



The Siriaon and Siluluton Traditional Ceremonies in Tapanuli Culture: Between Local Tradition and Islamic Sharia Principles

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ABSTRACT

This article examines the traditional ceremonies of Siriaon and Siluluton in Tapanuli culture, focusing on their relationship with the principles of Islamic law (Sharia). Siriaon and Siluluton represent two main categories of customary rituals associated with joyful and sorrowful events in the life cycle of the Tapanuli community. This study aims to analyze the meaning and historical development of these ceremonies, identify the cultural values and symbolism embedded in their practices, and examine the dynamics of the relationship between local traditions and Islamic values within Muslim Tapanuli society. The research employs a library research method by analyzing relevant literature on Tapanuli customary law as well as Islamic studies. The findings reveal that Siriaon and Siluluton are not static traditions but dynamic and adaptive practices that respond to social and religious changes. Cultural values such as togetherness, respect, and social responsibility are found to be compatible with the principles of Islamic law, allowing for a harmonious integration between custom and religion. The contextual adaptation and reinterpretation of these traditions demonstrate that local culture can serve as an effective medium for internalizing Islamic values without losing its cultural identity. This study highlights the importance of an integrative approach in understanding the relationship between local traditions and Islamic law in order to preserve cultural heritage that remains relevant in contemporary society

INTRODUCTION

Local culture is a fundamental identity that shapes the perspective, value system, and way of life of a society. In Tapanuli, customs and traditions not only serve as ancestral heritage but also as social guidelines that regulate relationships between individuals and groups in various phases of life. Two forms of traditional ceremonies that hold a central position in the life of the Tapanuli community are Siriaon and Siluluton. Siriaon represents traditional ceremonies related to joyful events, such as weddings and births, while Siluluton is related to sorrowful events, particularly death (Kamaluddin, 2023). Both ceremonies are not merely ceremonial rituals but are laden with philosophical meaning, social values, and cultural symbols that reflect the life perspective of the Tapanuli people.

Along with the development of the times and the strengthening influence of Islam in the life of the Tapanuli community, particularly in South Tapanuli and the Mandailing region, the customary practices of Siriaon and Siluluton have experienced complex dynamics. Islam as a religion that has a comprehensive system of values and laws (sharia) also shapes the way people understand and carry out customary traditions. In this context, customs are no longer practiced statically, but undergo processes of adaptation, negotiation, and reinterpretation in order to remain relevant to the principles of Islamic sharia (Hamid et al., 2024a). This has led to an interesting discourse regarding the relationship between local traditions and religious teachings, whether the two are in conflict, mutually adjusted, or even mutually reinforcing.

On one hand, the customs of Siriaon and Siluluton contain universal values that align with Islamic teachings, such as respect for fellow humans, social solidarity, deliberation, and concern for family and community. The principle of *Dalihan Na Tolu*, for example, reflects a balance of social relations that is in harmony with the concepts of *ukhuwah* and justice in Islam. However, on the other hand, there are also some customary practices that are considered problematic by some groups from the perspective of Sharia, such as certain symbolic elements, ritual procedures, or traditions that potentially conflict with aspects of faith and worship (Indra et al., 2023). These differing views often lead to debates between customary leaders and religious leaders, especially in the context of preserving the purity of Islamic teachings without eliminating local cultural identity.

Previous studies generally discuss Tapanuli customs from the perspective of cultural anthropology or social history, focusing on the structure of customs, symbolism, and their social functions. Meanwhile, studies that specifically relate the Siriaon and Siluluton customs to Islamic law principles are still relatively limited and tend to be partial. Some studies only highlight aspects of conflict between customs and religion, without exploring the harmonization processes that actually occur at the community level. In addition, there are not many studies that comprehensively analyze how the Muslim community of Tapanuli actively interprets, filters, and adjusts the Siriaon and Siluluton customs to remain aligned with Islamic values amid contemporary social changes (S. M.

Harahap, 2022). This is the research gap that forms the important basis for conducting this study.

Based on this gap, this article attempts to present a more integrative analysis by positioning the Siriaon and Siluluton customs not merely as local traditions, but as living cultural practices that continue to interact with Islamic values. This study starts from the assumption that custom and religion are not two entities that are always in conflict, but can engage in dialogue and form a distinctive synthesis of values in the Tapanuli society. Thus, this study is not only relevant in the context of cultural preservation, but also important in the discourse of developing Islam in a contextual manner rooted in local wisdom.

The objectives of this study are, first, to explain the meaning, history, and social function of the Siriaon and Siluluton customary ceremonies in Tapanuli culture as a foundation for understanding these customary practices. Second, to identify the cultural values and symbolism contained in the implementation of Siriaon and Siluluton as well as their relevance to the social life of the community. Third, to analyze the relationship between the local traditions of Siriaon and Siluluton and the principles of Islamic law, both in terms of harmony and potential tensions that may arise. Fourth, to examine contemporary dynamics as well as efforts to harmonize between custom and Islamic values carried out by the community, customary leaders, and religious leaders in facing the challenges of modernity.

Through this approach, the research is expected to provide an academic contribution to the enrichment of local Islamic cultural studies, while also serving as a practical reference for the community and stakeholders in formulating strategies for preserving customs that do not conflict with Islamic law principles. Thus, the Siriaon and Siluluton customs are not only understood as a heritage of the past, but also as a dynamic, adaptive, and meaningful cultural identity in the life of the present-day Tapanuli society.

LITERATURE RIVIEW

Studies on traditional ceremonies in the Batak Tapanuli community have long been of interest to researchers, particularly in the fields of anthropology, sociology, and cultural history. Several classic studies place customs as a value system that comprehensively governs the social life of the Batak people, from birth, marriage, to death. In this context, Siriaon and Siluluton are understood as two main categories of traditional ceremonies that represent the human life cycle (Damayanti & Putra, 2025). Early studies emphasized that both ceremonies function as social mechanisms to reinforce solidarity, maintain kinship relations, and affirm the collective identity of the Tapanuli community through customary structures such as Dalihan Na Tolu.

With the development of symbolic approaches in cultural studies, a number of researchers began to examine Siriaon and Siluluton from the perspective of meaning and symbolism. Ulos, gondang, tortor, as well as ritual stages are understood as symbols that contain moral and philosophical messages about life, death, and human relationships with their community. These studies show that customs are not merely ritualistic, but contain narratives of values that

are passed down across generations (Sihombing, 2018). However, the focus of these studies tends to overlook the religious dimension specifically, especially in the context of the Tapanuli community, the majority of whom are Muslim in certain areas.

In studies on the relationship between custom and religion, several researches have begun to highlight the dynamics of interaction between local traditions and Islamic teachings. The concepts of acculturation and cultural Islamization are often used to explain how Islam is accepted and internalized in the customary practices of the Nusantara community. These studies emphasize that Islam in Indonesia does not develop in a cultural vacuum, but rather engages in dialogue with existing local traditions (Barus, 2014). In the context of Tapanuli, Islam is understood not to automatically eliminate the Siriaon and Siluluton customs, but to encourage a process of selection and reinterpretation of customary elements so that they do not conflict with sharia principles.

Some literature also highlights the tension between custom and sharia, particularly in practices considered to contain elements of syncretism or contrary to Islamic creed. Studies in social fiqh and local Islamic law highlight debates between customary leaders and scholars regarding the limits of tolerance towards traditions. In some studies, customs are seen as needing to be critically reformulated so as not to violate the principles of monotheism and worship (Firmando, 2022). However, this normative approach is often textual in nature and pays little attention to the socio-cultural context of the communities practicing these customs.

More recent literature has begun to offer an integrative approach by viewing custom and Islam as two value systems that can complement each other. The concept of "adat based on sharia, sharia based on the Book of God" that has developed in various Muslim Nusantara communities is often used as an analytical framework to understand the harmonious relationship between tradition and religion. In the context of Tapanuli, several case studies show that the community actively makes adjustments, such as removing certain ritual elements, strengthening Islamic prayers, and the role of scholars in the Siriaon and Siluluton customary structures (Antono et al., 2023). This approach emphasizes that customary practices are dynamic and responsive to changes in religious values.

Studies that specifically and comprehensively discuss Siriaon and Siluluton within the framework of the dialectic between local traditions and the principles of Islamic law are still relatively limited. Most research discusses customs in general or the Islamization of culture on a macro level, without an in-depth focus on these two traditional ceremonies as living social practices (Vioreza & Lumban, 2024). In addition, there is not much literature linking contemporary dynamics such as modernization, religious education, and changes in customary authority with the transformation of Siriaon and Siluluton practices. This gap indicates the urgency of further research.

This literature review emphasizes the need for a study that is not only descriptive but also analytical and contextual in understanding Siriaon and Siluluton. This research positions itself to fill this gap by integrating cultural and Islamic law perspectives in a balanced manner. Through this approach, it is expected that a more comprehensive understanding can be obtained regarding how Siriaon and Siluluton customs are maintained, negotiated, and reinterpreted by the Muslim community in Tapanuli amid the evolving social and religious dynamics.

METHODOLOGY

This study uses the library research method or literature review as the main approach in analyzing the Siriaon and Siluluton traditional ceremonies in Tapanuli culture and their relation to the principles of Islamic law. This method was chosen because the research object consists of concepts, values, meanings, and cultural practices that have been widely documented in various written sources, both in the form of scientific works and religious sources (Budianto & Dewi, 2023). With the literature review approach, this study attempts to build a comprehensive conceptual and analytical understanding of the dynamics of customs and religion without directly relying on field data.

The data sources in this study consist of primary and secondary data. Primary data include classical and contemporary books discussing Batak Tapanuli customs, the social structure of Dalihan Na Tolu, as well as descriptions of the Siriaon and Siluluton traditional ceremonies. In addition, primary sources also include literature on fiqh, ushul fiqh, and studies of Islamic law relevant to issues of tradition, culture, and custom ('urf). Secondary data were obtained from scientific journal articles, seminar proceedings, theses, dissertations, as well as research reports examining the relationship between local customs and Islam, both in the context of Tapanuli and the Muslim community of the Archipelago in general (Darmalaksana, 2020). The selection of sources was done selectively, considering academic credibility, thematic relevance, and the currency of publications.

The data collection technique was carried out through a systematic review of literature available in physical libraries as well as digital databases, such as national and international journals. Each selected source was then read critically to identify key concepts, main findings, and arguments related to the meaning, value, symbolism, and practices of Siriaon and Siluluton, as well as the perspective of Islamic law on local traditions (Haryono et al., 2024). The data obtained were then classified according to the research discussion focus, namely the meaning and history of customs, cultural values and symbols, the relationship between customs and Sharia, as well as contemporary dynamics and efforts of harmonization.

Data analysis was conducted using a descriptive-analytical and comparative approach. The descriptive approach was used to present the concepts and practices of the Siriaon and Siluluton customs as described in the literature, while the analytical approach was used to critically examine the conformity and tensions between these customs and the principles of Islamic law

(Putri et al., 2023). Meanwhile, the comparative approach was applied to compare the views of customary experts and scholars, as well as various previous research findings, in order to find a pattern of harmonization between local traditions and Islamic values.

Through this literature review method, the research is expected to be able to produce a synthesis of thought that is objective and argumentative regarding the position of Siriaon and Siluluton customs in the Muslim Tapanuli society. This method also allows the research to contribute to the development of academic discourse on the integration of customs and Islamic law, while also serving as a conceptual basis for further field-based research.

RESULT

1. The Meaning and History of the Siriaon and Siluluton Traditional Ceremonies in Tapanuli Culture

The Siriaon and Siluluton traditional ceremonies are two main categories in the customary system of the Tapanuli community that represent the human life cycle in its entirety. Siriaon refers to traditional ceremonies associated with joyful events, such as birth, marriage, and the attainment of a certain social status, while Siluluton is related to sorrowful events, especially death. The literature review results show that this division is not merely a classification of rituals, but reflects the Tapanuli community's perspective in understanding life as a series of events that must be experienced collectively, in a structured manner, and full of moral values (Guna, 2003). Thus, Siriaon and Siluluton function as cultural mechanisms that organize social relations while also strengthening communal identity.

Historically, Siriaon and Siluluton have developed since the pre-Islamic era as part of the belief system and ancestral customs of the Batak people. In their original context, these ceremonies cannot be separated from the cosmological views of the Tapanuli community, which see human life as connected with nature, ancestors, and transcendent forces. Traditional ceremonies function as a medium to maintain balance between humans and their environment, both in situations of joy and sorrow (Kamaluddin, 2023). However, history also shows that the Siriaon and Siluluton customs are dynamic and open to external influences, including the entry of Islam into the Tapanuli region.

The arrival and development of Islam in Tapanuli, particularly in the Mandailing and South Tapanuli regions, brought significant transformation in the practices of Siriaon and Siluluton customs. Islam did not completely abolish the customs, but rather influenced the way the customs were interpreted and carried out. In this context, Siriaon was no longer understood merely as a worldly celebration, but also as an expression of gratitude to God for the blessings of life. Likewise, Siluluton was not simply a ritual for releasing ancestral spirits, but was understood as a moment of spiritual reflection on death and the afterlife (Tanjung & Siregar, 2019). This transformation of meaning indicates a process of reinterpretation of customs that is consistent with Islamic values.

The meaning of Siriaon in Tapanuli culture cannot be separated from the values of togetherness and social solidarity. Research results show that every Siriaon ceremony involves the active participation of all kinship elements based on the principle of *Dalihan Na Tolu*, which is the balance of relations between *mora*, *kahanggi*, and *anak boru*. Through Siriaon, the community affirms the importance of cooperation, mutual respect, and social responsibility. This ceremony serves as a means of social legitimacy, where individuals or families gain recognition for their status and role within the community (Parapat et al., 2022). Thus, Siriaon functions not only as a celebration but also as a social institution that strengthens customary order..

Siluluton has a more complex meaning because it is related to death, which in many cultures is regarded as a sacred event. In the Tapanuli tradition, Siluluton is not merely an expression of grief, but also a means to affirm the value of respect for the deceased and the surviving family. Studies show that Siluluton contains moral messages about the impermanence of life, the importance of maintaining social relationships, as well as the collective obligation to support one another in situations of loss (A. Q. Harahap, 2024). Thus, Siluluton functions as a social mechanism to restore the balance of a community disrupted by death. From a historical perspective, the change in the meaning of Siluluton after the arrival of Islam is seen in the strengthening of the spiritual aspect and the reduction of symbolic elements considered inconsistent with Islamic teachings. Islamic prayers, the recitation of Qur'anic verses, and the emphasis on the concepts of destiny and sincerity have become important parts of the practice of Siluluton in the Muslim Tapanuli community (Aby, 2025). Nevertheless, customary structures and social procedures are still maintained, showing that the community does not view custom and Islam as two entities that negate each other. On the contrary, both are positioned as value systems that can complement each other.

The results of this discussion indicate that the meanings of Siriaon and Siluluton are not singular, but layered and contextual. On one level, these customs function as a cultural heritage that maintains the continuity of ancestral traditions. On another level, these customs serve as a means of internalizing religious and moral values that are relevant to the Muslim society in Tapanuli (Sandi, 2023). In other words, Siriaon and Siluluton not only represent the past, but also become a space for dialogue between tradition and social change.

An important argument that can be drawn from the results of this study is that the history of Siriaon and Siluluton demonstrates the ability of Tapanuli customs to adapt without losing their fundamental identity. This adaptation is not a form of weakening the customs, but rather a reinforcement of their meaning through value adjustments. In the context of modern society, understanding the history and significance of Siriaon and Siluluton becomes important to avoid a narrow dichotomy between customs and religion. On the contrary, customs can be understood as a cultural medium that allows Islamic values to be experienced in a more contextual and grounded manner.

The meaning and history of the Siriaon and Siluluton customary ceremonies in Tapanuli culture indicate that customs are not merely ritual traditions, but a living and evolving value system. A comprehensive understanding of these two ceremonies becomes an important foundation for analyzing further the relationship between local traditions and Islamic sharia principles, as discussed in the following sections of this article.

2. Cultural Values and Symbolism in the Implementation of Siriaon and Siluluton

The implementation of the Siriaon and Siluluton traditional ceremonies in Tapanuli culture is rich with cultural values and symbolism that reflect the community's worldview. Literature studies show that every stage of the ceremony, traditional equipment, and the roles of customary actors are not elements that stand alone, but rather parts of a symbolic system that conveys moral, social, and philosophical messages (Peduho et al., 2024). Through these symbols, the Tapanuli community transmits noble values to the next generation and strengthens collective identity in facing events of joy and sorrow.

One of the main cultural values that stands out in Siriaon and Siluluton is the value of togetherness and social solidarity. In every implementation of the ceremony, the involvement of the extended family and surrounding community becomes a customary requirement that cannot be ignored. The *Dalihan Na Tolu* principle functions as a social framework that regulates the roles and responsibilities of each party, thereby creating a balance of relationships and social harmony. This value of togetherness is reflected in the practice of mutual cooperation, both in the preparation of the Siriaon ceremony and in accompanying grieving families during Siluluton (Tambunan, 2025). This symbolism of togetherness asserts that an individual's life is never separate from their community.

Besides togetherness, the value of respect is also a central aspect in both traditional ceremonies. Respect for parents, ancestors, and customary leaders is manifested through the way of speaking, seating positions, as well as the sequence of giving ulos or other customary symbols. In the context of Siriaon, giving ulos to the bride and groom or to a joyful family symbolizes prayers, blessings, and hopes for a prosperous life. Meanwhile, in Siluluton, ulos and other traditional equipment function as symbols of empathy and the final respect for the deceased (Hamid et al., 2024b). These symbols show that respect is not only an individual attitude but a collective value institutionalized through custom.

Symbolism is also strongly evident in the use of traditional music such as *gondang* and *tortor* dance. In Siriaon, *gondang* and *tortor* serve as expressions of joy as well as symbolic communication between humans and the values they believe in. The orderly and meaningful movements of *tortor* symbolize balance, order, and harmony in life. In contrast, in Siluluton, the rhythm of *gondang* tends to be slower and solemn, reflecting an atmosphere of mourning and deep reflection on life and death (Sayfullah, 2025). This symbolic difference indicates that music and dance are not merely entertainment but a medium of expressing the emotional and spiritual values of the community.

The value of social responsibility is also strongly reflected in the implementation of Siriaon and Siluluton. Each party within the customary structure has a moral obligation to perform their role optimally. Children of the boru, mora, and kahanggi each bear responsibilities that are not only technical but also symbolic. For example, the involvement of the children of the boru in preparing ceremonies symbolizes dedication and devotion, while the role of mora in providing customary advice reflects moral authority and wisdom (Hasibuan, 2021). This value of responsibility affirms that tradition functions as a social education system that shapes the character of individuals within the community.

From a symbolic perspective, the time and place of the ceremony also have special meanings. The determination of auspicious days, the sequence of events, and the location of the ceremony reflect the belief in cosmic order and the importance of harmony between humans and their environment. Although some of these aspects have been adjusted with the influence of Islam, the core values of order and balance are still maintained (Purba et al., 2024). This indicates that customary symbolism is flexible and can be reinterpreted without losing the essence of its meaning.

The study results also show that cultural values in Siriaon and Siluluton function as a bridge between local traditions and Islamic law principles. Values such as togetherness, respect, and social responsibility align with Islamic teachings on brotherhood, manners, and trustworthiness. Therefore, customary symbols that represent these values are relatively easily accepted and maintained in the Muslim Tapanuli community (Manullang, 2015). This symbolic adaptation demonstrates that customs are not always in conflict with religion, but can rather serve as a cultural medium to internalize Islamic values.

Symbolism in Siriaon and Siluluton also becomes an arena of debate, especially when certain symbols are considered potentially conflicting with the principles of faith. In this context, communities and religious figures undergo a process of symbolic selection and reinterpretation. Some symbols are maintained as cultural expressions, while others are modified or abandoned (Sari et al., 2022). This process demonstrates a critical awareness in interpreting customary symbols, so that customs are not practiced dogmatically, but rather reflectively and contextually.

The main argument that can be drawn from this discussion is that cultural values and symbolism in the implementation of Siriaon and Siluluton play an important role in maintaining the continuity of Tapanuli customs. Traditional symbols are not merely ritual ornaments but a means of communicating values that shape the identity, solidarity, and morality of society (Oktovia et al., 2025). By understanding this symbolism in depth, the community can be wiser in preserving customs while also adapting them to religious values and the demands of the times.

The cultural values and symbolism in Siriaon and Siluluton show that Tapanuli customs are a living and dynamic system of meaning. Understanding this aspect becomes an important basis for analyzing the relationship between

local traditions and Islamic law principles more deeply, as will be discussed in the following subsection.

3. The Relationship between Local Traditions and the Principles of Islamic Sharia

The relationship between local traditions and the principles of Islamic law in the implementation of the Siriaon and Siluluton customary ceremonies shows a complex, dialogical, and contextual dynamic. The results of the literature review indicate that the Muslim Tapanuli community does not view adat (customary law) and Islam as two entirely separate or mutually negating value systems. On the contrary, both are positioned as normative frameworks that interact in shaping the social and religious practices of the community (Abidin, 2009). In this context, the Siriaon and Siluluton customs become a meeting space between local cultural values and the principles of Islamic law experienced contextually.

Normatively, Islamic law has a set of rules that regulate the aspects of creed, worship, and social transactions. These three aspects become the main parameters in assessing the conformity of a local tradition with Islamic teachings. In the practices of Siriaon and Siluluton, social transaction elements such as togetherness, mutual cooperation, and social ethics tend to align with Islamic principles. This explains why most social structures and customary procedures are still maintained (Altama & Damanik, 2025a). The values of brotherhood, mutual assistance, and manners contained in Tapanuli customs actually strengthen the internalization of Islamic values in the social life of the community.

Customary and sharia relations become more sensitive when touching on aspects of creed and worship. Historically, several symbolic and ritual elements in Siriaon and Siluluton originate from pre-Islamic beliefs that have their own cosmological and spiritual dimensions. The advent of Islam encouraged the community to re-evaluate these elements. Studies show that Tapanuli Muslims undergo a normative selection process, in which customary practices deemed contrary to the principles of monotheism and Islamic worship are gradually modified, reinterpreted, or abandoned (Makatita & Islamy, 2022). This process does not occur in a revolutionary manner but evolves through dialogue between customary leaders and scholars.

In the context of Siriaon, the relationship between custom and sharia is evident in the strengthening of the religious dimension in celebrations of joy. For example, customary wedding ceremonies are no longer separated from the marriage contract as the core of worship in Islam. Customary elements function as social and cultural complements that accompany these religious events. Islamic prayers, recitation of Qur'anic verses, and religious advice become integral parts of the Siriaon sequence (Luthfi, 2016). This shows that custom does not displace the position of sharia, but rather adapts itself as a medium of cultural expression that supports the implementation of Islamic teachings.

In Siluluton, the relationship between local traditions and Islamic law is seen in the strengthening of religious practices related to death. The management of the deceased, prayers for the departed, and comforting the bereaved family are carried out according to Islamic guidance. Customary elements are present to regulate social aspects, such as the division of roles, procedures for visits, and expressions of collective empathy (Nasrullah, 2019). Thus, Siluluton becomes a concrete example of how custom and Islamic law can coexist without negating each other's functions.

The results of this discussion also show that customary and sharia relations do not always run harmoniously without conflict. Differences in interpretation regarding the limits of customary tolerance often trigger debates at the community level. Some groups view customs as a cultural identity that must be preserved intact, while others emphasize the importance of purifying Islamic teachings. This tension, although not always visible on the surface, becomes part of the social dynamics that encourage critical reflection on customary practices (Altama & Damanik, 2025b). In many cases, these debates actually lead to constructive compromises.

Theoretically, the relationship between local traditions and Islamic law in the context of Siriaon and Siluluton can be understood through the concept of 'urf in Islamic law. 'Urf refers to the customs or traditions of a community that can be considered legally as long as they do not contradict the basic principles of Sharia. This approach provides normative legitimacy for the continuity of Tapanuli customs in Muslim society (Yarham, 2023). By using the 'urf framework, customs are not seen as a threat to religion, but rather as a cultural expression that can be accommodated within the Islamic legal system.

An important argument arising from the results of this study is that the relationship between custom and sharia is dynamic and contextual, highly dependent on the collective awareness of the community in interpreting the values they adhere to. The success of harmonizing Siriaon and Siluluton customs with Islamic sharia cannot be separated from the role of customary leaders and scholars as value mediators (Pusvitasari et al., 2025). Through dialogue and deliberation, both parties contribute to maintaining a balance between cultural preservation and religious compliance.

In the context of modern society, the relationship between local traditions and the principles of Islamic law faces new challenges, such as globalization, modernization, and increasing religious literacy. These challenges demand a more reflective and argumentative reinterpretation of customs. Research findings show that the Tapanuli community tends to respond to these challenges with an adaptive attitude, maintaining the core values of their customs while adjusting their practices to the evolving understanding of Islam.

Thus, the relationship between local traditions and the principles of Islamic sharia in the implementation of Siriaon and Siluluton demonstrates a model of relatively harmonious value integration. This integration is not static, but continuously undergoes a process of negotiation and adjustment. Understanding this relationship becomes key to seeing Tapanuli customs not as

a residue of the past, but as a living cultural practice that is relevant in the life of contemporary Muslim communities.

4. Contemporary Dynamics and Efforts to Harmonize Customary Law with Islamic Values

Contemporary dynamics in the implementation of the Siriaon and Siluluton traditional ceremonies show that Tapanuli customs are in the flow of social changes that cannot be avoided. Modernization, globalization, urbanization, as well as increased access to education and information, have influenced how the community views and practices traditional customs. Literature review results show that these changes do not necessarily imply the weakening of customs, but rather encourage a transformation process that is selective and adaptive (Mu'minin, 2025). In this context, efforts to harmonize customs with Islamic values become an important agenda for the Muslim Tapanuli community so that traditions remain relevant without neglecting Islamic law principles.

One of the main dynamics affecting the practices of Siriaon and Siluluton is the change in the social structure of society. The migration of people from villages to cities has led to a decrease in the intensity of communal interactions that have long been the foundation of customs. Ceremonies that used to take a long time and involve many stages now tend to be simplified. However, this simplification is not always understood as a reduction in meaning, but rather as an adaptation to the social and economic conditions of modern society (Fikri, 2025). In the context of Islam, this simplification is often seen as in line with the principles of efficiency and avoiding waste (*israf*), thereby strengthening the legitimacy of customary changes.

Another significant dynamic is the increasing religious awareness among the Muslim community in Tapanuli. Formal and non-formal religious education contributes to a more critical understanding of customary practices. The study results show that the younger generation tends to question the normative foundations of customs and demands clearer alignment with Islamic teachings. This critical attitude encourages intensive dialogue between generations, customary leaders, and scholars regarding the boundaries of customs that can be maintained (Rahmadani et al., 2025). In many cases, this dialogue results in a more Islamic reinterpretation of customs without eliminating essential cultural values.

Efforts to harmonize custom with Islamic values are also seen in the strategic role of traditional leaders and religious figures as agents of change. Traditional leaders no longer function solely as guardians of tradition, but also as mediators of values open to religious perspectives. Conversely, Muslim scholars and intellectuals have begun using a cultural approach in conveying Islamic teachings, making them more easily accepted by indigenous communities (Zainuddin et al., 2024). This collaboration shows that harmonization is not a one-sided process, but rather the result of joint work based on deliberation and mutual respect.

In the practice of Siriaon, the harmonization of customs and Islamic values is evident in the strengthening of religious aspects within the series of events. Islamic prayers, religious advice, and the avoidance of controversial symbolic elements are part of the effort to contextualize customs. Customary elements such as kinship structures, the giving of ulos, and social procedures are maintained as expressions of culture, but are reinterpreted within the framework of Islamic values (Ropiah, 2025). Thus, Siriaon not only becomes a cultural celebration but also a means of moral and religious education for the community. Pada Siluluton, dinamika kontemporer lebih terlihat pada penyesuaian praktik berkabung dengan tuntunan Islam. Tradisi yang berpotensi memberatkan keluarga duka secara ekonomi dan psikologis mulai dikritisi dan disederhanakan. Penekanan pada doa, penghiburan, dan solidaritas sosial menjadi fokus utama, sementara aspek seremonial yang kurang relevan secara keagamaan dikurangi (Ilyas, 2024). Proses ini menunjukkan bahwa nilai keislaman berperan sebagai kerangka etis dalam menilai dan mengarahkan perubahan adat.

An important argument from the results of this discussion is that the harmonization of custom and Islamic values does not mean eliminating cultural identity, but rather emphasizes the core values that are universal in nature. Values such as togetherness, respect, and social responsibility remain the spirit of Tapanuli customs, while Islamic values provide a moral and spiritual foundation that enriches the meaning of custom (Setyobudi et al., 2025). With this approach, custom is not positioned as a relic of the past, but as a living tradition that continues to adapt to the context of the times.

Contemporary dynamics also present new challenges, such as the commercialization of customs and the influence of global culture that has the potential to shift local values. In facing these challenges, the harmonization of customs and Islam requires a more systematic strategy, including the documentation of customs, cultural education, and strengthening the role of customary and religious institutions (Iqballudin et al., 2025). The study's findings indicate that without conscious efforts to maintain this balance, customs are at risk of losing their symbolic meaning or being practiced ceremonially without an understanding of their values.

Thus, contemporary dynamics and efforts to harmonize customary practices with Islamic values in the implementation of Siriaon and Siluluton demonstrate a continuous process of value negotiation. This process reflects the cultural and religious maturity of the Muslim Tapanuli community in responding to social changes. The harmonization that occurs is not a static end result, but a dynamic journey that continuously requires reflection, dialogue, and collective commitment to maintain a balance between preserving customs and religious obedience.

DISCUSSION

This discussion emphasizes that the Siriaon and Siluluton customary ceremonies in Tapanuli culture are living, dynamic socio-cultural practices that continue to undergo negotiations of meaning in line with the development of Islamic values and contemporary social changes. The results of the discussion show that customs cannot be understood merely as static heritage from the past, but rather as a value system that is adaptive and responsive to the social, religious, and historical contexts of the Muslim Tapanuli community (Judiasih et al., 2021). Within this framework, Siriaon and Siluluton function as spaces for dialogue between local traditions and Islamic sharia principles, rather than as arenas of dichotomous conflict.

The main findings of the discussion show that the meaning and history of Siriaon and Siluluton have undergone significant transformation since the arrival of Islam in the Tapanuli region. This transformation did not erase the customary structures, but rather enriched their symbolic and functional meanings. Cultural values such as togetherness, respect, and social responsibility have been proven to have strong alignment with Islamic teachings, thus allowing for the occurrence of relatively harmonious value integration (Dianto et al., 2025). This strengthens the argument that customs can serve as an effective medium for internalizing Islamic values in a contextual and grounded manner.

This discussion also shows that symbolism in Siriaon and Siluluton plays an important role in maintaining the continuity of customs. Customary symbols not only function as ritual ornaments but also as a means of communicating values and collective identity. However, this symbolism also becomes an object of criticism and reinterpretation when confronted with Islamic law principles. The process of selecting and reinterpreting customary symbols reflects the community's critical awareness in understanding tradition, so that customs are not practiced dogmatically, but reflectively and theologically responsibly.

In the context of contemporary dynamics, this discussion highlights the strategic role of traditional leaders and ulama as agents of value harmonization. Dialogue and deliberation between the two become key in maintaining a balance between the preservation of customs and religious adherence. The challenges of modernization, urbanization, and globalization actually reinforce the importance of an integrative approach in understanding customs and Islam (Aridi & Permana, 2022). Without such an approach, customs risk being reduced to cultural formalities, while religion has the potential to become detached from the social context of its community.

Thus, this discussion reinforces the view that the relationship between local traditions and the principles of Islamic Sharia in Siriaon and Siluluton is dynamic and constructive. The harmonization that occurs is not a static end result, but a continuous process that requires openness, dialogue, and critical reflection. This understanding makes an important contribution to the study of local Islamic culture and serves as a conceptual basis for efforts to preserve customs rooted in Islamic values and relevant to the challenges of the times.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that the Siriaon and Siluluton traditional ceremonies are fundamental elements in Tapanuli culture that not only function as traditional rituals but also as a value system that regulates social, moral, and spiritual relationships within the community. Siriaon and Siluluton represent the human life cycle, which is collectively interpreted through customary structures, cultural symbolism, and extensive social participation. The historical development of these two ceremonies shows that Tapanuli customs are dynamic and adaptive, especially in responding to the arrival and growth of Islam in the region.

The study results show that the cultural values contained in the implementation of Siriaon and Siluluton, such as togetherness, respect, social responsibility, and solidarity, are strongly aligned with the principles of Islamic law. This alignment allows for the integration of values between local traditions and religious teachings, so that customs are not positioned as practices that contradict Islam, but rather as a cultural medium to contextualize Islamic values. The customary symbols used in both ceremonies also play an important role in transmitting moral values and collective identity, although some of them undergo a process of reinterpretation to align with the principles of monotheism and worship.

In the context of contemporary dynamics, this study affirms that the harmonization between Siriaon and Siluluton customs with Islamic values is an ongoing process that requires constructive dialogue among customary leaders, scholars, and the community. The challenges of modernization and globalization do not necessarily weaken customs, but rather encourage selective and reflective transformation. Thus, Tapanuli customs can continue to be preserved as a living tradition that is relevant, meaningful, and aligned with Islamic values. This conclusion underscores the importance of an integrative approach in understanding the relationship between local culture and religion as an effort to maintain cultural identity while strengthening the religious life of the community.

FURTHER STUDY

This research still has limitations so that further research is needed on the topic of The Siriaon and Siluluton Traditional Ceremonies in Tapanuli Culture: Between Local Tradition and Islamic Sharia Principles in order to perfect this research and increase insight for readers and writers.

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