

A Review of the 'Urf Tradition of *Mangompa Manuk* in Mandailing Traditional Party: Case Study of Mandailing Community

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Abstract

In this paper the author will examine the tradition of *Mangompa Manuk* (Carrying Chicken) in the traditional wedding party of Mandailing people that has existed for a long time. Mandailing people believe that this tradition must be carried out because this tradition is one of a series of stages in traditional Mandailing marriage. The purpose of this research is to find out the opinion of indigenous people about the *Mangompa Manuk* tradition and how the impact of the community who carry out the tradition. Furthermore, about the legal position in the *Mangompa Manuk* tradition, especially in 'urf analysis. This research uses a qualitative method. Data was collected by conducting interviews. In addition, data was obtained by looking at documents from books, theses, journals, and other scientific works. While the findings of the researchers that 4 out of 5 people who carry out the tradition are blessed with sustenance and good and smooth offspring. Meanwhile, based on the view of Islamic law, based on 'Urf analysis, the *Mangompa Manuk* tradition is categorized as 'Urf Shohih because the practice does not violate Shari'a on condition that when undergoing the tradition does not believe that offspring and wealth come from carrying out this custom, and can be categorized as 'Urf Fasid when it believes that carrying out this custom can provide offspring and wealth.

Keywords: *Mangompa Manuk* , Mandailing, 'Urf



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INTRODUCTION

In most marriages in Indonesia, the process is conducted in accordance with customary law, which includes a set of customs adopted by a particular group of people. These traditions are closely related to the culture of the local community (Yoki Pradikta et al., 2024). In Indonesia, many traditions or customs that are routinely practiced and maintained have strong legal force and are widely applicable (Nugroho, 2016, p. 10). This tradition is respected and trusted by the community, especially in the context of marriage events. The customary law of marriage is community law or folk law that is not written in state law but regulates the order of marriage very strictly. Therefore, the marriage process is often carried out through a series of traditional ceremonies that are maintained and preserved by the local indigenous community (Habib Sulthon Asnawi., 2023). Thus, customary marriage law developed during Indonesian society and to this day is still adhered to and applied strictly and respectfully.

In many marriages, particularly in Indonesia, the process is often governed by customary law which includes various customs upheld by local groups of people, closely linked to their

culture. In Indonesia, traditions or customs that are maintained and practiced regularly often have significant legal force and are respected by the wider community, especially in the context of marriage (Habib Shulton Asnawi, 2022). Customary marriage law is a form of community law or folk law that is not written in state law, but still regulates and establishes order in marriage (Susylawati, 2009). As a result, many marriages are conducted through a series of traditional ceremonies that are still maintained and preserved by indigenous communities. These customary laws of marriage have developed in Indonesian society and remain respected and applied to this day (Habib Shulton Asnawi dan M. Anwar Nawawi, 2022).

Marriage customs contain moral messages that have been practiced for generations in the community (Rudiansyah Siregar, 2022, p. 138). One of the traditions in marriage is the custom of margodang in marriage in Mandailing society. Mandailing people carry out customary traditions in marriage in the hope of happiness and prosperity in living the ark of household life. Families can also be socially respected when carrying out these customs (Nawawi et al., 2021).

The wedding party in the mandailing tradition has various stages from the traditional wedding process by the bride and groom, until at the end of the party the bride will be taken to the groom's residence. When the bride is brought to the groom's house, her family will escort her and give advice and supply her with staple foods, such as rice and side dishes. Then the bride is asked to bring a chicken by carrying it with a shawl as a symbol of the side dish brought by the bride. In Mandailing traditional language, a chicken carried using a shawl is known as *Mangompa Manuk*, or carrying a chicken (Erlinda, 2024).

Some previous studies show discussions about traditions surrounding wedding customs. Such as research conducted by Syaiful Hadi Pulungan (Pulungan, 2021). This paper describes the wedding ceremony in Mandailing. The focus of the research is the important role of *daliha na tolu* institutions. *Daliha na tolu* can be interpreted as a counterweight in society. Then the research conducted by Septi Irawani (Septi & Adra, 2022), This paper describes the tradition of carrying chickens during *walimatul al-ursy* for brides in Nagari Sontang Cubadak in the philosophical review of Islamic law there are benefits or *maslahat*, namely mental training as well as non-formal education for the maintenance of offspring. The difference between the author's research and the above studies includes the locus of each of the above studies is different from the locus of the author's research. While the focus of this research study is the impact and implications of the people who carry out this custom and analyze the tradition using the theory in Islamic law, namely 'urf.

In this paper the author discusses a little about the belief in the *Mangompa Manuk* tradition in the mandailing traditional marriage tradition, that carrying chickens will accelerate the offspring and provide sustenance in the form of wealth, so that some mandailing people believe and hope from the meaning of the tradition, and that this tradition is included in the stages that must be done in their traditional parties. Therefore, the author is interested in further discussing the practice of the *Mangompa Manuk* tradition from the perspective of 'Urf and the impact that occurs whether the results of the custom are in accordance with what the mandailing community believes.

RESEARCH METHODS

Based on the background explanation above, the author uses the theory of 'urf to analyze this problem. 'Urf is a habit that occurs in society, and from this habit becomes a binding rule for the actions and words of the community. This research is a type of field research that aims to see firsthand how the *Mangompa Manuk* marriage tradition is carried out by the Mandailing tribe in Pasaman. The object of the research is the *Mangompa Manuk* marriage event which is a custom of the Mandailing community. The data collection technique uses interview techniques with the surrounding community, observation by observing the community. In this study, primary data was obtained by interviewing the main informants. The main informants of this research are five of the Mandailing community who carry out the *Mangompa Manuk* tradition in Panti sub-district, *Pasaman* district. While secondary data by looking for studies related to *Mangompa Manuk* in books, media publications, the Koran hadith, journals and scientific articles.

RESULTS AND DISCUSSION

Mandailing tribal people consider marriage as something sacred, and marriage cannot be done at will because it has rules and takes time. The Mandailing community's traditional marriage process begins with the pre-marriage and marriage process. The pre-marital process begins with Manggaririt Boru, where the male parent informs the female parent that his son has been acquainted with their daughter and has been hanging out, Padomos Hata, where the male parent returns to the female family's house to propose, Patobang Hata, where the proposal has been made official, and Manulak Sere, where the male parent determines the amount of dowry that will be brought to the marriage (Septi & Adra, 2022). Mandailing people strongly maintain their own customary laws, so a wedding feast must be held. If a Mandailing person marries a non-Mandailing person, the non-Mandailing person must be recognized as a Mandailing citizen and given a clan.

There are several factors and reasons that encourage Mandailing indigenous people to conduct traditional marriages, namely:

1. The existence of customs in the implementation of marriage shows the identity of Mandailing people, which cannot be replaced by modernization.
2. Custom fosters community unity, because the implementation of traditional marriage usually requires a long time and preparation.
3. Maintaining cultural traditions inherited by our ancestors so that they are not lost in the times.
4. By performing a traditional marriage, Mandailing people show their devotion to the custom itself by showing that we are responsible for maintaining and maintaining our traditions and ancestors, so that the next generation can do the same as their parents.
5. Performing a traditional marriage, which requires a lot of time and money, is essentially a form of our devotion to adat itself. Many indigenous people in the modern era are unaware of the fact that we come from adat, and performing a Mandailing marriage ceremony is one such example (Dalimunthe, 2016).

Mandailing customary marriage traditions are carried out by the mandailing community in the marriage ceremony (horja haroan boru) as a form of trust in maintaining and maintaining the title of worship as the successor of custom and to maintain the integrity of custom (Mu'in

et al., 2023). In this tradition, dalihan natolu also actively participates; for example, manortor performs mora hand movements that are different from boru child (Habib Shulton Asnawi, 2015). Boru child do the mangayapi gesture with their palms facing up, while mora do the manyomba-nyomba gesture with their palms facing down. To honor the parents, the parents set up margondang. In addition to performing the various rituals mentioned in the previous section, margondang is also complemented by establishing a custom called panaek gondang. This is a tradition required for the descendants of kings and is a ceremonial event (Rohana, 2023).

While in the marriage process there are several stages that must be carried out by the bride and groom, namely starting with the Marriage Ceremony, *Pasahat Mara* (congratulating), *Mangalo-Alo Boru* and *Manjagit Boru* (parading the bride and groom), Marpokat Haroan Boru (talking about the arrival of the bride and groom), Pataon raja-raja adat (notifying the customary head and closest family members), *Panaek Gondang* (playing the nine drums), Mata Ni Horja (the peak event held at the suhut's house), Bringing the Bride and Groom to Tapani Raya, Mangalehen Gorar (giving titles), Mangupa (expression of joy), *Ajar Poda* (giving advice to the newlyweds), and *Mangoloi na loja* (eating together) (Ibrahim, 2023).

After carrying out the stages of the traditional marriage process by the bride and groom until the end of the party, the bride will be taken to the groom's residence. When the bride is brought to the groom's house, her family will escort her and give her advice and represent her with staple foods, such as rice and side dishes. Then the bride is asked to bring a chicken by carrying it with a shawl as a symbol of the side dish brought by the bride (Erlinda, 2024). In Mandailing traditional language, a chicken carried using a shawl is known as *Mangompa Manuk* or carrying a chicken.

The history of *Mangompa Manuk* stems from the fact that chickens in ancient times were livestock used as a banquet for tondi tu body treatment and were always used for indahan tapurak and indahan boru. Another opinion is that because people used to see chickens protecting their children from rain and danger, chickens were used to carry their children rather than other animals. (Septi & Adra, 2022).

In Mandailing marriage customs in general, the term *Mangompa Manuk* is always present, especially at traditional weddings. These words come from the Mandailing language and mean "*Mangompa*", which means carrying, and "*Manuk*", which means chicken. *Mangompa Manuk* customs have been around for a long time, and Mandailing people do it from time to time. In the Mangompa Manuk procession because the animal brought is a chicken, because chickens are ancient animals used for parties, and chickens also have many children (mothers), so the natives believe that bringing chickens will produce offspring and wealth. According to the tradition of Mr. Yahya Ansari, people use chickens instead of farm animals because they see chickens protecting their young from rain and danger (Anggina & Irwan, 2023).

The philosophy of the nature of the chicken is used as an example for the community and it is hoped that the bride and groom will have many children as chickens have many children and get sustenance easily as chickens daily get food easily from their environment (Asmidar, 2024).

Indigenous People's Views and the Impact of the *Mangompa Manuk* Tradition in Panti District, Pasaman Regency

The *Mangompa Manuk* tradition for the Mandailing community in Panti Subdistrict is an obligation that has existed for a long time and has been carried out for generations, because this tradition is one of the series that must exist in the Mandailing traditional party (Harahap, 2024). Some people also think that the *Mangompa Manuk* tradition is a myth or belief that has spread among the community, but when the custom is not carried out properly, it is like something is left behind in the series of customs. So far, the majority of Mandailing people in Panti sub-district still carry out this custom until now. (Yanti, 2024).

This tradition is not just a ritual, but an integral part of the cultural identity that binds the Mandailing community. So far, the majority of Mandailing people in Panti Sub-district still carry out this custom faithfully until now (Siregar, 2024). They believe that practicing this tradition helps maintain balance and harmony in their social lives, as well as showing respect to their ancestors and inherited customs. By keeping the *Mangompa Manuk* tradition alive, the Mandailing people are not only celebrating their cultural heritage, but also ensuring that the values and beliefs they have held on to continue to flow from generation to generation. The results of interviews conducted by researchers with Mandailing people show that the *Mangompa Manuk* tradition has had a positive impact on its implementation. Of the five people who followed the tradition, four of them claimed to be blessed with abundant sustenance and good and smooth offspring, without any significant obstacles. They feel that after carrying out the tradition, their lives have become more prosperous and harmonious.

Meanwhile, another one in five also benefited from this tradition, albeit with a slight difference in the outcome. He was blessed with children only after seven years of marriage (Habib Shulton Asnawi, 2018). Despite the long wait, this individual believes that her patience paid off, and she finally experienced the blessings she had hoped for. Belief in the *Mangompa Manuk* tradition remains strong, given its long-term benefits.

Overall, the interview results indicate that Mandailing people have a strong belief in this tradition as a form of effort to obtain blessings in life. The *Mangompa Manuk* tradition is considered a spiritual tool that brings sustenance and offspring for those who carry it out diligently and sincerely. This research reinforces the value and importance of customs in maintaining the harmony and welfare of the Mandailing community. This tradition is not only a cultural heritage, but also a pillar that provides hope and confidence for every individual and family who do it.

Proposition of Hujjahan 'Urf

The majority of scholars are of the view that 'urf is a shar'i proof, which is used as a basis for the formation of rulings, and that events that have no basis in the texts, consensus, or Qiyas, should not be regarded as 'urf' (Shiddieqy, 1997, pp. 174–175). Therefore, it can be understood that 'urf in general can be used as a basis for proof in accordance with the word of Allah in Surah al-A'raf 7:199.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

It means: “Take what is given freely, enjoy what is good, and turn away from the ignorant”.

This is also supported by the Qur'an in surat al-Baqarah 2:233

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

It means: “(Obligation) to the father to provide for the mother of his child and clothing that is appropriate”.

The two verses above explain There is a global limit, which is explained about the standard of sustenance and clothing given to the divorced wife, namely al-ma'ruf, the role of 'urf is considered important in interpreting and detailing the verses of the Qur'an and Sunnah. so 'urf here serves as one of the tools to interpret the Qur'anic verse which is still 'am and is emphasized by 'urf. Then the hadith of the prophet SAW which means “What is considered good by Muslims is also good on the side of Allah” (H.R. Ahmad and Ibn Mas'ud) (Anas, 2010) From the above explanation, ushul fiqh scholars formulated fiqh rules relating to 'urf, among others:

العدة محكمة

It means: “Custom can become the law.”

لا ينكر تغير الأحكام بتغير الأزمان

It means: *There is no denying that laws change due to changes in times and places* (Mubarak, 2002).

'Urf Analysis of Mangompa Manuk Tradition Practices

The word 'urf comes from the word “*arafa-ma'rifah-irfan-ma'ruf*”, which means to recognize, knowledge, to be known, and tranquility (Habib Sulthon Asnawi, 2011). This indicates that something known makes a person calm and serene, while something unknown makes a person rough and wild. As quoted by Umar Sulaiman al Asyqar, Ibn Faris states that 'urf is a sequence of items that are connected to each other, a sequence of things in which one part is connected to another in a connected manner (Miswanto, 2019).

While in terms according to Abdul wahab Khallaf 'urf is what people are familiar with, and they live by it, whether in the form of words, actions, or prohibitions. And this is called custom (Khalaf, 2005). Whereas in shara' terms, there is no difference between urf and al-adat. According to Abdul Wahab Khalaf, the scholars used to use 'urf in their legal methodology. He states that the 'urf method was used by Imam Malik, Abu Hanifah and his companions, as well as Imam Shafi'i.

The scholars stated that there are several conditions in making 'urf as a proof in Islam, which include:

1. The custom must be acceptable to sound reason, in accordance with common sense and sane public opinion.
2. The custom must be frequent and widespread.
3. In matters of muamalat, what is considered valid is a long-standing custom or combination, not a new one.
4. The custom should not be accepted if both parties have excessive conditions.
5. A custom can only be a legal reason if it does not contradict the provisions of the fiqh texts (Wandi, 2018).

Based on the results of this study, the data obtained from informants regarding the *Mangompa Manuk* tradition in Panti District, Pasaman Regency, which is a tradition carried out last after a series of traditional parties are carried out by carrying chickens to be taken to

the groom's residence. To find out the extent of the reality and relevance of the *Mangompa Manuk* tradition to Islamic law, the author analyzes it using the *ijtihad 'urf* method.

From the data obtained by researchers through interviews, the *Mangompa Manuk* tradition can be categorized into three in determining a law through 'urf, the first in terms of its object, namely 'urf amali or 'urf qauli. Second in terms of its scope, namely 'urf amm or 'urf khashah. And the third in terms of its validity, namely 'urf shahih or 'urf fasid (Khalaf, 2005).

Based on the kinds of 'urf above, we can find out the classification of the *Mangompa Manuk* tradition, we will describe it below:

1. The first classification, in terms of its object, the *Mangompa Manuk* tradition in the Panti community of Pasaman Regency is 'urf 'amali, this is because Mangompa Manuk is a tradition in the form of an action, which is generally believed and carried out by the Mandailing community in Panti District and is also a habit that has become a common agreement.
2. The second classification, in terms of its scope, the *Mangompa Manuk* tradition is included in 'urf khos, which is a custom that applies to a particular region and community. Because *Mangompa Manuk* is only carried out by Batak people, especially Mandailing people in Panti District.
3. The third classification, in terms of its validity, the search becomes very important and significant, because some people believe that when carrying out this custom it can provide offspring and wealth, so people continue to use this custom in the marriages they do.

Regarding this, the scholars of ushul fiqh formulated a fiqh rule relating to custom, which reads.

العادة محكمة ما لم يخالف النص

It means: *Customs can be used as law as long as they do not contradict the text* (Haroen, 1997).

The chairman of the Indonesian Ulema Council (MUI) Mandailing Natal Al-Ustadz H. Muhammad Nasir, Lc argues that the *Mangompa Manuk* tradition carried out at walimatul 'ursy (wedding party) can also be called shirk because there is a purpose, namely if *Mangompa Manuk* can provide offspring and a lot of sustenance then it is called shirk if you believe it, for example, believing that you can quickly get offspring and a lot of sustenance because of *Mangompa Manuk* then it is called shirk, as well as if you go to a doctor and get well and believe that the doctor is the one who makes it well it is also said to be shirk. It depends on each person's intention (Anggina & Irwan, 2023).

From the rules and explanations of the MUI, it explains that if the tradition or custom does not violate the law of Allah swt, it can be used as a law. In the practice of the *Mangompa Manuk* tradition, the practice does not violate the nash, but the practice can be categorized as shirk when the community believes and believes that because carrying out this tradition can provide offspring and wealth. But the majority of Mandailing people in Panti Subdistrict do not believe in this and carry it out because of the obligations of the series that must be carried out in a traditional party, but some other people still have little hope from the implementation of the meaning of the tradition (Mahmudah et al., 2022).

The prohibition of committing shirk is contained in the word of God in Surah An-Nisa' Q.S 4:48:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

It means: “*Verily, Allah will not forgive the sin of associating partners with Him (shirk), and He forgives that which is other than shirk for whom He wills. Whoever associates partners with Allah has indeed committed a great sin*”.

Based on the description above, Mangaririt / Mereseke, Padamos Hata, Patobang Hata, Manulak Sere, Horja Pabuat Boru, and *Mangompa Manuk* are several stages in the marriage process of the Mandailing Natal community, each series has a unique meaning that can help Mandailing people realize or create harmony in domestic life. The implementation of this tradition is very important because it helps maintain family harmony in marriage. Mandailing people consider traditional marriage as a respected thing. Thus, the *Mangompa Manuk* tradition is not fully considered as shirk because the local community does not violate Islamic law or religious propositions. It is never in the minds of the indigenous people that there is an additional “power” beyond the power of Allah Swt to determine good and bad fate for the future of human beings.

CONCLUSION

Mangompa Manuk Tradition in Mandailing Marriage is a custom or habit that has been carried out for generations. Mandailing tribal people consider marriage as something sacred, and marriage should not be done at will because the existence of customs in organizing marriage shows the identity of Mandailing people, which cannot be replaced by modernization.

From the analysis of 'urf and the opinion of the chairman of MUI, it can be concluded that doing the tradition of *Mangompa Manuk* (carrying chickens) can be considered as shirk because he intends that he has a child because of *Mangompa Manuk* (carrying chickens). Some people who have done the tradition of *Mangompa Manuk* (carrying chickens) still hope from the meaning of the tradition. It is not considered shirk if you do not intend anything, just follow the custom, and the goal is that the bride can carry children in the future, it all depends on what is intended.

Advice for communities practicing the *Mangompa Manuk* tradition is that it is important to approach this belief from a more modern and rational perspective. Instead of fully believing in the mystical aspects of the tradition, people can be encouraged to see it as part of a rich cultural heritage that is integral to their community identity. Education and open discussion about the origins and symbolic meanings behind the tradition could be a first step. By understanding that these traditions serve as social bonds and a form of respect for ancestors, communities can continue them with a sense of pride without getting caught up in irrational beliefs. This not only preserves cultural values but also revitalizes them in a context that is more relevant to life today.

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