

## TRADITION AND TRANSFORMATION: ISLAMIC INFLUENCE ON ANIMAL SLAUGHTER IN PADANG BOLAK FUNERAL CUSTOMS

*Ilham Ramadan Siregar<sup>1</sup>, Mahmoud Ali Rababah<sup>2</sup>, Amiruddin<sup>1</sup>, Akhyar<sup>1</sup>, Sri  
Wahyuni Hasibuan<sup>1</sup>*

<sup>1</sup>Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Mandailing Natal,  
Indonesia

<sup>2</sup>Al-Balqa' Applied University Irbid College, Salt, Jordan  
Email: [ilhamramadan@stain-madina.ac.id](mailto:ilhamramadan@stain-madina.ac.id)

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### **Abstract**

*This research aims to describe the acculturation of Islam and local culture in the tradition of animal slaughter at funeral ceremonies preserved by the Padang Bolak community, as part of the religious system reflecting the community's understanding of the Hadith. This study is a field study employing a qualitative method within the framework of living Hadith theory. The research findings indicate that this tradition of animal slaughter at funeral ceremonies in the community is motivated by several factors, including efforts to preserve customs and culture, as an act of devotion to parents, the deceased's will to conduct an animal slaughter before passing away, to honor guests, maintain the good name of the deceased parents within the community, as an expression of love for parents, and the belief that the merits of charity performed on that day will benefit the deceased. In*

*Islamic legal studies, this tradition is fundamentally contradictory to Islamic teachings in all its processes and requirements. The acculturation of Islam with this tradition has led to modifications that eliminate elements conflicting with Islamic teachings. Further studies are needed on how such modifications can aid in understanding and potentially guiding the process of cultural adaptation in other Islamic communities.*

Penelitian ini bertujuan untuk menggambarkan akulturasi Islam dan budaya lokal dalam tradisi penyembelihan hewan pada upacara pemakaman yang dipertahankan oleh komunitas Padang Bolak, sebagai bagian dari sistem religius yang mencerminkan pemahaman masyarakat tentang Hadits. Studi ini adalah studi lapangan yang menggunakan metode kualitatif dalam kerangka teori Hadits hidup. Temuan penelitian menunjukkan bahwa tradisi penyembelihan hewan pada upacara pemakaman di komunitas tersebut didorong oleh beberapa faktor, termasuk upaya untuk melestarikan adat dan budaya, sebagai tindakan pengabdian kepada orang tua, keinginan almarhum untuk melakukan penyembelihan hewan sebelum meninggal, untuk menghormati tamu, mempertahankan nama baik orang tua yang telah meninggal di dalam komunitas, sebagai ungkapan cinta kepada orang tua, dan keyakinan bahwa pahala amal yang dilakukan pada hari itu akan menguntungkan almarhum. Dalam studi hukum Islam, tradisi ini secara mendasar bertentangan dengan ajaran Islam dalam semua proses dan persyaratannya. Akulturasi Islam dengan tradisi ini telah mengarah pada modifikasi yang menghilangkan elemen-elemen yang bertentangan dengan ajaran Islam. Studi lebih lanjut diperlukan tentang bagaimana modifikasi tersebut dapat membantu dalam memahami dan berpotensi mengarahkan proses adaptasi budaya di komunitas Islam lainnya.

**Keywords:** *animal slaughter tradition, funeral customs, Islam acculturation, living hadith*

## **Introduction**

Tradition is a habit or custom passed down from generation to generation by ancestors, still practiced and adhered to by a community (Rofiq, 2019). Customary rules also serve as a benchmark for a person's position in society. Success in one's social status is considered incomplete

without observance of traditional ceremonies. North Padang Lawas Regency, a region in North Sumatra, is rich in cultural and traditional heritage that has been preserved through generations. This distinctiveness characterizes the regency, with its people who consistently adhere to and practice these traditions in every aspect of life. The residents of this area are known as the Padang Bolak community, part of the Angkola Batak ethnic group, which shares similar traditions with the Angkola Batak tribe in the South Tapanuli region. In the implementation of traditions and cultural customs, the customary norms upheld by the Padang Bolak community are related to the '*siriaon*' and '*siluluton*' events. '*Siriaon*' involves joyous activities such as weddings, childbirth, entering a new house, and celebrations for the achievement of desires. Conversely, '*siluluton*' involves activities related to misfortunes, such as death, building graves, and moving graves. Specifically regarding death, especially of parents, there is an obligatory tradition of animal slaughter.

The arrival of Islam in this northern region did not lead its inhabitants to abandon their existing customs and traditions. Instead, the rules of custom and Islam are considered equal in status and are the primary benchmarks in community life. The slogan "*Hombardo Adat Dohot Ibadat*," meaning there is no conflict between custom and Islamic law, reflects the belief in the equality between custom and religion in their community life (Harahap, 2020).

Fundamentally, the funeral ceremony of the Padang Bolak community involves not only the completion of *fard alkifayah*, according to Islamic law, but also the preservation of kinship relations, generational transition, and settlement of inheritance. Therefore, especially the death of parents, such an event is significant in the tradition of the Padang Bolak community. While the Angkola Batak tribe has interactions with Islam, the implementation of these traditions is divided. Some community segments, like the Padang Bolak, tend to preserve these traditional ceremonies, whereas others, like the Mandailing community, may abandon them due to inconsistencies with Islamic teachings (Pulungan, 2018).

The tradition of slaughtering animals during parents' funeral ceremonies has seen various changes and is increasingly abandoned by other communities, especially among the Mandailing, where heirs no longer feel obligated to slaughter an animal (Busyairy, 2018; Pulungan, 2018). In contrast, in the Angkola community, the tradition persists, albeit with specific provisions for those who will carry it out. The Padang Bolak community holds a life philosophy, "*ulang salin ho sian nadua tolu*" (Harahap, 2020), meaning that no one should neglect performing traditional ceremonies (Siregar, 2023).

There are three common traditions performed by the Angkola Batak community during funeral ceremonies: first, animal slaughter; second, *tahlilan*; and third, *khataman* or recitation of the Quran at the grave (Siregar et al., 2022). The tradition of animal slaughter is conducted according to customary rules, where the slaughtered animal is typically a buffalo. This practice is an integral part of the ceremony aimed at settling all customary debts and is performed when a parent passes away. The deceased's family facilitates all aspects of the slaughter process, adhering strictly to the tradition's core values. The implementation of this tradition can occur beyond the day of death, with the stipulation that no other customary ceremonies can be conducted until this event is completed (Rasyid et al., 2022).

To fulfill the funeral ceremonies, families often resort to borrowing money due to the fear and shame associated with not adhering to this tradition, which could lead to ostracization within the community. Families performing the slaughter often feel pride, viewing it as a final act of devotion to their parents. They also provide alms in the deceased's name to the pilgrims, hoping that the merits of this charity will benefit the deceased. Preliminary studies have revealed a profound fear and shame if the family is unable to perform the animal slaughter on the day of death. Often, an elderly parent will make a testament requesting their children or family to slaughter a cow as alms on their behalf after they pass away.

A recent finding that distinguishes this study from previous research is that the influence of Islam has been assimilated into the customary agreements. If the children and family of the deceased are economically unable to perform this tradition, then relatives or other close family members provide the necessary financial support for the implementation of the slaughter tradition. The existence of this slaughter tradition is one of the events that continue to be preserved in the Padang Bolak community. Due to the unity of family and relatives in addressing economic challenges, the *siluluton* tradition has begun to loosen within the community.

The high costs associated with this tradition have prompted several processions to shift from buffalo to cow slaughter as a more accessible alternative for those unable to afford a buffalo. Although cow slaughter lacks the grandeur of buffalo slaughter as a customary practice, the process and distribution to the community indicate that the customary ceremony has been completed, absolving any debts for the deceased's relatives. Additionally, to mitigate the negative effects of this tradition, all costs and the implementation are covered by a joint fund from the community (Hasibuan et al., 2023). This includes providing the sacrificial animal, rice, and all other necessities required by the deceased's family. This modification of the tradition is influenced by religious scholars who preach adaptation to cultural practices that contradict Islamic teachings without abandoning the traditions that are part of the culture. This is a notable finding, as previous research indicated that the burden of this tradition was placed solely on the family of the deceased.

Several studies have analyzed the tradition of animal slaughter during funeral ceremonies, such as those by Harahap and Yusuf (2023) in the Batak Mandailing community and Rasyid et al. (2022) in the Angkola community. However, more exploration is needed concerning the role of community mutual aid in this tradition, their motivation to participate, and the social and economic impacts of their involvement. Additionally, a more analytical description is required concerning the relationship between

this tradition and the transformation of Islamic influence from the perspectives of the ulama and community leaders. Therefore, the current study aims to delve deeper into the tradition and its transformation to enrich the discussion and provide new, relevant perspectives in the context of this study. It discusses the urgency of the animal slaughter tradition, as well as how the acculturation of Hadith and local culture plays a role in this tradition.

### **Method**

This research employs a qualitative method to explore the social phenomenon of the animal slaughter tradition, examining not only through the lens of the researchers but also through the realities occurring within the community. This approach includes field studies supported by literature such as previous research, books, and journals. It is crucial for researchers to comprehend the background and social phenomena by engaging directly with individuals involved in the animal slaughter tradition through interviews. This method helps to uncover, describe, and delve into the community's social life.

North Padang Lawas Regency in North Sumatra was selected as the research location because its community strongly upholds traditions and cultures in daily life, aligning closely with Islamic teachings. The focus of this research is on the acculturation of Islam and local culture within the animal slaughter tradition, viewed as a component of the death ceremony in the Padang Bolak community.

The research is underpinned by both primary and secondary data. Field data, obtained through interviews with the community in Padang Bolak, North Padang Lawas Regency, forms a substantial part of the data used. Data collection techniques include: First, interviews. The interviews are unstructured, conducted freely and openly without adhering to strict or systematic guidelines (Creswell, 2009). Second, observation, which involves directly observing the implementation of the animal slaughter tradition in death ceremonies and the conditions within the Padang Bolak community.

Third, document study, which gathers information about the philosophical meaning of the animal slaughter tradition and contributes novel insights to the research.

Interviews are conducted with traditional leaders and community members who are key informants, such as customary leaders or *harajaon*, and religious figures, selected for their knowledge and active involvement in the tradition. This strategy allows the research to obtain more in-depth and valid data. Interviews are performed with the permission and approval of relevant parties, ensuring objectivity in gathering information related to the animal slaughter tradition. After collecting responses, the researcher verifies the information to draw main conclusions. Comments and theories are then provided in response to the informants' answers, aiding in addressing the research questions posed.

In data processing, the research begins with field analysis focused on the study's objectives. After collecting all data, the researcher proceeds with data analysis by grouping, organizing, interpreting, and verifying the data. This is followed by data processing, which involves data reduction, data presentation, and data verification to draw conclusions.

## **Finding and Discussion**

### **The Tradition of Slaughtering Animal in Funeral Ceremonies**

The tradition of animal slaughter in the Padang Bolak community is carried out precisely on the day of a parent's death. This slaughtering ceremony persists and remains prevalent within the community. According to informant accounts, the implementation of this tradition is considered a mandatory ceremony for every death, especially that of elderly parents. For the Padang Bolak community, carrying out this ceremony reflects and proves that adherence to customs and traditions is essential for all individuals, despite the wave of modernization eroding the identity of various ethnic groups. This sentiment is tied to the principle and enduring presence of a culture that has been rooted in history since the time of their ancestors (Rusli Harahap, personal communication, June 28, 2022).

Interviews with several informants revealed that the origins and history of this slaughtering ceremony predate the introduction of Hinduism and Buddhism to the Padang Bolak community. It can be concluded that this tradition is a cultural heritage that has interacted with various other cultures and has remained preserved through time. Before the arrival of Islam in this region, its teachings had already assimilated with various other cultures, making it more adaptable in regulating and interacting with local customs. Consequently, Islam establishes attitudes and guidelines that regulate these cultures, ensuring that the community's culture is preserved and does not conflict with Islamic teachings (Lukman Siregar, personal communication, August 28, 2022).

Observations and interviews identified several reasons for the continued existence of this tradition, which is almost universally observed at every parent's death in the Padang Bolak community. The motivations for maintaining the tradition of slaughtering cattle at funeral ceremonies include preserving culture, maintaining honor, giving charity, and fulfilling the deceased's last wishes.

### ***Preserving and perpetuating tradition and culture***

The first motivation to maintain the tradition of slaughtering cattle is for preserving and perpetuating tradition as well as culture. The Padang Bolak community is known for its strict customary rules, and this tradition has been ongoing for a long time and is still practiced by the community (Siregar, 2020). This adherence is inseparable from the principle ingrained in their society that customs are an integral part of an individual's life. From birth to death, a person's life in the Padang Bolak society goes through customary processes. For instance, the birth of a child is celebrated with "*mangaligi nasorang*" (visiting a newborn), during marriage there is the tradition of "*pabagas boru*" (marrying off a daughter) and "*haroan boru*" (marrying off a son), and both of these customary processes involve many stages. Finally, when someone passes away, there is a customary process of



slaughtering animal, both for males and females (Rajainal Siregar, personal communication, August 28, 2022)

The most prominent social event in *siluluton* (mourning) over the course of human life is death. From an evolutionary standpoint, death is a *sunnatullah* (inevitable destiny) that occurs in every human being (Anggariani & Malik, 2021). According to Islamic teachings, death is the fulfillment of Allah's will and decree, which must be accepted by humans (Karim, 2015). While other events included in *siluluton* involve receiving calamity or punishment, society still has the opportunity to make amends for the underlying causes. According to the perception of the Padang Bolak community, *siluluton* has a religious significance that must be accompanied by various ceremonies involving close relatives and the community.

The most significant traditional ceremony in the death of a Padang Bolak person occurs during the funeral of a parent. Conversely, if a child dies, the traditional ceremony conducted is not as elaborate. The form of the funeral ceremony can indicate the social status of the deceased. The level of the ceremony is determined through deliberation among relatives, traditional leaders (*harajaon*), and elders (*hatobangon*). In the traditional ceremony, the influence of Islamic teachings is not very visible because religious leaders are not involved in determining it. However, Islamic Sharia provisions are still implemented, especially concerning *fard al-kifayah* (community obligations) such as bathing, shrouding, praying for, and burying the deceased. Nevertheless, for those still bound by tradition, the funeral ceremony is carried out according to tradition. Conversely, for those not bound by tradition, the ceremony is simpler and more practical, following Islamic rules.

### ***Maintaining the Honor and Title of Parents***

If the tradition of slaughtering during the funeral of parents is carried out with the aim of inheriting titles and preserving the good name of the parents, then the slaughtered animal must be more valuable than cattle. In this case, the animal is usually a buffalo, which is considered

valuable in tradition, unlike cattle. The implementation of this tradition, based on this purpose, differs from regular slaughtering because there are specific conditions and several differences (Mustan Ritonga, personal communication, August 29, 2022).

The differences in the procession lie in the stricter traditional ceremonies that involve traditional kings from outside the village but within the same region. According to the traditional king (*raja adat*), this tradition ensures that in the event of a death, slaughtering a buffalo helps maintain respect for the family's good name in the community. It is essential to preserve this so that the title remains attached to the family and is passed to the eldest grandson from the eldest son (Rasyid et al., 2022).

There are customary regulations regarding the titles held by individuals to ensure they are not lost and are inherited by descendants. Therefore, several conditions must be met in this tradition. Like all humans, when someone dies and has gone through all the obligatory funeral processes, all titles and positions are lost with the burial of the deceased. However, through the implementation of this slaughtering tradition, the prestigious name can be passed on to the eldest grandson from the eldest son, serving as a way to preserve the traditions of the Padang Bolak Society, a subethnic group of the Batak Angkola tribe in South Tapanuli (Rasyid et al., 2022).

### ***Giving Charity in the Name of the Deceased to Attendees***

One important reason for the implementation of this tradition is to provide charity to those present on the day of the death. This slaughtering tradition is closely linked to the economic status of the deceased's family. If those who carry out the tradition of slaughtering an animal are economically capable, then providing the slaughtered animal as charity will not pose a problem. However, issues arise when those performing this tradition come from less fortunate backgrounds and still force themselves to do so, leading to various complex problems.

The responsibility for providing the animals, whether cattle or buffalo, and all the necessities for this traditional ceremony falls on the children and family of the deceased. Often, the procurement of these animals is financed through loans, with the costs to be paid after the funeral ceremony is completed. In some cases, it has been found that communities in several regions have had to sell assets such as houses and land to cover all the expenses of this tradition. Economic difficulties are one of the reasons why this tradition is opposed by religious scholars in North Padang Lawas Regency. They argue that when carried out without economic consideration, the tradition results in more harm than benefit (Hasibuan et al., 2023). Therefore, the implementation of slaughter for charity purposes is considered one of the urgent issues facing the Padang Bolak community.

### ***The Presence of Testament from Parents***

One of the main factors for the tradition of slaughtering an animal at the funeral of parents in the Padang Bolak community is to fulfill and carry out the last wishes of the deceased before their passing. The existence of such a testament in the Padang Bolak community is one of the reasons why this culture continues to endure today. It is commonly understood that the tradition of slaughtering animals is largely due to the deceased's last wishes. As a child, it is only fitting to fulfill the final testament of one's parents, and usually, the funds for implementing this tradition have been provided beforehand by the deceased, long before their passing. This practice has become a custom among the elderly in Padang Bolak who are of advanced age.

### **Islamic Influence on Animal Slaughter Tradition in The Funeral Ceremonies**

The tradition of slaughtering animals at the funeral of parents involves various elements of the community. Therefore, on the day of the death, mourning experts invite all community figures to a meeting or

consultation to oversee the customary work. The animal slaughter at the funeral is a collective responsibility of the mourning experts or family members (Rasyid et al., 2022). However, fundamentally, the primary responsibility for financing this slaughter rests with each surviving eldest son. The total cost is divided among the sons of the family. Nevertheless, other family members, such as daughters and nieces, may contribute financially, though it is not obligatory. Despite this, the strong sense of solidarity in the Padang Bolak community is a significant strength in carrying out this activity.

The slaughter ceremony at the funeral reflects the strength of the *dalihan natolu* (three pillars of Batak society) (Harahap & Yusuf, 2023). This shows that while death is unpredictable in terms of time and place, conducting an animal slaughter ceremony on the day of death demonstrates cooperation and solidarity that can be mobilized quickly. Those who come to offer condolences immediately provide support in accordance with the customary provisions of the area, bringing items such as rice, firewood, coconuts, and money for the funeral process (Rusli Harahap, personal communication, June 28, 2022).

Before the arrival of Islam, the Padang Bolak community adhered to animist beliefs, worshipping the spirits of their ancestors. To honor and ensure the presence of the spirits of deceased relatives, the Batak Angkola community would consume the meat of the slaughtered animals (Murni & Nurwahida, 2023). However, after the arrival of Islam, this tradition was expected to be completely abandoned due to conflicts with Islamic teachings. Yet, the tradition was not eradicated immediately. Instead, modifications were made to its form and implementation to align with the religion (Siregar et al., 2022).

From the above explanation, it is clear that several factors underlie the implementation of the animal slaughter tradition in the Padang Bolak community. Initially, this tradition was carried out without considering religious factors and faced implementation challenges. However, over the past decade, there has been a reconsideration and the involvement of

religious scholars in addressing this issue. One solution has been to involve the neighborhood to alleviate the economic difficulties arising from this tradition. The presence of communal aid has greatly assisted in managing the costs of this tradition. It is no longer solely the responsibility of the deceased's family, but rather a shared responsibility of the community. Meanwhile, the family focuses on managing the implementation process of the fard al-kifayah for the deceased (Hasibuan et al., 2023).

There are differences in the implementation of this tradition between the early days of Islam and the present. Initially, all costs of the ceremony were borne by the eldest sons of the deceased, and the animals slaughtered were either buffalo or cattle. This was feasible because almost everyone in Padang Bolak owned livestock, either as wealthy owners or as poorer individuals who cared for buffalo or cattle. In contrast, today, the tradition has undergone many modifications to facilitate community participation in the ceremony. These changes include financing through mutual aid and voluntary contributions from relatives and community members who attend the funeral. Because Islam could not eliminate this tradition, a compromise was reached by modifying the tradition and its implementation procedures (Nasution et al., 2022).

Islamic teachings in this region are still relatively relaxed, with tradition dominating community activities. Traditions are deeply ingrained in the Padang Bolak community and continue to be practiced, albeit infused with Islamic teachings. For instance, the funeral tradition still involves animal slaughter, but modifications have been made so that costs are no longer solely borne by the bereaved. The slaughtered animal need not be a buffalo; it can be cattle or goats, depending on the financial status of the deceased (Siregar, 2018).

If the deceased parent held a customary title or was a traditional leader (*harajaon*), it is not permissible to slaughter a cow, as cows are not considered traditional animals. To honor the esteemed name of the deceased parent, a buffalo must be slaughtered instead. This prestigious name can then be passed down to the eldest grandson from the eldest son.

There is a saying in the Padang Bolak community: "Habang halihi tinggal hasonggopanna," meaning "an eagle flies away leaving its perch." Specifically for those who slaughter buffalo, the death of the deceased is announced publicly and to village and laot chiefs to conduct the traditional adat ceremony (Rasyid, 2022).

The tradition of slaughtering buffalo at funerals is contingent upon the birth of a child. Thus, the tradition can be carried out after the birth of a grandson from the eldest son, followed by the traditional funeral ceremony. The tradition of slaughtering buffalo, motivated by the birth of a child, is carried out to honor the esteemed name of the parent and preserve their good reputation within the community. Unlike simply giving alms, slaughtering an animal is seen as an act of honoring the parent and a form of filial piety. Therefore, it is considered more respectful than merely giving money to relatives.

### **The Social Impact of Animal Slaughter Tradition**

When examined from a socio-religious perspective, the Padang Bolak community is influenced by Islamic teachings on one hand and local customs on the other. This coexistence of religion and tradition significantly affects the implementation of the tradition, impacting both public perception and religious views. For the Padang Bolak community, this tradition is rooted in Islam, yet customs also play a critical role in its urgency and implementation. Thus, they consider this tradition not merely a practice passed down through generations, but also a practice with religious guidance (Zamzami, 2020).

The implementation of the tradition of animal slaughter during death ceremonies has significant social impacts, particularly in the context of socio-religious aspects. The majority of the Padang Bolak community is shaped by both Islamic teachings and local customs, which coexist and mutually influence each other. This dual influence affects how the tradition is viewed and implemented from both community and religious perspectives. Although originating from Islam, customs play an essential

role in the urgency and execution of this tradition. Therefore, this tradition is regarded as an integral part of the identity and cultural continuity of the Padang Bolak community (Harahap, 2020). The tradition of animal slaughter during funeral ceremonies, deeply embedded in the local culture, has undergone modifications influenced by Islamic teachings in recent years. Despite its local origins, its essence has become closely tied to Islamic principles, making it an inseparable part of the community's cultural continuity (Harahap, 2015).

The modifications are primarily influenced by the scholars' understanding of the hadiths that describe providing food to the family of Ja'far bin Abi Talib. These hadiths serve as the basis or justification for modifying the tradition of animal slaughter at funerals. For instance, the hadiths narrate that the Prophet provided food to Ja'far's family after returning from a battle, which the Padang Bolak community interprets as a commendable practice of feeding others, especially during significant moments like funerals. Therefore, the tradition of animal slaughter at funerals in the Padang Bolak community can be seen as a fusion of local culture and Islamic teachings. Although its core still stems from local culture, this tradition has been modified by Islamic teachings, becoming a vital part of the social and religious life of the Padang Bolak community.

Based on an interview with Ustadz Salman Amidi, a religious figure in Padang Bolak, the hadith about providing food to the family of Ja'far bin Abi Thalib has become a key reference for modifying the tradition of animal slaughter at funerals in the Padang Bolak community. According to Ustadz Salman Amidi, this hadith provides a strong foundation for continuing this tradition while incorporating the values of Islamic teachings. Thus, the modification of this tradition can be seen as an effort to harmonize local customs with Islamic teachings, reflecting the religious and cultural life of the Padang Bolak community (Salman Amidi Siregar, personal communication, August 29, 2022).

According to Ustadz Kadir Ahmad Siregar, some Islamic scholars in Padang Bolak oppose the tradition of slaughtering animals at funerals,

believing it can be harmful to the community. However, given the strong influence of local customs, it is not feasible to completely abolish this tradition. Therefore, the scholars agree to allow its continuation by making various modifications to eliminate elements of polytheism and harm. These modifications, made in accordance with Islamic teachings, ensure the tradition can be practiced without conflicting with religious principles. This allows the people of Padang Bolak to continue this tradition with the approval of scholars who have provided guidance for its Islamic implementation (Kadir Ahmad Siregar, personal communication, August 29, 2022).

The acceptance of authority over religious rituals begins when the ritual is practiced (Geertz, 1973). In this case, modifications to the tradition of slaughtering animals at funerals can be seen as acculturation between hadith and local culture. Inspired and reinforced by hadith, these modifications serve as the basis for creating a better culture within the tradition of slaughtering animals. Through the contextualization of hadith, the tradition undergoes transformation to align with the needs and values of the Padang Bolak community.

Acculturation of Islam is a process in which Islamic teachings or values undergo changes or adjustments when absorbed by a local culture or specific social contexts. This can occur when Islamic teachings or practices are adapted to existing traditions or beliefs in a particular society (Harahap, 2016). This acculturation can result in new practices or traditions that combine elements from both sources. In the context of the tradition of slaughtering animals at funerals in Padang Bolak, the acculturation of Islam occurs when teachings in the hadith about feeding the family of Ja'far bin Abi Thalib are used to modify the local tradition. This hadith serves as the basis for serving or preparing food for the family left behind by the deceased on the day of the calamity, as an expression of compassion and care for their condition. This is an Islamic teaching that strengthens the bond of brotherhood and encourages mutual cooperation among Muslims in facing calamities. The duration for preparing food is not specified in this



hadith; some scholars suggest it should be for one day and one night, considering the grief that can distract from food preparation, while others suggest three days, aligning with the mourning period in some schools of jurisprudence. It is important to avoid excess in preparing food, as excess is considered disliked by Sharia. The food prepared should meet their needs, and visitors who come to the house of the bereaved family are also allowed to partake, as the food is prepared for the family of the deceased, not for themselves.

The acculturation of Islam with this tradition allows for variations in the practices of animal slaughter from one place to another, but the underlying purpose of this tradition remains constant. Nowadays, the practice of modifying this tradition is increasingly common, not only in the Padang Bolak district but also in other districts dominated by the Padang Bolak community, each maintaining their respective uniqueness (Hakiemah, 2019).

The adjustment in the practice of animal slaughter is an effort by religious scholars to eliminate the harmful aspects of this tradition while preserving its continuity. Despite many modifications, the values and meanings of this tradition are still upheld and respected by the people of Padang Bolak as a form of Islamic accommodation to local culture, ensuring its continuity against the tide of modernization. A second adjustment concerns the costs involved. To mitigate the negative impact of this tradition, religious scholars and traditional leaders have established solutions to cover the expenses by creating a communal fund collected by the community. This fund is used to cover all costs associated with the tradition of animal slaughter at funeral ceremonies. Another modification is the expanded involvement of communal aid in this tradition, starting from providing sacrificial animals and rice to meeting other needs of the deceased's family during the 3-day mourning period. This adjustment by religious scholars and the community aims to maintain a tradition that has become an integral part of the culture while ensuring it does not contradict Islamic teachings.

## **Conclusion**

The implementation of the tradition of animal slaughter at funeral ceremonies in the Padang Bolak community of North Padang Lawas Regency is motivated by several factors. These include efforts to preserve customs and culture, respect for parents, the deceased's will to slaughter a cow before passing away, honoring guests, maintaining the deceased's good name within the community, and expressing love for the parents. It is also believed that the merit of charity given on that day will benefit the deceased. In Islamic legal studies, this tradition fundamentally contradicts Islamic teachings in both its processes and conditions. Islam, when confronted with the culture and traditions of a society, follows three principles: first, to accept if it does not contradict Islam; second, to reject if it contradicts Islamic creed and teachings; and third, to modify or change elements that are contrary to the culture. The findings indicate that religious scholars have made many efforts to modify this tradition, recognizing that it is deeply rooted in the society. Through various efforts and modifications, it can be concluded that the modified tradition no longer contradicts Islamic teachings. However, if one adheres to the tradition in its original form, it is considered contradictory and should be abandoned. The modification of this tradition involves communal aid in its implementation, including providing sacrificial animals, rice, and all other necessities required by the deceased's family. This modification is a contribution from the ulama, who continue to lecture and adapt to cultural practices that contradict Islamic teachings without abandoning traditions that have become part of the culture.

The practical implications of these findings are significant for the Padang Bolak community, as they help reconcile local customs with religious requirements, thus maintaining cultural continuity while aligning with Islamic teachings. The community's adaptation through communal contributions not only alleviates the financial burden on grieving families but also strengthens communal bonds and ensures that the practices remain inclusive and sustainable. This model of cultural adaptation and

communal support could be a reference for other communities facing similar conflicts between traditional practices and religious norms.

For further research, it is recommended to study the long-term impacts of these modifications on community cohesion and individual identity within the Padang Bolak community. Additionally, comparative studies with other regions where similar traditions are practiced could provide deeper insights into the dynamics between religion and local customs globally. Exploring the psychological and social impacts of these modified traditions on the families involved could also provide valuable information on the efficacy and reception of such changes within the community. Lastly, further theological analysis on how such modifications viewed within the broader spectrum of Islamic jurisprudence could help in understanding and potentially guiding the process of cultural adaptation in other Islamic communities.

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