THE INTERSECTION OF ISLAM AND ADAT IN POLITICS: The Pakpak Muslim Community

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Abstract

The Sulang Silima institution, a traditional authority within the Pakpak community, plays a critical role in shaping social norms and political structures, with its intersection with Islam revealing significant socio-cultural, legal, and political implications. This research examines how Sulang Silima influences local political decision-making, particularly through its involvement in the selection of political leaders, thereby demonstrating the fusion of Islamic principles with customary traditions. Employing a descriptive qualitative method, the study investigates the dominance of Sulang Silima in determining social and political policies, with a focus on the manifestation of identity politics in the Pakpak context. Data were collected through in-depth interviews, participatory observation, and document analysis, and interpreted using thematic analysis to extract key themes and patterns. The findings reveal that Sulang Silima acts as a powerful legitimizing body, integrating Islamic moral frameworks with indigenous political customs to influence community leadership and governance. This intersection of religion and tradition has created a distinctive political culture in which customary institutions serve as gatekeepers of authority, identity, and social order. However, the embeddedness of identity politics within this intersection raises concerns about the potential for exclusion, marginalization, and, at a broader level, national disintegration. This study contributes to the growing body of literature on the interplay between religion, tradition, and politics in Indonesia, emphasizing the urgency of understanding such intersections to promote inclusive political systems. By analyzing Sulang Silima's role, the

research highlights how traditional and religious institutions can both stabilize and challenge democratic processes in contemporary society.

Introduction

Primordialism can be used as a guide in social life, in various forms of social change (Nurjaman 2021, 373). Existing social facts are shown in the old Sulang Silima system, that is related to the older (respected) ones. Therefore, Sulang Silima cannot be formed by external entities, let alone the government, but is instead established based on heredity. Sulang Silima is ingrained in every clan of the Pakpak Tribe. To unite Sulang Silima, a forum such as FKUB was formed, aiming to establish cooperation among the Sulang Silima without any government formation or intervention. Therefore, no intervention was found. Therefore, a mutual agreement was created, stipulating that all customary practices in Pakpak land must adhere to Pakpak customs, as stated in the Regional Regulation of Pakpak Bharat District Number 4 of 2017 (*Peraturan Daerah Pakpak Bharat*, 2017).

The existing literature highlights Sulang Silima's role in Pakpak society. Ramly Yusuf Angkat's 2019 thesis, "The Authority of the Sulang Silima Customary Institution in the Land Sector of the Pakpak Community in Sidikalang District, Dairi Regency," acknowledges the institution's authority, including its ability to grant land rights. Similarly, E.L. Damanik's 2022 journal article "Alignment: Conflict Resolution through Sulang-Silima among Pakpaknese, Indonesia," discusses dysfunctional and destructive conflict resolution patterns within the community. However, the intersection of Islam and custom in Sulang Silima has not been thoroughly explored.

This paper aims to distinguish itself from the previous research by examining the intersection of Islam, Adats (local custom) and politics within the Sulang Silima customary institution. It also seeks to determine whether the political culture of Sulang Silima has become the political identity of the Pakpak people in North Sumatra. The neutrality of the Sulang Silima customary institution, which plays a role in selecting prospective leaders, is often questioned. Concerns arise that decisions

made by these institutions may be influenced by personal interests or certain groups, so they do not fully reflect the aspirations of the entire Pakpak community. This can potentially lead to internal conflict and distrust in the political system. Previous research has generally explored the relationship between Adat and politics, but has not deeply investigated how Islam, Adat, and politics interact within the Sulang Silima context. Most previous research focused on individual aspects of culture and politics without investigating how they integrate and influence each other as a whole in the context of Pakpak society.

An initial hypothesis suggests that the intersection of Islam and Adat in Sulang Silima significantly influences the political life of the Pakpak community, shaping political preferences and decision-making. This hypothesis claims that indigenous and Islamic values, particularly those represented by Sulang Silima, impact both social and cultural aspects and the political context, including the determination of political directions and the election of local leaders. While this paper discusses the relationship between Adat, politics, and religion, it focuses specifically on the intersection between Islam and Adat in politics. Given the potential for future social friction related to political culture and identity, preventive efforts are necessary. Therefore, research on "The Intersection of Islam and Adat in Politics: The Pakpak Muslim Community" is essential to improve the current situation.

Research Method

The objectives of this research are to identify, explore, analyze, and study the Intersection of Islam and Adat in Politics within the Pakpak Muslim Community. This research falls under the category of qualitative-descriptive research, utilizing qualitative methods to uncover and understand the aspects behind phenomena that are not yet well-known.

The first step in the research is to identify specific issues related to the intersection of Islam and Adat in the politics involving the Pakpak Muslim community. These issues need to be clear, relevant, and answerable through the chosen research method. Data collection involves conducting in-depth interviews with traditional leaders, clerics, community leaders, and experienced community members associated with Sulang Silima and local politics. The interviews aim to understand the role of Islam and Adat in local politics. Additionally, direct observation of

traditional practices and community interactions is essential to comprehend the context and dynamics of customary practices.

Information sources include traditional leaders and community leaders, with narrative texts based on personal experiences. Verbatim transcripts (exact words spoken for the first time) are used to reduce bias through subject comparison (Soleh 2016, 60). Relevant literature, such as Dahrendorf's structural-functionalism theory, supports the research. The field data consist of narrative texts about a series of events based on personal experiences. The data were analyzed to identify the patterns, consistency, determinants, and basic principles related to the intersection between Islam and Adat in the politics of the Pakpak community. Once the data are analyzed, the results need to be interpreted to understand the deeper meaning of the findings. This interpretation can also link the findings to relevant theories, such as Dahrendorf's structural-functionalism theory.

Results and Discussion
Sulang Silima in Existence

Each ethnicity that has customary institutions has differences with other ethnicities. Pakpak Ethnicity that has Sulang Silima is an example. *Sulang* means the element of life, and *Silima* means fifth (5th). Sulang Silima means the five elements of life in the kinship system of the Pakpak ethnicity (Kudadiri & Damanik 2023, 8230). This research focuses on Sulang Silima in the Pakpak Keppas Region starting from the Sicikeh-cikeh area (Tourism-Protection Forest area), extended to the Sitinjo area (Capah clan), Simpang Tolu (Kudadiri clan), Sisikalang area (Ujung clan), Sidiangkat (Angkat clan), and Bintang-Pancuran area (Bintang clan). The research focuses on the Sulang Silima of Angkat clan. As a customary institution or social structure upheld by Pakpak people, Sulang Silima comprises various Pakpak cultural values including language, social organization system, knowledge system, living equipment system and technology, livelihood and economic system, as well as arts and religious system. In addition, Sulang Silima also includes customs, values, and norms applied in the society. Thus, we must understand that this is an integral part of the community.

Roger M. Keesing's theory of culture, as written in his journal, states that Culture is a system (socially transmitted patterns of behavior) that serves to connect human communities with their ecological settings. This

way of life includes technology and ways of economic organization, settlement patterns, modes of social grouping, political organization, religious beliefs and practices, and so on. When culture is viewed broadly as the behavioral system characteristic of populations, extending and changing somatic endowments, whether we consider it a pattern or behavior pattern is an unimportant question (Keesing 1974, 79).

What must be answered is how Sulang Silima as the Pakpak people's culture can be a solid foundation as an existence in their civilization, as a fairly old traditional institution in North Sumatra. From the results of the interview, Sulang Silima is estimated to be found since 1936. So, the Sulang Silima customary institution has existed for a long time even before Indonesia's independence. It also has received official recognition from the Dutch government, so the validity of the Sulang Silima customary institution is unquestionable regarding its legitimacy in Pakpak society (Angkat 2022).

When we discuss existence, our minds turn to the existence of traditional institution in Pakpak society. Several studies have explored the existence of the Sulang Silima customary institution. There are various reasons why the Pakpak community under Sulang Silima has lost its existence. First, since the colonial period, the Pakpak people, as the customary landowners, became too comfortable with their situation, having control over a lot of land. This comfort, however, eventually hindered the growth of the Pakpak people, as they became accustomed to their comfortable circumstances.

Second, the city of Salak, known as the oldest city of the Pakpak people and once a transit hub for Chinese, Arab, and Indian traders as well as an entry point for Islam, Christianity, and other influences, no longer serves its historical function. Consequently, in economic and social matters, the Pakpak people lack strong economic foundations and rely mainly on agriculture and plantations.

Third, the reduction of Pakpak territory since the colonial period has further affected their status. Part of their territory were divided into South Aceh, Central Tapanuli, and Humban Hasundutan, leaving only the subculture areas of Kepas, Pegagang, and Simsim as Dairi District. As a result, the Pakpak tribe has become divided and marginalized politically, economically, and socio-culturally. Fourth, the consolidation of the Pakpak's Dairi region until 1964 contributed to their marginalization of the Pakpak's community, as the span of power control extended from

Tarutung to Pakpak Dairi, making effective governance challenging. Fifth, the regional expansion in North Sumatra and the uneven distribution of economy and development over the past few decades have further marginalized some Pakpak communities.

Sulang Silima is one of the oldest customary institutions in the archipelago. This institution must struggle with the times to harmonize its mind and spirit as a customary entity that must continue to exist. Its presence is increasingly fading amidst modern development. According to Malinowski, a higher and more active culture will influence a lower and more passive culture through cultural contact. His theory is clearly visible in the shift of our cultural values towards the West (Nahak 2019,1) .

To remain relevant as an old traditional institution, Sulang Silima understands very well that changing times do not favor the same situation as the past. Instead, they favor an era that tends to experience continuous development. Maintaining existence is crucial. To fill the void or loss of self-existence, groups or indigenous people must create intersections. These intersections are meeting points between various social groups, including ethnicity, nation, race, profession, religion, gender, social class, and others in a pluralistic society. The idea of political reformation is also intertwined with reformation in religious side (Fata et al. 2021, 13).

When we talk about existence, we cannot escape the meaning of the term itself. The word "existence" is derived from the Latin "existere," composed of "ex", meaning out and, "sister," meaning to appear. Discussing existence is important because the existence of a community group indicates how the character of the younger generation will be shaped. Whether the future younger generation group will inherit the same culture practiced by their ancestors depends on whether the cultural inheritance persists amid current developments. Several notions of existence related to the Sulang Silima customary institution need to be explained here. The two main points are Sulang Silima as a cultural experience and Sulang Silima as a culture knowledge (Kholidah 2019,170).

Sulang Silima as a cultural experience, represents the existence of the Sulang Silima customary institution as a manifestation and maintenance of the cultural existence of the Pakpak people in social life. The entry of foreign cultures that affect local culture can sometimes cause culture shock or surprises, modifying the archipelago's culture with the times. Sulang Silima illustrates how a culture can begin to be eroded by

modern developments, particularly in the political field. This traditional institution once held authority in various domains, including political interests. For example, during the New Order, as expressed by the customary leader of Sulang Silima:

> "The Sulang Silima customary institution had a strong influence in society in the past, especially in the political field during the New Order. However, now everything is different. In the political field, the Sulang Silima customary institution has begun to be replaced by official institutions or agencies in the government, such as the village administration, which has resulted in the Sulang Silima customary institution losing the authority it once had and becoming marginalized due to the increasingly modern times" (Angkat 2022).

Research has found that this customary institution holds a very important position and influence in the politics of the Pakpak community. However, in the modern era, government interference is shifting the position of the customary leader in the political field, proving that the Sulang Silima customary institution has lost its function as an institution that can influence the mindset and political choices of the community. This shift is caused by the fact that people no longer feel and experience the same cultural influences due to a culture that has become increasingly pragmatic. The political dimension becomes social capital for mass groups to achieve freedom from hegemonic oppression (Izudin 2021, 13).

To survive, fostering cultural experience–what we refer to above as "culture experience"–is essential. This can be done by providing direct cultural experiences that the community can feel. For example, if a culture aims to grow through language, the community should use the local language foster cultural growth. However, if the focus is on growing cultural values and character, specific attitude and behavior must be built, nurtured, and developed. In this case, Sulang Silima as an institution of the Pakpak people, needs to build this kind of cultural experience within the community, especially regarding character and ethics, which must also be updated.

Regarding Sulang Silima as cultural knowledge, it must be developed across various life aspects, not just academically. Social, economic, political, religious, and cultural domains should provide sufficient insight and knowledge to educate the community, ensuring adherence to traditional and cultural values, which are hallmarks of an

advanced civilization. Therefore, fostering cultural knowledge positively is essential for enhancing public understanding, particularly among the younger generation. Sulang Silima, an influential customary institution in Pakpak society, plays a significant role in building this understanding. The Sulang Silima customary chairman, who holds considerable sway in the community, is responsible for promoting intellectual maturity and increasing knowledge and experience, which are currently at risk of being marginalized. This is achieved by coordinating with local government to implement policies that encourage the continuation of community traditions, conducting traditional activities, and positioning the Sulang Silima institution as a source of education and information for the community. This effort is reflected in the community's deep understanding of the cultural values of the Pakpak people.

The Intersection of Islam and Custom in Sulang Silima Politics

The challenge of creating an intersection between Islam and custom in the politics of the Pakpak Muslim society lies in how we can express religion in our daily lives, both in society and in the public cultural sphere. The separation between private and public spaces regarding one's beliefs or religion can be difficult to express, especially when compared to expressing political choices. It is often easier to express differences in political choices than matters of faith in everyday life. This difficulty may be due to the dominant role of the state, which often fails to satisfy the basic desires of individuals and identity groups. Consequently, many countries experiencing prolonged social conflict are characterized by incapable, petty, fragile, and authoritarian governments that fail to meet basic human needs (Isnaini 2017, 215).

In recent decades, religious violence has surged beyond political conflicts. Differentiating religion into private and public spheres might gradually "ban" it from the public domain. The issue does not lie in religious values, but in their public representations and geopolitical impacts. Consequently, religion is increasingly confined to the private sphere. This arises because of the opinion stating that belief has its own place and needs to be limited to maintain tolerance. This means that it raises the possibility of distinguishing between what is private and public in religion, arguing that religion can be quite dangerous if it fosters excessive fanaticism (Yaqin 2018, 1). Some opinions argue that religion cannot be separated from the customs of a society that evolves over time.

Religion, especially Islam, has undergone a long historical journey. The history of Islam, with its various dark periods, demonstrates that religion can survive and continue to transform and change. In relation to the political choices of the Pakpak community, the research results indicate a change in the community's political paradigm. This shift was confirmed by a statement from the head of the Sulang Silima traditional leader:

> "In recent years, during political activities both locally and nationally, many political actors come to seek support from the Sulang Silima customary institution. Definitely, we respond positively and give our full support to whoever approaches us first. However, as the Sulang Silima customary institution, we cannot control political choices in society today. If political actors or parties offer money directly to the community, the community's choice will be directed to candidate A or B depending on the amount of money offered. We can only give our blessing by appealing to the community to at least choose candidates who have kinship and family ties with the Pakpak community" (Ahmad 2022).

This kind of political change is reasonable and rational. In politics, this is known as Rational Choice. This theory centers on collective action that can be used in political and economic analysis, social systems, market mechanisms and even in education. Rational choice focuses on the actions of actors, who are seen as individuals with goals and intentions, employing various methods to achieve these goals (Abidin & Darma 2022, 14). It can also enhance the sensitivity of actors in the political arena and the public arena, working according to the purpose of social movements (Zarkasi et al. 2021, 200).

Political development, based on the concepts of Islam and Adat, has changed in various ways. There are some aspects that we must understand in putting intersection between the two. We must fully understand how Sulang Silima perceives the relationship between religion and politics, which can be formulated as follows:

The first aspect is related to politics and religion as tools. The Sulang Silima customary institution perceives politics as a tool that is currently an important point in building society and fostering family awareness, as well as religion. The differences among religions within the Sulang Silima clan do not cause conflict; both are considered tools that can strengthen societal unity.

The second aspect is social principles in political activities, regarding all matters related to leaders and representatives both locally and

nationally. Social principles in political activities are related to the election of the president and representatives of the people. Basically, the community recognizes the philosophy of kinship or "Koling-koling Ntelen Koling-koling Ntakken" (what you give, you get).

The third aspect is public expectations of political action. The public hopes that this year's political elections will be better than last year. Political activity in the community can serve as political education and maturation, allowing the community to observe and monitor current political developments. The final aspect is political thought and action within society. Awareness of family values, local wisdom, and religion form the basis of people's political choices. The results of the Silima Embroidery Crumb, later decided by Pertaki, became a guideline for most of the Pakpak community. In general, the suggestions and ideas conveyed are not forced but influence the political choices of the Pakpak people.

From the information presented above, we can see how the Pakpak community's thinking patterns relate to politics, where the relationship between custom and religion is still strongly held by the community. On the other hand, the Machiavellian political paradigm, based on the struggle for power, is inherently aware that it can damage the welfare of the people. It may lead to poor decision-making and the imposition of various labels or political stigmas by the rulers or government, which could foster national disintegration in various regions of the archipelago.

Before further responding to the intersection pattern, there is an article entitled "Intersection of Cultures and Civilizations of Indian Ocean Countries: An Indonesian Perspective" written by Dedi Supriadi Adhuri et al. (2015). In this article, Adhuri responds to the ideology and political-economic system developed by migrants. This led to various consequences caused by the intersection of cultures and civilizations between the host countries and the immigrant countries. The various consequences, especially for Indonesia, are reflected in the diaspora phenomenon that still exists today (Adhuri et al. 2015, p. 125). One of the interesting aspects of politics is the relationship between religion and politics, with the perspective that religion and politics are symbiotic. In this regard, al-Mawardi argued that the leadership of the state is an instrument to continue the prophetic mission to maintain religion and organize the benefit of life.

In various aspects, religion becomes its own driving force if we want to examine the two themes. However, before getting there, what needs to

be questioned at the beginning is whether it is possible for religion to be the 'glue' of unity. The freedom of society in religion, politics, and other fields in Indonesia has been guaranteed by the law, although there are still some restrictions imposed by the government. These limitations often occur because many people overreact when dealing with freedom (Wahyudin et al. 2019, 317). After all, religion has taught humans noble values in the context of humanity to achieve high civilization, such as honesty, justice, humanity, freedom, trust, and deliberation based on consensus for the common interest.

With such an understanding, we can appreciate the conceptual and theoretical insights within the political arena while placing religion as the highest source of value and inspiration that often determines the political practices of society in micro-traditional institutions. Sulang Silima seeks to position itself as a link between the intersection of religion and politics in Pakpak society. This can be seen from the Sulang Silima customary institution, which plays a role in maintaining unity and integrity despite the many religious diversities that have emerged in Pakpak society. In some aspects, we can judge that the customs and culture of the community are in line with the values of religion, especially regarding unity and integrity in Pakpak society.

Figure 1
Framework for the Intersection of Islam and Custom
in the Politics of Pakpak Muslim Society
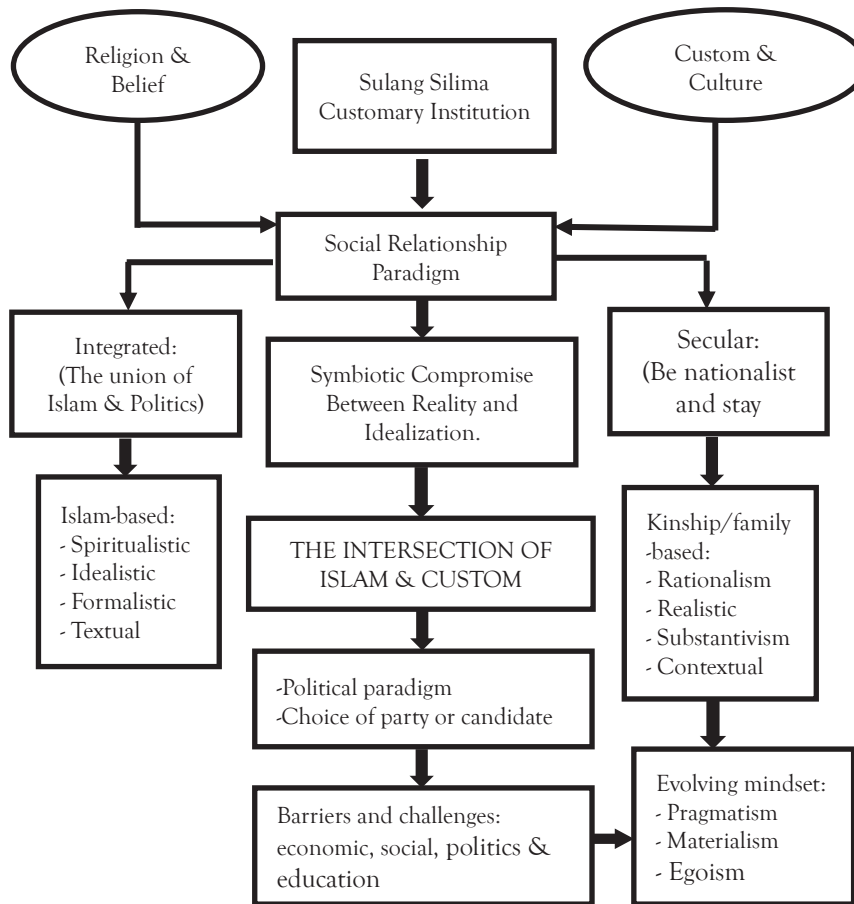
Understanding these matters is indeed quite complex. To explain this further in a simpler manner, we can refer to the visual representation provided. Figure 1 represents a framework for understanding the intersection of Islam and Adat in the politics of the Pakpak Muslim community, focusing on the role of the Sulang Silima customary institution.

Intersection in Religious Perspective

Islam experienced a spectacular intellectual and cultural awakening with a revolution in Islamic thought and culture that characterized a new civilization (Asrianti et al. 2021, 149). From the information from Figure 1, we can understand that the Sulang Silima customary institution is related to Pakpak society, where religion and politics are closely intertwined. In this case, community groups understand that there is a differentiation in customary interests, as well as religious and political interests. In other words, acceptance and disregard are the results of intergroup contact. The positive values of intergroup contact between two different identities have produced empathy and solidarity, as seen in the Sulang Silima customary institution, which acts as a bridge between customary and religious interests in the community.

Regarding political identity, the politicization of religion, ethnicity, and OKP (Youth Organizations) are the ultimate weapons to win dominant votes, regardless of managerial experience, bureaucratic experience, transparency, and expectations for future change (Nasrudin & Nurdin 2019, 37). This aligns with Sumarto's (2017, 22) statement that religion can be categorized as a collective cultural identity, which can be strengthened through interaction with other people or outsiders. This means that the influence and contribution of others are essential for building self-identity and collective identity, which naturally occurs in Pakpak indigenous communities.

The aspects of community customs and culture, such as the social activities of the Sulang Silima community mentioned above, are relevant to discuss in terms of religious activities and the context of customs and culture. This shows that people of different ethnicities, religions, or groups may live with prejudice and intolerance, but they learn from cultural contacts or intergroup contacts. They also learn from others to trigger change. From Figure 1, we can see that the main goal of the intersection of Islam and politics with customs and politics is actually quite different. Islam aims for the politics created in Pakpak society to align with the image of Islam, encompassing several elements.

Spiritualistic is the first element that needs to be considered. The relationship between spirituality and politics is universal in nature; at the next level, there is esoteric political spirituality (Utomo 2022, 80). In this case, we need to underline what is meant by spirituality itself. As we all know, Islam is a religion that regulates a variety of matters, not only in the

afterlife but also in the world. Islam serves as a role model and guide in various worldly matters, such as political issues (*siyasiyyah*), and also addresses spiritual matters (*ruhiyyah*). Spiritualism, focusing on religious matters, understands the spirit and matters of the soul (Chaplin 1985, 334).

The Pakpak indigenous Muslim groups grow up in an exoteric political environment where their political understanding is influenced by their spirituality and religion. Hence, the role of religious leaders is as important as that of traditional leaders in influencing their political choices. This means that the relationship between Islam and politics cannot be separated from spiritual aspects, which are centered on matters of belief or psychology involving feelings and hearts. Therefore, for the Pakpak community, belief in politics is as sacred as their views on religion, and political matters are animated and infused into various aspects of their lives.

Another aspect is idealism. The word "ideal" comes from the Greek word 'idea', which means vision or contemplation. "Ideal" becomes meaningful if aligns with what is expected or close to perfection toward something highly desirable in thought. According to this paradigm, if we try to realize ideal and perfect politics in accordance with the concept of Islam, it means that "ideal" is in accordance with the guidance of the Quran and Hadith. To achieve such ideality, an ideal leader who has learned the morals of the Prophet Muhammad PBUH is also needed.

That is why, when discussing an ideal concept of Islam and politics, the main focus will be on the concept of an ideal and perfect leader. Nevertheless, a state cannot intervene in religious affairs to create the desired ideal. There is a convergence between religion and nation that needs to be adjusted and compromised according to societal circumstances. In line with the national paradigm, Al Farabi states, as Asy'ari Muthhar mentions in his book, that religion is considered the foundation of ethics and morality in every nation. Al Farabi emphasized that and ideal leader must be intelligent and capable of enforcing the law; otherwise, the nation cannot be effectively led (Muthhar 2018, 282).

The concept of a perfect leader, in accordance with ideal expectations, is highly coveted by the Pakpak community. Finding a leader who meets the various needs of religion, society, and state is a significant hope for bringing change to the Pakpak community. However, in reality,

the perception of the perfect leader varies among individuals, each having their own perspective.

Next is the formalistic aspect. When discussing the intersection of Islam and Adat in Muslim societies, the topic cannot be separated from a formalistic discussion of Islam and Adat. This formalistic approach means that the relationship between Islam and the state is understood legally in the community, both symbolically and substantially. So far, the community primarily understands the religious context superficially (only the outer aspects). Therefore, the interests of religion, custom, or government are often seen as pseudo-relationships realized for the needs of integration, symbiosis, and secularism in human life, without understanding the essential and substantial aspects of these three elements.

Therefore, the process of changing the face of political Islam in Indonesia ranges from legalistic formalism to substantialism. This term describes the transition of Islamic political ideology in Indonesia from striving for Islamic formalism in the state structure, or making Islam the basis of the state, towards a substantial interpretation of Islamic values in relation to the state (Putera 2018, 67).

The last aspect is textual. In this context, "textual" refers to what is clearly written or stated, particularly concerning religion or belief. Understanding religion through a textual approach focuses on explicit content rather than implied meanings. The textual approach is one of the methods used to understand Islamic studies. Etymologically (*lughawi*), it comes from the English noun "text," which means the content, sound, and image of a book. This term is used in classical Islamic studies or Islamic law (Siswanto 2022, 2).

Intersections in religion and Islamic beliefs are derived from textual sources such as the Quran and Hadith. Meanwhile, concepts of unity related to the state are sourced from written texts like Pancasila and the Constitution. Although, the textual sources from Islam differ from those of the state, there is a common ground where both emphasize the importance of unity among the people.

In the context of religion and the state, these sources become inspirations for the unity of the Pakpak society, which does not differentiate among communities and continues to strengthen the unity among them. The establishment of the Sulang Silima customary

institution further proves that Pakpak indigenous people maintain and reinforce their unity and integrity.

Sulang Silima Customary Institution in the Intersection of Islam and Politics of Pakpak Society

Before addressing the core of this research, we must first understand that the meeting point of the interests of Islam and Adat in Pakpak politics is directed at the Sulang Silima customary institution. It is the highest authority in Pakpak society, trusted with deciding various community choices that are highly sensitive and affect the lives of many people. The integration in question is the unification of Islamic and customary thoughts in Pakpak society. This integration can occur due to assimilation and acculturation within Pakpak society, influenced by political developments that affect the religious and customary aspects of the community.
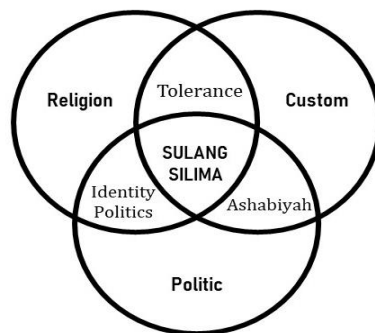
Figure 2
Social Intersection Pattern of Pakpak Society

Figure 2 illustrates the intersection of interests between Islam and Adat in Pakpak politics, directed at the Sulang Silima customary institution. By using the diagram, we can see how the integration between Islam and Adat in Pakpak politics is facilitated by the Sulang Silima customary institution, which plays a key role in maintaining balance and unity within the society. This reality, on the one hand, illustrates cultural and religious integration. It represents the identity that emerges from the intergroup attitudes within society, encouraging dialogue to solve problems. The push for dialogue shows the intergroup attitude of solidarity during a crisis. In this context, we see that solidarity is crucial for building a strategy where group members support each other to find a solution to the crisis. On the other hand, it also shows that intergroup

solidarity opens a space for dialogue, ultimately leading to rituals that serve as pathways to problem-solving.

The path to solve this problem lies in the pattern of the intersection of Islam and Adat in politics, which we can observe within the Sulang Silima customary clan. This intersection can be defined in the following paragraphs.

Sulang Silima is not only a value system but also part of the intersection between religion, custom, and politics in Pakpak society. The attitude of tolerance in the Pakpak indigenous community regarding religion and customs is quite high. The intersection built by the Pakpak community is based on the principle of kinship (Ashabiyah). Religion and politics are considered integral parts of the customary and cultural life of the Pakpak community. Kinship is a crucial connecting point in uniting the religious, customary, and political principles of the Pakpak community. Pakpak people respect and value differences in religion and politics as long as they do not conflict with Adat. The relationship between religion and politics in Pakpak society tends to display identity politics.

The intersection that occurs in Pakpak society is actually in accordance with ibnu Khaldun's Ashabiyah theory. In his Ashabiyah thinking, he considers the community broadly, encompassing both traditional and modern communities. Ibn Khaldun called it Umran Badawi (*bedouin* culture) and Umran hadhiri (civic culture). In terms of human civilization, Ashabiyah exists in two types of civilization: *badawi* civilization (traditional community) and *hadhiri* civilization (modern community) (Saumantri & Abdillah 2020, 22).

These values manifest in customs and religion, forming the character and self-identity of a community group. It is believed that failure to manage spiritual and material aspects, either individually or collectively within customs or religion, leads to disharmony or imbalance in managing a group. With the advancement of civilization, traditional communities or "Umran badawi" are declining. The Pakpak indigenous people, under the Sulang Silima customary institution, face various internal and external challenges. Internally, there is a shift in thinking, increasingly towards materialism and pragmatism. This transition towards "Umran hadhari" or modern civic culture brings complexities such as restrictions, inequality, inhibition, clumsiness, and self-interest. Research indicates that these issues are rapidly escalating within the Pakpak community.

However, in practice, it is not always in accordance with expectations because researchers found other patterns. In some aspects, the Ashabiyah attitude does not always have a positive impact. It can also have a negative meaning, causing blind loyalty and fanaticism that is not based on truth (Huda 2008, 45). This kind of attitude should not actually surface and materialize in a social system because it is feared that this practice fosters an attitude of exclusivity within a community group.

Dahrendorf's theory emphasizes the role of power and authority in social structures, positing that society is composed of different groups that compete for dominance and resources. The key elements of his theory include: (a) authority relations; Dahrendorf suggests that authority is tied to social roles and institutions, creating a structure where certain groups hold power while others are subordinated; (b) conflict groups; these are groups that arise within social structures as a result of inherent tensions and contradictions, leading to conflicts that drive social change; (c) imperatively coordinated associations; these are structured groups where authority and subordination are clearly defined, such as political institutions or organizations.

Dahrendorf's theory provides valuable insights when applied to Pakpak Society. The Sulang Silima institution, with its significant authority, embodies an imperatively coordinated association, reflecting the explicit and influential nature of its authority structure. This institution's pivotal role in mediating between Islamic and Adat interests illustrates how power is distributed and exercised within the community.

Moreover, the integration of Islamic and Adat thoughts in Pakpak society, as suggested by Dahrendorf's theory, can lead to the formation of conflict groups. For instance, conflicts may arise between traditionalists favoring Adat customs and those advocating for Islamic principles. These conflicts, viewed through Dahrendorf's lens, are not merely negative but serve as drivers of social change and integration, promoting dialogue and negotiation within the community.

Furthermore, the processes of assimilation and acculturation in Pakpak society, where Islamic and Adat values merge, align with Dahrendof's conflict theory. These processes involve ongoing negotiations and conflicts that ultimately lead to the emergence of new social norms and structures. The diagram illustrating the intersection of interests between Islam and Adat in Pakpak politics, focusing on the Sulang Silima

institution, vividly depicts this dynamic interaction, how cultural and religious integration occurs through managed conflict and resolution.

The application of Dahrendorf's theory to Pakpak society provides valuable insights into understanding the dynamics of authority and conflict. This is the particularly evident in the principle of kinship (Ashabiyah) in Pakpak society, which aligns with Dahrendorf's view on authority relations and conflict. The high level of tolerance and the integration of religious, customary, and political principles through kinship demonstrate how authority and social structures are maintained and challenged. The intersection of religion and politics, often displaying identity politics, can lead to conflicts that necessitate the intervention and authority of the Sulang Silima institution to ensure harmony.

Sulang Silima as the customary institution of the Pakpak community, has a quite strong influence, but irregularities can occur in the intersection in the Pakpak indigenous community. Regarding obstacles in the creation of good and correct intersection in Pakpak society, several influential factors exist, both on a large and small scale. These factors include economic, social, political and educational aspects.

Researchers have found that the changes in Pakpak society related to significant changes in Intersection, Islam, customs, and politics are still within reasonable limits, as they have not caused social dynamics leading to riots or anarchic changes in the community. Even if there are changes related to negative Intersection, they remain at a reasonable stage and are temporary. Their nature is not permanent, as seen in the event of political democratic party in the community that occurs every few years.

This demonstrates that the community has experienced a paradigm shift in thinking in the field of politics towards materialism, tending to choose certain individuals or parties that offer money, even though they know that this contradicts religious values, customs, or correct politics. Therefore, improvement requires cooperation in various fields, involving Sulang Silima as a traditional institution, religious leaders, government, and others to realize a better Pakpak society today and in the future.

Conclusion

Based on Dahrendorf's structural-functionalism theory, social conflict is an inherent element of societal structure that drives change and development. In Pakpak society, the *Sulang Silima* customary institution plays a vital role in harmonizing Islam, *adat*, and politics by addressing

both material and spiritual needs. Strong kinship ties (*'ashabiyah*) illustrate the integrated nature of religious, cultural, and political values. However, rising pragmatism and materialism increasingly threaten this balance. The growing acceptance of money politics, often framed as rational choice, undermines core values such as propriety, honesty, and justice upheld by both religion and tradition.

This study reveals how shifting value orientations affect the interaction between Islam, *adat*, and politics in Pakpak society, while highlighting the risk of traditional norms being marginalized amid socio-economic change. Through an interdisciplinary lens, the research offers fresh insights into the community's complex dynamics. Nevertheless, the limitations of qualitative methods and constrained resources mean the findings may not fully capture the diversity of perspectives within the broader Pakpak population.

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