

The Integration of Islamic Law and Customary Law in the Marriage of Muslim Community in the Pakpak Dairi Ethnic Group

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Abstract

This research elaborates on the implementation of traditional marriage customs among the Muslim community of the Pakpak tribe in Dairi district, including its forms, causes, and the impact of influence, along with an analysis of the integration between Islamic law and customary law in the marriage process of the Pakpak Dairi Muslim community. The type of research used in this dissertation is juridical empirical research, employing data collection techniques from field studies and literature. The data collection tools include document studies, interviews, and observations. Subsequently, the data is processed and analyzed descriptively using various theories as analytical tools, such as the 'urf (customary law), Maslahah (public interest), Receptio Exit and Receptio a Contrario, and Legal Awareness. First, the implementation of traditional marriage customs among the Muslim community of the Pakpak tribe in Dairi district is divided into five stages. Preparation stage, which includes; Mangririt/mengindangi, Simerberum, Mersiberren Tanda Burju, Menglolo/mengkata utang and Muat nakan, and tangis berru sijahe. Second, the integration of Islamic law and customary law in the marriage customs of the Pakpak Dairi Muslim community can be seen from three perspectives. 1) Form of integration, which includes the following elements; Determining the wedding day and date using the Islamic calendar, Conducting the khataman Alquran before the marriage contract, Reciting verses from the Holy Quran during the marriage ceremony, Offering a lightweight dowry, Providing words of advice, Reciting solawat syaroful Anam such as barjanzi and Marhaba and Reciting additional prayers.

2) Causes of integration, such as the emergence of new ideas considered better, strong religious beliefs, fanaticism, and a willingness to learn about religion. 3) Impact of integration, including the following aspects; the emergence of legal awareness among the community, religious and customary leaders gaining equal authority and credibility and the development of religious understanding and the adoption of religious attitudes among the community.

1. Introduction

Marriage is a divine command from Allah SWT, serving as one of the remedies for human tendencies towards pleasure. Therefore, human life would feel dry and arid without elements that support the pursuit of happiness. Through marriage, the inclination towards pleasure liberates humans from the bonds of indecency, aiming to attain what is pleasing to Allah SWT. By solemnizing marriage in accordance with religious teachings, it guides humans towards purity. Such greatness and high status it holds within Islam.¹

Among the highly recommended and commanded aspects in Islam is the implementation of marriage. This recommendation is mentioned in the Quran and the teachings of the Prophet Muhammad (SAW). One of the verses that emphasizes this is in Surah Ar-Rum, verse 21, where Allah SWT says:

*"And among His signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between you; verily, in that are signs for people who reflect."*²

Sedangkan anjuran menikah yang terdapat di dalam hadis Nabi SAW. diantaranya hadis yang diriwayatkan Imam Bukhori dan Muslim dari jalan sahabat Abdullah Ibnu Mas'ud radhiyallaahu 'anhu. berkata: Nabi SAW. bersabda:

"Wahai generasi muda, barangsiapa di antara kamu telah mampu berkeluarga hendaknya ia kawin, karena ia dapat menundukkan pandangan dan memelihara kemaluan. Barangsiapa belum mampu hendaknya berpuasa, sebab ia dapat mengendalikanmu."

Islam has set limits and rules regarding the implementation of marriage, based on the guidelines found in the Quran and the teachings of the Prophet Muhammad (SAW). These rules encompass the fulfillment of essential elements required in conducting the marriage (nikah) and other related matters. Additionally, in the context of marriage, there are preparations to be made, such

¹ Muhammad Saleh Ridwan, *Perkawinan Dalam Perspektif Hukum Islam Dan Hukum Nasional* (Makassar: Alauddin University Press, 2014).

² Kementerian Agama RI, *AL-JUMANATUL ALI: Al-Quran Dan Terjemahan* (Garut: CV Penerbit J-Art, 2011).

as guidance in choosing a suitable partner, the process of engagement or khitbah, and determining the dowry (mahar) for the marriage.

Furthermore, during the wedding celebration, there is the walimah, which includes the wedding feast, the sacrificial animals used in the celebration, sending out invitations, giving advice during the marriage, selecting the appropriate time for the wedding, and providing entertainment during the wedding reception.³

According to the guidance of Islamic law, marriage should embody simplicity in its process and execution, avoiding complexities or prolonged and time-consuming procedures. These rules are prescribed for the benefit of humanity, with the concept of not burdening individuals beyond their capabilities. In practice, people sometimes strive to integrate or blend the provisions found in religious norms with customary norms or Islamic law with customary law.⁴

In the Indonesian Dictionary, it is stated that "adat" (customary law) refers to customs/habits/actions that have been consistently practiced since ancient times and are commonly performed, deeply rooted as a habit, cultural value, norm, rule, and regulations within the framework of cultural ideas, forming an interconnected system. In another definition, adat represents the common practices in a certain region in the implementation of cultural ideas, encompassing customs, culture, institutions, and customary law itself. As a consequence, it gives rise to unwritten sanctions from the local community against those who fail to observe or deviate from these customs.⁵

In reality, particularly in Dairi Regency, one of the 34 regencies in the province of North Sumatra, the uniqueness of cultural identity is still preserved, with a strong adherence to customary traditions in various aspects of life. This is not only true from before the arrival of Islam to the land of Dairi but also remains the case today, as the rules and customs are still upheld and preserved within the community, including in the implementation of marriage ceremonies among the Muslim community of the Pakpak tribe in Dairi.

The customary rules in Dairi are guiding principles in every aspect and aspect of life, reflecting the level of social prestige within the community. Therefore, everyone strives to follow and adhere to them to maintain their dignity. All of these are reflected in the way of life of the Pakpak Dairi people, encapsulated in the proverb: "Kalak pakpak kalak meradat, mela diri oda meradat, tulahen mela oda membaen na (A Pakpak person, being a person of customs, would feel ashamed if they do not follow the customs, as they would

³ Novita Lestari, 'Problematika Hukum Perkawinan Di Indonesia', *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 4.1 (2018) <<https://doi.org/10.29300/mzn.v4i1.1009>>.

⁴ Muhammad Yunus Shamad, 'Hukum Pernikahan Dalam Islam', *ISTIQRRA*, 5.1 (2017), 74-77.

⁵ Tati Diana, 'Makna Arti Tari Tor-Tor Dalam Upacara Adat Perkawinan Suku Batak Toba Desa Tangga Kecamatan Tampahan Kabupaten Toba Samosir Provinsi Sumatera Utara', *Jom FISIP*, 4.1 (2017), 1-14.

face consequences if they neglect them)." It is based on this foundation that the cultural essence strongly contributes to the identity of the Pakpak Dairi tribe.⁶

The cultural integration, known as the fusion of cultures, occurs due to mutual influences between the cultural elements that constitute the customs of a society and the introduction of Islamic culture into a specific community, particularly in Dairi Regency. Islamic culture has influenced various aspects of life, but, in its development, the fundamental pattern of local traditional culture remains strong. A complete unity known as integration is a state or situation within a community, group, or ethnic group, where they adapt and compromise with the majority culture of the local society while still preserving their own respective cultures.⁷

2. Research Method

The type of research conducted is juridical empirical research, which is a legal study concerning the enforcement or implementation of normative legal provisions in action on specific legal events that occur within society.⁸ The primary data for this research is obtained directly from the informants through field research, involving the Pakpak Dairi community members who carry out customary marriage ceremonies. The data sources include direct interviews with the informants, which encompass the participants, religious leaders, and customary leaders, as well as observations (observation). Additionally, supporting sources include materials that provide guidance and explanations, such as reference books, legal journals, and relevant research works related to this study.⁹ After all the required data has been gathered, a thorough examination of the data is conducted through interviews and inventorying existing written data. Then, the data is processed and systematically organized. The data is presented in well-structured descriptive sentences, making it easy to read and interpreted. Therefore, the data analysis in this research is done qualitatively.¹⁰

3. Results and Discussion

Marriage According to Islamic Law and Custom

⁶ Sonia Fadilah, Fauziah Lubis, and Khoirul Jamil, 'Sejarah Dan Pelestarian Genderang Sisibah Sebagai Warisan Budaya Suku Pakpak Di Kabupaten Dairi', *Local History & Heritage*, 1.2 (2021), 54–62 <<https://doi.org/10.57251/lhh.v1i2.96>>.

⁷ Inriani Rasbina Surbakti, Jouke J. Lasut, and Antonius Purwanto, 'Proses Integrasi Mahasiswa Suku Batak Dalam Masyarakat Kota Manado', *Jurnal Ilmiah Society*, 2.3 (2023), 1–6.

⁸ Ani Purwati, *Metode Penelitian Hukum: Teori Dan Praktek* (Surabaya: CV. Jakad Media Publishing, 2020).

⁹ A Muri Yusuf, *Metode Penelitian Kuantitatif Kualitatif Dan Penelitian Gabungan* (Jakarta: Prenadamedia Group, 2014).

¹⁰ Jonaedi Efendi and Johnny Ibrahim, *Metode Penelitian Hukum: Normatif Dan Empiris* (Depok: Prenada Media Group, 2016).

Numerous experts and scholars have provided definitions of marriage in their written works. Among them are Abdu ar-Rahman al-Jaziriy, Wahbah az-Zuhailiy, Yahya Zakaria al-Anshoriy, Ibnu Qosim al-Ghazi, and Muhammad Shalih al-Utsaimin.

Marriage is also interpreted as a comprehensive understanding of the meeting of two human beings of the opposite gender (male and female) who become one entity, legally bound in psychological aspects, which means uniting in love and affection, juridical aspects, which means being recognized by the law when registered at the Office of Religious Affairs at the sub-district level, and sociological aspects, which means initially residing separately and later living together as a part of a community within their environment.¹¹

From the perspective of marriage law, "marriage is a physical and spiritual bond between a man and a woman as husband and wife with the purpose of forming a happy and everlasting family (household) based on the belief in the one and only God.

In the Compilation of Islamic Law, it is stated that marriage according to Islamic law is a sacred covenant (akad) and a very strong agreement (mitsaqon ghalodan) to obey Allah's command and fulfill it as an act of worship. Marriage aims to realize a harmonious, affectionate, and compassionate family life. Marriage is considered valid if it is conducted in accordance with Islamic law, as stated in Article 2, Paragraph 1 of Law No. 1 of 1974 concerning marriage.¹²

In Islamic teachings, the motivations used as criteria in choosing a life partner are wealth, beauty, lineage, and religion. Among these four motivations, religion takes precedence as the primary factor because it forms the foundation for sincerity in practicing religious teachings. Selecting and determining a woman's partner involves deeply investigating the man's position, religious obedience, manners, physical condition, and lineage who will become the future husband of a woman under the guardianship of a wali (guardian). This responsibility lies with the wali, aiming for a marriage where the husband and wife embrace goodness and display good behavior in their relationship. Even in the case of divorce, it should be handled with kindness.¹³

Marriage in Islam is a way of maintaining continuity, which begins with the process of proposing to a woman who is the choice of one's heart, based on strong considerations and good convictions as a manifestation of genuine feelings and mutual consent, without coercion, and with heartfelt awareness that aligns with religious beliefs and morals. This leads to a blessed and enduring life for both husband and wife, as they sail through the journey of family life, equipped with inner strength to face the ups and downs and trials of life. On the other hand,

¹¹ Mukhtali Jarbi, 'Pernikahan Menurut Hukum Islam', *PENDAI*, 1.1 (2019), 58-68.

¹² Nur Hadi, 'Maqashid Syari'ah Hukum Perkawinan Dalam Kompilasi Hukum Islam (KHI)', *Al-Fikra: Jurnal Ilmiah Keislaman*, 16.2 (2017), 203 <<https://doi.org/10.24014/af.v16i2.3831>>.

¹³ Khoirul Anam, 'Studi Makna Perkawinan Dalam Persepektif Hukum Di Indonesia (Komparasi Kitab Undang Undang Hukum Perdata (KUH Per) Dengan Kompilasi Hukum Islam', *Yustitiabelen*, 5.1 (2019), 59-67
<<https://doi.org/https://doi.org/10.36563/yustitiabelen.v5i1.214>>.

when choices are based on wealth, lineage, and physical appearance, it can be certain that such marriages will not be enduring and often lead to a sense of arrogance, conceit, and showing off.¹⁴

As for the general concept of marriage, which has specific meanings and interpretations according to Islamic law and legislation, the same applies to legal experts, particularly experts in customary law, who provide the understanding of marriage according to customary practices.

Among them, Ter Haar mentions that marriage according to customs is a process involving relatives, families, society, degrees, and individuals. Similarly, in the view of Indonesian legal expert, Wiryono Projodikoro, marriage is a mutual attraction between two individuals of different genders, namely male and female, agreeing to live together. In the context of customary marriage, especially among Islamic indigenous communities, additional customs procedures are incorporated, which have been established through existing agreements and carry consequences and sanctions for those who violate them.¹⁵

Khususnya pada masyarakat adat patrilineal, memasukkan unsur adalah berguna dalam rangka mempertahankan dan menjaga nasab keturunan keatas atau garis kebabakan. Setidaknya ada 3 unsur yang mesti dipenuhi sebagai persyaratan, yaitu pertama, pemberian mas kawin, kedua, pelaksanaan dalam pengerjaan dari pihak keluar wanita dan ketiga, adanya pertukaran dari anak gadis keluarga pria dengan keluarga wanita.

Everything that applies to the order of society is ensured to have principles that must be adhered to and serves as a reference and guideline for that particular society, including the principles governing customary marriages. The principles of customary marriage include:

1. Marriage aims to achieve a harmonious, happy, and everlasting household life.
2. Marriage is conducted in accordance with the religious laws followed by the community.
3. Marriage allows a man to marry more than one woman, following the rules of religious and local customary laws.
4. Marriage may be based on the consent of both parents and relatives.
5. Within the marriage, a balance between rights and obligations between husband and wife must be maintained.¹⁶

¹⁴ Dwi Darsa Suryantoro and Ainur Rofiq, 'Nikah Dalam Pandangan Hukum Islam', *AHSANA MEDIA*, 7.02 (2021), 38-45 <<https://doi.org/10.31102/ahsanamedia.7.02.2021.38-45>>.

¹⁵ Tampilen Kaban, Atmawarni Atmawarni, and Yuni Ratona Tumanggor, 'Pelaksanaan Perkawinan Menurut Adat Suku Pakpak Di Desa Sukaramai Kecamatan Kerajaan Kabupaten Pakpak Bharat', *Journal of Education Technology and Civic Literacy (JET CIVIL)*, 2.2 (2022), 57-63 <<https://doi.org/10.30743/jetcivil.v2i2.6156>>.

¹⁶ Elsaninta Sembiring and Vanny Christina, 'Kedudukan Hukum Perkawinan Adat Di Dalam Sistem Hukum Perkawinan Nasional Menurut UU No. 1 Tahun 1974', *JOLSIC*, 2.2 (2020), 72-94 <<https://doi.org/https://doi.org/10.20961/jolsic.v2i2.50254>>.

In customary law, especially regarding marriage, there are stages that are also requirements that must be fulfilled and undergone. The valid conditions for marriage according to customary law include. Firstly, the engagement process, which involves a declaration of the intention to marry conveyed by the groom's family to the bride's family. Secondly, the betrothal, which is a ceremony that binds the marriage agreement during the engagement period, conducted by the parents of the groom with the parents of the bride, and marked by the exchange of a binding symbol such as a ring or any customary item that holds significance in a particular location.¹⁷

The Implementation of Customary Marriage (Merbayo) in the Pakpak Dairi Ethnic Community

There are several stages that must be undergone before the Merbayo or customary marriage ceremony is conducted in the Pakpak community in Dairi regency. It is divided into 3 (three) stages, namely; 1) Preparatory stage before the marriage ceremony. This stage involves several activities, including; Mangririt/mengindangi (proposal and engagement): The process of proposing and declaring the intention to marry. Simerberum (family consultation): A family meeting to discuss and agree on the marriage arrangement. Mersiberren Tanda Burju (Exchange of Rings): The exchanging of rings as a symbol of the betrothal. Menglolo/mengkata utang (determining the dowry): The negotiation and determination of the dowry. Muat nakan perudupen (providing traditional offerings): Offering traditional foods to the ancestors and seeking their blessings. Tangis berru sijahe (the bride's crying): A tradition where the bride sheds tears as a symbolic gesture of leaving her family and entering a new phase of life.¹⁸

The second stage is the implementation of the marriage ceremony (Merbayo) in the Pakpak Dairi ethnic community. In this stage, various obligations and rights of the bride and groom's relatives are fulfilled as agreed upon. These obligations include Takal Unjuken, Upah Turang, Togoh-togoh, Penampati, Pertadoen, Persinabuli, Upah Puhun, Upah Empung, Upah Mendedah, Penelangkeen Mbellen, Penelangkeen Kedek, and Peroles (peroles mbellen and peroles kedek). The ceremony then proceeds with the following steps:

1. Welcoming the arrival of the bride and groom and their families.
2. Marriage Contract. Including the opening of the ceremony, Quranic recitations, seeking the blessings of both parents, conducting the marriage contract, and giving marital advice.

¹⁷ Yesi Ebrilala Sitepu and others, 'Struktur Dan Nilai Budaya Yang Dipakai Dalam Perkawinan Adat Batak Toba', *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 10.2 (2020), 103-9
<<https://doi.org/https://doi.org/10.23887/jjpbs.v10i2.30340>>.

¹⁸ Flora Sinamo, 'Wacana Merbayopada Upacara Perkawinan Batak Pakpak: Kajian Tindak Tutar', *JASINDO: Jurnal Sastra Indonesia*, 3.3 (2014)
<<https://doi.org/https://doi.org/10.24114/sasindo.v3i3.1541>>.

3. A ritual involving the offering of a mixture of rice and egg to the ancestors and asking for their blessings.
4. A communal meal shared by all the participants.

After the completion of the marriage ceremony's stages, the celebration continues with the traditional dance called "tumatak" or "tatak." The third stage is related to the return of gifts and arrangements. It involves the custom of "rumah" or "menaruh" and "balik ulbas," where the bride's family receives the returned gifts and offerings from the groom's family.¹⁹

The Integration of Islamic Law and Customary Law in the Marriage of Muslim Community in the Pakpak Dairi Ethnic Group

The form of integration between Islamic law and customary law in the marriage practices of the Muslim community in the Pakpak Dairi ethnic group can be seen as a cohesive unity or integration of Islamic culture, both in terms of planning or preparation, implementation, and post-marriage aspects. The integration of Islamic law into the customary marriage practices (Merbayo) of the Pakpak Dairi community can be observed in various aspects, such as:

1. Determining the wedding day and date using the Islamic calendar.
2. Conducting the Khatam Al-Quran, a recitation of the entire Quran completed by the bride-to-be on the night before the marriage ceremony (Akad Nikah).
3. Reading Quranic verses before the marriage contract (Akad Nikah) is conducted.
4. Consideration of a reasonable dowry (Mahar) that does not burden the groom, often comprising a set of prayer tools.
5. Giving advice encouraging steadfastness in practicing religious teachings conveyed by religious leaders.
6. Reading Solawat Sharaf al-Anam (barjanzi and marhaba) during the tepung tawar (rice ceremony) for the couple.
7. Offering prayers for the blessings of the newlywed family delivered by religious figures.

Islamic values are also reflected in the marriage ceremony (Merbayo) of the Pakpak Dairi community, particularly in the values of togetherness and fostering strong family ties through mutual cooperation. The integration between Islamic law and customary law has become deeply rooted and inseparable, as it has formed a complete unity complementing each other. The cohesive integration fosters a warm and loving atmosphere, promoting harmony among neighbors,

¹⁹ Ernawati Padang, 'Nilai-Nilai Filsafat Dalam Upacara Pernikahan Etnis Pakpak Kota Sidikalang Kabupaten Dairi', *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam*, 4.2 (2022), 257-87.

relatives, and people of different ethnic backgrounds, creating a sense of closeness and love within the community..²⁰

The causes of integration are due to several factors, namely:

1. The emergence of new ideas or thoughts, including ideas and thoughts from external sources, which are considered better and beneficial, influencing the philosophy of life and beliefs that were previously held and giving rise to new norms.
2. Beliefs and fervor towards their own religion on one side, and their desire to preserve customary practices on the other side, by adhering to the customary principle that states "Mertampuk bulung merbenna sangkalen" (Just as leaves always have stems and chopping boards come from wooden logs, meaning that everything should not be changed arbitrarily but must follow rules as defined by previous generations and preserve existing traditions, and individuals must understand their rights and obligations within the community).
3. The willingness to learn religion, with the intention of keeping up with the times by sending sons and daughters to study Islamic knowledge. After completing their education, they return to their hometowns to propagate and develop Islamic teachings. Another factor is the influence of Islamic preachers and scholars.²¹

The impact of the influence of the integration of Islamic law and customary law is the emergence of legal awareness within the community. This is caused by several factors, namely:

1. The Pakpak Dairi community is still relatively unfamiliar, particularly in distinguishing between the requirements of Islamic law and customary law. As a result, the influence of Islamic law is incorporated without contradicting the preservation of the identity and essence of customary law. The community is cautious about violating customs, just as they are cautious about violating religious principles. If the reluctance to violate religious principles is driven by the fear of committing sins, the same applies to customs when integrated with religion, as it gains similar strength as religion.
2. Religious and customary leaders hold an equal level of authority in the community. In fact, it is challenging to distinguish between religious and customary figures. Religious leaders may be knowledgeable about

²⁰ Shela Citra Harahap, Solihah Titin Sumanti, and Khoirul Jamil, 'Tradisi Barzanji Dan Implementasinya Di Rantau Parapat', *Local History and Heritage*, 1.2 (2021), 71-78.

²¹ Dara Fatia and Alamsyah Taher, 'Proses Integrasi Sosial Dalam Masyarakat Multikultural (Studi Pada Masyarakat Asli Dan Masyarakat Pendatang Yang Berdomisili Di Kota Langsa)', *Jurnal Ilmiah Mahasiswa FISIP Unsyiah*, 3.1 (2023), 219-31.

customary practices, and those considered as customary leaders are also well-versed in religious matters. This is a positive value, as the community always involves religious leaders in addressing societal issues. This also influences the social control system, for example, people tend to avoid violating religious rules due to the fear of being criticized or gossiped about within the community.

3. The emergence of religious understanding that develops outside of formal religious teachings and the tendency of the community's attitudes are the results of the integration between Islamic law and customary law. Some religious provisions have become ingrained in the Pakpak Dairi community's culture. This is evident in the fact that the Muslim community of Pakpak has become more religious compared to the past. Additionally, the development of a socio-cultural system will be embraced by the community as long as it does not contradict religious principles, especially if it fosters a sense of togetherness with religion.²²

4. Conclusion

The integration of Islamic law and customary law in the marriage ceremony of the Pakpak Dairi ethnic community has brought about a legal change within the society. This change is influenced by the legal awareness of the community, which impacts their understanding and actions. Factors indicating this awareness include knowledge of the law, understanding its contents, legal attitudes, and behavioral patterns. The legal changes occurring due to the integration of Islamic law and customary law in the implementation of the marriage ceremony (Merbayo) align with the theories of "receptio exit" and "receptio a contrario" proposed by Sajuti Thalib, who was a student of Hazairin. The theory of "receptio exit" suggests that Islamic law applies only when it does not contradict customary law. On the other hand, "receptio a contrario" is a reinforcing theory of "receptio exit" by Hazairin, stating that Islamic law exists and applies within the community without being replaced by other laws. In the context of "receptio a contrario," Sajuti Thalib explains that: first, Islamic law applies to Muslims; second, this is in line with their moral beliefs and aspirations; third, customary law applies to Muslims only if it does not contradict Islamic law. The implementation of the marriage ceremony (Merbayo) in the Pakpak Dairi community is in line with the maqāsid al-syarī'ah (objectives of Islamic law). It includes al-maslahat al-mursalat (unrestricted benefit), which is considered good according to reason, aligning with the objectives of Islamic law, even if there is no specific legal evidence for it. The integration of Islamic law into the implementation of the customary marriage ceremony in the Pakpak Dairi

²² Kamaluddin, Husna Sari Siregar, and Lorisma Berutu, 'Potensi Dakwah Di Daerah Minoritas Dalam Penguatan Nilai-Nilai Agama Islam', *STUDIA SOSIA RELIGIA*, 5.2 (2022), 98–104.

community complements the customary law, although not entirely, due to the community's determination to preserve the norms and values of customary law. Sometimes, it may not entirely align with Islamic law. In cases where it does not contradict Islamic law, it complies with "urf shahih" (valid customs). When it contradicts Islamic law, it complies with "urf fasid" (invalid customs). The integration of Islamic law in the implementation of the customary marriage ceremony is highly positive, as it enhances legal awareness within the community while preserving relevant customs that do not contradict Islamic law. This allows the preservation of the identity and essence of customary practices within the Pakpak Dairi community.

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