
Dialectics of Cultural Values and Economic Welfare: A *Maqāṣid al-Sharī'ah* Analysis of the *Margondang* Tradition in North Padang Lawas

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ABSTRACT

This study explores the dialectical relationship between cultural values and Islamic economic welfare through the analysis of the *Margondang* tradition practiced by the Batak Angkola community in North Padang Lawas Regency. Using a legal anthropological approach, it examines how local wisdom and Islamic law interact within the framework of *maqāṣid al-sharī'ah*, particularly in preserving faith (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), lineage (*ḥifẓ al-nasl*), intellect (*ḥifẓ al-'aql*), and wealth (*ḥifẓ al-māl*). Data were collected through in-depth interviews with religious scholars, customary practioner, and community members, complemented by participatory observation during ceremonial practices. The findings reveal that *Margondang* serves as a cultural mechanism of social cohesion and moral education while simultaneously functioning as a system of economic redistribution that supports local livelihoods. However, its potential for *maṣlahah* is often challenged by consumptive behavior and prestige competition that risk undermining the principle of moderation (*iqtisād*). The study proposes a *Maqāṣid-Culture Integration Framework (MCIF)*, which conceptualizes the ethical symbiosis between Islamic law and cultural practice through three layers: value, practical, and institutional. This framework repositions *Margondang* as an instrument for social welfare and spiritual solidarity rather than ceremonial excess. Ultimately, the research contributes to the discourse on the contextual application of Islamic law in plural societies, demonstrating that local traditions can embody *maqāṣid* ideals when guided by justice, balance, and collective welfare.

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INTRODUCTION

In the dynamic relationship between religion and culture, local traditions in Muslim societies often stand as both a symbol of identity and a challenge to conformity with Islamic ethical principles (Cohen Michael Shengtao Wu & Miller., 2016). The Indonesian archipelago, with its vast plurality of ethnic and cultural expressions, provides a fertile context for examining how Islam interacts with indigenous customs or *adat* (Halim Abd Basyid & Prihananto., 2021). Within this setting, the *Margondang* tradition of the *Batak Angkola* community in North Padang Lawas represents a distinctive cultural heritage that embodies communal solidarity, familial *honor*, and social harmony (Pohan M. Manugeran & Purwarno., 2020). Yet the economic implications associated with its performance, together with the ongoing theological debate over its legitimacy, raise an important question about how this tradition aligns with the Islamic vision of welfare, moderation, and social justice.

The preservation of local traditions has long been associated with the moral continuity of a community. For the *Batak Angkola* people, *Margondang* is not merely an aesthetic performance but a spiritual and social manifestation of collective identity (Hamzah Yasni Efyanti & Rasidin., 2020). Historically lasting up to seven days and nights, the ceremony integrates music, dance, and oral narrative to celebrate kinship, lineage, and communal hierarchy. In contemporary practice, however, *Margondang* has undergone adaptive transformations and is now often reduced to one or two days, reflecting the continuous negotiation between cultural endurance and economic pragmatism (Harahap, 2025). These transformations echo Clifford Geertz's interpretation of culture as a web of meanings in which rituals evolve not only to preserve their symbolic functions but also to respond to material conditions and social change (Cossu, 2021).

At the heart of this negotiation lies the dialectic between cultural values and Islamic economic ethics. Islam, through its jurisprudential and philosophical framework, offers a comprehensive concept of welfare known as *maqāṣid al-sharī'ah*, or the objectives of Islamic law, which aim to preserve faith, life, intellect, lineage, and wealth (Auda, 2010). This framework functions as a moral compass for achieving social balance and human flourishing. Contemporary scholars such as Jasser Auda and Asyraf Wajdi Dusuki argue that *maqāṣid* should not be confined to the domain of jurisprudence but extended to include socio-cultural, economic, and environmental realities (Dusuki, 2019). From this perspective, *Margondang* serves as a revealing case for exploring how local wisdom may embody or contest Islamic notions of *maṣlaḥah* or benefit and *mafsadah* or harm in both moral and economic terms.

In recent years, the discourse on *maqāṣid*-based cultural ethics has expanded alongside broader Muslim efforts to harmonize religious principles with indigenous identities. Scholars in Southeast Asia, including Mohammad Hashim Kamali and Nadirsyah Hosen (Hosen, 2003), have argued that the Islamization of culture should not entail homogenization or cultural erasure but rather ethical refinement and contextual adaptation (Kamali, 2017). Indonesia, as a plural Muslim-majority nation, offers numerous examples of such synthesis, from the Javanese *slametan* to the Minangkabau *baralek gadang*. Yet few academic works have examined these traditions through the systematic lens of *maqāṣid al-sharī'ah* in order to assess their social and economic impact (Kasim & Nurdin., 2020).

This study emerges from that scholarly gap, situated at the intersection of Islamic legal theory, cultural anthropology, and economic ethics. Previous research on *Margondang* has largely emphasized its artistic and symbolic dimensions or its role in sustaining kinship and local authority. Other studies have concentrated on theological debates, discussing whether *Margondang* qualifies as *'urf ṣaḥīḥ*, a valid custom compatible with Islamic law, or as *'urf fāsid*, an invalid one. However, little attention has been given to the economic logic that underlies the ceremony and to the moral

consequences of its expenditures for household and communal welfare (Najib, 2020). The *Margondang* tradition thus functions not only as a ritual of identity but also as a system of resource distribution, a social mechanism that simultaneously expresses cultural continuity and economic tension.

Understanding this duality requires a perspective that unites normative legal analysis with empirical cultural inquiry. Rituals in many traditional societies, as observed by Bronisław Malinowski and Marcel Mauss, are not purely symbolic but also economic institutions that redistribute wealth and strengthen social cohesion (Quetglas, 2023). Within the Islamic paradigm, such collective practices align with *maṣlahah ‘āmmah*, or public benefit, as long as they do not fall into *isrāf*, extravagance, or *takalluf*, coercion. The crucial issue is to differentiate between productive cultural expenditure that nurtures solidarity and destructive excess that imposes social or financial pressure (Azani, 2021).

Field observations in North Padang Lawas show that *Margondang* ceremonies may involve costs ranging from fifty to one hundred million rupiah depending on duration and scale. Yet this expenditure is often mitigated through collective contributions, reflecting a deeply rooted culture of *gotong royong* or mutual cooperation (Harahap, 2025). In this sense, *Margondang* can be viewed as a localized form of Islamic economic cooperation that mobilizes shared resources and redistributes wealth through kinship networks. However, when the performance is driven by prestige competition and compulsion, it risks generating economic vulnerability that contradicts the *maqāsid* objective of *ḥifẓ al-māl*, or protection of wealth. The ambivalence of *Margondang* its capacity to empower while also to burden necessitates a balanced evaluation that transcends rigid legal binaries of permissibility (Rambe, 2025).

From the perspective of Islamic jurisprudence, *‘urf* or custom occupies an important position as a secondary source of law, provided that it does not contradict explicit scriptural injunctions. Classical scholars such as al-Qarāfī (Gilliot Sherman A. Jackson, Muhammad Khalid Masud, Brinkley Messick, David S. Powers, Christopher Toll & Skovgaard-Petersen., 1997) and Ibn ‘Ābidīn (Y. A. Ahmad, 2022) affirmed that *‘urf* represents the living experience of a community and, when guided by the principles of *maqāsid*, can serve as a legitimate instrument for achieving justice and welfare (Z. Z. Ahmad, 2020). Contemporary Muslim thinkers including Kamali and Auda have extended this notion by advocating for an ethical rationality within *‘urf*, ensuring that cultural practices remain in harmony with the higher purposes of Islamic law. Such a framework legitimizes the reassessment of *Margondang* not as a static relic of pre-Islamic custom but as a living practice that can be ethically reinterpreted to promote moral education, social cohesion, and sustainable welfare.

Philosophically, this study rests on the conviction that religion and culture are dialogical rather than oppositional (Firmansyah & Efendi., 2022). Islamic civilization has historically integrated diverse cultural expressions through a process of ethical filtration, as articulated by Syed Muhammad Naquib al-Attas in his concept of *adab* (Hidayatullah & Arif., 2022) and by Jasser Auda in his systems approach to *maqāsid al-sharī‘ah*. The principle of *tawāzun* or balance highlights that both revelation and cultural experience are essential to realizing justice and harmony in society. In this light, the *Margondang* tradition can be understood as a microcosm of the negotiation between Islamic spirituality, local identity, and economic rationality that characterizes Muslim communities in peripheral regions.

To investigate these dimensions, the present study employs a legal anthropological approach that integrates the normative analysis of Islamic law with the empirical investigation of social practice. This approach allows for a comprehensive understanding of how Islamic legal principles are interpreted, negotiated, and embodied within local cultural contexts. By combining textual study

of *maqāṣid al-sharī'ah* literature with ethnographic observation and interviews in North Padang Lawas, the research bridges the theoretical discourse of Islamic jurisprudence with the lived realities of community members who sustain the *Margondang* tradition.

Through this interdisciplinary lens, the study situates *Margondang* within the framework of *al-kulliyāt al-khamsah* faith, life, intellect, lineage, and wealth as a way of assessing its moral coherence and socio-economic implications. The objective is to develop a model of cultural reconstruction that harmonizes the symbolic depth of *Margondang* with the ethical imperatives of moderation, justice, and communal welfare. In this formulation, *maqāṣid al-sharī'ah* functions not only as a criterion for judgment but also as a transformative paradigm that enables the revitalization of local traditions in alignment with Islamic values.

Ultimately, this research contributes to the broader discourse on the Islamization of culture and the contextual application of *maqāṣid al-sharī'ah* in contemporary Muslim societies. It offers *Margondang* as an illustrative case through which cultural preservation and economic justice are understood as complementary rather than contradictory goals. By presenting a legal anthropological analysis grounded in both normative ethics and empirical observation, the study aspires to demonstrate that local traditions, when guided by the principles of *maqāṣid*, can evolve into instruments of social harmony, economic sustainability, and spiritual elevation.

METHOD

This study adopts a legal anthropological approach that seeks to understand how Islamic legal principles interact with, adapt to, and are manifested within local cultural contexts (Ivanskiy, 2021). The approach is grounded in the assumption that law, particularly in its Islamic form, is not limited to textual prescriptions but also encompasses lived experiences and moral negotiations within society (Riley, 2008). Legal anthropology thus provides a bridge between the normative ideals of *maqāṣid al-sharī'ah* and the socio-cultural realities of the Batak Angkola community in North Padang Lawas. Through this framework, the research examines how legal values are interpreted, practiced, and transformed in the course of maintaining the *Margondang* tradition.

The study employs a qualitative, descriptive, and interpretive design. Data were collected through in-depth interviews with religious scholars, customary practioner, and community participants involved in *Margondang* ceremonies, complemented by participatory observation during various ritual stages. These interactions allowed the researcher to capture the internal logic of the tradition, the ethical discourses that accompany it, and the economic behaviors that shape its implementation. Secondary data were drawn from classical and contemporary works on *maqāṣid al-sharī'ah*, legal anthropology, and Indonesian Islamic thought, including the writings of Al-Ghazālī, Al-Shāṭibī, Kamali, and Auda, as well as ethnographic studies of Islamic law in local contexts.

The analysis was conducted through a thematic interpretation of field data using the *al-kulliyāt al-khamsah* framework, which includes the protection of faith, life, intellect, lineage, and wealth. Each category served as an analytical lens for identifying the moral and socio-economic implications of *Margondang*. The validity of findings was strengthened through triangulation among sources, comparing the perspectives of religious and cultural actors, and cross-referencing them with textual interpretations of *maqāṣid*. This methodological synthesis enables a nuanced understanding of *Margondang* not merely as a cultural event but as a legal-moral phenomenon that reflects the dialogical relationship between Islam, economy, and local wisdom.

RESULT AND DISCUSSION

Philosophical Foundation of Cultural *Maqāṣid*

The philosophy of *maqāṣid al-sharī'ah* provides an intellectual foundation for understanding

how Islamic law transcends the literal and juridical boundaries of legal texts to engage with the dynamic realities of human life. At its core, *maqāṣid* embodies a purposive vision of the *Sharīʿah*, seeking to realize *maṣlaḥah* or benefit and to prevent *mafsadah* or harm in all spheres of existence. This orientation situates Islamic law as an ethical and teleological system rather than a rigid set of commands. From a philosophical perspective, *maqāṣid* articulates the divine intent behind legal rulings while acknowledging the rational and social dimensions of human behavior. The challenge for Muslim societies, therefore, lies in contextualizing these objectives within diverse cultural frameworks so that the substance of Islamic values can harmonize with local customs without losing their normative integrity.

Classical scholars such as al-Ghazālī and al-Shāṭibī conceptualized *maqāṣid* as the protection of five universal essentials: religion, life, intellect, lineage, and wealth. Al-Ghazālī regarded these as necessary for the preservation of both worldly order and spiritual salvation, asserting that any act that safeguards them constitutes *maṣlaḥah*, while any act that undermines them constitutes *mafsadah* (Al-Ghazālī, 2010). Al-Shāṭibī, expanding this framework, emphasized that the *Sharīʿah* is built upon the pursuit of human well-being, which necessitates flexibility and rational discernment (Shāṭibī & Darāz., 1900). This intellectual legacy underpins the philosophical assumption that Islam’s legal and ethical system is inherently dynamic and open to cultural interpretation (al-Raysuni, 1992). Rather than opposing local practices, Islamic law seeks to refine them through ethical calibration and moral purpose.

In contemporary discourse, scholars such as Jasser Auda, Mohammad Hashim Kamali, and Tariq Ramadan have revitalized *maqāṣid* studies by arguing for a systems-oriented and holistic approach. Auda, in particular, highlights that *maqāṣid al-sharīʿah* must be understood not as static categories but as interrelated networks of values that evolve alongside human knowledge and societal transformation. His systems theory views the *Sharīʿah* as a living structure in which objectives are interconnected and responsive to contextual realities (Ni’ami & Bustamin., 2021). Within this paradigm, cultural practices like *Margondang* are not external to the *Sharīʿah* but part of the moral landscape in which divine objectives are realized. When assessed through this lens, the *Margondang* tradition represents an attempt by the Batak Angkola community to express social harmony, familial honor, and communal solidarity—values that resonate with *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*.

The philosophical grounding of *maqāṣid* also resonates with the anthropological conception of culture as a moral system. Clifford Geertz described religion and culture as systems of meaning that guide human action by establishing symbolic frameworks for interpreting reality (Geertz, 2013). In Islamic thought, this notion corresponds to the epistemological principle that human customs and experiences, when guided by revelation, contribute to the realization of *ʿadl* or justice and *tawāzun* or balance. The cultural expression of *Margondang*, with its emphasis on cooperation, social participation, and collective celebration, functions as a moral pedagogy that teaches values of generosity, respect, and mutual responsibility. Although its external form may differ from the formal structures of Islamic ritual, its inner spirit aligns with the ethical objectives of *Sharīʿah* (Mursid Jefry Tarantang, I. Nurol Aen & Mustofa., 2023).

The dialogical relationship between *maqāṣid* and culture presupposes that divine guidance does not operate in a vacuum but interacts with social experience. Legal anthropologists have long observed that law acquires legitimacy when it is embedded within the cultural practices of a community (Suprianto Syarifah Ema Rahmaniah, Andi Alfian & Lubis., 2023). In the Islamic context, this insight reinforces the significance of *ʿurf* or custom as a secondary source of law, acknowledged by classical jurists such as al-Qarāfī and Ibn ʿĀbidīn. The acceptance of *ʿurf* as a legal category demonstrates that Islamic jurisprudence inherently recognizes the diversity of human

societies and their evolving customs. When a cultural practice embodies justice, balance, and communal benefit, it becomes an extension of the *maqāṣid* project. Thus, the philosophical foundation of *maqāṣid* implies not the exclusion of culture but its ethical integration into the normative structure of Islam (Mursid Jefry Tarantang, I. Nurol Aen & Mustofa., 2023)

Within this philosophical matrix, the *Margondang* tradition illustrates how culture can serve as an arena for realizing the objectives of Islamic law. The collective participation in *Margondang* promotes the preservation of life and lineage through cooperation, solidarity, and familial continuity. The exchange of resources and mutual support that accompany the event express the protection of wealth in its distributive sense. At the same time, the ritual provides opportunities for transmitting wisdom and moral counsel, fulfilling the aim of protecting intellect and faith. These dimensions indicate that the ethical spirit of *maqāṣid* can manifest within local customs even in the absence of formal legal codification. Culture, in this sense, becomes a living expression of Islamic moral consciousness.

However, the philosophical relevance of *maqāṣid* in the analysis of cultural traditions requires a critical awareness of potential distortion. When cultural expressions deviate from moderation and become instruments of prestige, competition, or excess, they risk violating the equilibrium sought by the *Sharī'ah*. The concept of *isrāf*, often translated as extravagance, is not merely an economic vice but a disruption of moral proportion (Yasmin Nisa Alifatuhzzahra, Cut Dila Sari, Henny Setyany & Amelia., 2023). Al-Qur'an repeatedly warns against wastefulness as a manifestation of moral imbalance and social injustice. Therefore, the challenge for communities like those in North Padang Lawas is to sustain the symbolic and social value of *Margondang* while realigning its economic dimensions with the ethics of moderation (*iqtisād*) and communal welfare (*maṣlaḥah 'āmmah*).

This philosophical equilibrium is at the heart of *maqāṣid*-based reconstruction. The objective is neither to abolish tradition nor to romanticize it uncritically but to reinterpret it through the ethical lens of the *Sharī'ah*. As Al-Attas articulated in his concept of *adab*, culture must be disciplined by moral knowledge so that its forms correspond to truth, justice, and harmony. In the case of *Margondang*, the philosophical task is to uncover the moral structure beneath the ritual performance, identifying how its communal spirit can be purified from elements of vanity or compulsion. By doing so, the community not only preserves its cultural identity but also elevates it into a form of worship rooted in social virtue.

The integration of *maqāṣid* philosophy with cultural practice ultimately produces a vision of Islam that is both universal and particular. It is universal in its moral objectives and particular in its expressions through local customs. This synthesis reflects the historical adaptability of Islam, which has always interacted with diverse civilizations by absorbing their noble elements and refining their moral purpose. The *Margondang* tradition, when approached through this philosophical framework, ceases to be a cultural anomaly and becomes instead a manifestation of Islam's inclusive moral imagination.

Through this philosophical foundation, *maqāṣid al-sharī'ah* emerges not only as a theory of law but as a hermeneutic of life. It provides the epistemological and ethical tools for engaging with culture in a way that nurtures both spiritual integrity and social welfare. The analysis of *Margondang* within this framework illustrates how the objectives of Islamic law can be realized through cultural participation, how moral wisdom can be encoded within aesthetic forms, and how the balance between divine command and human creativity can be sustained through ethical reflection. Such an understanding forms the conceptual groundwork for subsequent discussions on the socio-cultural, economic, and legal dimensions of *Margondang* as a living tradition in the landscape of Indonesian Islam.

Socio-Cultural Expression of the *Margondang* Tradition

The *Margondang* tradition of the *Batak Angkola* community represents one of the richest forms of socio-cultural expression in the landscape of Islamic local wisdom in North Padang Lawas. As a performance that unites music, movement, and narrative, *Margondang* serves as both a symbol of communal identity and a social mechanism that sustains collective harmony. Anthropologically, it functions as a ritual of social communication that embodies the community's moral order, its sense of belonging, and its continuity of lineage (Hamzah Yasni Efyanti & Rasidin., 2020b) Within the philosophical framework of *maqāṣid al-sharī'ah*, this tradition can be interpreted as an effort to preserve the essential dimensions of human welfare, particularly life, lineage, and wealth. Its social significance lies not only in the aesthetic performance but also in the values it transmits through participation, cooperation, and shared responsibility.

Historically, *Margondang* originated as an aristocratic ceremony performed by local nobles or *mangaraja* families to celebrate life-cycle events such as marriages, the conferral of traditional titles, and the establishment of new kinship alliances (Mughtar & Mayasari., 2023). Over time, its meaning has expanded beyond nobility to encompass broader communal participation. The musical ensemble, consisting of gongs, drums, and flutes, is accompanied by rhythmic dances and chants that recount ancestral stories, convey moral teachings, and express collective joy (Rambe, 2025). Each movement and sound carries symbolic significance. The circular dance formation represents the unity of kinship, while the rhythm of the drums symbolizes the heartbeat of communal life. These performances are not mere entertainment but enactments of cultural theology in which gratitude, respect, and reciprocity are ritualized.

In contemporary practice, *Margondang* has undergone a process of adaptation reflecting the changing socio-economic context of the *Batak Angkola* people. The duration of the event, which formerly lasted up to a week, has been shortened due to urbanization, economic constraints, and the influence of Islamic reformist discourse emphasizing moderation and efficiency (Harahap, 2025). Yet, despite these adjustments, the ceremony retains its role as a medium for reinforcing *ukhuwah* or social cohesion. Preparation for *Margondang* involves extensive cooperation among family members and neighbors, who contribute labor, food, and financial support. The event becomes a collective enterprise that redistributes resources and reaffirms social solidarity. This dynamic reflects the local embodiment of *ḥifẓ al-naḥs* and *ḥifẓ al-nasl*, where community welfare and continuity of lineage are sustained through shared participation (Siregar Mayasari Mayasari & Zuindra., 2023)

Field interviews with cultural practitioners reveal that the ritual dimensions of *Margondang* are deeply intertwined with emotional and narrative elements. As Syahrul Ramadhan Rambe explained, the *Margondang* performance includes episodes of storytelling that recount the life journey of the bride and groom, their parents, and ancestors (Rambe, 2025). These stories, known as *maronang-ronang*, are sung or recited in poetic form, often evoking tears of remembrance and gratitude (Harahap, 2025). Such expressions of emotion are not merely sentimental but serve as moral pedagogy, reminding participants of family history, sacrifice, and divine providence. In this sense, *Margondang* acts as an oral archive of collective memory, preserving ethical and spiritual lessons through performative art (Susilowati, 2018).

However, the same narrative intensity that enriches *Margondang* also introduces moral ambivalence. Some religious scholars express concern that the ritual may become excessive when the narration of sorrow and nostalgia turns into public dramatization of grief (Rambe, 2025). Ulama such as Abdul Manaf Harahap, while affirming that *Margondang* is not inherently contrary to Islam, emphasize the need to regulate its expression so that it remains within the boundaries of *adab* and does not degenerate into vanity (Harahap, 2025). This negotiation between cultural emotion and

religious propriety reflects the anthropological complexity of Islam in local contexts (Ummah, 2021). Rather than a simple dichotomy between tradition and orthodoxy, what emerges is a process of continuous reinterpretation through which communities align their inherited customs with Islamic ethical norms.

Economically, the social expression of *Margondang* generates both opportunity and obligation. The preparation and execution of the event involve multiple sectors of local life, including artisans, musicians, cooks, livestock traders, and service providers. These activities stimulate the micro-economy of the region and reinforce networks of mutual assistance (Rambe, 2025). As noted by community informants, much of the ceremonial expenditure is covered through voluntary contributions or *urunan*, making the event a locus of communal redistribution rather than individual burden (Harahap, 2025). In this sense, *Margondang* enacts an economic ethic rooted in cooperation and compassion, corresponding to the *maqāṣid* objective of protecting wealth through just and productive circulation. Nevertheless, the social expectation to host elaborate ceremonies sometimes leads families to overextend their financial capacity, turning a celebration of solidarity into a source of economic pressure. This tension highlights the need for ethical reform guided by the principles of moderation and social justice.

From a legal anthropological perspective, *Margondang* exemplifies how Islamic values are localized through cultural form. The ritual operates within what Talal Asad describes as a discursive tradition, where Islam is not only a set of texts but also a living discourse shaped by interpretation and practice (Asad & Reinhardt., 2018). The incorporation of Islamic expressions, moral advice, and communal prayers within the *Margondang* ceremony demonstrates the community's effort to embed religious meaning into customary behaviour. During the event, elders and religious figures often deliver short admonitions or *nasihat pernikahan*, linking the celebration to moral instruction. This pedagogical integration transforms the ceremony into a site of religious socialization, where cultural joy becomes a medium for transmitting ethical consciousness (Siregar Akhmad Sodiq, Zahrudin Zahrudin & Maftuhah., 2022)

The aesthetic dimension of *Margondang* also plays a pedagogical role in sustaining collective virtue. The harmonious coordination of music, dance, and narrative embodies the Islamic principle of balance and order. It educates participants in the value of discipline, cooperation, and mutual respect. Through shared performance, individuals learn to subordinate personal pride to communal harmony, reflecting the Qur'anic ideal that humanity was created in diverse tribes and nations to know one another and cooperate in goodness. Thus, *Margondang*'s cultural beauty carries within it a moral structure that mirrors the teleology of *maqāṣid al-sharī'ah*. (Hasibuan & Rahmat., 2020).

At the same time, the socio-cultural vitality of *Margondang* cannot be detached from its adaptive transformation under modern influences. The increasing participation of young people, the inclusion of Islamic musical elements, and the simplification of ceremonial procedures illustrate a continuous process of cultural evolution. This evolution indicates that the *Batak Angkola* community is actively negotiating its identity within the broader discourse of Indonesian Islam. Rather than abandoning tradition, the community redefines its meaning through ethical reinterpretation. This dynamic adaptation reflects the *maqāṣid* principle of *tahqīq al-maṣlahah*, the actualization of benefit in changing circumstances.

Viewed through the framework of *maqāṣid*, the socio-cultural expression of *Margondang* thus reveals a dual movement of preservation and reform. On one hand, it maintains the social fabric that binds the community together through acts of collective participation and moral remembrance. On the other hand, it invites critical reflection on practices that may contradict the principles of moderation and justice. The living tradition of *Margondang*, therefore, serves as both a heritage and a horizon of ethical renewal. It demonstrates how local customs can remain vibrant within an Islamic

moral order when they are guided by the higher purposes of law and by an awareness of communal welfare.

In conclusion, the *Margondang* tradition represents a socio-cultural embodiment of the philosophical ideals of *maqāṣid al-sharī'ah*. It integrates art, emotion, and economy into a moral ecosystem that sustains life, lineage, and solidarity. Its transformation across generations illustrates the dynamic capacity of Islamic culture to absorb, refine, and elevate indigenous practices. By engaging with *Margondang* through the perspective of legal anthropology and *maqāṣid*, one perceives not a static ritual but a living discourse of meaning in which the spiritual, social, and economic dimensions of human existence are harmonized under the ethical vision of Islam.

Economic Welfare and *Maqāṣid* Evaluation

The economic dimension of the *Margondang* tradition reveals a complex interplay between cultural obligation, social prestige, and communal welfare. In the *Batak Angkola* worldview, the performance of *Margondang* is not solely a matter of ritual celebration but an act of social redistribution and economic cooperation. This dimension underscores the dual character of the tradition: it operates as both a medium for reinforcing solidarity and a potential source of economic tension. From the perspective of *maqāṣid al-sharī'ah*, this ambivalence invites a critical evaluation of how wealth is generated, circulated, and expended within the moral economy of the community (Asutay & Yilmaz., 2020).

Empirical findings from field interviews show that *Margondang*, despite its high cost, is sustained by a strong system of collective financing and mutual assistance. As noted by Abdul Manaf Harahap, a young cleric affiliated with *Nahdlatul Ulama* in North Padang Lawas, the cost of holding a *Margondang* ceremony for one day and one night can reach approximately one hundred million rupiah. Yet, according to him, the expenditure does not necessarily constitute an economic burden because it is largely offset by collective contributions from relatives, neighbours, and local residents. These contributions are not imposed through coercion but flow naturally from a sense of communal responsibility. Almost eighty percent of the total expenses, he observed, are typically covered through shared efforts, reflecting the embedded value of *gotong royong* that characterizes rural economic ethics. Such participation transforms the ceremony into a mechanism of voluntary redistribution that supports small vendors, artisans, musicians, and livestock traders (Harahap, 2025).

In this context, *Margondang* acts as a local manifestation of *hiḥẓ al-māl*, not in its restrictive sense of wealth preservation, but as an active process of sustaining economic circulation and collective benefit (Pramenković, 2023). The tradition mobilizes resources from multiple households, stimulates local production, and generates income for a range of economic actors. Buffalo breeders, for instance, experience increased demand during the wedding season, while food suppliers and performers gain temporary employment. From the standpoint of Islamic economic thought, these activities align with the spirit of *maṣlahah 'āmmah* or public welfare (Mulyany & Furqani., 2019). They contribute to what Jasser Auda describes as the dynamic realization of *maqāṣid*, wherein ethical objectives are achieved through social participation and mutual benefit rather than through abstract legalism.

Nevertheless, the same structure that enables cooperation can also give rise to economic vulnerability when social prestige becomes the dominant motivation (Jan & Asutay, 2019). As observed by Harahap and other informants, certain families feel pressured to organize *Margondang* ceremonies beyond their means to preserve reputation and familial *honor* (Harahap, 2025). This phenomenon reflects what Pierre Bourdieu identified as the logic of symbolic capital, in which social recognition is accumulated through conspicuous expenditure (Kretschmann, 2023). Within the framework of *maqāṣid al-sharī'ah*, such behavior risks violating the principle of moderation

(*iqtiṣād*) and may lead to *mafsadah*, or harm, by compromising household stability (Rambe, 2025). Islam explicitly warns against *isrāf* or wastefulness, not merely as financial mismanagement but as a moral disorder that disrupts social balance (Yusop, 2021). When the pursuit of prestige outweighs the pursuit of virtue, the cultural value of *Margondang* is distorted, and its potential for realizing *maṣlahah* diminishes.

The ethnographic anatomy of the *Margondang* ceremony provides deeper insight into the moral economy underlying the Batak Angkola tradition. Field observations and local testimonies reveal that the ritual unfolds through several interrelated stages, each carrying symbolic, social, and economic meaning. The sequence generally consists of *Martai Menek* as the preliminary council of kinship representatives, *Martai Godang* as the expanded council involving community leaders and logistical planning, *Markobar* as the ceremonial dialogue of moral counsel, *Naik Gondang* as the musical procession that marks ritual commencement, *Manortor* as the communal dance of lineage and gratitude, *Naik Nacar* as the formalized offering, and *Mangupa* as the concluding rite of blessing and reconciliation. Each phase involves cooperation among the *dalihan na tolu* which includes *kahanggi*, *anak boru*, and *mora*, embodying the social structure and ethical interdependence of the *Angkola* community.

Among these stages, *Markobar* stands as the moral nucleus of the entire tradition. During this session, respected elders known as *urat ni tano* or founders of the village deliver narratives and advice to the bride and groom, emphasizing filial piety, marital harmony, and communal responsibility. The discourse functions as a living sermon in which moral education is transmitted through oral art. The practice encapsulates the *maqāṣid* values of *ḥifẓ al-nafs* or protection of life, *ḥifẓ al-nasl* or preservation of lineage, and *ḥifẓ al-dīn* or protection of faith by nurturing ethical consciousness and social virtue within the familial institution. In this sense, *Markobar* exemplifies the dialogical harmony between local moral wisdom and Islamic ethical pedagogy.

However, the same ritual that conveys profound moral instruction also generates significant economic demands. Contemporary practice indicates that hosting a *Margondang* ceremony, particularly the *Markobar* segment, requires substantial financial resources, typically ranging from one hundred to two hundred and fifty million rupiah. Families are expected to provide at least one buffalo, finance musical ensembles, and remunerate cultural leaders who officiate the event. These financial obligations have transformed *Margondang* into a social marker of prestige, where the conferment of honorific titles such as *Baginda* or *Sutan* symbolizes elevated family status within the community. While this recognition reinforces cultural cohesion, it also produces socio-economic stratification, whereby only families with considerable means can afford full participation.

This financial dimension reflects what Pierre Bourdieu would describe as the conversion of economic capital into symbolic capital, in which cultural legitimacy is secured through visible expenditure. From a *maqāṣid* perspective, such transformation raises ethical concerns regarding the principle of moderation or *iqtiṣād* and the protection of wealth or *ḥifẓ al-māl*. When social honor becomes contingent upon lavish spending, the spirit of cooperation that originally sustained *Margondang* risks devolving into competitive consumption. The moral intention of the ritual is thereby overshadowed by material ambition, leading to what the Qur'an denounces as *isrāf* or extravagance and *takalluf* or coercive display.

Nevertheless, field evidence also points to emerging adaptive strategies among communities seeking to balance cultural preservation with economic feasibility. In several districts of North Padang Lawas, local leaders have initiated community-based saving schemes, informal cooperative funds through which families contribute gradually over time to finance future *Margondang* events. This innovation reflects a collective effort to institutionalize *ta'āwun* or mutual assistance and to mitigate the financial strain of tradition without abandoning its moral and spiritual substance. Such

mechanisms resonate with the *maqāṣid* objective of *raf' al-ḥaraj* or alleviation of hardship and exemplify the ethical principle of social justice or '*adl*' within the economic sphere (Mundy, 2007).

The ethnographic depth of these practices underscores that *Margondang* is not merely a performative ritual but an economic microcosm where religious, cultural, and moral economies intersect. The challenge lies in maintaining its ethical equilibrium, preserving the spiritual wisdom of *Markobar* while reconfiguring its financial model to embody the Qur'anic vision of balance and welfare. Within this moral economy, wealth is not an end but a means to cultivate solidarity, gratitude, and the perpetuation of moral order. As such, the reform of *Margondang* through community savings and ethical moderation exemplifies the living application of *maqāṣid al-sharī'ah* in a plural cultural landscape, ensuring that local tradition continues to function as an instrument of both social dignity and economic justice.

The duality between empowerment and excess becomes central to the evaluation of *Margondang*'s economic impact through *maqāṣid al-sharī'ah*. The principle of *ḥifẓ al-māl* encompasses not only the protection of material assets but also the ethical governance of wealth distribution. Wealth, in Islamic thought, is a trust (*amānah*) that must circulate within society in ways that uplift rather than burden its members. *Margondang*, when practiced in its cooperative form, fulfills this purpose by functioning as a cultural mechanism of informal *zakat* or community endowment. Yet, when distorted by prestige competition, it contradicts the *maqāṣid* objective of justice ('*adl*') and disrupts the balance (*tawāzun*) that Islamic ethics seek to uphold.

The evolution of *Margondang* from a week-long aristocratic ceremony to a shorter and more inclusive communal event also demonstrates an adaptive response to economic and ethical pressures. This transition reflects the community's internal process of *tajdīd al-qiyam* or value renewal, guided by the implicit reasoning of *maqāṣid* (Kholidah Nawir Yuslem & Qorib., 2021). The reduction of ceremonial length, the simplification of symbolic offerings, and the growing participation of religious scholars in guiding the event all signify a gradual convergence between cultural practice and Islamic moderation. Such evolution supports the argument that Islamic ethics can coexist with cultural pluralism when guided by moral reason and social awareness.

From an economic-philosophical standpoint, *Margondang* embodies what Amartya Sen terms the "capability approach" to welfare, in which well-being is measured not merely by wealth accumulation but by the capacity to participate meaningfully in communal life (Walker, 2005). The collective financing system of *Margondang* enhances social capability by fostering trust, reciprocity, and cooperation. In this sense, it aligns with the *maqāṣid* orientation toward *maṣlaḥah 'āmmah*, ensuring that economic activity remains embedded in social ethics (Amani, 2023). However, to sustain this equilibrium, the moral economy of *Margondang* requires continuous ethical reflection and communal deliberation to prevent the erosion of sincerity by material ambition.

The interviews with local informants underscore the need for a balanced reinterpretation of *Margondang*'s economic functions. Religious leaders advocate for maintaining its spirit of cooperation while curbing wasteful spending, and cultural actors call for preserving its artistic and historical meaning while discouraging excessive competition. These perspectives collectively affirm that the future of *Margondang* depends on its capacity to internalize the *maqāṣid* virtues of moderation, justice, and communal welfare. Within this framework, economic prosperity is understood not as individual affluence but as collective harmony, and wealth is valued for its ability to sustain social bonds and moral integrity.

In summary, the economic welfare embedded in the *Margondang* tradition reflects both the strengths and challenges of integrating Islam with local culture. It demonstrates how religious ethics can infuse cultural practices with social responsibility while also highlighting the constant risk of moral imbalance. When evaluated through the lens of *maqāṣid al-sharī'ah*, *Margondang* emerges

as a living laboratory for understanding the ethical management of wealth in a plural society. Its reform toward moderation and collaboration embodies the Qur'anic vision of prosperity grounded in justice, compassion, and equilibrium. Thus, the *Margondang* economy, viewed through legal anthropology and *maqāṣid*, is not merely a financial transaction but a moral performance through which the community negotiates its faith, identity, and welfare in harmony.

Legal and Ethical Reconciliation: Adat, *Sharī'ah*, and *Maṣlaḥah*

The legal and ethical reconciliation between *adat* and *sharī'ah* within the *Margondang* tradition represents a dynamic process of negotiation between inherited cultural norms and evolving Islamic values. In the context of the *Batak Angkola* community, this negotiation does not occur through formal legal codification but through continuous ethical dialogue mediated by local religious authorities, community elders, and social institutions. The *legal anthropological* approach reveals that Islamic law in this setting operates as a living discourse, embedded in the everyday moral reasoning of the people rather than confined to the textual authority of jurists. Within such a framework, *maqāṣid al-sharī'ah* serves as a bridge that connects universal ethical imperatives to local social realities.

Research on *Margondang* conducted over the past decade has consistently emphasized this dialectical relationship. Nasution, observes that the symbolic system of *Margondang* functions as a mechanism of social integration, sustaining kinship hierarchies and transmitting moral teachings across generations. He notes that while certain ritual elements bear pre-Islamic origins, the community has continuously reinterpreted them within an Islamic moral framework, particularly by inserting religious counsel and communal prayers into the ceremonial structure (Nasution, 2018). Rohana, corroborates this finding by arguing that the adaptation of *Margondang* reflects the community's pragmatic effort to harmonize *adat Dalihan Na Tolu* the triadic moral structure of kinship among the Batak with Islamic principles of justice, moderation, and cooperation (Rohana, 2023). These studies indicate that the persistence of *Margondang* in an Islamic environment is not a sign of resistance but of reinterpretation, a manifestation of what anthropologists call *syncretic resilience* the ability of cultural forms to absorb ethical critique without losing their social vitality.

From the perspective of *fiqh*, this reconciliation is made possible through the doctrine of '*urf* or custom. Classical jurists such as al-Qarāfi and Ibn al-Qayyim recognized '*urf* as a legitimate source of law when its content aligns with the higher objectives of the *Sharī'ah*. Contemporary scholars like Mohammad Hashim Kamali further articulate that '*urf* embodies the social wisdom of a community, which, when regulated by *maqāṣid al-sharī'ah*, becomes an instrument of *maṣlaḥah* or public welfare (Rauf, 2015) This theoretical position is reflected in the way the Batak Angkola community has sought to retain the moral essence of *Margondang* while discarding or modifying its excesses. The transformation from a week-long aristocratic festivity to a more modest, inclusive event illustrates a shift from ceremonial formalism to ethical intentionality, in line with the *maqāṣid* emphasis on moderation and balance.

Empirical findings reinforce this normative adaptation. As noted by Abdul Manaf Harahap, local ulama no longer prohibit *Margondang* as un-Islamic but rather encourage its ethical reform (Harahap, 2025) The introduction of collective prayers, Qur'anic recitations, and moral exhortations within the ceremony has redefined its character from purely customary to spiritually meaningful. These adjustments exemplify what Jasser Auda describes as the "systemic openness" of *maqāṣid*, allowing law and culture to coevolve toward higher moral coherence. The involvement of religious authorities in shaping the conduct of *Margondang* demonstrates the operation of what Talal Asad terms a "discursive tradition," in which Islamic law is reproduced through local interpretation and embodied performance rather than through institutional decree.

However, scholarly analyses also highlight the persistent tensions within this reconciliation. Siregar et al., warns that the commodification of *Margondang*, driven by prestige and market forces, risks detaching the ritual from its ethical and spiritual roots. They observe that as families compete for social recognition, the event may transform into a display of wealth that contradicts the *maqāṣid* principle of *ḥifẓ al-māl* or protection of wealth (Siregar Akhmad Sodik, Zahrudin Zahrudin & Maftuhah., 2022). Similarly, Pohan, documents how the economic inflation of ceremonial costs has led to selective participation, where only affluent families can afford full performances, thereby reproducing social stratification (Pohan Sahrudin, 2021). These findings underscore the fragility of ethical balance within cultural practices that involve substantial economic exchange. The moral legitimacy of *Margondang*, therefore, depends not only on its conformity with legal norms but also on its capacity to uphold justice and inclusivity in practice.

From a broader theoretical standpoint, the reconciliation between *adat* and *sharī'ah* in *Margondang* reveals the operation of what legal anthropologists describe as *legal pluralism* the coexistence of multiple normative orders within a single social field (Benda-Beckmann & Turner., 2018). In North Padang Lawas, customary norms, religious precepts, and state regulations converge in shaping moral behaviour. This pluralism is not a source of conflict but of creative adaptation. Islamic law does not displace local custom but provides a moral grammar through which custom is reinterpreted (Anggraeni, 2023). The people of Padang Lawas, through dialogic engagement between clerics and elders, continually reinterpret the limits of propriety, generosity, and moderation. This dialogical process constitutes a form of *ijtihād jama'ī* or collective reasoning at the local level, guided by the practical wisdom (*hikmah*) of everyday life.

At the ethical core of this process lies the principle of *tawāzun*, or balance, which ensures that neither religious puritanism nor cultural indulgence dominates communal life. The moderate reinterpretation of *Margondang* exemplifies how Islamic law can function not as a rigid prohibition but as a moral compass directing culture toward equilibrium (Griffiths, 2015). The principle of *iqtiṣād*, or moderation in expenditure, also plays a pivotal role in this transformation. By emphasizing proportionality and shared responsibility, the community aligns its cultural expression with the *maqāṣid* objectives of protecting wealth and promoting collective welfare. This shift marks a transition from a culture of prestige to a culture of participation, consistent with the Qur'anic vision that enjoins believers to “spend neither lavishly nor stingily, but in a just balance between the two.”

Scholarly observations from related studies support this reading. William, argue in its modern practice, operates as a hybrid institution where religion and culture negotiate their boundaries through performative ethics. They point out that the incorporation of Islamic symbols and the presence of religious figures during ceremonies signify a moral domestication of tradition rather than its secularization (Twining, 2021). Meanwhile, Harahap, highlights that *Margondang*'s endurance depends on its flexibility: by adapting its forms to accommodate Islamic values, the community preserves its identity without provoking cultural rupture (Harahap, 2025). These findings collectively illustrate that ethical reconciliation is not a static outcome but an ongoing process of moral calibration.

From the perspective of *maqāṣid al-sharī'ah*, this process represents a movement from formal legality toward substantive morality. The reconciliation of *adat* and *sharī'ah* in *Margondang* demonstrates that law fulfils its purpose not by abolishing cultural expressions but by transforming them into vehicles of *maṣlahah*. The celebration of *Margondang*, when guided by the principles of balance, justice, and moderation, becomes a medium through which Islamic values are localized and lived. The ritual's reformation its shorter duration, reduced extravagance, and enhanced spiritual content reflects the community's gradual internalization of *maqāṣid* ethics.

In conclusion, the dialogue between *adat* and *sharī'ah* in the *Margondang* tradition

encapsulates the creative adaptability of Indonesian Islam. It affirms that Islamic law, when approached through *maqāṣid al-sharī'ah* and legal anthropology, is not an instrument of cultural erasure but a framework for ethical renewal. The findings of scholars such as Nasution, Siregar, Lubis, and Ritonga converge with the present study's observation that *Margondang* continues to evolve as a living moral institution shaped by both revelation and reason. Its ethical reorientation from prestige to participation signifies a successful synthesis of cultural vitality and religious integrity. Through this reconciliation, *Margondang* stands as an example of how *maṣlahah 'āmmah* can be realized within the plural realities of Muslim society, demonstrating that local tradition and Islamic law are not antagonistic forces but complementary expressions of the human quest for justice, balance, and communal welfare.

Toward a *Maqāṣid*-Based Cultural Reconstruction

The reconstruction of *Margondang* through a *maqāṣid* perspective requires not only ethical reinterpretation but also conceptual modeling to articulate how local culture and Islamic law interact dynamically. A theoretical model, here termed the *Maqāṣid*-Culture Integration Framework (MCIF), is proposed to represent this relationship. This model encapsulates the interdependence of religious objectives, socio-cultural practices, and communal welfare, offering a holistic paradigm for ethical cultural transformation.

Philosophically, the MCIF rests on three epistemic pillars derived from *maqāṣid al-sharī'ah*: the principle of balance (*tawāzun*), the pursuit of welfare (*maṣlahah*), and the discipline of moderation (*iqtisād*). These principles operate as moral coordinates through which cultural practices such as *Margondang* are assessed, refined, and revitalized. Within this model, Islam functions not as an external judge that imposes legal uniformity, but as an ethical compass guiding local culture toward equilibrium between spirituality and social vitality (Ali, 2023).

Empirical findings from North Padang Lawas demonstrate that *Margondang* has already undergone a process of ethical reconstruction consistent with these *maqāṣid* principles. The reduction of ceremonial extravagance, the integration of Qur'anic recitation and moral advice, and the collective financing mechanism rooted in *gotong royong* all signify a transformation from formalistic display to spiritual and social cooperation. Religious actors such as Abdul Manaf Harahap emphasize that *Margondang* can serve as a medium for *silaturahmi* and moral education when practiced within the boundaries of moderation. This adaptive process illustrates the first layer of the MCIF: the value layer, where ethical consciousness is internalized through communal discourse and spiritual guidance.

The second layer, the practical layer, encompasses the behavioral and economic dimensions of *Margondang*. At this level, the community operationalizes ethical values through collective participation, transparent financial management, and inclusive decision-making. The tradition becomes a platform for *maṣlahah 'āmmah*, distributing economic opportunities across social strata. The participation of craftsmen, musicians, and small traders transforms the ritual into a micro-economy that sustains local livelihoods. However, the moral success of this layer depends on its alignment with *ḥifẓ al-māl* and *ḥifẓ al-naḥs*, ensuring that cooperation does not degenerate into coercion or competition.

The third layer, the institutional layer, refers to the structures that ensure continuity of ethical practice. These include cultural councils (*lembaga adat*), religious authorities (*ulama kampung*), and educational institutions that collaboratively nurture awareness of *maqāṣid* values. Through sermons, community dialogues, and cultural workshops, these institutions embed ethical reflection into everyday life. The institutionalization of this synergy prevents *Margondang* from becoming either rigidly ritualistic or excessively commercialized. Instead, it evolves as a living embodiment of

Islamic moderation what Kamali's describes as the "middle path" (*al-wasatiyyah*) of law in cultural adaptation (Buaben, 2017).

In conceptual terms, the *Maqāṣid*-Culture Integration Framework (MCIF) can be visualized as a three-layer concentric model: (1) At the core lies the *maqāṣid* nucleus, representing divine objectives of justice, balance, and welfare; (2) The middle circle contains the realm of cultural praxis, where rituals like *Margondang* operate as lived expressions of those values; (3) The outer circle represents social institutions that regulate, sustain, and transmit ethical norms through education, leadership, and policy.

Arrows between these layers indicate a reciprocal relationship: *maqāṣid* values shape culture through ethical direction, while culture enriches the practical realization of *maqāṣid* by contextualizing them within lived experience. The model thus illustrates an organic integration, not a top-down imposition, affirming that the moral vitality of Islamic law depends on its rootedness in social practice.

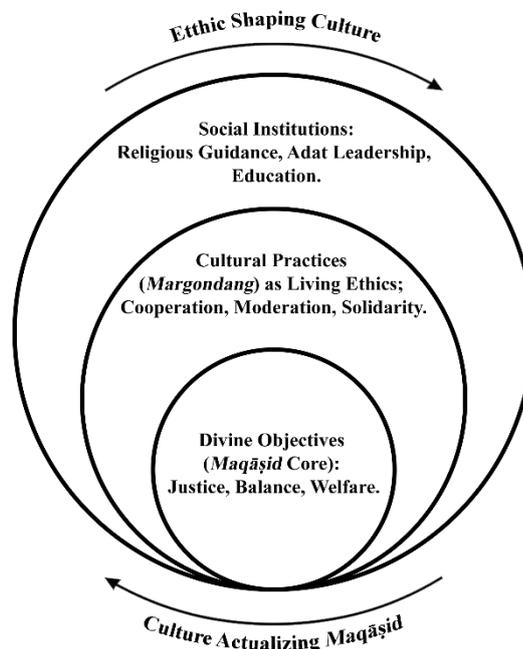
This framework responds to what scholars such as Nasution, Siregar, Pohan, and Rohana identify as the community's capacity for ethical adaptation. Their studies show that *Margondang* evolves through negotiation rather than confrontation, and that local actors reinterpret *adat Dalihan Na Tolu* mutual respect among kinship roles within the *maqāṣid* ethos of justice and harmony. The MCIF formalizes this lived synthesis, offering a theoretical vocabulary to describe how *sharī'ah* and culture can interact symbiotically.

The broader implication of the MCIF lies in its potential applicability beyond *Margondang*. It provides a methodological lens for analyzing other Indonesian traditions where Islamic and cultural values intersect, such as *slametan* in Java (Boogert, 2017) or *baralek gadang* in Minangkabau (Ramanta & Samsuri., 2020). By demonstrating how ethical objectives can be embedded in ritual form, the model contributes to the anthropology of Islamic law and to contemporary debates on Islamization of knowledge and cultural renewal. It affirms that *maqāṣid al-sharī'ah* can serve as a universal grammar for moral reasoning that embraces cultural diversity.

The *maqāṣid*-based reconstruction envisioned through this framework also aligns with the broader discourse of Islamic humanism, which understands culture as a vessel for moral education and collective flourishing. As articulated by Syed Muhammad Naquib al-Attas, civilization thrives when knowledge and culture are governed by *adab*, the discipline of right action informed by truth. *Margondang*, reconstructed through *maqāṣid*, becomes a form of *adab kolektif*, where beauty and ethics converge in social practice. Through this transformation, culture fulfills its civilizational purpose: to cultivate humanity in accordance with divine wisdom.

This integrative model can be visually represented in the following conceptual framework, which illustrates the reciprocal relationship between Islamic ethical objectives, cultural practices, and social institutions.

Figure 1. The *Maqāṣid*–Culture Integration Framework (MCIF): A Model of Ethical Symbiosis between Islamic Law and Local Tradition.



In conclusion, the *Maqāṣid*–Culture Integration Framework (MCIF) provides a conceptual architecture for reconciling cultural continuity with Islamic ethical reform. It demonstrates that the renewal of tradition is not achieved by abandoning heritage but by purifying its intentions, moderating its expressions, and institutionalizing its virtues. By internalizing *maqāṣid* principles across the value, practical, and institutional layers, the *Margondang* tradition can continue to flourish as both a cultural treasure and a manifestation of Islamic moral order. In this integrated vision, law and culture cease to be opposites; they become two dimensions of a single moral endeavour aimed at realizing *sa'ādah*, the holistic welfare of individuals and society.

CONCLUSION

The *Margondang* tradition of the *Batak Angkola* community exemplifies the enduring dialogue between local culture and Islamic ethics within Indonesia's plural religious landscape. Through the lens of *maqāṣid al-sharī'ah*, the tradition reveals how communal practices can embody, reinterpret, and renew Islamic moral values in culturally specific forms. The findings of this research, based on a legal anthropological approach, demonstrate that *Margondang* functions simultaneously as a ritual of identity, a mechanism of economic cooperation, and a moral field where *adat* and *sharī'ah* interact dynamically. Its evolution from an aristocratic performance to a more inclusive and ethically regulated ceremony signifies the community's capacity for self-reform through moral reflection rather than external coercion.

The study confirms that the preservation of culture and the realization of Islamic welfare are not mutually exclusive goals. When guided by the objectives of *maqāṣid al-sharī'ah* which is justice, balance, and welfare of local traditions such as *Margondang* can serve as instruments of ethical education and social solidarity. The proposed *Maqāṣid–Culture Integration Framework (MCIF)* illustrates that culture and law coexist in a symbiotic relationship where divine ethics shape social behavior, and cultural experience, in turn, actualizes the higher purposes of the law. Through this model, Islamic values become embedded not as restrictive norms but as living ethics that animate

collective life.

Ultimately, this research contributes to the broader discourse on the contextualization of Islamic law by offering a theoretical and empirical model for cultural reconstruction grounded in *maqāṣid*. It underscores that the vitality of Islamic civilization lies in its ability to integrate revelation and reason, law and culture, faith and community. The case of *Margondang* demonstrates that when cultural heritage is illuminated by the light of *maqāṣid*, it transforms into a source of spiritual wisdom, social justice, and sustainable welfare affirming that Islam's universal ethics can thrive within the particular beauty of local tradition.

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