional events were prioritized for three days and three nights and could even take longer than that, after the new custom event the bodies were buried. But now that has changed, the bodies are first buried, and after that, traditional ceremonies are carried out for three days and three nights or more. Hastening to bury the body is an Islamic teaching that has influenced mangapuli culture in Muslim Batak society.

Such is the description of the local cultural traditions of the Sirihit Rihit community in the practice of Islamic religious education. This means that the Sirihit Rihit people still maintain their local culture, but are now starting to transform and bring out new traditional innovations colored by Islamic overtones. The four local cultures that are still practiced today, namely the culture of marriage, mamasuki jabu, mangharanoani, and mangapuli have experienced differences, additions, and even changes from the meanings of the actual traditional Batak ritual symbols. However, this change has become a new local cultural wisdom for the Muslim Batak community. The wealth of local cultural wisdom in Indonesia is growing with the inclusion of Islamic values that color the various cultures that exist in Indonesia.

## Conclusion

The conclusions from the four cultures of the Sirihit-rihit community, namely: 1) cultural transformation in the implementation of wedding customs in Sirihit-rihit, namely the addition of prayer events and Islamic wedding messages, giving a dowry in the form of an Islamic symbol (a

set of prayer tools), a marriage contract, changes in the meaning of fish, ulos and sarong, as well as a new cultural innovation, namely the Mandar hela; 2) cultural transformation in the implementation of the mamasuki jabu custom, namely the reading of surah Yasin, lectures by ustadz, reading prayers, as well as remarks from religious and community leaders; 3) the transformation of the Mangharoani culture in Sirihit-rihit has now been combined with the Aqiqah event and the reading of prayers for the baby and his parents; 4) the transformation of the mangapuli culture in Sirihit-hirit, namely the takziah tradition (reading of surah Yasin and Tahlil, and praying for the bodies), the implementation of fardhu kifayah, and the words of takziah from ustadz and community leaders, as well as hastening the bodies to be buried, Implementation local culture in the Sirihit-rihit community has undergone a cultural transformation, be it a change in tradition, reduction or addition of ritual events, and the emergence of new traditions as an innovation, to a change in the meaning of ritual symbols, which occurred due to the inclusion of Islamic teachings in public.

### **References**

- Ardiansyah, R. (2017). The Intersection Between Religion and Culture. *Intellectuality*, 06(2), 295–310.
- Bauto, L.M. (2014). The Perspective of Religion and Culture in the Life of Indonesian Society (A Sociological Review of Religion). *Social Sciences Education*, 23(2), 11–25.
- Creswell, J.W. (2010). *Qualitative and Mixed Education Design Research*. Yogyakarta: Student Libraries.
- Harapan, D. (2016). Implications of the Dalihan Na Tolu Kinship System. *Research*, XII(1), 121–134.
- Harahap, S. M. (2015). Islam and Local Culture: A Study of Understanding, Beliefs, and Religious Practices of the Angkola Batak Community in Padangsidempuan Anthropological Perspective. *Tolerances*, 7(2), 154–176.
- Hasibuan, P. N. S. (2015). The Meaning of the Tor Tor Daganak Tubu Symbol in the Angkola Community in Parsalakan Village, Angkola Barat District, South Tapanuli Regency.
- Khoiruddin, M. A. (2015). Religion and Culture Overview of Islamic Studies. *Religion And Culture*, 26(1), 118–134.
- Mulyadi, A. (2017). Interpreting the Ritual Tradition Practices of the Sumenep Muslim Community. *Endogamy: Scientific Journal of Anthropological Studies*. 124-135.
- Pomalingo, S. (2014). Higher Education and the Transformation of Islamic Values in the Socio-Cultural Context of Indonesian Society. *Peuradeun Scientific*, 2(3), 119–134.
- Pulungan, A. (2003). The Role of Dalihan Na Tolu in the Interaction Between Traditional Values and Islam in the Mandailing and Angkola communities of South Tapanuli. Yogyakarta.
- Sihombing, A. (2018). Getting to Know Toba Batak Culture Through the Philosophy of “Dalihan Na Tolu” (Cohesion and Harmony Perspective). *Religious Literature*, 16(2), 347–371.
- Simbolon, P. (2017). Review of Islamic Law on Traditional Marriages of Muslim Batak Communities in Kab. Padang Lawas Utara, North Sumatra. *Al-Himayah*, 1(2), 251–260.
- Symposium. (1993). *Islam and Indonesian Culture. Past, Today and Tomorrow*. Jakarta: Istiqlal Festival Foundation
- Sirait, D. M., & Hidayat, D. (2015). Communication Patterns in the Mangulosi Procession in Toba Batak Traditional Culture Weddings. *Communication Studies*, II(1), 23–31.
- Spradley, James P. (2007). *Ethnographic Method*. Yogyakarta: Tiara Discourse.