

Islamic Education Values in Marriage Mandailing Indigenous People

***Haidir¹, Muhammad Hizbullah²**

^{1,2}Universitas Muslim Nusantara Al-Washliyah, Jl. Garu IIA No. 93, Medan, Indonesia

*haidir@umnaw.ac.id

ABSTRACT: *This study aims to analyze the values of Islamic education in the marriage of the Mandailing community. The main focus of this study is to understand the values of Islamic Education instilled in the marriage of the Mandailing community. This has a vital role as a medium for preserving cultural values for the community while maintaining the values of Islamic Education. A qualitative approach with an ethnographic type is used in this research method, which allows for an in-depth exploration of cultural practices in the marriage of the Mandailing community. Data in this study were collected through observation and interviews with traditional, religious and community leaders of the Mandailing community. The data analysis stage had three main steps: data reduction, data presentation, verification, and conclusion. To ensure the validity of the data, this study applied several validation techniques, such as triangulation of sources and methods, member checks and long-term involvement. Based on the results of the study, it was found that in the marriage of the Mandailing community, ceremonies had been carried out as an effort to preserve the local culture of the community through three events: Event activities before the wedding (pre-wedding), during the wedding (marriage contract), and after the wedding (post-wedding). Pre-wedding has been identified through customary activities before the wedding, namely the custom of marpokkat (makkatai) called family deliberation and welcoming the bride and groom who try to instill moral education values. During the wedding procession (marriage contract), the ijab kabul is guided by the KUA and Penghulu, who instil the values of faith, sharia, and moral education. While in the custom after the wedding, the reception of the groom (who is ready with his traditional clothes), malehan mangan, markobar (man baen hata), and returning to the bride's house has instilled the values of faith, sharia and moral education. This finding provides a new contribution to understanding how Islamic values (faith, sharia, and morals) are internalized through local cultural practices typical of the Mandailing community.*

Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan Islam dalam pernikahan masyarakat Mandailing. Fokus utama penelitian ini adalah memahami nilai-nilai Pendidikan Islam yang ditanamkan dalam pernikahan masyarakat Mandailing, karena hal ini memiliki peran yang sangat penting sebagai media pelestarian nilai-nilai budaya bagi masyarakat dengan tetap mempertahankan nilai-nilai Pendidikan Islam. Pendekatan kualitatif dengan jenis etnografi digunakan dalam metode penelitian ini, yang memungkinkan eksplorasi mendalam terhadap praktik-praktik budaya dalam pernikahan masyarakat Mandailing. Data pada penelitian ini dikumpulkan melalui

observasi dan wawancara dengan tokoh adat, agama dan masyarakat Mandailing. Tahap analisis data dilakukan dengan tiga langkah utama; reduksi data, penyajian data, verifikasi dan penarikan kesimpulan. Untuk memastikan keabsahan data, penelitian ini menerapkan beberapa teknik validasi, seperti triangulasi sumber dan metode, *member check* serta keterlibatan jangka Panjang. Berdasarkan hasil penelitian ditemukan bahwa pada pernikahan masyarakat Mandailing telah dilakukan upacara sebagai upaya pelestarian budaya lokal masyarakat melalui tiga acara; Kegiatan acara sebelum pernikahan (pra pernikahan), saat pernikahan (akad nikah), dan setelah pernikahan (pasca pernikahan). Pra pernikahan telah diidentifikasi melalui kegiatan adat sebelum pernikahan yaitu adat *marpokkat (makkatai)* atau disebut dengan musyawarah keluarga dan menyambut calon pengantin yang berupaya menanamkan nilai-nilai pendidikan akhlak. Pada saat proses pernikahan (akad nikah) berupa *ijab kabul* yang dipandu KUA dan *Penghulu* yang menanamkan nilai-nilai pendidikan aqidah, syariah dan akhlak. Sedangkan pada adat setelah pernikahan dilakukan penerimaan mempelai pria (yang sudah siap dengan pakaian adatnya), *malehan mangan, markobar (man baen hata)*, dan pulang ke rumah mempelai telah yang menanamkan nilai-nilai pendidikan aqidah, syariah, dan akhlak. Temuan ini memberikan kontribusi baru dalam memahami bagaimana nilai-nilai Islam (*aqidah, syariah, dan akhlak*) diinternalisasikan melalui praktik-praktik budaya lokal yang khas dalam masyarakat Mandailing.

Keywords: *Educational Values, Marriage Values, Indigenous Peoples, Mandailing Customs.*

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I. INTRODUCTION

The values of Islamic education must be integrated into various aspects of human life, including wedding ceremonies, to address the challenges posed by globalization and modernization, which risk eroding moral and ethical values. This integration is crucial not only to maintain the relevance of Islamic teachings in a rapidly changing world but also to strengthen Islamic identity and preserve ethical education in a globalized society (Jafar et al., 2024; Nurliana, 2023; Suhaimi et al., 2021). Marriage, as a sacred and significant event in human life, is deeply rooted in Islamic teachings and serves as a means to fulfil biological and emotional needs lawfully. Islam encourages marriage for those who have reached maturity, as emphasized in the Qur'an, Surah An-Nuur verse 32. By instilling Islamic values such as *aqidah* (faith), *syariah* (Islamic law), and *akhlak* (morality) into wedding traditions, societies can ensure that these ceremonies not only preserve cultural heritage but also reinforce the moral and spiritual foundations of the community (Al-Ghazali, 2005) Nasution, 2018). Thus, integrating Islamic educational values into wedding ceremonies is essential for maintaining ethical standards and strengthening Islamic identity in a globalized world.

Based on this verse, Allah Swt provides strong motivation for Muslims who already have the ability to carry out marriage in accordance with Islamic teachings and also in accordance with laws and government regulations. This is evidenced by government support through the existence of the Office of Religious Affairs (KUA) in every sub-

district in Indonesia. In addition to this, marriage is also regulated by the Islamic teaching system and Law No. 1 of 1974 concerning marriage. This is also combined with the activities of local community customs. The customs that have been cultivated are carried out for generations according to their respective tribes and ethnicities, which can be used as the local wisdom of the local community.

The customs carried out by each tribe or ethnicity will differ from one another. This shows the uniqueness of each tribe (Al-Sharmani, 2018). Usually, for tribal communities, this marriage ceremony is combined with customs so that it is carried out through 3 (three) events, namely before the wedding, during the wedding (marriage contract) and after the wedding. Before and after the wedding, the bride is guided by traditional leaders. In contrast, during the wedding (marriage contract), the bride is guided by the head of the KUA (Office of Religious Affairs) or the local *Penghulu*. Muzakki et al. (2024) states that marriage (the marriage contract procession) is something noble and sacred, which is carried out based on Islamic teachings and sharia.

Thus, marriage is actually based on natural elements inherent in humans, including the need to build a household, the biological need to have offspring, the need for affection between family members, and a sense of brotherhood. In addition, there is also an obligation to educate children to become good successors and useful members of society (Pratama & Wahyuningsih, 2018). So as to realize this, the wedding ceremony is not only carried out sacredly according to Islamic teachings but also carried out a series of customs as local wisdom that is adjusted to the habits of the local community.

According to the results of the author's field observations, several groups, ethnicities, or certain tribes that conduct marriage activities still maintain a local culture in the form of customs and habits of each tribe or ethnicity. This is used as a speciality of each group or tribe. As is the case for the Malay, Javanese, Karo, Batak, Aceh, Minang, Mandailing, and others who have different customs and habits from one another. This is what makes each of these tribes distinctive in terms of their marriage customs. They consider that the custom of marriage or marriage is one of the rituals collaborated with social activities (Samsudin, 2025). This is done so that the marriage activity is meaningful in people's lives. One of them, which is the object of this research, is the Mandailing community group.

Therefore, the Mandailing community group is one of the largest ethnic groups or tribes in North Sumatra, and it is known for its cultural wealth, which is thick with the values of Islamic teachings. Customs and traditions of the Mandailing community, including in terms of marriage often contain elements that reflect the teachings of Islam but along with the swift currents of globalization and modernization tend to sometimes become neglected. This is because over time and the entry of the modernization era, the interaction between culture and religion in Mandailing ethnic communities experiences complex dynamic interactions. Among them are the conditions of the existence of customs, the progress of the times and Islamic teachings. I hope that the values of Islamic education will become a unifying tool, and this is a very interesting phenomenon that is of concern to researchers. This is done especially in the context of how Mandailing community groups embed Islamic education values into the socio-cultural practices of their marriage.

Among the cultural values in the Mandailing community group that must be obeyed is the prohibition of marrying with surnames. This is done to maintain good brotherly relations among fellow community groups. So that the relationship that is kept is both

within the scope of the extended family, kinship relations, and between *Borbor* clan groups, and to prevent divisions between the clan groups. This prohibition arises because of concerns that the relationship or kinship lineage will be blurred, which can damage the relationship. Therefore, for Mandailing community groups, people who share the same surname are considered brothers, so surname marriage is prohibited. If a surnames marriage occurs, customary sanctions will be imposed on them (violators of customary norms) (Ghoffar et al., 2024; Siagian et al., 2022; Yunus, 2021). The sanctions imposed on them can be in the form of 2 (two) sanctions, namely customary sanctions, namely not being able to be married and also social sanctions, namely being ostracized by the tribal community.

Meanwhile, in Islamic teachings, marriage is a *sunnah* of the Prophet Muhammad PBUH which is highly recommended for all Muslims. Because marriage is a sacred and holy event and the noblest means of maintaining offspring (Jamali et al., 2016). However, in Islam, there is no detailed regulation of the customs and traditions to perform the marriage. Therefore, traditional leaders, especially the Mandailing community group, have first regulated the marriage system. Thus, the Mandailing community marriage can be carried out at the time before and after the marriage contract between the prospective bride and groom, and the marriage contract activities can also be carried out. This is in line with according to BBP that there are 3 (three) wedding customs in general, namely before the wedding, during the wedding and after the wedding (Hamzah et al., 2020; Zulkarnain et al., 2023).

Therefore, custom or tradition can be understood as a habit that is carried out by a group of people repeatedly in the same way, and is continuously carried out and even maintained by that group of people (Amri, 2018; Daulay, 2016; Pulungan, 2021). So the term tradition comes from the Latin word *Tradere*, which means to protect to be passed on to the next generation. If a custom or tradition is well recognized by the community and carried out continuously, then any action that deviates from the custom or tradition will be considered a violation of the tradition or applicable law (Shihab, 2019; Siagian et al., 2022).

However, in the midst of modernization and globalization, there have been significant changes in the way the community views and implements the customs and traditions of marriage or marriage. This change raises the question of how the values of Islamic Education that have been instilled in the Mandailing community's wedding ceremony. The urgency of this research lies in the importance of understanding Islamic education values, which are the core of Muslim identity articulated and modified in local cultural practices such as wedding customs in Mandailing ethnicity. So it is hoped that the custom or culture of ethnic Mandailing marriage remains committed to instilling Islamic education values in all three events, namely before marriage, during marriage (marriage contract) and after marriage.

In relation to this, Islamic education is two words namely education and Islam. Education is the most important foundation in human life (Khasanah, 2023). Because basically education is a means to educate and develop basic human potentials. Education is the gateway that brings humanity to a more advanced and humane civilization, based on the balance of relationships between humans, the environment, and the Creator. Education becomes an arena where interpersonal dialectics occur in filling the spaces of life, and becomes a guiding light for the journey of humanity from the past, present, to the future (Hendrizal et al., 2025; Wijaya, 2016). Meanwhile, Islam itself means

teachings or concepts based on Islamic teachings, which are sourced from the Al-Qur'an, with the Hadith as the main source. And Ijma' Ulama is a supporter who must also be a guide.

Thus, this research is important and unique because it aims to reveal and analyze the process of instilling Islamic Education values in Mandailing ethnic marriage customs uniqueness. And specifically this research was conducted to identify the elements of the Mandailing ethnic wedding custom, what Islamic education values are instilled in the context of Mandailing wedding custom activities, the dynamics and challenges faced by the Mandailing community in maintaining Islamic education values in the midst of social and cultural changes, providing recommendations on instilling Islamic education values can continue to be preserved and applied in wedding traditions in the modern era for Mandailing ethnic communities.

The relevance of the theory in the research is that it provides a foundation for understanding how Islamic education values are instilled in the *Horja* tradition (traditional ceremony). This approach allows researchers to analyze how this traditional Mandailing procession not only maintains cultural values but also strengthens Islamic teachings in the local context. Using the perspective of cultural transmission theory of value inculcation, this research seeks to reveal the mechanisms and processes that occur in the adaptation of Islamic teachings in traditional practices, as well as the implications for Islamic education in the Mandailing community.

II. METHOD

The research conducted is descriptive field research with a qualitative approach. Researchers directly plunge into and interact with the object of study, namely Mandailing community groups that have experienced traditional Mandailing wedding activities. The ethnographic method is used in the research, which allows researchers to explore the socio-cultural meaning and lifestyle of the community in general. The steps taken in this research are in the form of selecting informants, interviewing, ethnographic recording, compiling question items, conducting interviews, collecting informant answers, triangulation, categorizing, and providing conclusions. So that researchers can collect this information from traditional leaders, community leaders, religious leaders, and residents (Siagian et al., 2022).

This research was conducted in the Mandailing ethnic community area of Medan City, North Sumatra, which is the centre of Mandailing ethnic culture and traditions that have experienced modernization. This location was chosen because people in this urban area have been exposed to globalization but still uphold the customs and traditions of marriage that are rich in Islamic educational values. The research subjects consisted of various elements of the community directly involved in the wedding process, including a) Traditional leaders who have in-depth knowledge of Mandailing traditions and customs, b) Local clerics who play a role in providing religious advice and guidance during the wedding ceremony, c) Couples and families who are or have performed the wedding ceremony, d) Members of the general public who participate in or have an understanding of Mandailing wedding traditions.

The data in this study were collected through three main techniques: 1) Participatory Observation. Researchers were directly involved in the wedding ceremony, observing in detail each stage of the ceremony and the interactions that occurred. This observation

was carried out by participating in various wedding events and rituals and noting the cultural and religious elements that were present in each stage; 2) In-depth interviews. Interviews were conducted with traditional, religious and community leaders of the wedding couple. This interview aims to explore in-depth information about their perceptions, meanings, and interpretations of Islamic educational values in the wedding ceremony.

After the data is collected, the data analysis stage is carried out with three main steps. First is data reduction, where data obtained from observations and interviews are selected to select information relevant to the study's focus. Second is data presentation, where the reduced data is presented as descriptive narratives to facilitate analysis and interpretation. Third, verification and conclusion, where data is analyzed thematically to identify patterns of Islamic education values that emerge in the practice of Mandailing traditional marriage. Conclusions are drawn based on consistent and significant findings from the data that has been analyzed.

To ensure the validity of the data, this study applies several validation techniques. *First* is source triangulation, where data from various sources (customary figures, religious figures, and community members) are compared to ensure the consistency and validity of the information. *Second* is the triangulation method, where data is obtained from observations through interviews, and vice versa, to ensure the accuracy and depth of the information. *Third*, member check, where the results of the data analysis are returned to the informant to ensure that the researcher's interpretation is based on their understanding and experience. Finally, long-term engagement is when researchers spend significant time at the research site to understand the cultural context deeply and build trust with informants.

III. RESULT AND DISCUSSION

Wedding Ceremony in Mandailing Community Customs

Based on the findings through observation and interview activities at the Mandailing community wedding in Medan City, it was found that 3 (three) things became the traditional wedding ceremony in the Mandailing ethnic community, namely in the form of activities: 1) Activities before the wedding ceremony (Pre-Marriage), 2) Activities during the wedding ceremony (akad nikah), and 3) activities after the wedding ceremony (Post Wedding).

Activities Before the Wedding Ceremony (Pre-Marriage)

Based on observations in the field, namely the Mandailing community group and tracing interviews with IB as a Mandailing ethnic community leader, there are several traditional activities before the wedding ceremony (marriage contract), including:

First, marpokat (makkatai) Customary Activities. According to IB, *marpokat* or *makkatai* means consensus or family deliberation. This *marpokat* activity basically talks about many things about the marriage that will be held. This deliberation involves *dalihan na tolu*, which consists of 3 elements namely *kahanggi*, *mora* and *anak boru*. In this traditional activity these three elements must be present in a forum that the prospective groom has facilitated. They discuss many things, including the technical implementation of the proposal activity, welcoming the bride and groom, during the

marriage contract, and customs after the wedding. All of them will discuss or deliberate so that the implementation of the wedding ceremony can run smoothly.

In this *marpokat* activity they talk about when the proposal will be, who will go, who will speak, when the proposal schedule is, what the dowry is, how the mechanism for welcoming the groom starts from who welcomes and who speaks in the process. It also discusses when the wedding will take place, what the customs are after the wedding, and anything else that is deemed necessary. So to talk about this, the three family elements in *dalihan na tolu*, namely *kahanggi*, *mora* and *anak boru* must be present and involved. So that no one is left behind to talk about the marriage, it is expected that all contribute according to their respective capacities.

This traditional *marpokat* activity is usually carried out several times at the residence of the prospective groom, it can be two meetings or even more depending on the presence of the three elements. Because during the first deliberation, there are usually among the three elements that are not present for various reasons. So that the imperfection of their presence causes a joint decision not to be made, they consider that this marriage is not only about how the two prospective brides and grooms get married, but two families who will unite into one family that will stay in touch sustainably until their children and grandchildren later.

Usually in this *marpokat* activity it is agreed that the marriage that will be held later is not a single clan marriage. One clan marriage is known as *dongan samudar* or brother, considered a blood marriage because it involves a man and a woman who come from the same clan. In the Batak tribe, especially the Mandailing ethnicity, one clan marriage is prohibited because it is considered a marriage with one's own brother, which destroys the kinship structure or *partuturan* known in the *dalihan na tolu* philosophy, and violates the values of cultural traditions.

Based on this *marpokkat* (*makkatai*) activity, values of togetherness, mutual respect, deliberation, consensus, and placing someone in accordance with their status in customs and others can be instilled. This is a reflection of the morals of a good Muslim. Morals are the most important thing in human life and one part of the values of Islamic Education. These values are instilled in traditional *marpokat* activities in Mandailing ethnicity.

Second, the traditional activity of welcoming the bride and groom. According to IB, when welcoming the groom, there are several things that are done in Mandailing ethnic customs. Usually there are introductory words, Mandailing rhymes accompanied by *onang-onang* and *gordang sambilan* music. This is important because nowadays there are traditional Mandailing activities. This encourages the bride-to-be and the community present.

Based on the bride and groom welcoming event, it is customary to place someone according to their capacity, such as who speaks, who delivers Mandailing rhymes, and so on. All of this is regulated and the content also needs to be arranged so that it can become advice. This is also part of noble morals, namely advising Mandailing rhymes accompanied by *onang-onang* music so that it is not rigid and boring for listeners.

Activities During the Wedding (Akad Nikah)

Based on the results of observations and interviews, the marriage contract procession in Mandailing traditional marriages is guided by the Head of the Religious Affairs Office (KUA) or the local *Penghulu*. This procession begins with an administrative examination of the marriage registration, which is a formal step to ensure that the marriage meets applicable legal requirements. After the administration is complete, the procession continues with the reading of the marriage sermon, which contains messages about the meaning and purpose of marriage in Islam. This sermon is a sacred moment that reminds the bride and groom and all attendees about the importance of building a harmonious and blessed household.

The core procession of the marriage contract is the *ijab kabul*, where the marriage guardian (usually the father of the bride) hands over the bride to the groom witnessed by two witnesses. This *ijab kabul* is carried out with full solemnity and sincerity, reflecting the seriousness of both parties in binding the sacred vows of marriage. After the *ijab kabul*, it is continued with the reading of the *sighat taklik*, which is the husband's promise to his wife which contains a commitment to fulfill the wife's rights, such as providing a living, protection, and affection. This *taklik sight* is a reminder for husbands about their responsibilities in building a household that is *sakinah*, *mawaddah*, *wa rahmah* (a household that is peaceful, full of love and affection).

After reading the *sighat taklik*, the procession continues with the wedding prayer, led by the *Penghulu*. This prayer contains a request to Allah SWT to provide blessings, happiness and calm in the domestic life of the bride and groom. The wedding prayer is also a deeply spiritual moment, where all the attendees join in praying for the happiness and success of the newly formed household. Next, the *Penghulu* gives marriage advice to the bride and groom, which contains messages about the importance of communication, mutual respect and cooperation in facing household challenges. This advice is a valuable provision for the bride and groom in living a married life.

The marriage contract procession in Mandailing traditional weddings is not only a formal ritual but is also full of unique cultural values. For example, in the *ijab kabul* procession, traditional elements enrich the meaning and sacredness of marriage. According to research conducted by Nst & Lubis (2024), Mandailing traditional weddings have unique characteristics that distinguish them from conventional weddings in Indonesia. One of them is the existence of traditional rituals carried out before, during, and after the marriage contract, which reflect the local wisdom and cultural values of the Mandailing people. In addition, the role of the *Penghulu* in guiding the marriage contract procession also demonstrates the integration between religious and cultural values. The *Penghulu* not only acts as a guide for the procession but also as a guardian of the traditions and culture of the Mandailing people. In this context, the *Penghulu* acts as a mediator between religious and cultural values, ensuring that the marriage contract procession is carried out by Islamic law while maintaining the uniqueness of Mandailing culture.

Ceremonial Activities After the Wedding (Post-Marriage)

Based on the results of observations and interviews, it was found that after the marriage ceremony (akad nikah) was carried out, the groom left with his family from the bride's house to go to a house or location that had been prepared in the context of customary preparations. While in the halfway house, the groom is dressed in traditional Mandailing clothes, and then they are ready to return to the bride's house. While at the bride's house

they do several Mandailing traditional activities, including the reception of the groom (who is ready with his traditional clothes) and also the woman has worn traditional clothes, *malehan mangan*, *markobar* (*man baen hata*), and return to the groom's house.

First, the reception of the groom (who is already in his traditional clothes). At the time of the reception of the groom (who is ready in his traditional clothes), at that time also performed Mandailing pantun accompanied by *onang-onang* music with *gordang sambilan*. This welcoming activity also involves the three elements of *dalihan na tolu*, namely *kahanggi*, *mora* and *anak boru*. At the event, it has been determined who speaks and how the technical implementation is. They also welcome him by using rhymes and words of advice that are full of wisdom using Mandailing traditional language and also accompanied by *onang-onang* music.

Second, *malehan mangan*. After the bride and groom enter the house, they are invited to sit in the place that has been provided. After everyone is seated then they perform the *malehan mangan* custom. When performing the *malehan mangan* custom, the three elements all participate and are actively involved, namely *kahanggi*, *mora* and *anak boru*. This custom is an offering from the three elements to the bride and groom as an expression of joy and happiness, with full togetherness but filled with meaning and wisdom. The dishes served to the bride and groom are in the form of a *tampah* containing rice, a curried goat's head, a roasted chicken, shrimp, and two folds of betel nut each containing salt and sugar. Then the three elements each feed their food to the bride and groom.

All of these dishes are full of meaning and wisdom, such as if rice is the staple food, the goat's head means that it must be tenacious and agile to make a living, the chicken gives the meaning of a woman who will give birth, shrimp symbolizes the benefits of others, salt or sugar in betel nut symbolizes the character of the husband whether he is a typical person who is ready with patience or just wants it (less able to fight to the maximum).

Third, *markobar* (*man baen hata*). While at the *markobar* (*man baen hata*), all elements of *dalihan na tolu* are also involved to provide advice. This starts from *kahanggi*, then *mora*, and *anak boru*. This is done in turn one by one whose advice is all aimed at the bride and groom to become a happy family, *sakinah*, *mawaddah*, *wa rahmah*. This advice is important as a provision for the bride and groom to navigate the ark of their household later. This *markobar* conveys advice on the role of a husband and wife in their family life later.

Fourth, Return to the groom's house. After the *markobar* is done then return to the party to receive guests. Around 17.00 WIB before maghrib, the bride and groom return to the groom's house. Before they go home they are also given *petatah petitih* and words of departure accompanied by *onang-onang* music to send off the bride and groom followed by several families. Because after marriage, a wife is already the responsibility of a husband. The husband is obliged to provide physical and mental support to his wife according to his ability in a *ma'ruf* (good) manner.

Islamic Educational Values in the Stages of Mandailing Traditional Wedding Ceremonies

Based on the results of the research, there were 3 (three) traditional *horja* (ceremony) activities, namely before the wedding, during the wedding procession, and after the wedding ceremony (marriage contract). These three things will be discussed based on

the values of Islamic Education. The activities at the Mandailing community wedding ceremony have instilled Islamic Education values.

Islamic Education Values Before Marriage in Mandailing Society

Before the sacred event is carried out, namely the marriage process between a prospective bride and groom, the Mandailing community first carries out activities before the wedding, namely the custom of *marpokkat* (*makkatai*) and welcoming prospective brides. The traditional process of *marpokkat* or *makkatai* and welcoming prospective brides is the beginning of wedding activities and this is the most important thing by involving three roles namely *kahanggi*, *mora* and *anak boru*. In this traditional activity, Mandailing people try to instil the values of togetherness, mutual respect, deliberation of consensus, placing someone according to their status in custom, and others. This is a reflection of the morals of a good Muslim. Morals are the most important thing in human life and one part of the values of Islamic Education. Therefore, Mandailing people who emphasize their religious values in marriage prioritize attitudes or morals in *dalihan na tolu* kinship.

Therefore, this is in line with research conducted by Putri & Rusdi (2020), which states that the traditional marriage ceremony in Mandailing society is sacred, holy, and contains Islamic education values. So it would be very good if moral values were also planted before the wedding. It is hoped that the customs before the wedding of the Mandailing community will instil Islamic Education values, including fostering a sense of togetherness, mutual respect among others, deliberation of consensus, placing a person according to his status in custom, and others. This is part of instilling moral values. This cannot be separated from Ansori (2017) view that the values of Islamic Education are generally grouped into 3 (three) groups, namely: the value of *aqidah*, morals, and *sharia*. Therefore, moral values are part of the values of Islamic Education that must be instilled in marriage.

This *marpokkat* activity involves three elements, namely *mora*, *kahanggi* and *anak boru* like the *dalihan na tolu* philosophy. The contribution of the *dalihan na tolu* concept of Mandailing society to Islamic education values includes showing an attitude of intimacy, respecting opinions with *marpokkat* (deliberation), being flexible and open, harmonious, and an attitude of friendship. This is in line with the results of research conducted by S. Harahap & Alfikri (2023) that the existence of this *marpokkat* can create a greeting attitude as a basis for familiarity, consensus and respect for opinions, flexibility and openness, an attitude of self-control that produces harmony, an attitude of prioritizing family.

This is in line with Q.S. Ali Imran: 159 in the 2019 translation that “By the grace of Allah, you (Prophet Muhammad Saw) were gentle with them. Had you been harsh and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them on important matters. Once you are firm in your decision, put your trust in Allah. Verily, Allah loves those who put their trust in Him.”

This is in line with Soetanto & Gandha (2021) view that multicultural Islamic education values are also contained in *dalihan na tolu* as the philosophy of life of the Mandailing people. This is in accordance with the motto of respect *na marmora* (respect for the *mora* element), *elek maranak boru* (affection for the *boru* line), and *manat mardongan tubu* (be careful with relatives). This motto plays an important role in instilling multicultural Islamic education values. This includes the creation of strong kinship ties

in the community, the *martahi/marpokat* tradition among *daliha na tolu* elements that reflect the value of democracy, the realization of love in togetherness, and a culture of cooperation in every *horja* that is carried out. All of these strengthen the value of unity in diversity. This is also in accordance with the motto of our country Bhinneka Tunggal Ika which means different but still one goal.

In this *marpokat* activity, it was also agreed that one clan could not marry. So in social life, couples who marry in one clan generally live a normal life. Although at first they received scorn from neighbors, over time the scorn will decrease. After they pay the sanction, they can again attend traditional events or parties in their village (Manalu, 2023; R. Siregar et al., 2023).

Therefore, during pre-marriage activities, moral values will be instilled. Etymologically, morals come from the word *khuluq* and its plural form *akhlāq*, which means character, ethics, or morals. The word *khuluq* has the same meaning as *khilq*, but *khuluq* refers to human behaviour that comes from within (spiritual). In contrast, *khilq* describes behaviour that is seen from the outside (physical) (Rahmah, 2021). Morals have a very important role in human life to achieve happiness, especially in the context of family, because morals produce pleasant behaviour, calm the heart, and build harmonious relationships with Allah SWT and fellow humans in everyday life.

Islamic Education Values at the Time of Marriage (Akad Nikah Procession) in Mandailing Society

Based on the results of observations and interviews, the marriage contract procession in Mandailing community marriages is guided by the Head of the Religious Affairs Office (KUA) or the local *Penghulu*. This procession begins with an administrative examination of the marriage registration, followed by the reading of the marriage sermon, the *ijab kabul* procession, the reading of *sighat taklik*, marriage prayers, and marriage advice, and ends with a closing. This entire series is carried out sacredly by the Standard Operating Procedure (SOP) for marriage that has been set by the Ministry of Religion of the Republic of Indonesia and implemented by the local KUA. This procession has legal and administrative meaning and contains Islamic sharia values that are an integral part of Islamic educational values.

The marriage contract procession guided by the Head of the KUA or *Penghulu* reflects the implementation of Islamic sharia values in real terms. According to Atabik & Mudhiiah (2016), marriage in Islam is not only a social bond but also a sacred bond regulated by sharia law. The *ijab kabul* procession at the marriage contract's core is when the marriage guardian (usually the bride's father) hands over the bride to the groom, witnessed by two witnesses. This is according to the provisions of Islamic law, as stated in the Qur'an and Hadith. The Qur'an in Surah An-Nisa verse 4 states, "And marry women who are good for you, two, three, or four." This verse emphasizes that marriage must be carried out by the provisions of sharia, including the *ijab kabul* and witnesses (Faizal & Qohar, 2021; Suhaimi et al., 2021; Thalib, 2023).

In addition, the reading of the marriage sermon before the *ijab kabul* also contains deep Islamic educational values. The marriage sermon usually includes messages about the responsibilities of husband and wife in building a *sakinah*, *mawaddah*, and *wa rahmah* (a peaceful household full of love and affection). This message aligns with Islamic teachings that emphasize the importance of building a harmonious family based on the values of piety (Al-Ghazali, 2005). The marriage sermon also reminds the bride and

groom about the purpose of marriage in Islam, namely to achieve peace of life and continue pious offspring.

The marriage contract procession is not only a formal ritual but is also full of Islamic educational values, especially in the aspects of *aqidah* (belief), *syariah* (law), and *akhlak* (morals). First, from the element of *aqidah*, the marriage contract procession teaches about the belief that marriage is part of the *sunnah* of the Prophet Muhammad SAW and is a recommended worship in Islam. This is in line with the Hadith of the Prophet Muhammad SAW narrated by Ibn Majah, "O young men, whoever among you can marry, let him marry, for it is more effective in lowering the gaze and protecting the private parts."

Second, from a sharia perspective, the marriage contract procession teaches the importance of obeying Islamic laws in marriage. For example, there is a requirement for a guardian, witnesses, and dowry in the marriage contract. According to Nasution (2018), these requirements are not just formalities but have a deep meaning in establishing the validity and blessings of marriage. The *ijab kabul* procession also teaches the importance of agreement and willingness between the two parties, reflecting the principles of justice and equality in Islam.

Third, from a moral aspect, the marriage contract procession teaches about moral values such as honesty, responsibility, and patience. For example, the reading of *sighat taklik* (a husband's promise to his wife) teaches about the husband's responsibility in fulfilling the wife's rights, such as providing sustenance, protection, and affection. This aligns with Islamic teachings that emphasize the importance of maintaining rights and obligations in the household in Qur'an, Surah Al-Baqarah verse 228.

In addition, marriage advice delivered by the *Penghulu* is also a critical moment in instilling Islamic educational values. This advice usually contains messages about the importance of communication, mutual respect, and cooperation in building a household. According to Al-Ghazali (2005), marriage advice is part of an effort to shape the character of a husband and wife ready to face household challenges with patience and piety.

Islamic Education Values After Marriage in Mandailing Society

At the time after the wedding, usually the groom and his entourage prepare themselves to take part in traditional activities after the wedding. This begins with the reception of the groom (who is ready with his traditional clothes), *malehan mangan*, *markobar* (*man baen hata*), and returning to the groom's house. This is a series of traditional Mandailing community events after the marriage ceremony. At the time of receiving the groom (who is ready in his traditional clothes), it is usually done with the *margondang* custom. The *margondang* custom is a traditional wedding ceremony that reflects social values such as togetherness, care, responsibility, mutual respect, and cooperation (S. S. Siregar et al., 2023). This is an effort to instil the value of moral education in the process.

Furthermore, after being welcomed, the groom and his entourage are invited to sit according to the place that has been prepared for the next event, namely *malehan mangan*. This customary activity begins with everyone being ensured to sit according to their customary status. When performing the *malehan mangan* custom, the three elements all participate and are actively involved, namely *kahanggi*, *mora* and *anak boru*. This custom is an offering from the three elements to the bride and groom as an expression of joy and happiness, with full togetherness but filled with meaning.

The dishes served to the bride and groom are in the form of a *tampah* containing rice, a curried goat's head, a roasted chicken, shrimp, and two folds of betel nut each containing salt and sugar. Then the three elements each feed their food to the bride and groom. This *malehan mangan* custom provides part of the cultivation of moral values and beliefs (*aqidah*) to the bride and groom, stating that the life that will be passed later must prioritize morals and also belief in Allah Swt as a provider of sustenance.

Therefore, all of these dishes are full of meaning, such as if rice is the staple food, goat's head means that it must be tenacious and agile to make a living, chicken gives the meaning of a woman who will give birth, shrimp symbolizes benefits for others, salt or sugar in betel nut symbolizes the character of the husband whether he is a typical person who is ready with patience or just wants it (less able to fight).

Furthermore, after *malehan mangan*, *markobar* (*man baen hata*) activities will be carried out. *Markobar* which literally means giving advice to the bride and groom who have carried out the marriage. This is a sacred moment in marriage that involves providing advice and blessings from parents to the bride and groom. Through this procession, religious values, wisdom, loyalty, and togetherness, among others, are instilled in the newly married-generation to strengthen family and community ties (Khairani, 2019; Puansya et al., 2025). This is done in an effort to instill the values of sharia, faith, and morals to the bride and groom.

Then after the *markobar* procession, a party (*walimatul 'urusy*) is held. Afterwards, in the afternoon the groom takes the bride home as part of the responsibility of a husband to his wife. At the time of returning to the groom's house, the groom takes the bride and her family to the groom's house. This is part of Islamic law as the husband's responsibility to his wife after the marriage is valid.

Therefore, the social system known as *dalihan na tolu* functions as a mechanism in the implementation of Mandailing community customs. So that the implementation of customs that use the *dalihan na tolu* social system can be seen in organizing traditional ceremonies, in addition, in Mandailing society, the existence of *dalihan na tolu* not only functions as a custom organizer but also maintains a kinship system that is jointly supported by *mora*, *kahanggi*, and *anak boru* as the main elements in the *dalihan na tolu* system. Thus, every individual in Mandailing society is bound in this order (R. Harahap et al., 2023).

So some of these traditional activities are in the form of instilling and maintaining Islamic Education values in the form of moral, sharia, and moral education values. This can be seen in the picture below:

No	Ceremony Activities	Form of activity	Islamic Education Values Instilled
1	Pre-wedding activities	- <i>Marpokat</i> or makktai - Welcoming the groom-to-be	Moral education value
2	Activities during the wedding process	- Examination of marriage documents - Marriage	Educational values of <i>aqidah</i> , sharia, and morals

		sermon	
		- <i>Ijab kabul</i> of marriage	
		- Recitation of <i>sighat taklik</i> marriage	
		- Wedding prayer	
3	Activities after the wedding	- Reception of the groom (who is ready in his traditional Mandailing attire) - <i>Malehan mangan</i> - <i>Markobar</i> (<i>man baen hata</i>) - Returning to the groom's house	Educational values of aqidah, sharia, and morals

Thus, this research is expected to make a significant contribution to efforts to understand and preserve the values of Islamic education in local traditions, as well as offer deeper insights into how Islam can be integrated into cultural practices without losing its spiritual essence. The results showed that the communication patterns applied by *dalihan na tolu* in Mandailing community marriage customs include interpersonal communication, family communication, group communication, public communication, mass communication, and Islamic communication. In addition, the media used consists of traditional media and modern media. The obstacles faced by *dalihan na tolu* in traditional marriage include cultural barriers, especially related to surname marriage. surnames marriage is considered a violation of custom because it is regarded as a marriage between brothers (Puansya et al., 2025; Wahyuni, 2019).

IV. CONCLUSION

Based on the results of the study, it was found that in Mandailing community marriages, ceremonies have been carried out as an effort to preserve the local culture of the community through 3 (three) events, namely: First, the activities before the wedding (pre-marriage), during the wedding (marriage contract), and after the wedding (post-marriage). These three events have been identified through traditional activities before the wedding, namely the custom of *marpokkat* (*makkatai*) called family deliberations and welcoming prospective brides and grooms who seek to instil moral education values during the marriage procession (*akad nikah*) in the form of *ijab kabul* guided by the KUA and *Penghulu* which instils sharia education values. Meanwhile, the custom after the wedding is to accept the groom (who is ready in his traditional clothes), *malehan mangan*, *markobar* (*man baen hata*), and return to the bride's house which instills the educational values of aqidah, sharia, and morals. Therefore, the marriage of the Mandailing community is not only a social rite but also an important medium to instil

Islamic educational values into the custom in the midst of globalization so that Islamic identity remains strong and relevant in the midst of the dynamics of the times. This research is novel in that the local cultural wisdom of Mandailing ethnic marriage customs is very effective in contextually instilling Islamic education values in the community.

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