

Pandongani Boru Tradition in Padang Lawas Muslim Community Wedding from the Perspective of `Urf

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Abstract. *Pandongani Boru is a tradition of the Padang Lawas community in which a girl accompanies the bride when she is brought to the martua's house directly after the wedding party is over. If the Pandongani Boru tradition is not carried out, the marriage of the bride and groom is considered invalid by traditional leaders and the community is prohibited from assisting in the implementation of the wedding party. This tradition is not regulated in Islamic law, but to this day the community still implements and dares not abandon this Pandongani Boru tradition. This study aims to find out the views of the Padang Lawas Muslim community towards the Pandongani Boru tradition. In addition, this study also aims to find out the reasons why the people of Padang Lawas still maintain the Pandongani Boru tradition in their marriage ceremony. The next objective of this study is to find out the Pandongani Boru tradition in the Padang Lawas Muslim community based on the `Urf review. By using qualitative research methods, data was collected by interviewing the participants. This study found that the results of the research found by researchers that the Pandongani Boru tradition is a tradition that has been carried out by the community from the past until now. The reason they carry out pandongani is because this tradition does not conflict with Islamic law. And to maintain good customary kinship relations. This research concludes that traditions accepted through the perspective of `Urf can be adopted by Islamic law. And that customary law and Islamic law still coexist harmoniously in Indonesian society. This research contributes to the strengthening of theories of the intersection of Islamic law and customary law in Indonesia.*

Keywords: *Adat; Muslim; Pandongani Boru; Society; `Urf.*

1. INTRODUCTION

The *Pandongani Boru* tradition is a tradition where customs that are still ongoing to this day. This tradition is carried out mainly by people who live in the Padang

Lawas area. Especially in Tanjung Village, Ulu Barumun District. If there is a marriage between a woman and a man who lives in a different village from the woman, there must be a *Pandongani Boru* (companion for the bride).¹ *Pandongani Boru* must be present from the beginning of *Walimatul 'Urs* until the bride is escorted to the groom's house, as a sign that their marriage has been considered valid by the customary authorities.² If there is no *Pandongani Boru*, their marriage is considered invalid by the customary authorities in the area. The customary leader will not interfere and be involved in their wedding ceremony, and if there is a need for help related to customary traditions, the customary leader will not want to participate and refuse to help. It may even happen that the bride is not accepted into the groom's family.³

As explained by one of the customary leaders, especially in Tanjung Village, Ulu Barumun Subdistrict, *Pandongani Boru* has existed since ancient times, which until now is still being carried out and will not even be abandoned because of the inheritance from the ancestors. For those who do not understand the *Pandongani Boru* tradition, they say that this is a futile thing, even considered detrimental to the groom. Those who hold the customs will feel hurt if this custom is not carried out because it is considered to have a deep meaning for its supporters. This custom is a sense of respect to the ancestors and to God Almighty, for the strengthening of the culture carried out at the wedding ceremony.⁴ Over time, the *Pandongani Boru* tradition in practice has several variations in the implementation of the *Pandongani Boru* Tradition which is a traditional heritage that is considered a sacred culture.

Ideally, in Islamic law there is no requirement or tradition to accompany the bride or known as *Pandongani Boru* which is practiced by the Muslim community of Padang Lawas. As a society that is in fact Muslim without any tendency to prioritize customs over Islamic law. From the explanation and problems above, the researcher wants to examine how the Padang Lawas Muslim community

¹ Hereafter it will just be called *Pandongani Boru* in this article

² Interview, Panjang Lubis (traditional figures), date May 04, 2023, o'clock 19:30 WIB.

³ Interview, Syakirin Hasibuan (traditional figures) date May 04, 2023, o'clock 20:10 Wib..

⁴ Agus Gunawan. (2019). Tradisi Upacara Perkawinan adsa Sunda (Tinjauan Sejarah dan Budaya di Kabupaten Kuningan). *Jurnal Artepak*. p. 72.

actually views *Pandongani Boru*. What is the reason they carry out the tradition of *Pandongani Boru* even though in Islamic law it is prescribed. Furthermore, how is the 'Urf review of the *Pandongani Boru* tradition in marriage. Through this study, the researcher will analyze the Islamic view of *Pandongani Boru* that occurs in Padang Lawas, whose religious notes are Islam. However, they still strongly hold to the legal traditions that they enforce among the community that can invalidate marriage.

Studies on Mandailing customary traditions in marriage have also been conducted on the marlojong tradition as a form of contribution to marriage dispensation in the Panyabungan religious court. As Sebyar and Sukiati conclude, the marlojong tradition as a customary tradition related to marriage also has an impact on the regulations set by the government.⁵ Haris Hidayatullah, Ristuati Dwi Lailiyah researched the "Yellow Rice Throwing Tradition in Marriage Perspective 'Urf." From this study found the results of the Yellow Rice Throwing tradition if the act of this tradition is only to honor or appreciate the ancestors of the ancestors is allowed. Then Haris Hidayatullah and Ristuati Dwi Lailiyah emphasized that if the tradition of throwing yellow rice is believed that if it is not carried out there will be disaster, then in fact the tradition of throwing yellow rice is contrary to Islamic law.⁶

Furthermore, Muhammad Hafaz Zaini, Faculty of Sharia UIN Maulana Malik Ibrahim researched about "Sandingan Tradition in marriage Perspective 'Urf conducted on Tambakrejo Village, Tongas District, Probolinggo Regency." This study concludes that according to the view of the Tambakrejo community, the Sandingan tradition is carried out in the wedding ceremony to avoid disaster to the bride's family. Zaini explained that the Sandingan tradition in marriage is to

⁵Mahammad Hasan Sebyar, Dkk. (2023). Marlojong Custom Contribution In Marriage Dispencation Case At Panyabugan Religious Court. *Pena Justisia. Media Komunikasi Dan Kajian Hukum*. Vol. 21 No. 1.

⁶Haris Hidayatullah, Ristuati Dwi Lailiyah. (2021). Tradisi Lempar Beras Kuning dalam Perkawinan Prespektif 'Urf. *Jurnal Hukum Keluarga Islam*. p.138.

respect the ancestors. In terms of *'Urf*, the act of respecting ancestors is justified as long as it does not conflict with the Islamic law.⁷

Then Dedisyah Putra in the Islamic Family Law journal examines "The *Markobar* Tradition in Mandailing Customary Marriage in the Perspective of Islamic Law." Based on this research, Dedisyah Putra emphasized that Mandailing cultural customs that do not conflict with Islamic law are allowed to be used as legal references as long as they do not conflict with Islamic law. Then, Mandailing cultural customs that are in harmony with Islamic teachings may be preserved. The practice of the *Markobar* tradition is embedded with good advice in accordance with what is taught by Islam. Islam teaches to advise each other in goodness and leave evil.⁸ Furthermore, *Kuntum Khairoh Ummah* in the Al-Ahkam Journal examines the "Marriage Baarak Tradition in Nagari Koto Hilalang, Solok Regency Perspective *'Urf*". This study concludes that in Islamic law traditions that do not have permissions and prohibitions as well as these traditions are widely known, these traditions have benefits, so they are allowed (*'Urf* Shahih). *Kuntum Khairoh Ummah* emphasized that if the tradition results in the cancellation of the marriage or harm then the tradition is subject to *'Urf Fasid* (not good).⁹

2. RESEARCH METHODS

This research was conducted in Tanjung Village, Kec. Ulu Barumon. This village was chosen as the research location because the *Pandongani Boru* tradition still dominates in Padang Lawas. Meanwhile, the people of Tanjung Village are known to be very religious, marked by the many people of Tanjung Village who study at various Islamic Boarding Schools, especially the Musthafawiyah Purba Baru Islamic Boarding School which is very religious. In fact, many alumni of the

⁷Muhammad Hafaz Zaini. (2017). Tradisi Sandingan Dalam Pernikahan Prespektif *'Urf* Di Desa Tambakrejo Kecamatan Tongas Kabupaten Probolinggo. *Skripsi UIN Maulana Malik Ibrahim Malang, Fak. Syari'ah*. 2017, p. 90.

⁸Dedisyah Putra. (2020). Tradisi Markobar Dalam Pernikahan Adat Mandailing Dalam Prespektif Hukum Islam (*Jurnal, STAIN MADINA. Jurusan Hukum Keluarga Islam*. p. 1.

⁹Kuntum khairoh ummah. (2022). Tradisi Baarak Perkawinan di Nagari Koto Hilalang Kabupaten Solok Prespektif *'Urf*. *Jurnal Al-Ahkam*. p. 150.

Musthafawiyah Purba Baru Islamic Boarding School from the Tanjung Village community have continued their studies to Egypt and Mecca.

This research is Analytical Descriptive, where this research not only describes the characteristics but also analyzes the relationship between variables. Researchers developed from previous study articles then collected materials and data from articles and books and conducted field observations through interviews.¹⁰ Researchers obtained primary data directly from participants. The participants involved are:

No.	Name	Gender	Age	Position in Adat
1	Muhammad Sayuti Lubis	M	70	Traditional Leaders and Clerics
2	Syakirin Hasibuan	M	74	Traditional Leaders and Community Leaders
3	Panjang Lubis	M	50	Traditional Leaders and Community Leaders
4	Lili Khodniar Hasibuan	P	22	Customary Executive (<i>Pandongani Boru</i>)

Data were extracted through interviews. The interview questions were made in a semi-structured manner, i. e. the questions asked still had the opportunity for further questions either in the form of deepening the material or comments. The data analysis used is descriptive data analysis. The researcher tries to explain how the Padang Lawas Muslim community views the *Pandongani Boru* tradition in marriage. Data from the community will be interpreted based on their intended meaning. Furthermore, the researcher will conduct a review of 'Urf by taking the opinion of scholars and existing arguments.

¹⁰Suharsimi Arikunto. (2017). *Penelitian: Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta, p. 272.

3. RESULTS AND DISCUSSION

3.1. Legal Terms of Marriage and *Pandongani Boru*

In Islam, the valid requirements for marriage are 1.) The husband-to-be and wife-to-be are Muslim. 2) Not married to a *mahram*, the marriage guardian must be male. 3.) Attended by witnesses 4.) Not being in a pilgrimage or hajj. 5.) Not coercion. In addition, there is what is called a mandatory requirement, namely the dowry that must be given by the groom to the bride. Meanwhile, the pillars of marriage in Islam can be seen in the Compilation of Islamic Law Paragraph 4: a) Prospective husband; b) Prospective Wife; c) Marriage Guardian; d) Two witnesses and; e) *Ijab* and *Kabul*.¹¹

Of course, the pillars and conditions of marriage in Islam also apply to Muslim communities in Padang Lawas. However, in reality, the requirements of traditional marriage, in this case one of which is *Pandongani Boru*, are an important condition for the validity of traditional marriage among Muslim communities in Padang Lawas. In addition to the legal requirements of marriage according to Islam which are fulfilled by the Muslim community of Padang Lawas, the legal requirements of marriage according to custom are as follows: In customary law the conditions of marriage are 1) The existence of a prospective husband and prospective wife. 2) Witnesses and guardians. 3) Maskawin. 4) *Pandongani Boru*. 5) Partinggal.¹²

3.2. The Views of the Padang Lawas Muslim Community on the Legality of Marriages without *Pandongani Boru* According to Customary Law or Islamic Law

Islam has regulated marriage even from the beginning of the introduction between a man and a woman who is not a *mahram*, commonly known as

¹¹Ditjen Pembinaan Kelembagaan Islam Departemen Agama. (2001). *Kompilasi Hukum Islam Di Indonesia*. Jakarta: Direktorat Pembinaan Peradilan Agama Islam.

¹²Partinggal is an object in the form of a sarong that is left to the parents as a legacy or gift. Interview with Mr. Syakirin Hasibuan, in Tanjung Village on May 04, 2023 at 20: 10 Wib.

Khitbah.¹³ But in Indonesia, weddings have been infiltrated by customary traditions, one of which is the *Pandongani Boru* tradition carried out in Padang Lawas, especially in Tanjung Village, Ulu Barumon District, which is still being carried out today. *Pandongani Boru* is considered good if it does not burden the groom's family. Because marriage is considered good if there is no conflict with the groom's family. If the *Pandongani Boru* tradition is not known by the groom, sometimes before the wedding there is a kind of meeting between the two families to discuss problems in marriage and traditions, one of which is *Pandongani Boru*. if a marriage does not carry out the *Pandongani Boru* tradition, their marriage may be considered invalid by traditional leaders.¹⁴ Some consider the *Pandongani Boru* tradition to be a waste of time because it is burdensome for the male family and is considered unimportant. It is not important because there are too many customs that must be carried out. The implementation of the *Pandongani Boru* tradition does not exist in Islam. Because according to Islamic law, marriage is valid if the conditions and pillars of marriage are fulfilled. The *Pandongani Boru* tradition is feared to be burdensome for the male family if they accept *Pandongani Boru* and are worried that their marriage will not be validated by traditional leaders if this tradition is not carried out.¹⁵

Islam has regulated the lives of its people in such a way, even providing guidelines for the *bargaul* procedure between a man and a woman who is not a *mahram* so that they can be halal in a marriage bond. Starting from proposing, the Padang Lawas community still often carries out *Khitbah* (proposing) before the marriage contract process. Traditional leaders will first hold a *Markobar* before leaving for the prospective woman's house. In the *Markobar* event, it will be prepared who will go to propose to the girl who wants to be married. ¹⁶ After the proposal has been accepted, a time will be appointed to carry out the marriage contract and also *Walimatul `Urs* (Marriage Party). In the wedding ceremony or *Walimatul `Urs* there are many customs that must be fulfilled,

¹³M. Yasin Soumena. (2012). Pemberlakuan Aturan Perkawinan Adat dalam Masyarakat Islam Leheihetu-Ambon (Analisis Antro-Sosiologi Hukum). *Jurnal Hukum Diktum*. p. 42.

¹⁴Interview with Mr. Muhammad Sayuti Lubis, Interview, August 23, 2023 at 20:53 WIB.

¹⁵Interview with Mr. Syakirin Hasibuan, on May 4, 2023 at 20:10 pm.

¹⁶Interview with Mr. Panjang Lubis, May 04, 2023 at 7:30 pm.

starting from reciting the Qur'an, Patuaekkon boru, Marbulang, mendege dingindingin, Marhata-Hata, Mangoppa Manuk until when the bride wants to get up from sitting sila to go to the groom's house, *Pandongani Boru* is appointed.¹⁷

Pandongani Boru is a tradition that is still commonly practiced by the Muslim communities of South Tapanuli, Central Tapanuli, Paluta, Padang Lawas, and Mandailing Natal. The *Pandongani Boru* tradition is carried out if there is a marriage between a woman and a man outside the woman's village, then there must be *Pandongani Boru*. From the beginning of *Walimatul `Urs* there has been one girl and one parent from the bride's relatives who will be *pandongani* for the bride. This is a sign that the bride is allowed to be brought to the man's house accompanied by *Pandongani Boru*. If there is no *Pandongani Boru* at the wedding, the family who held the wedding ceremony will be sanctioned in the form of gossip.¹⁸ *Pandongani Boru* will help the bride in everything she needs. Starting from fetching drinking water to accompanying to the groom's house for one night and one day. In fact, in a variation of the practice, the bride and *Pandongani Boru* share the same bed. There is also a practice where *Pandongani Boru* sleeps together with the newlyweds (husband and wife) in one bed, in other words, they sleep in threes.¹⁹

The people who become *Pandongani Boru* are relatives of the wife who are taken from the father's sister or who are familiarly called bou. The order that is allowed to become *Pandongani Boru* are: 1). *Bou* (father's sister). 2). *Tua, Nanguda* (Father's brother's wife). 3). *Kahanggi* (Father's cousin). 4). *Parnene On* (Father's brother or sister).²⁰ However, if those described above are unable and incapable, traditional leaders will make an appointment. So that there is a replacement for *Pandongani Boru* who has been arranged. The appointment is made during the

¹⁷Interview with Mr. Syakirin Hasibuan, dated May 04, 2023 at 20:10 WIB.

¹⁸Interview with Mr. Muhammad Sayuti Lubis in Tanjung Village on August 23, 2023 at 20: 53 WIB.

¹⁹Interview with Lili Khotniar Hasibuan, (*Pandongani Boru*), August 14, 2023, at 2:11 p.m. WIB.

²⁰Interview with Mr. Muhammad Sayuti Lubis (Traditional Leader), August 23, 2023, at 20: 53 WIB.

Marpokat event.²¹ *Pandongani Boru is very helpful in the wedding ceremony of the newlyweds. Among other things, it serves as a tongue twister for the bride and groom to be able to introduce themselves to the new family they are entering.*²²

3.3. An Overview of `Urf on Pandongani Boru

Al-`Urf is a custom that is recognized by the community and has become a custom or tradition, carried out continuously by generation after generation in the form of words, deeds, and actions.²³ Padang Lawas community leaders, make adat a foothold for law making, meaning that if a problem is not found, the traditional leaders will conduct *Markobar* (deliberation) by linking past customs as a reference. In line with the study of *Walimatul `UrsUshul Fiqh* which often uses the word adat instead of the word `Urf so that the rule *al-adatu al-muhakkamatu* (custom can be used as a basis for law) appears. But *Walimatul `UrsUshul Fiqh* scholars always use the word `Urf. Abdul Wahhab Khallab: *Wafi Lisani Shar'iyyin La Faroqo Bainal `Urf Wa-Adatu* (in terms of the Shari'ah, there is no difference between `Urf and Custom).²⁴

Someone who wants to take the law through `Urf or derive the law through the *Mujtahid* first sees and also examines the laws that are in society in order to avoid the benefit. So that there is no conflict between customary law and Shari'ah law. The scholars practiced `Urf they set requirements to accept the `Urf, namely:²⁵ a). The custom has *Walimatul `Urs Ushul Fiqh Maslahat* value and is acceptable to common sense. This requirement is common to the Shahih custom or `Urf as a requirement for it to be accepted by the community. B). Customs that are generally accepted include evenly among the people who are in the custom. Or among the community. c). The custom that is relied upon in the

²¹Markobar Boru is a process of deliberation to determine the dowry that must be given by the groom to the bride, appoint Pandongani Boru, and other committees for the success of the party.

²²Ismail Suardi Wekke. (2012). Islam dan Adat dalam Pernikahan Masyarakat Bagis di Papua Barat. *Jurnal THAQAFIYYAT*. p. 321.

²³Abdul Wahhab Khallaf. (2018). *Ilmu Ushul Fiqh* (Semarang: Dina Utama Semarang (Toha Putra Groub)), P. 123.

²⁴Abdul Wahhab Khallaf. (2003). *Ilmu Suhul Fiqih, Terj, Faiz El Muttaqin*. Jakarta: Pustaka Amani, P. 117.

²⁵*Ibid*. P. 376-378.

process of determining the law already existed at that time. Not a verse that came later. This means that it was before the ruling.²⁶

From the results of the above explanation that *'Urf* or custom is the taking of laws and arguments. Because *'Urf* has a basis in making laws for the sake of benefit. Scholars who do not use customs mean that they do not take into account the benefits to society. Because the people of Tanjung Village have agreed to use something that has *Walimatul 'UrsUshul FiqhMaslahat* value even though there is no Nash argument that directly supports it. *'Urf* has emerged since ancient times as a result of habits, traditions in actions, namely *Pandongani Boru*, which has been carried out for generations and has been very well maintained. So that traditional leaders always uphold the nobleness of this custom. However, modern society thinks that carrying out this tradition is a waste. However, people who uphold the custom will feel hurt if this tradition is not carried out and even those who do not carry out the custom are considered by traditional leaders to have an invalid marriage (out of line).

The *Pandongani Boru* tradition is very much maintained and also preserved to this day by the people of Tanjung Village, Ulu Barumun Subdistrict, Padang Lawas Regency. In the implementation of *Pandongani Boru*. *Pandongani Boru* is crowned at the *Markobar* event, when the bride and groom are about to leave for the groom's house. Then the traditional leaders also Hatobangon²⁷ will appoint *Pandongani Boru*, which are two people consisting of one unmarried girl and one older one who is called the bride as Parneneon or Parkakaon (two terms used to refer to the sister of the grandfather). The community is very happy if the *Pandongani Boru* tradition is still carried out because they also think that by carrying out the tradition, peace will always accompany the community. The community will always help in any activity while it is still for good because they believe that good will be rewarded with good.

²⁶Abdurrahman, Elfia. (2020). Larangan Nikah Beda Suku Bagi Masyarakat di Kenagarian Guguak Malalo Prespektif Urf Dan Maqashid Syariah. *Jurnal Ijtihad*, p. 34.

²⁷Hatobangon is a community figure who is appointed as a customary executor or customary figure. Interview with Mr. Panjang Lubis on May 04, 2023 at 19:30 WIB.

3.4. The Intersection of *Pandongani Boru* and Islamic Law in the context of Indonesian Law

From the implementation of *Pandongani Boru* among the Muslim community of Padang Lawas, it appears that although they implement Islamic law in the pillars and conditions of marriage, in practice they cannot abandon their customary law. Several things can be stated here. Firstly, that customary law and Islamic law both receive their portion of implementation in the Padang Lawas community marriage ceremony. The implementation of Islamic and customary law is placed according to its position. Secondly, that the *Pandongani Boru* tradition is understood by the community not as a valid requirement for marriage under Islamic law but as a valid requirement for the ceremony under customary law.

If *Pandongani Boru* is not carried out according to Islamic law, they still carry out the marriage and still consider the marriage valid under Islamic law. However, in terms of customary law they are not respected by traditional leaders, in other words, the marriage ceremony is less perfect. However, of course the community still wants to maintain traditional family harmony in order to create harmonious social interactions. Third, it is clear that there is a clash between customary law and Islamic law in the implementation of marriage among the Padang Lawas community. Fourth, when viewed from the theory of the applicability of Islamic law in Indonesia, it can be said that the practice of *Pandongani Boru* in the Padang Lawas community is in accordance with two theories, namely the *Receptio In Complexu* Theory, namely for the population to apply their respective religious laws. This means that for every resident who has a religion, the provisions that exist in the religion adhered to by each adherent apply.²⁸ In this case, Islamic law is still accepted and implemented by the Padang Lawas community and still implements customary law because customary law does not conflict with Islamic law. This is in accordance with the *Receptio A Contrario* theory, namely that customary law only applies if it does not conflict with Islamic law. This means that if there is a problem that arises from custom or tradition, a

²⁸Sukiati, Hazairin's. (2019). Legal Thought and Hiscontribution Towards The Indonesian Legal Sistem. *Jurnal Of Indonesian Islam*, Vol. 6, No. 1, p. 95

decision that is higher than Islamic law should not be taken. This means first looking at the benefits of Islamic law and then referring to customary law.²⁹

The existence of Islamic law and customary law has coexisted in Indonesian society for a long time. Customary law has existed since the ancestors of the Indonesian people existed. The history of the growth of customary law dates back to ancient times. The first applicable customary law in Indonesia was Polynesian customs before the entry of Pre-Hindu customs.³⁰ Then after Islam entered Indonesia and was accepted by the Indonesian people, it did not make customary law die or be displaced. This is what then gave rise to the theory of the enactment of Islamic law and its contact with customary law in Indonesia.³¹ As a Muslim society that has strong cultural customs, the validity of Islamic law in the community is very high. This means that the law in Indonesia still considers Islam as a very good law making and makes Islamic law increasingly seen by the people in Indonesia. But before that, the Indonesian people had adopted customary law first, which states that Indonesia is not a country without law and legal system. Customary law society is the occurrence of an individual social interaction where customs will not be able to surface if there is no social interaction and also community communication.³²

In line with the development of Modernization in life, of course, it results in the sequence of customary law. Because the community has begun to the age of globalization that does not pay much attention to traditions and customs that have long been implemented. However, the people of Tanjung Village, Ulu Barumun Subdistrict, still preserve and carry out the *Pandongani Boru* tradition when a marriage occurs between a woman and a man who is outside the village of the woman as a sign of continuing to preserve customs. The community always maintains the preservation and customs in Tanjung Village, Ulu Barumun Subdistrict by making a traditional learning which is carried out at the place of

²⁹A. Suriyaman Mustari pide. (2017) *Hukum Adat Dahulu, Kini, dan Akan Datang*. Jakarta: Kencana (Devisi dari Prenadamedia Group), p. 83.

³⁰Ratno Lukita. (2008). *Tradisi Hukum Indonesia*. Yogyakarta: Teras, p. 24.

³¹Sahid HM. (2016). *Legislasi Hukum Islam di Indonesia Studi Formalisasi Syariat Islam*. Jawa Timur: Putaka Idea, p. 19-28.

³²Hilman Syahril Haq. (2020). *Pengantar Hukum Adat Indonesia*. Jateng: Penerbit Lakeisha, p. 65.

the traditional leader's house in order to learn customs and learn *Markobar* which is carried out at the house of Mr. Syakirin Hasibuan (Traditional Leader).³³

4. CONCLUSION

The *Pandongani Boru* tradition prevails in the Padang Lawas Muslim community, especially in Tanjung Village, Ulu Barumun Sub-district. It is a tradition in the marriage ceremony. *Pandongani Boru* is carried out starting from the *Walimatul 'Urs* event until it reaches the groom's house later. The purpose is to help the bride in terms of her needs during the wedding ceremony. But over time, the practice has changed. Until now, the Padang Lawas Muslim community still continues to carry out this *Pandongani Boru* tradition so that if there is someone who does not comply with the tradition, the community will give sanctions in the form of gossip and traditional leaders do not even consider their marriage. The reason they carry out *Pandongani Boru* is because this tradition does not conflict with Islamic law. In addition to carrying out this *Pandongani Boru* tradition, the community still maintains the customs that have long lived among them. By carrying out *Pandongani Boru*, they can also maintain the harmony of extended family relationships in a traditional context. In the perspective of *'Urf*, the *Pandongani Boru* tradition does not contradict the *nash* in the Qur'an and Hadith. However, the *Pandongani Boru* tradition carried out in the Padang Lawas Muslim community is a *'Urf Shahih*. This tradition has no conflict with Islamic law. In accordance with the four conditions of *'Urf*, namely: Not contrary to *Shara'*, accepted in the community, worth *mashlahat*, already existed before there is a proposition that punishes it. There is clear contact between Islamic law and customary law in the Muslim community of Padang Lawas. The Muslim community of Padang Lawas conducts marriage ceremonies in accordance with Islamic law. However, they also cannot abandon customary law, which their ancestors have practiced since ancient times. So it is clear that: Islamic law and customary law both get their respective portions. The implementation of this tradition is not considered by the community as a valid requirement for marriage according to Islam.

³³Interview with Mr. Syakirin Hasibuan, dated May 04, 2023 at 20:10 WIB.

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Interview:

- Interview with Muhammad Sayuti Lubis in Tanjung Village, on August 23, 2023, at 20:53 WIB.
- Interview with Panjang Lubis in Tanjung Village, on May 04, 2023, at 7:30pm.
- Interview with Syakirin Hasibuan in Tanjung Village, on May 04, 2023, at 20:10 Wib.
- Interview with Lili Khodniar Hasibuan in Tanjung Village, on August 14, 2023, at 2:11pm.