INTEGRATION OF RELIGION AND CULTURE IN MUSLIM MINORITY COMMUNITIES THROUGH ISLAMIC EDUCATION

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ABSTRACT

The clash between Islam and culture often occurs in efforts to disseminate Islamic education to the society especially in areas with Muslim minority communities. This study aims to explore the integration of culture and Islam in Muslim minority areas in the context of implementing Islamic education. The research took place at two Madrasah Aliyah schools and one Madrasah Tsanawiyah located in Tarutung City. This study applied qualitative and phenomenological approach. The data were obtained through observation, interviews, and documentation techniques. Triangulation techniques were used to analyze the data. The informants involved in this study were community leaders, educational leaders and religious leaders. The results of the study show that Islamic religion and culture can be integrated in socializing Islamic education to people in Muslim minority areas in Indonesia. Many aspects of Batak culture are maintained because they are in accordance with Islamic religious teaching. Some aspect of Batak culture that are contrary to Islamic religious teachings are adapted to be compatible with Islamic religious teachings. In this study, the integration of Islamic religion and Batak culture went fairly smoothly and is accepted by the community to deliver in Islamic education in the region.

Keywords: Culture, Islamic Education, Muslim Minority, Religion.

ABSTRAK

Agama dan budaya seringkali berbenturan dalam upaya penyebarluasan pendidikan Islam kepada masyarakat, terutama di daerah dengan komunitas minoritas muslim. Penelitian ini bertujuan menganalisis cara mengintegrasikan budaya dan agama di wilayah minoritas Muslim dalam konteks pelaksanaan pendidikan Islam. Lokus penelitian di Madrasah Aliyah Negeri Peanornor, Madrasah Aliyah Swasta dan Madrasah Tsanawiyah Swasta yang keduanya berada di Kota Tarutung. Penelitian ini menggunakan pendekatan kualitatif dan fenomenologi. Data penelitian diperoleh melalui teknik observasi, wawancara, dan dokumentasi. Data yang diperoleh dianalisis menggunakan teknik triangulasi data. Informan penelitian ini tokoh masyarakat, tokoh pendidikan dan tokoh agama. Hasil penelitian menunjukkan bahwa agama dan budaya dapat diintegrasikan dalam mensosialisasikan pendidikan Islam kepada masyarakat di wilayah minoritas Muslim di Indonesia. Hal ini terlihat dari banyak budaya yang dipertahankan karena sesuai dengan ajaran agama, sedangkan budaya yang bertentangan dengan ajaran agama disesuaikan dengan ajaran agama tersebut. Integrasi agama dan budaya ini berjalan dengan baik dan diterima oleh masyarakat untuk melaksanakan pendidikan Islam di daerah.

Kata Kunci: Agama, Budaya, Muslim minoritas, Pendidikan Islam.

INTRODUCTION

Religion is a belief system that is owned by every individual and is used as a guidance in navigating life in the world (Banton, 2013). Indonesia is a country that guarantees the right of every citizen to embrace a religion and belief according to their respective beliefs because every religion will always provide good guidance to all its followers (Potrafke, 2012). Islam is one of the recognized religions and is the religion with the most followers in Indonesia. Islam has several functions for its adherents, namely guidance in protecting life through the holy book of the Quran, forming morals, and achieving peace (Kuntoro, 2019). As the religion with the most adherents in Indonesia, Islam is spread massively through various methods of proselytizing *(dakwah)*, even Islam has had an impact on the cultures in Indonesia (Abdullah, 2014).

Culture comes from the Sanskrit word buddhayah, the plural form of buddhi which means budi or mind, so that according to those meaning culture can be interpreted as things related to budi and mind, there are also those who argue as a development of a compound culture which means the power of budi or power of mind (Ida, 2019). Based on this theory, culture is the entire human activity, including knowledge, beliefs, arts, morals, laws, customs, and other habits. The term *kebudayaan* is a translation of the term culture from English. The word culture comes from the Latin colore which means cultivating, working, referring to soil cultivation, care and development of plants and livestock. Efforts to manage and develop plants and soil are then understood as culture. In another perspective, there are seven elements of culture, which are (1) language system; (2) knowledge system; (3) social system; (4) living equipment systems and technology; (5) livelihood system; (6) religious system; (7) art (Forshee, 2006).

The Integration of religion and culture is a condition or thing that seeks to integrate religious teachings with culture which is carried out simultaneously in everyday life(Hobson, 2014). Combination can also be defined as unity, amalgamation, fusion; conformity, compatibility concerning cohesion (joining into one, and agreeing), and unity. The study of the integration of religion and culture cannot actually be separated from the study of forms of social processes as mainstream in sociology. The results of this contact give rise to several patterns that might occur, which are: first religion rejects culture, second religions merge with culture, third religions overcome culture, fourth religions and cultures are contradictory, and fifth religions transform culture.

In sociology, there are several terms such as acculturation. Acculturation is a social process that arises when a group of people with one culture is faced with elements of a foreign culture, so that they can be accepted and processed into their own culture without causing the loss of the original cultural personality (Al-Amri & Haramain, 2017). Apart from acculturation and domination, accommodation, assimilation and amalgamation are also known. Accommodation is a process towards reaching a temporary agreement that is acceptable to both parties. Assimilation is the blending of two cultures accompanied by the loss of the characteristics of the original culture to form a new culture. Assimilation is a process of changing cultural patterns to conform to the majority. Meanwhile, domination is the control by the stronger party against the weaker (Lubis, 2017).

Religion and culture can influence each other because both have values and symbols. Religion is a symbol that symbolizes the value of obedience to God (Acampora, 2006). Culture also contains values and symbols so that humans can live in it (Kusumasari & Alam, 2012). The interaction between religion and culture can occur with, first, religion influences culture in its formation, its value is religion, but its symbol is culture. An example is how prayer affects buildings. Second, religion can influence religious symbols. In this case, Indonesian culture influenced Islam with the *pesantren* and kiai who came from the hermitage.

Third, culture can replace value systems and religious symbols (Mangundjaya, 2013). Therefore Islamic studies can also try to see a phenomenon of Islam as a cultural phenomenon and a social phenomenon at the same time what is called an integration of religion and culture.

In another perspective, the interaction between religion and culture can occur with religion affecting culture in its formation, its value is religion but its symbol is culture. In addition, religion can influence religious symbols. In this case, Indonesian culture influences Islam with *pesantren* and *kiai* who come from hermitage and hajar. Third, culture can replace value systems and religious symbols (Haryanto, 2015). This shows that religion and culture have interrelationships that influence each other in people's daily lives, especially Muslim communities.

Education is actually a process of transforming knowledge from teachers to students, forming attitudes, and training skills so that students get sufficient provisions to live the life (Santrock, 2011). Various efforts have been made to provide proper education to students so that educational goals can be achieved properly. One of the efforts made is to involve various technology-based learning media (Lubis & Wangid, 2019). Furthermore, technology-based media can be used to stimulate insight and shape student character in learning (Lubis & Dasopang, 2020). Another effort made is to prioritize a sense of security and comfort for students in participating the learning so they can follow the learning process well (D' Souza & Gurin, 2016). The feeling of discomfort in carrying out the educational process will have an impact on the achievement of non optimal results (Dasopang et al., 2020).

The educational process in *madrasah*/schools can occur with various learning objectives. Learning objectives are structured to achieve the expected various competencies demonstrated by the expected behavioural changes. One of the spaces and opportunities to integrate culture and religion is school because, in *madrasah*, there are several students who will return to the community. So, the integration of religion and culture through the process of Islamic education in *madrasah* is the right strategy for minority groups. Similar problems can be correlated with a study published in the Studia Islamika journal Universitas Islam Negeri (UIN) Jakarta, concluding that diversity and many cultural identities will disrupt harmony in society, nation and state (Mundzir, 2012). Likewise, the results of a study conducted in Langsa City, East Aceh, concluded that one of the results of his research was that the integration of religion and culture could occur effectively in the lives of people of different religions, ethnicities and ethnicities through educational, economic and customary activities that held in high esteem by certain societies. So that religion and culture in heterogeneous community life understand and recognize each other in the continuity of harmonious community activities (Fatia and Taher, 2017).

The integration of religion and culture can be felt harmoniously by minority groups if the local government provides opportunities and freedom to embrace religion according to their respective beliefs. The government does not suppress regional policies against minorities. So they can carry out the routines of their religion, customs and culture. So the equal opportunity imposed by the local government is the only way to maintain and protect the community from living harmoniously and fairly.

The results of a similar study conducted in the Netherlands, in which there were 400.000 Muslims, then they felt the existence of justice and harmony in life. This study concludes that the presence of Muslims, as much as 3% of the population in the Netherlands, has provided comfort and justice in life because, constitutionally, the Dutch government provides religious freedom to its people. Even the Dutch government is trying to integrate these minorities into a broadly multicultural society. Thus, it can be interpreted that the

presence of minorities in an area does not limit their life activities, both in carrying out religion, customs, and culture (Shadid, 1991).

The support of the local government is an important thing that can ensure that minority groups get justice in the life of society and the state. This is also supported by the results of research conducted by Fitri Arianti on social integration in society in West Sumatra and concludes that social integration that occurs in West Sumatra is due to the role of traditional leadership in the structure of Minangkabau society, and the existence of a formal government structure (wali nagari) which able to produce fair policies in social life. The role of the nagari guardian is felt by the community to be more dominant. Still, in the informal sector, the role of the adat owned by the community is stronger in carrying out customs. Social integration is also felt in an open and tolerant attitude and mentality. (Eriyanti, 2013).

Minorities have the right to live justice in the midst of other communities, to live in peace and to be able to carry out the routine of life to worship according to their religion and carry out cultural activities they believe in. So the government needs to uphold the justice of the lives of minority groups in large groups of people. Risdianto emphasized in the Journals Rechts Vinding that the government should prioritize a rights-based approach in all aspects of program development and policies that are prepared in accordance with efforts to protect and fulfil the rights of minority groups. Suppose this is not enforced in people's lives. In that case, it is feared that it will cause problems that lead to radicalization, human rights violations, and discrimination, which ultimately threaten the purpose of diversity (Risdianto, 2017).

Based on the strengthening of several previous studies, it is very interesting to conduct a study on the integration of culture and religion in society in the North Tapanuli region focused on Tarutung City as the most populous place which is considered representative of the entire community in North Tapanuli so that the right discussion and conclusions are obtained about how the integration of religion and culture by the North Tapanuli community occurs in carrying out activities of living in society and the state.

METHOD

This study uses a qualitative approach with a type of phenomenology. The phenomenon raised in this research is the phenomenon of religious and cultural integration in areas with Muslim minority communities in Indonesia through educational institutions. This research was conducted in North Tapanuli district, Indonesia. The interview informants involved in this study consisted of seven figures. The first character consists of two people who are religious leaders in the North Tapanuli district. This religious figure is the general secretary of the inter-religious communication forum in the North Tapanuli district. The data obtained from these religious leaders is data on the development of interfaith community life in the North Tapanuli area. Furthermore, this research also involved two people who are traditional leaders of the North Tapanuli area. This customary figure is the traditional leader in the North Tapanuli area. Data obtained from traditional leaders is used to obtain the development of inter-community life in the North Tapanuli area from a customary perspective. Furthermore, this research also involved three education figures in the North Tapanuli area. They are school principals at Islamic Education Institutions in the North Tapanuli region, namely *Madarsah Aliyah* Negeri Pianonor, Madarsah Aliyah Swasta Tarutung and Madarsah Tsanawiyah Swasta Tarutung. The data obtained from educational figures are used to obtain information about the factual conditions surrounding the implementation of the integration of religion and culture through Islamic education among students from an educational perspective. The determination of religious, educational and traditional leaders as informants in this study is based on the criteria to be achieved in this study, which is analyzing how religion and culture are integrated in spreading Islam in North Tapanuli. Data collection techniques used in this

study were interviews and documentation. The interview technique used was a structured interview that focused on deepening the phenomenon of the spread of Islam in the North Tapanuli area. Meanwhile, the documentation technique used in this study was the documentation of data on the dissemination of the community in the North Tapanuli area. This data is used to detect the spread of the Muslim community in North Tapanuli. The data obtained were then processed and analyzed using data triangulation techniques (Miles & Huberman, 1994).

The procedure for implementing this research generally consists of several stages. The first stage carried out in this research is to carry out a preliminary study. This stage is carried out to find out the initial research data or phenomena that occur at the research location. The next stage is the stage of problem analysis and determining the direction of the research. At this stage, the initial data or phenomena obtained in the preliminary study are analyzed in order to obtain a conclusion to the problems that will be solved in this study. In addition, this stage is also carried out to determine the type of research used to solve problems or explore the phenomenon. The next stage is data collection using the research instrument used, which is structured interviews and documentation of data on the distribution of the community in North Tapanuli district. The next stage is the data processing and analysis stage. The data obtained in this study were processed and analyzed to find research results. The final stage in this research is the conclusion stage. Conclusion is drawn by referring to the results of the processing and analysis of the research carried out in this study.

RESULTS AND DISCUSSION

Talking about the integration of religion and culture in North Tapanuli, it can be seen how the activities of social life in managing life in Tarutung City. Because Tarutung City as the capital of North Tapanuli is the area with the most population compared to other districts in its area. Because other sub-districts have very few residents, this is because the average number of people living in mountainous areas is very small. Tarutung City becomes very easy to become a city that can represent life in other sub-districts. So, in certain cases it can be concluded that what happened in the center of Tarutung city can be generalized to all communities in the North Tapanuli Regency area.

Studies on the integration of religion and culture in North Tapanuli have been carried out with observations, interviews, and some documentation as primary data to describe how the integration of religion and culture actually occurs. Therefore, it is sufficient to observe the implementation of worship (religion) and culture in the city of Tarutung as the most densely populated and centralized community activity representing the North Tapanuli region. Likewise for the implementation of interviews, it is enough to interview several influential figures in leading and involved in fostering the implementation of religious activities and traditional leaders in Tarutung City. A total of eight traditional leaders and religious leaders have been interviewed to obtain some important information related to the implementation of worship activities in minority groups, namely the Islamic community in the midst of the North Tapanuli community, which is predominantly Christian. Likewise, information about the customs that apply and are applied by the two groups in the city of Tarutung. From the information obtained, it has been analyzed and can describe how the integration of religion and customs in North Tapanuli through social and religious life is centered in Tarutung City.

North Tapanuli Regency in Terms of Religious and Cultural Growth

North Tapanuli is an area that is almost entirely Christian which has a majority portion of 94.40%, and 5.46% adherents of the Muslim community who until now are still in harmony in carrying out routine life, and 0.13% Buddhists. North Tapanilu with the capital city of Tarutung which has a high population density and life activities. The density of people in

Tarutung City fosters various phenomena of worship and culture that occur. So what happened in Tarutung City meant the entire North Tapanuli Region. The customs, culture, and religion adopted by the people in Tarutung City describe the customs, culture, and religion that occur in the North Tapanuli Region.

North Tapanuli is an area that is entirely Christian, and 5% of Christians live in a Muslim community which until now has been in harmony in carrying out the routine of life. North Tapanilu with the capital city of Tarutung, which has the most densely populated and high life activities. The density of people in Tarutung City fosters various phenomena of worship and culture that occur. So what happened in Tarutung City interpreted the whole North Tapanuli Region. The customs, culture, and religion implemented by the people in Tarutung City describe the customs, culture, and religion that occur in the North Tapanuli Region.

Muslims in North Tapanuli make them a minority group, especially in Tarutung City. But they do not feel any discrimination, exclusion, pressure and other forbidden actions by the majority in running their lives. Including Islamic education activities in Tarutung City and other North Tapanuli areas, there are no obstacles. In fact, according to Nikmah Gultom, one of the principals of a high school in Tapanuli City, explained that the process of Islamic education in her school occurs normally, and without any obstacles from the Matoritas in Tarutung City. According to him, Islamic education can also occur and be carried out well in Tarutung City in the middle of their lives, such as the reading of the Prophet's *Salawat*, the Prophet's Birthday, and the commemoration of the Islamic Religious Holiday, which occur perfectly without any disturbance and pressure. Islamic education in Tarutung City for Minorities can be carried out well (Gultom, 2022).

Islamic education is a conscious guidance or leader by educators of the physical and spiritual development of students towards the formation of the main personality (*insan kamil*) (Al-Hafiz & Salleh, 2010). Islamic education is also defined as guidance given by a person so that he/she develops optimally in accordance with Islamic teachings. Islamic education is also defined as a process carried out to create human beings who are complete, faithful and devoted to God and capable of realizing their existence as the caliph of Allah on earth, which is based on the teachings of the Quran and the Sunnah, so the goal in this context means the creation of human beings after the education process ends (Suyadi, 2012). This is in line with Wolfolk's opinion (Wolfolk, 2016) which states that education is a medium that can be used to humanize humans, which means that education can create an individual to have good knowledge and personality.

The principles of Islamic education are as follows: (1) In accordance with human nature; (2) Balance: The meaning of balance here is not a static life or walking in place. But a dynamic life full of struggles to achieve success, happiness, balance between spiritual and physical, and also the balance between the world and the hereafter (3) In accordance with the circumstances of the time and place (4) Does not trouble humans; (5) In accordance with the development of science and technology; (6) Future-oriented: Islam teaches its adherents so that their future is better than the present. With this principle, a Muslim will be more dynamic and progressive, through various activities of study, research and so on with the aim of preparing a better tomorrow; (7) Equality: the principle of equality in Islam is directed towards providing equal opportunities to all humans to get education and to get the same opportunities and opportunities; (8) Justice, brotherhood, deliberation and openness (Ilham, 2020).

The values instilled in Islamic education include: *Tauhid* (faith), worship, morals, community (social) (Mahfud, 2019). Faith is one of the main foundations in Islamic teachings, which are often referred to as the pillars of faith. There are three main elements contained in the meaning of the word "faith", which are: belief, speech and action. This indicates that faith

is not only limited to believing, but must be applied with deeds. While worship includes public worship, which is all deeds and good statements, which are done with good intentions solely because of Allah. For example, eating and drinking and working, if done with the intention to protect and maintain the body, so that it can perform worship to Allah. Meanwhile, special worship, namely worship whose provisions have been determined by texts. Morals are qualities that are embedded in the soul which cause various actions easily and easily, without the need for thought and consideration (Elihami & Syarif, 2017). Meanwhile, social education is adult guidance for children by providing training for the growth of social life and providing various kinds of education on social behavior from an early age, so that it becomes an important element in the formation of a healthy social. Social education in Islam instills positive social orientations and habits that bring happiness to individuals, family strength, social care, among community members, and human welfare. Among these customs and social orientations are the development of community unity, brotherhood of faith, human love, mutual assistance, caring, deliberation, social justice, and improvement among humans.

The methods that can be used in carrying out the process of Islamic education include the following (1) Education using exemplary methods; (2) Education through advice; (3) Education through punishment, (4) Education through stories, (5) Education through habits (6) Education through channeling talents; (7) Education through events (Izzah, 2018). The concepts of education that are currently developing actually come from Islamic education, for example (1) The concept of continuous education or life long education we get in the hadith of the Prophet "Demand the knowledge from cradle to the grave"; (2) The law of the effect of retribution and torture and the conditions for that we find in the description of Islamic education Al-Gazali and Ibn Maskawaih. (3) The basics of the right of every citizen to receive instruction and government responsibility for that are contained in Islamic education; (4) Thinking of paying attention to compliance with maturity and age at school (*maktab*) at a certain age and ending at a certain age. Ibn Sahnun suggested that the school entry age for children is 7 years old; (5) The idea of stages from easy to difficult in learning was sparked by Imam Al-Gazali and then by Ibn Khaldun with the concept of transfer from the sensory to the abstract. (6) Regarding compulsory education, obtained from Al-Qabisy by teaching all the children of the Muslim community, rich or poor without distinction; (7) Repetition to memorize, ie repeating divided over several days is better than repeating it many times, confirmed by Al-Zarnuji (Kasmar et al., 2019).

The various methods that have been mentioned can not be applied freely in a social life. Moreover, the method is intended to be used in minority groups in large community groups. So the method used must be chosen with the right method, so that the integration of culture and religion in one's life does not interfere with other groups. Even the application of a method that is not suitable for the purposes of integrating religion and culture within the group will create new problems in society. This becomes important to learn, how to integrate culture and religion in one social life with diverse religious and cultural groups (Rahayu et al., 2022).

Many studies have discussed how religion and culture integrate in society. One of the studies conducted was a research conducted by Rozi (Rozi, 2013) which examined the fusion of religion and culture in the Minangkabau area in modernist and traditional societies. Another study was conducted by Nasrullah (Nasrullah, 2018) who examined the integration of religion and culture in resolving conflicts in the Lombok area. This research is present by trying to raise the topic of the fusion of religion and culture in an effort to disseminate Islam to Muslim minority communities in the North Tapanuli area, North Sumatra Province, Indonesia. The gap filling or novelty of the present study can be seen from the number of cultures that are maintained because they are in accordance with religious teachings, while cultures that are

contrary to religious teachings are adjusted to the teachings of that religion. This integration of religion and culture works well and is accepted by the community to implement Islamic education in the area.

Conflicts that often occur today are debates about cultures that are not in accordance with certain religions or on the contrary, religion is felt to be not accepted by the culture in certain community groups. This difference is often a serious problem in some areas. As recently reported, there is a culture of call to prayer by Islamic groups which is considered disturbing by Christians in living together in society. This conflict is a culture of Muslims in the practice of carrying out worship which is considered disturbing the peace in society for other groups (Detiknews, 2018). Opportunities for conflict in society can occur if community groups are not accustomed to accepting diversity. Because the attitude of the community to be able to accept the differences of certain individuals and groups is expected to grow in social life. The importance of mutual understanding of the culture of certain groups in life is important to put forward. The attitude of being able to accept individual or group differences is the main thing in fostering the harmony of a community group (Antameng, 2020).

North Tapanuli Regency is one of the regencies/cities in North Sumatra Province located in the highland development area of North Sumatra. The population of North Tapanuli Regency is 297.806 people. A large population can affect the social system of the community in the area, while the social system can influence the culture of the community (Hidayat et al., 2017). This is confirmed by the results of interviews with traditional leaders in the North Tapanuli area who stated that slowly the culture in the area changed when compared to several years ago (when the number of people was still small) and today (when the number of people is already large). The Number and Distribution of Population in North Tapanuli Regency is shown in figure 1.
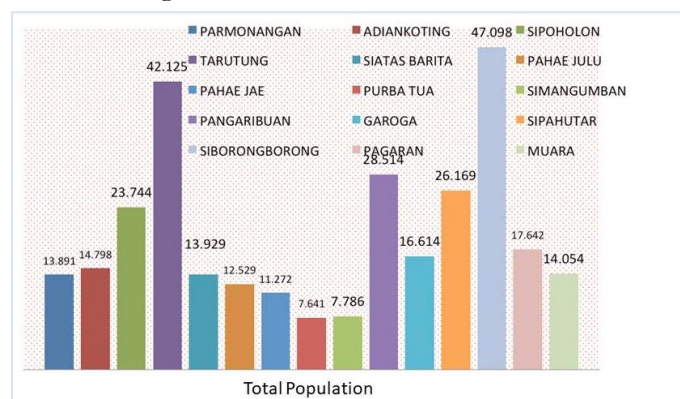

Figure 1. Number and Distribution of Population in North Tapanuli Regency

Judging from the community with school age, the number of elementary school students is 46.143 people, the number of junior high school students in North Tapanuli Regency is 21.204 people, while the number of high school students (SMA) in North Tapanuli Regency is 11.409 people. This shows that North Tapanuli has a large school-age community. The results of interviews with religious leaders indicate that schools are a very effective medium for imparting religious knowledge to the community. The same thing was also confirmed by traditional leaders who stated that education could be used as a medium to socialize culture in society, especially among students. This is in accordance with the findings of Azra (Azra, 2005) which shows that schools are the easiest place to provide Islamic knowledge for the community.

The majority of the population in North Tapanuli Regency are Christians, namely 98%. Meanwhile, 1.7% of the population is Muslim and the rest is of other religions. This shows

that Muslims in North Tapanuli belong to a minority group. Religious figures based on the results of interviews stated that being a minority in the North Tapanuli area is a challenge for the Muslim community in that area because Muslims have difficulty adapting to the culture of the area. Muslim communities who live in Muslim minority areas tend to experience difficulties in carrying out the culture in these areas because they are worried that it will conflict with religious teachings (Haque, 2017). The Comparison of Religions in North Tapanuli Regency is shown in figure 2.
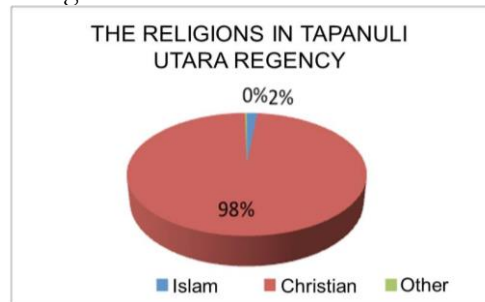

Figure 2. Comparison of Religions in North Tapanuli Regency

Integration of Islam and Batak Culture (Between Resistance and Acceptance)

Figure 2 proves that there is a Muslim community as a minority group that lives in the midst of a Christian majority community. The number of Muslims in North Tapanuli Regency as much as 2% is a big challenge that must be understood by these two groups. The most serious challenge is for minority groups who often feel they do not have the power to strengthen a culture that is in accordance with their religion. So that the integration of religion and culture for minority groups is implemented very carefully. They must really be able to maintain the culture of the majority group in the practice of social life. If this is not taken care of by minorities, the chances of religious and cultural conflicts become very large. So, in this position it is felt very easy to be questioned by the majority group. Likewise, the culture formed from the majority group is felt more strongly by the minority group. However, the most important thing for social life for both groups is to understand and accept religious and cultural differences. This is what gives the strength and energy of harmony to unite the two into a large group with harmonious power in social life (Mubarrak & Kumala, 2020).

The Batak culture in North Tapanuli has become measurable and very clear in the practice of life. This is caused by the number of Batak people reaching 98% of the total population of North Tapanuli. With this condition, the Batak culture became stronger than the culture of the Muslim community in the area. But it becomes very harmonious when the two groups respect each other's culture and religion. This mutual respect in cultural and religious practices is the main capital of harmony in community life in North Tapanuli (Suprapto, 2020).

Among the forms of integration of Islam and Batak culture in North Tapanuli Regency with a form of rejection is the tradition of slaughtering animals at *siulaon* events (celebrations) both at weddings, death events and others. The animal slaughtered in this customary activity is a pig or more popularly known as "*B2*". The mention of *B2* is more popular among the people of South Tapanuli Regency than the word "pig" itself. Especially among Muslims, where they are more familiar with the *B2* word in everyday language. Apart from *B2*, the animal slaughtered in the Christian community in North Tapanuli Regency is the dog which is more popularly known as "*B1*". *B1* which means dog. These two types of animals are typical food in North Tapanuli Regency which are usually served in traditional activities.

These two animals are not used by the Muslim community in North Tapanuli Regency. This is because the law of consuming the two animals is haram for Muslims. The Muslim

community in this area is well aware and aware of this haram. Another tradition that is rejected by Islam in North Tapanuli is the tradition of death. In Batak custom, the body of a deceased person is buried a few days after his death which usually lasts up to three days. During those few days the mourners handed over "*partuppak*" or assistance in the form of money to the corpse's relatives. In addition, the mora came to the funeral home to hand over ulossaput. *Ulossaput* is a typical Batak cloth that is used to wrap corpses. The philosophical principle of giving *ulossaput* is that when the corpse was born first, the mora came to visit his birth by giving "*lappin*". On the last day before the corpse is delivered to the cemetery, the *pasidungari* tradition is held. In the *pasidungari* tradition, *tor-tor* chants and dances are held as a typical Batak tradition.

Among the cultures which accepted from Islam by creating a new culture is *ulossaput* custom. *Ulossaput* is the typical Batak fabric that was given by *mora* to *anakboru* who was hit by a disaster (Death). The fabric is used to wrap the corpse. Before Islam came, the fabric that was handed over was a typical Batak fabric. After Islam came, the fabric called *ulossaput* was replaced by a shroud like the shroud of Muslims. Its name is still called *ulossaput*. *Ulossaput* is a part of Batak custom in North Tapanuli Regency, which is still practised by the community today. Therefore, Christians also handed over the shrouds to the families of the Muslim corpses, and it was called *ulossaput*. This cultural development proves that another group can accept the culture of one group. The phenomenon of adaptation and shift in Batak culture about *ulossaput ut* is a change in Batak culture which is accepting the culture of minority groups to be practiced in their lives. This change is not accompanied by conflict. But both understand and respect each other. Where the minority group does not feel proud that the Batak community in North Tapanuli has followed the ways of Muslim groups in using *ulossaput* (*Kafan*). Likewise for the majority group, where the Batak people there do not feel they have degraded their culture by following the culture of minority groups (Busyro et AL., 2019).

Another tradition that is accepted by Islam in North Tapanuli Regency is "*partuppak*" tradition. *Partuppak* is a gift in the form of money from family to the person who has a calamity or disaster. When a Christian held a party or disaster, Muslims also give *partuppak*. This is a form of brotherhood that is commonly practiced in social life in North Tapanuli Regency. In the past, *partuppak* was done after lunch at a party or misfortune. This caused unrest among Muslims, because when they handed over *partuppak* and shook hands with the owner of party or disaster, they felt their hand was oily and it was possible that the oil was from lard or B1 fat that they ate.

Today, *partuppak* is not held after lunch, but it is held before lunch. This way, non-Muslims' hands will not touch the fatty foods from B1 or B2, and their hands are still dry. Thus, the *partuppak* tradition is still accepted and implemented by the Muslim community in North Tapanuli Regency and has been given a new colour regarding the timing of *partuppak* implementation. Besides the traditions or culture mentioned above, another custom Muslims accept in North Tapanuli Regency is *pasidung ari*. As previous explanations, adat *pasidung ari* is a Christian tradition which is held on the last day when the corpse is buried. This traditional activity is held with songs and dances, namely tor-tor dance. The relatives of Muslims who died held the traditional *pasidungari*, which are singing and dancing the *tor-tor* to commemorate the death of the corpse. The difference with the Christian Batak custom is that *pasidungari* for Christians is held at the time of departure of the corpse to the cemetery, while for Muslims it is one or two years after the corpse is buried. Its implementation also depends on the financial capacity of the deceased family, because it requires a very large cost. The implementation of *pasidungari* must slaughter a buffalo which is served to guests and all family members.

Differences in cultural and religious practices in North Tapanuli really become a glory in life. Social peace with religious and cultural differences is something that has no effect on

social life. The pork eaten by the Batak people is something that is considered a necessity for the Christian group as their special meal. The pork consumed by the Batak people is not disputed by Muslims, because pork is considered a typical food of the Batak people. Likewise, the Muslims in North Tapanuli do not question the Batak people who consume goats and cows, or vice versa, the non-Muslims do not question the Muslims stating it is forbidden to consume pork. The practice of life that has occurred in North Tapanuli until now is a value of religious harmony and strong social values to create harmony in society and the state (Rusydi & Zolehah, 2018).

Based on the results, Islamic education is conveyed through culture in North Tapanuli. Among the forms are through *Dalihan Na Tolu* custom, *Tarombo* custom and *Partuturon* custom. *Dalihan Na Tolu* means "Three Furnaces" in terms of word's meaning. *Dalihan Na Tolu* is a symbol of social system of the people in South Tapanuli which has three pillars, which are *kahanggi, anakboru* and *mora. Kahanggi* is a group of relatives who has same clan. They belong to one of the kin groups of the three elements of *Dalihan Na Tolu. Anakboru* is a group of relatives who take the wives of *mora*'s relatives. The third group is *mora. Mora* is a relative who gave boru to be married by *anakboru*'s son. The three elements in *Dalihan Na Tolu* have a speech between one element and another. The orderliness of the relationship between the three elements of *Dalihan Na Tolu* is guarded and maintained. The harmonious relationship between elements takes place on the basis of a harmonious balance between rights and obligations. There are three suggestions as well as important philosophies that the people of South Tapanuli adhere to so that the harmonious relations between the elements of *Dalihan Na Tolu* are maintained. The three pieces of advice are: *manat markahanggi, elek maranakboru, hormat marmora.* This is in accordance with the findings of Martial which stated that *Dalihan Na Tolu* was part of the culture of the people of North Sumatra which became the unifying media for society.

Parents in North Tapanuli Regency teach *dalihan na tolu* early on to their children. Since childhood, children are introduced to the meaning of *dalihan na tolu*, with the aim that the children understand their position in the customary structure. This is very important, given that the three elements of *dalihan na tolu* have their respective positions which require and demand a certain attitude from one element to another. *Dalihan na tolu* is a furnace designed with stone. Dalihan Natolu is a stove for cooking which is placed on the three stones. A good Dalihan is usually made the same size and placed on the ground at a balanced distance from each other and set at the same height so that everything that will be cooked is not tilted, does not spill easily and does not cause the contents to spill or be wasted (Harahap, 2016).

From this *dalihan na tolu* custom, there arises an attitude of mutual respect between the three elements, mutual respect, tolerance, help, helping others who are in distress, reminding others who are negligent and so on. All of these attitudes are attitudes that are guided and taught by Islam. Islam teaches mutual respect among Muslims and even respects non-Muslims. Islam also teaches mutual help fellow Muslims in terms of goodness, Islam also commands its followers to be tolerant (*tasamuh*).

Apart from using *Dalihan Na Tolu* custom, Islamic education is also taught through *tarombo. Tarombo* for Batak is a patrilineal lineage in the Batak tribe. It is an obligation for the Batak ethnic community to know their pedigrees in order to know the location of kinship especially in *Dalihan Na Tolu* philosophy. The basic function of *tarombo* is so that if we meet other people who are in the same clan or still in the same group, we can know each other's family tree and also to determine the vocation between them (*martutur*) based on the lineage of the ancestors. Speech is a vocational rule based on genealogical terminology. So if we meet people who are in the same clan or in the same group, we know to call them based on the order/history and existing family tree.

Beside through *Dalihan Na Tolu* and *Tarombo*, Islamic education is also taught through *Partuturon*. In creating and maintaining community and kinship relations, language speech which is called "*partuturon*". *Partuturon* (greeting speech) is based on the philosophy of the South Tapanuli people, which is: *pantun hangoluan, teas hamatean* (politeness brings life safety, bad behavior will bring disaster). Muslim community in North Tapanuli Regency is very strict about maintaining speech (greeting) to others. Culture about speech is in line with the essence of Islamic teachings, namely the teachings of calling or greeting other people with a call/greeting that they like.

Apart from the above two cultures, Islamic education is also taught in formal schools. Among its forms are *Madrasah Aliyah* Negeri 1 Peanornor. The school has the words *"pantun hangoluan, toishamagoan"*. This writing is the philosophy of the life of the Batak people. This writing is clearly displayed and large writing in school so that everyone can see it. This writing means goodness brings peace/tranquility in life, and badness brings destruction to life. Islamic teachers emphasize this when teaching. That everyone must spread goodness to others and not give harm to others. This is in line with Islamic education about *amar makruf nahi mungkar* and teachings about the command to do good to others and the prohibition of making damage on earth.

In addition, Islamic education which is taught through culture is *podana lima*. *Podana lima* means five advices. Namely *paias rohamu, paias pamatang, paias pahean, paias jabumu, paias pakaranganmu*. These five advices mean clean your soul, clean your body, clean your clothes, clean your home, clean your yard. *Podana lima* is clearly displayed in front of the gate of the MA (*Madrasah Aliyah*) Negeri 1 Peanornor, Simanguban District, North Tapanuli Regency. Everyone who enters the school, whether teachers or students, can read this five advices easily because the writing is big and clear. *Poda na lima* contains recommendations for a clean life comprising soul, body, clothing, house, yard environment. This is a form of teaching and hygiene education through Batak culture made in Batak language. This is in line with Islamic education on cleanliness. Islam emphasizes the importance of cleanliness for its adherents. The soul must be clean from heart diseases such as jealousy, envy, arrogance and arrogance. Islam also requires its followers to clean their household and environmental clothes. Islam teaches that cleanliness is part of faith.

In Tarutung Private *Madrasah Aliyah*, it can be explained that the integration of culture and religion that is carried out in schools occurs naturally without any pressure and coercion, both from the Majority group and the Minority group. The integration of religion and culture that took place at the school was explained by school principal, that everything happened naturally following the cultural, customary and religious events celebrated by the school. For example, during the Birthday of the Prophet Muhammad SAW., the school continued to celebrate and it was also not forbidden to be enlivened by the surrounding Christian community. The birthday program at the school received support from the Christian community as the majority group in North Tapanuli, through the help of manpower and minds to make the birthday event a success. Likewise, during the big day of Christians in Tarutung City, such as Christmas celebrations which received moral support and some MAS (*Madrasah Aliyah Swasta*/Islamic Private School) Tarutung students who contributed to arranging vehicle parking to provide services to Christians in celebrating Christmas. Minority groups can live and socialize harmoniously among Christians as a majority group (Gultom, Personal Communication, 2021).

At the Al-Ikhlas Aek Botik Private *Madrasah Tsanawiyah* (MTsS) in Tarutung City, the integration of Culture and Religion also occurs through the transformation of Islamic Education in harmony and without interference from the majority community. School principal explained that so far the integration of Culture and Religion in schools has been

going well and in harmony according to the School Agenda and Christian and Muslim celebrations. In our school all students are Muslim. But they do contribute to the celebration of Christianity, such as providing moral support and participating in Christian ministry. Our students helped create trumpets for Christians to welcome Christmas. Some of our students created trumpets and distributed them to Christians to celebrate Christmas. This is a form of participation and support for Muslim students for Christians so that they can celebrate their religious holidays smoothly. This occurs naturally because student awareness has been formed through Islamic education given in schools through the delivery of Islamic religious education related to religious tolerance by Islamic education teachers in schools (Gultom, Personal Communication, 2021).

The results of this study indicated that there are several patterns showing that religion and culture can be integrated in disseminating Islamic education to people in Muslim minority areas in Indonesia. It can be seen from the number of cultures that are maintained because they are in accordance with religious teachings, while cultures that are contrary to religious teachings are adjusted to the teachings of that religion. This integration of religion and culture works well and is accepted by the community to implement Islamic education in the area.

Religion and culture become mutually reinforcing and can also weaken the order of social life. Religion for certain groups is used as a basis in life to lead a perfect life. But this group also cannot force other groups who for them make their religion not as a way of life. Then the sentence appears, your religion is for you and my religion is for me. So everyone who admits to this statement will give birth to the nature and behavior of a moderate life in religion. Therefore, religion is seen as the basis for a harmonious, civilized and moral life towards others. For the Muslim community, religion is used as a basis for behavior. Because act with religion will direct the behavior of living in a good and harmonious society. Religion for Muslims will guide and teach them to have morals in life. Religion teaches them how to be moral to themselves, to others, to the environment, to the state and even to be moral to their own religion (Wahid, 2006). The obligation to have character in various aspects of life will provide direction and a way of life that is full of peace and harmony. So, for the Muslim group, religion becomes important as the basis of social life (Subahri, 2015).

In the order of social life, culture is also an important thing to be implemented perfectly. Because culture also plays a role as a medium in socializing life behavior. Many cultural values in certain groups deliver various interests in life. There are cultural practices that apply in society which contain moral and religious values. Like the *Dalihan Na Tolu* custom, the *Tarombo* custom and the Partuturon custom, which are found in the South Tapanuli Father's custom, which were introduced to their children to instill noble character from an early age and to obtain a harmonious life in the future. Likewise, the culture of the call to prayer practiced by Muslim groups in worship has been handed down by their ancestors, that before praying the call to prayer is prioritized to call members of the congregation to perform the five daily prayers. This has been shown and heard in their lives, so that without having to sit specifically their children will follow this practice every time they pray in congregation (Harahap, 2016).

The two examples of custom or culture practiced by the two groups mean that culture is an effective medium in integrating moral, moral and religious values in social life. Culture will be practiced and followed by various levels of society, such as the implementation of culture through students in schools. They become effective targets to pass down religious cultural values to prepare cultured and religious people in social life. Therefore, culture and religion are the main things in life, and both are the basis that directs people's lives by living in different religious groups. Religion and culture are the capital in realizing a harmonious life in the life of the community which consists of diverse life groups (Ali, 2022).

To create a harmonious society in the North Tapanuli Region, it is necessary to build community character through culture and religion through concrete steps. In this case it is possible through the policy of the local blood government. One of the most likely and influential follow-ups is through the integration of religion and culture into elementary and secondary students in the Region. For example, the integration of religious and cultural values through the local curriculum at the high school *Madrasah Aliah* level is carried out. Because students at this level are starting to be able to analyze the interests and adaptations of culture, as well as their religion. So that the integration of religious and cultural values through the curriculum in schools/*madrasahs* is very easy to do. Because schools/*madrasahs* provide opportunities through local content curricula that do not violate curriculum rules. For example, integrating Batak art through additional hours or local content at school. Several high schools/madrasahs in North Tapanuli have done this, named nasyid, whose substance is singing nasyid songs in the Batak regional language with religious messages in strengthening morals among Christians as the majority group (Nikmah Gultom, 2022). Likewise, Muslims as a minority group often implement *selawat badr* at the start of an activity at the school, village, or district level. The two groups should strengthen each other's character, so that they form a character profile that harmonizes life in a society consisting of two different religious and customary groups. If the graduate profile provides the formation of a strong character, then by itself it has created community candidates who will strengthen harmony in social life.

CONCLUSION

Islamic education is conveyed through the culture in North Tapanuli. Among its forms are through the customs of *dalihannatolu, tarombo* and *partuturon. Dalihan Na Tolu* means "Three Furnaces". This *dalihanna tolu* custom arises an attitude of mutual respect between the three elements, mutual respect, tolerance, help, helping others in distress, reminding others who are negligent and so on. All of these attitudes are attitudes that are guided and taught by Islam. In addition to Islamic education through *dalihanna tolu custom*, Islamic education is also taught through *tarombo* custom. *Tarombo i*s a family tree. Apart from the above two customs, Islamic education is also taught in formal schools. Among its forms is Madrasah Aliyah Negeri 1 Peanornor. In the school there is an inscription "*pantun hangoluan, toishamagoan*". This writing is the philosophy of *Batak* life. This writing means that goodness brings peace in life, and badness brings destruction in life. Islamic teachers emphasize this when teaching. That everyone must spread goodness to others and not give harm to others. This is in line with Islamic education regarding the command to do good to others and the prohibition of causing damage to the earth. In addition, Islamic education which is taught through culture is *podana lima. Podana lima* means five advices. Namely, *paias rohamu, paias pamatangmu, paias pakaianmu, paias bagasmu, paias parabitonmu.* The five advices mean clean your soul, clean your body, clean your clothes, clean your house, clean your yard environment. *Podana lima* contains recommendations for a clean life, both soul, body, clothing, house, yard environment. This is in line with Islamic education about cleanliness and Islam teaches that cleanliness is part of faith.

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