

Martahi Martulpak Tradition: Living Hadith as a Means of Shaping Social and Cultural Norms of the Mandailing Community

Tradisi Martahi Martulpak: Living Hadis sebagai Pembentuk Norma Sosial dan Budaya Masyarakat Mandailing

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ABSTRAK

Tradisi Martahi Martulpak dalam masyarakat Mandailing merupakan praktik kolektif yang mencerminkan nilai tolong-menolong dalam mendukung biaya penyelenggaraan pernikahan. Meski telah banyak dikaji sebagai bagian dari budaya lokal, belum banyak penelitian yang mengaitkan praktik ini dengan konsep living hadith, khususnya sebagai bentuk aktualisasi nilai-nilai Islam dalam konteks sosial. Penelitian ini bertujuan untuk mengisi gap teoritis mengenai bagaimana nilai-nilai hadith tentang ta'awun (tolong-menolong), ukhūwah (persaudaraan), dan sedekah diaktualisasikan dalam praktik budaya lokal. Dengan metode kualitatif deskriptif dan teknik observasi partisipatif serta wawancara mendalam, penelitian ini mengeksplorasi makna sosial dan religius dari Martahi Martulpak bagi masyarakat Mandailing. Hasil penelitian menunjukkan bahwa Martahi Martulpak tidak hanya merepresentasikan nilai sosial budaya Mandailing, tetapi juga mengaktualisasikan ajaran hadith dalam konteks lokal. Tradisi ini mencerminkan praksis sedekah dan tolong-menolong secara kolektif, di mana partisipasi masyarakat bukan hanya didasari kewajiban sosial, tetapi juga dimaknai sebagai ibadah. Partisipasi tersebut memperkuat jalinan persaudaraan, memperkokoh struktur sosial, dan memperluas makna hadith dalam ranah sosial. Dengan demikian, Martahi Martulpak menjadi cerminan dari living hadith yang dinamis, adaptif, dan kontekstual dalam membentuk norma sosial dan spiritual masyarakat Mandailing.

Kata Kunci : Adaptasi Hadis; Budaya Lokal; Living Hadis; Martahi Martulpak; Masyarakat Mandailing

ABSTRACT

The Martahi Martulpak tradition in Mandailing society is a collective practice that reflects the value of mutual assistance in supporting the costs of organizing a wedding. Although it has been widely studied as part of local culture, limited research has linked this practice to the concept of living hadith, particularly to actualise Islamic values in a social context. This study aims to fill the theoretical gap regarding how the values of the hadith about ta'awun (mutual assistance), ukhūwah (brotherhood), and alms are actualized in local cultural practices. Using descriptive qualitative methods and participatory observation techniques as well as in-depth interviews, this study explores the social and religious meaning of Martahi Martulpak for the Mandailing community. The study results show that Martahi Martulpak not only represents the socio-cultural values of Mandailing but also actualizes the teachings of the hadith in a local context. This tradition reflects the practice of collective alms and mutual assistance, where community participation is not only based on social obligations but is also interpreted as worship. This participation strengthens the bonds of brotherhood, strengthens the social structure, and expands the meaning of hadith in the social realm. Thus, Martahi Martulpak becomes a reflection of the living hadith, which is dynamic, adaptive, and contextual in forming the social and spiritual norms of the Mandailing community.

Keywords: Adaptation of Hadith; Living Hadith; Local Culture; Mandailing Society; Martahi Martulpak

INTRODUCTION

The hadith is one of the primary sources of law in Islam, following the Qur'an (Hasibuan, Harahap, and Hanifah 2024). Not only does it function as a guideline in the practice of worship, but hadith also extends its influence to various sectors of life, including the formation and preservation of local customs and traditions (Saputra et al. 2024). The living hadith approach is highly relevant for exploring the application of hadith in the daily lives of society. Living hadith refers to how hadith texts originating from the Prophet are revived in certain social and cultural contexts through community practices that contain the substance of hadith teachings (Qudsy and Dewi 2018). With this approach, hadith is not merely understood as a normative text, but also as a dynamic teaching manifested in society's behavior, rituals, and value systems (Harahap et al. 2025).

Conceptually, the study of living hadith begins with the identification of certain hadith texts, then analyzing how their values are manifested in the practices of people's lives (Qudsy and Dewi 2018). The existence of living hadith does not depend on the community's explicit awareness of the source of the teachings, but rather on the conformity of living values and practices with the content of the hadith that can be traced scientifically (Qur'ana and Hasyim 2024). In many cases, people may not directly base their traditions on certain hadiths, but the practices they carry out reflect the prophetic values contained in the hadith. This makes the living hadith approach not just a normative study, but also cultural and anthropological.

One concrete example of the living hadith phenomenon is the *Martahi Martulpak* tradition carried out by the Mandailing community in North Sumatra. Values such as cooperation, maintaining kinship ties (*silaturrahim*), and making decisions through collective discussion are evident in the *Martahi Martulpak* procedure (Rambe 2020). The Mandailing community has, in effect, incorporated Islamic teachings into this tradition, perhaps without fully recognizing the connection between their practices and the teachings of the Prophet. In this context, hadiths concerning consultation (*shura*) and deliberation are crucial references for understanding and practicing local culture within the Mandailing community.

The evolving practices of the *Martahi Martulpak* tradition can be connected to the community's view of hadith and religion. On one hand, the Mandailing community is known for its strong devotion to Islam, with the majority of its members identifying as Muslims (Ja'far et al. 2022). On the other hand, deeply rooted traditions and customs passed down through generations, continue to play a significant role in the social life of the community (Salim 2016). This creates a dialectical process between Islamic teachings from the Qur'an and hadith and local cultural practices. As a result, a concept known as living hadith emerges, where hadith is seen not just as a written text but as a dynamic teaching that is actively incorporated into daily life through local culture.

Furthermore, the *Martahi Martulpak* tradition presents a captivating subject for examination regarding the interplay between Islam and local customs. The Mandailing people hold the belief that "*hombar do adat dohot ibadat*," signifying that customs and religion are intertwined. This concept suggests that customs do not exist in isolation; instead, they form an integral part of the practice of religious teachings that are tailored to the local context. Customs are observed by Islamic values, showcasing a harmonious relationship between these two dimensions (Nasution 2020). Within this framework, the *Martahi Martulpak* tradition serves as a tangible expression of the idea behind "*hombar do adat dohot ibadat*," which underscores that customs operate in conjunction with sharia. Customs are regarded as a local medium through which Islamic teachings are conveyed, ensuring that every customary activity aligns with religious norms and values. This illustrates a societal structure where customs and Islam not only coexist but also enhance and support one another, fostering harmony within the Mandailing community.

Research on living hadith within local cultural practices has been extensively conducted across various traditions in Indonesia. A study by Purwaningsih, Taufiq, and Faiq (2021) focused on the *Bari'an* tradition in Sidodadi, examining how the Sidodadi community perceives the *Bari'an* ritual, the different forms it takes, the contemporary meanings associated with it, and its connection to hadith values. This research indicates that the forms of the

Bari'an ritual in Sidodadi have evolved, including changes in their motifs, meanings, and values. This evolution resulted from a shift in the beliefs of the Sidodadi community from *Kejawen* Islam, which emphasizes myths, superstitions, and offerings, to Popular Islam which highlights the values derived from hadith. Another study by Atailah, Marhaban, and Fadil (2021) explored the *Tolak Breuh* tradition in Banyak Payed District, Aceh Tamiang Regency, where the community links this practice to the hadith *mauqūf* attributed to Ibn 'Abbās ra., considering it a substitute for the *fidyah* prayer for the deceased. This tradition is diligently preserved and practiced across generations as part of funeral rites. Moreover, Purnama's (2021) research on the *Tepung Tawar* tradition in Sumatra demonstrates a blending of Islamic teachings with local cultural elements, where the community incorporates hadith related to blessings into traditional wedding ceremonies. Lastly, Khairani's (2019) study on the *Mangalehen Tour* tradition in the Mandailing community showed that hadiths concerning blessings and prayers for safety frequently serve as foundational references for conducting traditional rituals, particularly in wedding events.

Previous research has emphasized the significant role of hadith in adapting to local cultures, but none have specifically examined the *Martahi Martulpak* tradition within Mandailing society as a manifestation of living hadith. This practice, which entails family gatherings during the marriage process to arrive at a consensus, embodies Islamic principles found in the hadith that pertain to deliberation, resolving issues, and fostering harmonious social relationships. This study aims to address the shortcomings of prior research by delving deeper into how hadith is actively integrated into Mandailing culture through the *Martahi Martulpak* tradition.

The originality of this study lies in its particular emphasis on the Mandailing tradition and its direct link to the notion of living hadith. Based on this foundation, the research will explore how the *Martahi Martulpak* tradition embodies the values found in hadith and how the Mandailing community interprets and engages with living hadith within the framework of this tradition. The goal is to comprehend how hadith impacts and molds local cultural practices and how the adaptation of hadith takes place within the social context of the Mandailing community. This study is significant as it offers insights into the interplay between Islam and local culture, showcasing the diverse expressions of Islamic practices in Indonesia. The anticipated contribution is a deeper understanding of living hadith about local culture, along with enhancing the examination of hadith from an anthropological and sociological standpoint.

THEORETICAL FRAMEWORK

Living Hadith: Definition and Concept

The study of living hadith focuses on how Muslims in different communities comprehend, interpret, and utilize hadith in their everyday lives. In a terminological sense, living hadith denotes the theoretical study of hadith texts and their practical manifestation within the social and cultural customs of Muslim groups (Al Abza et al. 2024). This approach to living hadith moves the emphasis from normative traditions to more empirical ones, exploring how hadith become a fundamental aspect of community behaviors, values, and practices (Qur'ana and Hasyim 2024).

Azyumardi Azra posits that living hadith represents an endeavor to perceive how hadith functions not merely as a text but as an entity that thrives within societal practices. He stressed that hadith should not be seen solely as a normative reference taught in madrasahs or Islamic boarding schools, but rather as something that manifests in cultural expressions reflecting society's understanding and response to the teachings of the Prophet (Zunly 2020). Muhammad Syuhudi Ismail contends that living hadith is a field of study that emphasizes the application of hadith, where it is interpreted dynamically based on the varying social and cultural contexts of different communities. Syuhudi remarked that through the lens of living hadith, one can discern the extent to which hadith contributes to the identity and character of Muslims (Nasrulloh and Witro 2022).

At the same time, M. Amin Abdullah emphasizes a phenomenological perspective, arguing that living hadith reflects how the Muslim community embodies hadith through rituals,

traditions, and local customs that align with Islamic principles. This perspective enables a broader and more adaptable interpretive space, ensuring that hadith maintains its relevance across diverse social contexts (Sya'bani 2019).

Living hadith pertains to how the principles found in hadith are incorporated into the everyday lives of Muslims. In various Muslim communities, hadiths are regarded not only as texts for academic study but also as practical resources that influence multiple facets of life, ranging from religious observance to cultural practices (Qudsy and Dewi 2018). For instance, within Javanese culture, the tradition of *Slametan* or *Selametan*, which involves communal prayers for safety, exemplifies living hadith. This practice draws inspiration from the teachings of the Prophet Muhammad regarding the significance of prayer and gathering to enhance familial bonds and seek blessings from Allah (Nasir 2019).

Furthermore, the implementation of *qunūt nāzilah* during group prayers in various Islamic boarding schools across Indonesia serves as another illustration of living hadith. During moments of crisis or calamity, both students and scholars enact the teachings of the Prophet Muhammad, who performed *qunūt nāzilah* as a means of expressing solidarity and seeking assistance from Allah (Prayogi 2023). In this context, we observe how hadith is applied in a modern setting to address real social issues, showcasing the adaptability and significance of the Prophet's teachings in different circumstances.

Examining living hadith enables scholars to comprehend how hadith, as a source of Islamic teachings, can evolve and persist within different socio-cultural contexts. This showcases the capability of Muslims to creatively and contextually interpret religious texts, ensuring that the teachings of the Prophet Muhammad remain pertinent over time (Friyadi 2022). The idea of living hadith is crucial for grasping the varied dynamics of Muslim religiosity, which is not uniform but rather highly diverse based on local cultures and traditions (Salleh et al. 2019).

Living hadith serves as a link between the established traditions of Islam and local cultural practices, enabling a process of assimilation and adaptation that preserves the core of religious teachings. This perspective allows modern scholars and researchers to recognize that hadith transcends being merely a historical record or legal reference; it is dynamic and evolves alongside social changes (Jannah 2020). Consequently, the idea of living hadith provides a fresh insight into the interplay between text and context, as well as the connection between normative teachings and actual practices within society.

The examination of living hadith offers valuable insights into the practical application of the teachings of Prophet Muhammad in the daily lives of Muslims, illustrating how the principles of hadith are embraced and manifested in various contexts. This demonstrates that hadith possesses the adaptability to maintain its significance across different scenarios and changing cultures, rendering it a vibrant and ongoing source of motivation within the Muslim community.

Local Social and Cultural Norms

Local social and cultural norms are constructions that emerge in the dynamics of community life as guidelines for acting and behaving that are considered appropriate, reasonable, and supported by collective values. The process of its formation does not occur instantly, but is the result of continuous interaction between individuals and the social structures they occupy (Hawkins, Goodman, and Goldstone 2019). Classical sociologist Émile Durkheim (2022) laid the theoretical foundation for social norms through the concept of social facts (*faits sociaux*), namely, all ways of acting, thinking, and feeling that are outside the individual but have coercive power over them. According to Durkheim, social norms are formed as a means of social solidarity that aims to maintain social order. In traditional societies based on mechanical solidarity, norms emerge from the uniformity of shared values and beliefs. Such norms are considered sacred and almost inviolable because they support overall social integration.

The concept of social norms was further influenced by the structural functionalism approach developed by Talcott Parsons. He viewed norms as part of a value system that

regulates social roles in society. Norms not only direct individual behavior but also create social order and stability. In the AGIL (Adaptation, Goal Attainment, Integration, Latency) framework, norms become a means of integrating individuals and groups in a social system. Traditional societies, which tend to be culturally homogeneous, use norms to maintain the order of values and social roles inherited from generation to generation. Parsons emphasized that social norms function to instill collective values, which then shape the orientation of individual actions to be in line with the social structure (Parsons 1991).

Peter Berger and Thomas Luckmann's (2011) thinking in *The Social Construction of Reality* adds an important dimension that norms are the result of social construction produced through repeated social interactions. Norms are not fixed, but rather constructed, institutionalised, and internalised. In traditional societies, this process occurs through the mechanism of cultural transmission between generations, either orally or through cultural symbols that convey normative values. This explains why local social norms are often deeply embedded in cultural practices, such as traditional ceremonies, myths, or social institutions that are deeply rooted in social structures.

In the context of a traditional religious society, the interaction between religion and culture forms an inseparable value system. Clifford Geertz (1973) in his anthropological study of religion stated that religion is a system of symbols that functions to form strong, deep, and long-lasting moods and motivations in humans, by formulating conceptions about the general order of life. When religion is experienced within the framework of local culture, religious norms adapt to local cultural values.

The relationship between religion and culture in traditional societies is not linear, but rather dialectical. Religion can be a normative basis for culture, but in practice, culture also influences religious expression. Anthony Giddens (1984) explains that social structures are formed through human actions (agency), but structures shape human actions themselves. Within this framework, social norms rooted in religion will continue to evolve in response to prevailing cultural conditions and social structures. Traditional societies interpret religion not only as dogmatic teachings, but as a guideline for life that is integrated into the order of everyday culture. Therefore, the formation of social norms in traditional societies often arises from collective agreements on the interpretation of religious values that are relevant to the local cultural context.

Local social and cultural norms are also not static, but are continually evolving, either due to changes in social structures or external influences such as globalisation. However, in traditional societies with strong social ties, norms persist due to the enculturation process that occurs through social institutions such as families, traditional institutions, and religious institutions (Baral 2023). Norms are inherited not only in the form of verbal rules but also through role models, symbols, and social sanctions that maintain the sustainability of these values in the collective consciousness (Heyes 2023). Therefore, understanding local social and cultural norms cannot be separated from interdisciplinary analysis that includes sociological, anthropological, and religious approaches. Norms are the result of complex social construction, involving collective agreements, cultural transmission, and dialectical interactions between religion and culture. In traditional societies, norms are the foundation for forming a collective identity that unites individuals in a social system that functions to maintain cohesion and continuity of values between generations.

RESEARCH METHOD

This study uses a descriptive qualitative method with a living hadith approach. This approach explores how hadith is not only understood as a normative text, but also brought to life in the socio-cultural practices of society. This study focuses on the *Martahi Martulpak* tradition in the Mandailing community in South Labuhanbatu Regency, which is understood and practised as a manifestation of values that align with the teachings of the hadith. The subjects in this study included traditional figures, religious figures, and the community involved in the *Martahi Martulpak* tradition, comprising families that have or have had marriages involving this tradition. Data were collected through in-depth interviews,

participatory observation, and documentation, using interview guides that focused on understanding the relationship between traditional practices and hadith values. Data analysis techniques were carried out through the stages of data reduction, data presentation, and drawing conclusions with an interpretive approach to cultural and religious meanings. Data validity was strengthened by triangulation techniques of sources and methods, to ensure that the findings produced reflect the social reality of the Mandailing community accurately and contextually.

RESULT AND DISCUSSION

The Tradition of *Martahi Martulpak* in the Mandailing Community

The *Martahi Martulpak* tradition is an integral part of the value system and social practices of the Mandailing community that developed in South Labuhanbatu Regency, North Sumatra. This tradition is specifically related to the holding of wedding parties, which are seen not only as individual events but as collective social moments involving all levels of kinship and indigenous communities. The results of observations conducted in several sub-districts, such as Kotapinang, Sei Kanan, and Silangkitang—which are pockets of settlements of the Mandailing ethnic community in South Labuhanbatu—*Martahi Martulpak* is not only practiced as a customary routine, but also becomes an important instrument in strengthening social and economic solidarity of the community.

Etymologically, *Martahi* comes from the combination of the words *mar*, which means “to deliberate”, and *tahi*, which means “deliberation” itself. Thus, *Martahi* can be interpreted as a process of discussion or negotiation carried out collectively to reach a consensus. Meanwhile, *Martulpak* refers to helping each other through donations given by relatives or the community to families who will hold a wedding party. By combining these two terms, *Martahi Martulpak* refers to the customary negotiation process which aims to garner support, especially in the form of material donations such as money, rice, or other goods, to support the continuity of the wedding event (Pulungan and Hasibuan 2021). As Baumi (1984), expressed, this tradition is a form of a traditional cooperation system that unites economic and social values in one cultural container.

The results of direct observation in South Labuhanbatu show that the practice of *Martahi Martulpak* begins with the recognition of financial needs by the prospective groom’s family. In the Mandailing community in this area, marriage is a major event that requires considerable logistical and financial preparation. Therefore, the groom’s family usually initiates a traditional meeting called *Martahi*, where close relatives, especially those included in the *Dalihan Natolu* kinship structure (*mora*, *kahanggi*, and *anak boru*), are invited to discuss fundraising strategies.

At this stage, information regarding the cost needs is conveyed to local traditional figures who hold authority within the community’s social structure. The conventional figure then becomes a liaison between the nuclear family and the wider community, as well as a supervisor in the negotiation process. Based on an interview with Mr. Pangpang Harahap (2025) one of the traditional figures in Simatahari Village, the *Martahi* process also includes determining the value of contributions that are considered appropriate and fair, as well as the method of collecting and distributing funds that have been agreed upon collectively. This tradition emphasizes the existence of a participatory mechanism that continues to uphold the principles of justice and mutual respect.

Furthermore, in the practice of *Martulpak*, people invited to a wedding, whether those who live in the village or come from outside, are expected to contribute according to the agreed-upon arrangement. This contribution is not only assessed in terms of nominal value, but also in terms of the intention to maintain social harmony. In many cases, for example, as found in Sabungan Village at the wedding of Mr. Baginda Lubis’ son, the donation becomes a moral deposit that will be “repaid” in the same form when the donor organizes a similar event in the future. This shows the existence of a socially and culturally structured reciprocal system. Funds collected through this mechanism are used for various wedding needs, such as providing food, renting tents and chairs, as well as other consumption and logistics costs. Thus, *Martahi*

Martulpak not only functions as a means of fundraising but also reflects the values of social concern, cooperation, and familiarity among community members.

This tradition plays a strategic role in building family social resilience, particularly for families from lower-middle-income backgrounds. As explained by Ustaz Dongoran Nasution (2025), the primary purpose of this tradition is to alleviate the burden on the bride's family, especially the groom's side, in meeting high social demands associated with marriage. Marriage in Mandailing society is not only a bond between individuals, but also a representation of the honor and social standing of the extended family.

Furthermore, *Martahi Martulpak* is also a medium for maintaining cultural values based on the principle of *Dalihan Natolu*. This principle regulates relations and social obligations between elements in society, each of which has a role in maintaining harmony (Nasution 2020). In practice in the field, the relationship between *mora*, *kahanggi*, and *anak boru* is actualized in the division of tasks, responsibilities, and forms of contribution to the implementation of wedding parties. Thus, in addition to strengthening social cohesion, this tradition also reinforces the legitimacy of customary values in the daily lives of the South Labuhanbatu community.

In the context of current social transformation, *Martahi Martulpak* continues to exist and is carried out with various adjustments. Several families now utilize communication technology, such as extended family WhatsApp groups, to convey information about deliberations or requests for donations, without losing the essence of tradition. This shows that *Martahi Martulpak* has high cultural resilience and can adapt to the dynamics of the times, without losing its traditional roots.

In conclusion, *Martahi Martulpak* in South Labuhanbatu Regency shows that this tradition is still very relevant and is an important part of the social structure of the Mandailing community. It not only solves economic problems by organizing wedding parties but also becomes a vehicle for strengthening social relations, preserving traditional values, and forming collective identities. Therefore, the preservation and understanding of this tradition need to be continuously carried out, both through local cultural education and within the framework of local wisdom-based development.

The Relationship between the *Martahi Martulpak* Tradition and the Hadith

The *Martahi Martulpak* tradition, which has emerged within the Mandailing community, serves as a means of gathering resources to facilitate wedding celebrations. This practice transcends mere financial necessity, functioning as an occasion to enhance family bonds and social ties among community members. From both theological and sociological perspectives, the *Martahi Martulpak* tradition can be connected to various hadiths that pertain to marriage, collective decision-making, and the Islamic values of solidarity and mutual assistance. The hadiths that address topics such as marriage, cooperation, and unity offer a normative framework for the enactment of traditions like *Martahi Martulpak* in the lives of Muslim communities.

In Islam, marriage is regarded as a sunnah that the Prophet Muhammad recommended, often referred to as half of the faith. A well-known hadith concerning this topic states, "Marriage is my sunnah; whoever does not follow my sunnah is not one of my followers" (Al-Bukhārī 1993; Al-Naisābūrī 1955; Al-Nasā'ī 2018; Mājah 2014). This hadith highlights the significance of marriage in a Muslim's life as an integral aspect of the Prophet's sunnah (Al-'Asqalānī 1970). The *Martahi Martulpak* tradition, which emphasizes discussion to assist with wedding expenses, can be viewed as a means to facilitate the practice of the sunnah of marriage. By involving the extended family and community, this tradition alleviates the financial strain that may weigh on the families of the bride and groom, particularly for those with limited financial resources.

Furthermore, the hadith reported by 'Uqbah ibn 'Amir states, "The best marriage is the one with the least expenses" (Al-Sijistānī 1993). This hadith indicates that in Islam, marriage should not be imposed as a heavy financial burden (Ābādī 1994). Nevertheless, in reality, planning a wedding frequently entails significant expenses to accommodate guests and fulfill

societal expectations (Nasution 2016). This is where the *Martahi Martulpak* tradition provides a solution by alleviating the economic strain through the principle of mutual assistance and collaboration. Through *Martahi Martulpak*, the costs of the wedding can be collectively shared by family members and the community, aligning with the spirit conveyed in the hadith.

The idea of cooperation and support found in the *Martahi Martulpak* tradition is closely linked to the teachings of the Prophet Muhammad regarding community and helping one another. In a hadith narrated by Muslim, the Prophet stated, “The believers are akin to one body; when one part suffers, the entire body experiences pain and discomfort” (Al-Naisābūrī 1955). This hadith highlights the significance of brotherhood and mutual support among Muslims, which, in the context of *Martahi Martulpak*, is manifested through community involvement in assisting families preparing for a wedding. Every individual participating in the deliberation contributes help based on their capabilities, whether through monetary donations, goods, or physical labor. This demonstrates the application of the principles of togetherness and solidarity promoted by the Prophet in everyday life.

Moreover, the practice of deliberation in *Martahi Martulpak* also embodies Islamic principles regarding the significance of discussion in all matters, particularly about marriage and social affairs. In the Qur’an, Surah ash-Shura verse 38 emphasizes that true believers are those who “manage their affairs through mutual deliberation.” Additionally, a hadith supports the necessity of deliberation, as reported by Abū Hurairah, in which the Prophet stated, “The one who reflects will have no regrets” (Al-Ṭabrānī 1985). The application of this hadith is visible in the *Martahi Martulpak* custom, where the groom’s family summons relatives and community members to engage in discussions aimed at reaching a collective solution to address the wedding expenses. Therefore, deliberation serves as a pathway to achieving favorable agreements, enhancing social ties, and ensuring the wedding proceeds smoothly without placing undue strain on either party.

The tradition of mutual assistance in *Martahi Martulpak* can also be viewed as a practical application of the hadith that encourages helping one another in virtue and righteousness. In one hadith, the Prophet Muhammad stated, “Whoever alleviates a worldly difficulty from a believer, Allah will alleviate one for him on the Day of Resurrection. Whoever eases the situation for someone in distress, Allah will ease things for him in this world and the hereafter” (Al-Naisābūrī 1955; Al-Tirmidzī 1975). This hadith is particularly pertinent to the ethos of *Martahi Martulpak*, where community members actively lend support to the families of the bride and groom who require help in organizing the wedding. The aid provided, whether in the form of financial contributions or physical assistance, embodies the commendable acts that Islam promotes, specifically the importance of alleviating the struggles faced by fellow believers in times of need (Uyun 2015).

In addition to that, there is a hadith reported by ‘Abdullāh ibn ‘Umar, where Rasulullah stated, “A Muslim is a brother to another Muslim, and he should not oppress him or abandon him in times of trouble” (Al-Bukhārī 1993; Al-Naisābūrī 1955; Al-Sijistānī 1993; Al-Tirmidzī 1975; Ḥanbal 1995; Mājah 2014). This hadith highlights the necessity for every Muslim to support one another and not to leave his brother in distress (Al-Nawawī 1976). The *Martahi Martulpak* tradition exemplifies this hadith in practice, as the community unites to assist the families of the bride and groom who may be facing financial difficulties. Through this approach, *Martahi Martulpak* not only addresses economic needs but also enhances the bond of brotherhood and unity among members of the community.

Hadiths highlighting the importance of giving also contribute to the practice of *Martahi Martulpak*. In a hadith *qudsī*, Allah states, “O son of Adam, distribute your wealth, and I will certainly provide you with more” (Al-Bukhārī 1993; Al-Naisābūrī 1955). This hadith teaches that offering charity or help to others will yield blessings and rewards from Allah (Al-‘Asqalānī 1970; Al-Kirmānī 1981). Within the framework of *Martahi Martulpak*, every person who donates, whether monetarily or through their efforts, is anticipated to receive rewards and favorable returns from Allah. This aligns with Islamic principles that encourage followers to engage in social initiatives aimed at alleviating the difficulties faced by others (Ivanova et al. 2021).

In the *Martahi Martulpak* tradition, the participation and engagement of the community extend beyond material contributions; they also encompass collaboration in various technical areas, such as food preparation, managing logistics, and assisting in the execution of wedding ceremonies. This aligns with the essence of the hadith narrated by Anas ibn Mālik, where the Prophet stated, “None of you will attain perfect faith until you desire for your brother what you desire for yourself” (Al-Bukhārī 1993; Al-Naisābūrī 1955; Al-Tirmizī 1975; Mājah 2014). This hadith underscores the significance of empathy and the willingness to assist others. By engaging in *Martahi Martulpak*, the community does not merely offer financial support but also conveys love and concern for families in need.

In summary, the *Martahi Martulpak* tradition that has emerged within the Mandailing community exemplifies a genuine application of the teachings of the Prophet found in various hadiths. This custom embodies the essence of deliberation, unity, communal support, and the importance of generosity as emphasized in Islam. By engaging in discussions and offering assistance, the community not only alleviates the financial strain on the families of the bride and groom but also reinforces social connections and brotherhood, which are essential aspects of religious life. Therefore, *Martahi Martulpak* serves not merely as a cultural practice but also as a reflection of Islamic principles that emphasize togetherness and compassion for others, aligning with the teachings presented in the hadiths of the Prophet.

Transformation of Values: From Hadith to Mandailing Social Norms

The *Martahi Martulpak* tradition in the Mandailing community of South Labuhanbatu Regency is a tangible manifestation of the process of transforming religious values into established social norms within the local cultural structure. This paradigm demonstrates how Islamic principles, particularly those derived from the hadith, have been internalized and translated into systematic and sustainable collective actions. In this context, the hadiths of the Prophet that emphasize the importance of mutual assistance, solidarity, deliberation, and social responsibility can be seen in the implementation of *Martahi Martulpak*. For example, the hadith that states, “Whoever relieves the hardship of a believer in the world, Allah will relieve his hardship in the hereafter” (Al-Naisābūrī 1955), is an inspiration for moral values that are alive and intertwined in this tradition. This hadith is not only understood verbally, but is brought to life in the form of fundraising and cooperation to help families who need support in carrying out marriages. Thus, Islamic teachings through its hadiths undergo a process of institutionalization into social norms, as explained by Durkheim (2022) that social norms are collective expressions of the moral values of society that are institutionalized through joint actions.

Durkheim observed that social solidarity is formed from collective awareness and shared values that are institutionalized in traditions and rituals. In this framework, *Martahi Martulpak* represents a form of mechanical solidarity that persists in a culturally and value-homogeneous society. The deliberation process in the *Martahi* tradition reflects strong social integration, where decisions are not taken individually, but through the consensus of the extended family and traditional leaders. This is in line with Parsons’ (1991) concept of the social action system, where norms act as guidelines in directing individual behavior to conform to community expectations. Norms formed from Islamic values embedded in this tradition not only become customary rules but also become a moral framework in carrying out social obligations and strengthening the social structure of the extended family. The principle of *Dalihan Natolu*, which is the foundation of social relations in the Mandailing community, is strengthened through the implementation of this tradition, where each party—*mora*, *kahanggi*, and *anak boru*—has certain roles and obligations that complement each other, as in the principle of structural functionalism in Parsons’ theory.

The transformation of values from hadith to social norms is seen in the adaptation of society to the dynamics of the times without abandoning the substance of the inherited values. Amidst rapid social and economic changes, the Mandailing community in South Labuhanbatu still maintains the *Martahi Martulpak* tradition, albeit with various adjustments. For example, the use of modern communication technology, such as WhatsApp or social media, has modified the way information is disseminated and fundraising is conducted; however, the substance of

values, including mutual assistance and deliberation, remains the main foundation. This transformation shows the process of enculturation and inheritance of flexible and adaptive Islamic values, as explained by Tigre Moura, Gnoth, and Deans (2014), where values from one cultural system can merge into the local value system through a contextual process of interpretation and practice. Thus, Islam in this tradition is not something foreign or forced, but rather becomes a part that is naturally integrated into the social life of society.

The sustainability of this tradition is also inseparable from institutional factors, such as the role of traditional figures, religious figures, and the social structure of *Dalihan Natolu*, which continue to reproduce the meaning of tradition as part of the collective identity. In field observations, traditional leaders not only play a role as technical implementers but also as guardians of values, who ensure that every implementation of *Martahi Martulpak* remains aligned with traditional and religious values. They act as agents of cultural and ethical transmission, as well as protectors from the infiltration of external values that can damage the established social structure. On the other hand, the community itself—especially the younger generation—shows active participation in the implementation of this tradition, although in a more practical and efficient form. This shows the existence of normative and symbolic continuity, which is a prerequisite for the sustainability of a tradition in the theory of cultural sociology.

However, the sustainability of the *Martahi Martulpak* tradition is faced with several contemporary challenges. Modernization and individualization in society have led to a shift in values from collectivity to a more personal orientation. In some cases, young families tend to choose to hold more private and simple weddings, for reasons of efficiency and independence, which ultimately reduces collective involvement. In addition, economic pressures and high social mobility have caused some members of the extended family to no longer live in their hometowns, so that physical presence in *Martahi* has become limited. On the other hand, more pragmatic external cultural currents have also begun to influence people's perspectives on customary traditions, especially among the younger generation, who tend to view old values as burdensome or irrelevant to current conditions. This is a serious challenge in the process of transmitting values, which can lead to the deconstruction of long-established social norms.

It is necessary to critically observe that this tradition is also not free from criticism, for example, the cost of a wedding is so expensive that it requires the holding of a *Martahi Martulpak*. In the hadith, the Prophet emphasized simplicity in marriage. The hadith from 'Uqbah ibn 'Amir states: "The best marriage is the lightest (dowry and costs)" (Al-Sijistānī 1993). Likewise, in another hadith, it is stated that the Prophet once married a friend with a dowry in the form of memorizing the Qur'an (Al-Bukhārī 1993), and his *walimah* for his marriage to Şafiyah was sufficient with dates and bread (Al-Bukhārī 1993). This indicates that Islam does not view marriage as a material burden.

The *Martahi Martulpak* tradition emerged as a response to the high cost of marriage in Mandailing culture—a condition that is contrary to the spirit of simplicity in the hadith. In other words, *Martahi Martulpak* is a social solution to a structural problem (high costs), but not a solution to the root of the problem: high social expectations for wedding celebrations. Therefore, the use of hadith about cooperation and solidarity such as "Whoever eases the difficulties of a believer, Allah will ease his difficulties in this world and the hereafter" (Al-Naisābūrī 1955), should be appreciated in this context, but still accompanied by criticism that the spirit of other hadiths about simplicity has not been internalized in the wedding culture.

To ensure the sustainability of this tradition, it is essential to revitalize it based on the core values found in the hadith and customs, rather than just preserving its external form. Key strategies for maintaining the noble values of *Martahi Martulpak* include promoting local cultural education, strengthening family institutions, and encouraging intergenerational dialogue. Values such as deliberation, mutual assistance, and cooperation remain relevant in addressing the challenges of modern life, which is often characterized by individualism. If these values continue to be reflected in social interactions, the *Martahi Martulpak* tradition can not only survive as a cultural heritage but also serve as a model for contextual, functional, and sustainable Islamic social practices in the face of globalization.

CONCLUSION

A study of the *Martahi Martulpak* tradition in the Mandailing community reveals that this tradition serves as a concrete manifestation of the concept of living hadith. It demonstrates how the hadith is understood, experienced, and applied in the daily lives of the community. The *Martahi Martulpak* tradition, which is part of the wedding procession, reflects the implementation of hadith values within local cultural practices. Through this tradition, the Mandailing community internalizes the teachings of the hadith that emphasize cooperation, aiding one another, and sharing responsibilities to achieve common goals. The core concepts of social concern, solidarity, and loyalty inherent in *Martahi Martulpak* align with the hadith teachings on the importance of supporting one another and sharing resources, particularly during significant life events such as marriage, an essential phase in social life.

The *Martahi Martulpak* tradition can be categorized as a *tahmīl* model, namely a form of acceptance of cultural practices that do not conflict with the basic values of Islam, even in line with the spirit of the teachings of the hadith, so that it is worthy of being maintained as part of Islamic cultural wealth. This tradition represents cultural accommodation that not only enriches local treasures but also strengthens the internalization of Islamic values in the lives of the Mandailing people. However, criticism remains relevant, especially regarding the high cost of marriage, which has the potential to deviate from the principles of simplicity and ease in marriage as recommended in the hadith. Therefore, future research needs to develop an exploration of various hadith response models in assessing similar cultural practices, as well as deepen theological and historical studies to reveal the dynamic dialectical relationship between the hadith text and local cultural realities.

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