

Traditional Reception of Marriage as a Community Choice in North Padang Lawas: The Implementation at the Home of the Bride's Parents

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Abstract: The problem is how the series of North Padang Lawas traditional wedding reception and why traditional wedding reception as the choice of the North Padang Lawas Society. This study aims to determine the series of traditional wedding reception in North Padang Lawas and the factors of traditional wedding reception as a choice for the people of North Padang Lawas. This research uses descriptive qualitative analysis method. The research data were obtained through interviews and subsequent observations of reading literature relating to the problem and background of the study. Based on the findings in the field and discussion of customary wedding receptions as the choice of the northern Padang people: their implementation in the home of the groom's parents. The ceremony consists of a meeting for the bride's pick-up, the arrival of the bride, a large deliberation, preparation for a large reception beginning with flags, pitching camp, traditional animal cages, to making decorations in front of the house, gondang group bookings, the implementation of the reception begins with a ceremony to use the ceremony traditional clothes, many traditional animals, activate traditional music and the bride's family pickup, deliberation on giving names, traditional dances, departure and return to the place of greatness to the appearance of traditional treats. North Padang Lawas Ulama, offering a series of wedding reception ceremonies by eliminating traditional music, bearded by beating a tambourine when go to the place of customary honor to serving cooked and raw foods. The factor that caused the people of North Padang Lawas to choose a custom wedding reception was to feel satisfied even though it was against Islamic law.

Keywords: marriage, reception, customs and society.

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I. Preliminary

A. Background

Traditional wedding reception already exists and practiced society before the arrival of Islam in North Padang Lawas. The wedding reception series has been systematically organized from beginning to end. After Islam was spread and embraced by the majority of the population of North Padang Lawas traditional wedding reception still continued until today. Whereas Islam came with rules regarding marriage receptions (*i'lan al nikah and walimah al urs ursyi*) in the form of inviting people and preparing their food. Islam commands its adherents to practice all (*kaffah*) teachings, may not only be part of the practice, do not choose according to taste. In Islamic law the ability to carry out an order is a non-negotiable condition, unless there is a shar'i reason. A person may not be fast during the holy month of Romadon because of illness or a distant traveler but he may ask for it in another month. Likewise *qosor* (shorten) four *rokaat* prayers into two *rokaat* at the same time at *ta taqdim* or *ta'khir* for traveling long distances. For this reason, Islamic wedding reception must be carried out as long as there is no *Dorurot Shar'i*. Thus carrying out un-Islamic wedding reception is included in the category of violation of the law (*haram*) when there is no *syari'a dorurat*.

The people of North Padang Lawas who are predominantly Muslim choose customary marriage receptions possibly due to (1) understanding does not conflict with Islamic law based on the statement of traditional philosophy "*hombar adat dohot ibadat*" (2) understanding is contrary to Islamic law but satisfied, channeled by his desire with traditionally wedding reception (3) do not understand contradictory, just follow the people who have held *horja boru* (reception wedding) traditionally. Against this background, the issue is interesting to discuss in a paper titled "Indigenous Marriage Reception as a choice for North Padang Lawas".

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B. Problem Formulation

Based on the background of the problem above, this paper tries to answer the problem formulation as follows:

1. How is the series of North Padang Lawas traditional wedding reception?
2. Why is a traditional wedding reception a choice for the people of North Padang Lawas?

C. Research Objectives

The purpose of this study was to determine the series of North Padang Lawas traditional wedding receptions and the factors affecting traditional wedding receptions as the choice of the North Padang Lawas Society.

D. Research Purpose

The use of this research is expected to be used academically to find out traditional wedding receptions as the choice of the people of the North Padang Lawas: the implementation at the groom's parents' house. This is important to understand to compare it with the results of previous studies. Also useful for local government, as a consideration for determining the direction and policy of development. Because development policies are inseparable from consideration of local wisdom. As for the local community, it can provide information for evaluating the implementation of the official marriage ceremony.

E. Research Methods

This research uses descriptive qualitative analysis method. The research data were obtained through interviews and subsequent observations of reading literature relating to the problem and background of the study.

II. DISCUSSION

A. North Padang Lawas Traditional Wedding Reception at the groom's Parents' Homes

1. Deliberation to pick up the bride

Event owner (*suhut*) invited all of the *dalihan na tolu*⁴ diverts in the village area where bayo's parents lived. The event was held at night at 20:00 WIB. Each participant occupies the mat in accordance with their position in customary rules. Furthermore, the meal together until the end, the invitees remain in place and occupy their positions according to customary rules. Then *anakboru*⁵ presents two *burangir sarakkap*⁶ by traveling counterclockwise starting from traditional figure (*natobang*) and so on, lastly in front of *natobang* next to the first serving *natobang*. Each betel in front of the participant is touched by the palm of his right hand on the top or bottom. *Suhut* and behind him could not accept betel treats, directly to the participants in the north. After that the ranks of the *suhut* welcome-welcome to all invitations. The next discussion was to deliver material on the pick up the bride event.⁷ Furthermore *mora*⁸, then *mora ni mora*⁹ conveyed the answers that could be helped so that the realization of the *suhut* objectives would be realized. The series of events are at night ask the bride and traditional meeting, the morning of the marriage contract, then eating delivering goodsouvenirs, the afternoon, when Maghrib the bride farewell. The next speaker bride and *mora* just follow and hand it over to *natobang*. After that, it was downgraded (handed over) to *natobang* to answer the conversation. The first speaker, *suhut*, *natobang* ranks agreed this event and was ready to support. Furthermore, *anak boru* then *mora*, *mora ni mora* said that they just followed the submission of *kahanggi* and supported this event and handed it over to *natobang*. Then *natobang* expressed his support and hoped that all those present were no longer invited, but were present at night according to the program for customary conversation. To finish in the morning at 07.30 WIB following the marriage ceremony, at 15.00 WIB following the delivering goodsevent. Next determine the invite directly officers for those not present.¹⁰

2. Pick up the bride

In the afternoon go *kahanggi*, *anak boru*, *mora* and *natobang* and the groom to the bride's parents' house in the framework of the traditional begging the bride and conversation at night. The following morning the group of

⁴Three positions in customary rules.

⁵Father's husband's husband and his descendants and daughter's husband.

⁶Betel leaf two rows, equipped with gambir, white soda and areca nut placed on a glass plate covered with a thin yellow cloth.

⁷That is, picking up a *parumaen* or daughter-in-law.

⁸Mother's siblings and offspring and wife's siblings and offspring.

⁹Brothers and sisters of *mora's* wife who is equal with him.

¹⁰Boli (honesty) is not the same as buying and selling in the market. According to adat marriage can occur without honesty payment. Marriage groom and with bride without honesty. Because the phrase "*Dangka do dupang, amak do rere. Ama do tulang, anak do babere* (son-in-law is the same as child)

mothers, fathers, youths and girls came following. The transportation is in the form of a private car for the bride and groom, a truck for the group and luggage. Arriving at the place, the group was received by a group of receptionists who had been prepared by the local Natobang.¹¹

3. The arrival of the bride

Bride who departed traditionally, was already in groom's parents' yard, his mother was standing on the porch in the direction of the door. Once bride will enter it is guided to step on the *sitabar* banana and grass *dingin-dingin* (cold-cold) with his right foot first and then his left foot.¹² Then bring it into the house and occupy padded mat that have been spread. Likewise, groom was received by his father and stepped on the practice of *sitabar* bananas and grass *dingin-dingin* then led to the right of bride and side by side. The invitations were present, then to santan *pamorgo-morgoi* (soothing coconut milk) and clear water in glasses based on tread (small plates) were served by two units, each in front of groom and bride.¹³ Bride luggage, *indahan tompo robu*¹⁴ *abit godang*¹⁵ and *itak godang*¹⁶ were placed in the middle of the house, all present faced him. After the program began, the bride pickup group chronologically told stories from the beginning to the end of the even. *Anakboru* handed over the *horas-horasto* bride and groom. The mother's groom tells us that this is our home, *bagas ni tondi dohot badan* a healthy body, after getting here,¹⁷ in front of you are served *santan pamborgo-borgoi* after receiving what is lost that is requested to calm your heart. He said that in a state of crying. Following *nanguda*, *nattua groom*, *kahanggi*, *anaboru* and *natobang*, the subject matter was the same as that of groom's mother. Then the male gentry father spoke, the subject matter is the same as talking, starting the *uda* and *uwak*,¹⁸ *kahanggi*, *anakboru* and *natobang*, the subject matter is the same as groom's father. After that, again *manyurduhon burangir taon-taon to bride* by *anakboru*.¹⁹ Groom's mother conveyed the ideals of the *sagodang ni roha* (realizing dreams), returning a moving cry. Furthermore *kahanggi*, *anakboru*, *mora* and *natobang*, are the same material as groom's mother. Then groom's father will be held *sagodang ni roha*. *Kahanggi*, *anakboru*, *mora* and *natobang* conveyed the same material as groom's father, then *natobang* was closed. Then, opened bride and groom drank *santan pamborgo-borgoi* water and clear water, then answered all messages and suggestions *naboru* (mother-in-law), *amangboru* (father-in-law) and all spoke with a short answer beginning with bride then groom hopefully *Tondi dohot body* (physical and spiritual) received it. *Boru* and his companion were put into the original room. At the same time, *suhut* begged at the same time a martyr to do realizing dreams and *martahi godang* (great deliberation) (one royal territory).²⁰ *dalihan na tolu* agreed with

¹¹Hilda. *Ibid.*

¹²The right step means that this becomes a housewife *na mardohar* (cheap luck) after arriving and becomes a hostess in a family full of affection.

¹³According to the old belief that everything is cool, the hearts that are present become cool, so that all the evil intentions of people and thus become lost, will not work to cause pain and anxiety. Then the traditional cakes were served to those present so that dignity of the house is lifted and happiness is obtained by the residents.

¹⁴Rice placed on a tray with side dishes consisting of seven rivers of fish wrapped in banana leaves in the shape of a cone is clamped at the top with coconut fronds tied with long ropes that should not break when tying them and when opening them. After being enjoyed by the bride and groom and the family, the wrapper is rolled back and stored in the kitchen forever. The *boru* family and the *bayo* family are not allowed to visit each other before the *boru* family sends a robe-shaped beauty. According to ancestral advice if the prohibition is violated there will be trouble. Maybe the distress in question includes slander. Therefore, it is arranged in the customary manners of the visit that was preceded by an official visit from the *Boru* party in this case *mora*.

¹⁵North Padang Lawas traditional cloth for *horja godang* (grand marriage reception).

¹⁶Two packaged traditional foods are wrapped in large banana leaves with the basic ingredients of rice flour, coconut milk, brown sugar included in it, each one egg that has been cooked and peeled and then wrapped and cooked until cooked. When you want to eat it in a series of receiving *boru* first, halved more halved in advance by *boru* with a sharp knife starting from one end to the other endeavored eggs inside are also halved. Likewise, the *bayo* splits as the *boru* did.

¹⁷House of residence.

¹⁸His father's brother who was younger and older than his father.

¹⁹In-laws are male and female

²⁰During the Dutch administration, the kingdom had been divided into a kingdom led by a king named *Luat Patuan*. His descendants are still the traditional leaders called *Raja Panusunan Bulung*. In North Padang Lawas Regency, it is known as *Luat Portibi*, *Padang Bolak Julu*, *Hajoran* and *Gunungtua*, *Purba Sinomba*, and *Halongonan* which are called *tolu sada Bulan*.

slaughtering a goat. Then served *sattan* and *itak*²¹ on a dinner plate, drinking water and washing hands. After that, continue eating together then the event is over.²²

4. Great Deliberation

At noon after the cooked goat meat has been slaughtered as a recipe (the requirements), and the *dalihan na tolu* has been present, then *marsauli* (eating) is carried out. After that, *orakkaya* set the position of the foremost *suhut* facing the *natobang* ranks and their ranks. Behind him, a row of *anakboru*, behind him a line of *mora*, behind him *pisang tahut*. After that bride together with companion were asked to come out of the room in practice *takkas na ditoptop takkasan na diparbokas*.²³ Previously, the mat iys wrapped in three layers in front of the kings of *panusunan bulung*, *bayo-bayo* and *orakkaya*. Then, the *anakboru* instruct the bride and the two companions to come out of the room with *salapa pargambiran* (small custom box) sitting on the available mats. Then, the introductory event that was guided by *anakboru* to *panusunan bulung*. Then *salapa* was handed over to bride with companion. Then *anakboru* conveyed the *burangir* had been delivered to the bride. The audience agreed that the speaker was only the king of *panusunan bulung* and said that soon would be held for *horja godang* (grand wedding reception). Then invited bride to answer the conversation. In his answer, thank you for our prayers received by Allah SWT. and accept spirit and our bodies, then return to the original room. Furthermore, the great deliberation program was started by presenting two betel leaves. The subject matter consists of *mangalo-alo mora* (accept arrival), *maralok-alok* (deliberation giving the name of greatness), *manortor* (traditional dancing), bringing to the main building and *mangupa* (traditional food treats). All of the *dalihan na tolu* have agreed with the agenda of the event. After that, *panusunan bulung* closed the great deliberation with saying *horas, horas, horas* (congratulations, congratulations, congratulations).²⁴

5. Preparations for *Horja Godang* (grand wedding reception)

a) Placing a Flag

The traditional flag is in the form of a *bamboo* measuring about three meters, the bottom planted into the ground firmly so that it can withstand the wind which consists of an elephant flag,²⁵ centipede flags,²⁶ the flag of the king's warrior,²⁷ pot flags,²⁸ rainbow flags,²⁹ *dalihan na tolu flag*³⁰ ikan flag (jurung fish), scissor flag, *ulok api api* fire flag (red-headed snake), the flag of a building's butts. His place in front of the *suhut*'s house is installed with a centipede and male sende flag. In other places on the side of the road leading to the house where the other gods fly the flag.³¹

²¹A kind of lapet, making it into fists without wrapping raw materials consisting of flour, grated coconut and brown sugar.

²²Mila Hasibuan, *Ibid*.

²³*Boru na dioli* (bride) is proven by its existence and tries to recognize it by all participants of grand deliberation. Because its presence is the basis in the implementation of the God of God. Also in anticipation of a dispute between traditional leaders, if bride seems to disappear.

²⁴*Martahi Godang* (grand deliberation) was attended by people from the villages of men, women, *dalihan na tolu* and Raja luat (the king of several villages) as *panusunan bulung*, *bayo-bayo* and *orakkaya*. *Pulungannya* (the requirements) slaughter the goat. The results of research in the village of Sibatang Kayu and interviews with Mila Hasibuan *suhut* (owner) of the event.

²⁵An elephant flag made of green cloth in the middle is painted or affixed with a black elephant image as a symbol of greatness.

²⁶The centipede flag was made from a white cloth in the center which was painted or affixed with two pictures of centipedes full of red agar on the possibility of the person who was going to screw up in the traditional ceremony.

²⁷The flag of the king's warrior made of black cloth in the center is painted or affixed to the image of an upstream balang (soldier) complete with weapons made of red cloth as a symbol of maintaining order and security in adat ceremonies.

²⁸The pot flags made of white cloth in the center is painted or affixed to a picture of a large stoneware made of black cloth as a symbol of a big party.

²⁹The rainbow flag is made of white cloth in the middle of which is painted or affixed with a picture of a rainbow made of red cloth, meaning that it draws water into the sky and then pours it into the earth.

³⁰The *dalihan na tolu* flag made of white cloth in the center is painted with three red stoves, three limbs made of red cloth as a symbol of traditional ceremonies carried out based on the consensus of the relatives of *dalih na tolu*'s relatives.

³¹The results of research on the *Horja Alpiandi Siregar and Ildayanti* in Aek Suhat village, October 5, 2017.

b) Installing Tratak, Borotan and Rompayan

Installing *undung-undung* (plastic mats as a roof) for officers cooking rice, side dishes, done two days before horja to protect from the blazing sun and rain. *Undung-undung* for men cooking meat and for women cooking rice and other side dishes.³²

Borotan and *rompayan* are a place to bind traditional animals to be slaughtered. The construction was completed two days before horja. This is provided so that traditional animals which are generally wild because they have just been caught cannot be separated.³³

c) Making *Mare-Mare* (decoration)

Mare-mare consists of two sticks of *sitabar* banana planted in front of the house parallel to the front door. Between the two bananas as the gates the bride and the entourage go to the main building or *nacar* and return home. At the end of the two bananas are tied by transverse *bambu* and the fronds of a young palm tree have yellow leaves. The leaves are retained but the lid has been removed so that it breaks down so it looks artsy. At the top of the front, a mat contains the sentence: "*Horas Tondi Madingin Sayur Matua Bulung Pirtondi Matogu.*"³⁴ On the second trunk of the banana tree, the stem of the *sanggar* and dunny was tied, the banyan tree branch with its leaves, the *torop* tree branch with the leaves and fun. Parallel to the two banana stems, a yellow umbrella was developed and erected.³⁵

d) Ordering the Gondang Group

The *gondang* group has been booked and is willing to fill a series of wedding reception events. The existence of the *gondang* group cannot be separated in the grand wedding reception. Because it is done at least a week before the day of implementation of the custom grand wedding.³⁶

e) Implementation of *Horja* (wedding reception)

1) Pamulihon (Pick up the bride and groom)

Groom goes out from the house to the agreed place. After arriving at the place, the traditional clothes were put on to both groom to wear custom honorary hat and bride to wear custom decoration on the head of the bride. Subsequently, they were brought to the home yard as a arena, directly traditional dancing both according to the rhythm of the *gondang* and traditional song singers devices. Both of them are *manortor* once. Then the two of them were brought into the house and seated on the traditional mat so the group sat adjusting. The coconut milking ceremony was held again, in the form of two plates of coconut milk with the tarts and a glass on the tread. Subsequently handed over to both betel leaves and then *bayo*'s mother as preformed in the

³²*Ibid.*

³³*Ibid.*

³⁴Happy soul until married

³⁵*Bulung ni haruaya*, (banyan leaf), its meaning hopefully someday that is composed (groom and bride) like a banyan tree, shade, protect, have many children, rich, rich, *mamora maduma*, can be a shelter for people from all directions. *Bulung ni torop* (torop wood leaves), as a symbol of hope that children who are incised (groom and bride) are in accordance with the ancestral message that many children are proud, happy, strong and strong known to the public at large. *Torop* wood leaves, if the leaves fall off, the nudging with leaves and branches can be heard loudly, can surprise the animals in the vicinity, is a symbol of hope that the figures in the form groom and bride are well-known and popular everywhere. *Bulung ni sanggar* (pinpin leaf), is a symbol of hope that the results of the livelihood that are made groom and bride will continue to spread, their offspring will spread in all directions but remain united in a strong bond of kinship. *Bulung ni ria-ria*, the nature of one clump of many stems, difficult to separate is a symbol of hope that those who are prepared groom and bride are always happy, have firmness and integrity of kinship, are not easily divided by others. The traditional umbrella as a sign of the house *suhut sihabolonan* (activity owner).

³⁶The leader of the group is at the same time the singer he created when singing it by looking at the situation and its context. *Maronang-onang* (traditional singer) accompanied the *suhut*, so the history of the *suhut* clan was told in the rhymes he sang. In order to do this, he first learned who *suhut*, *mora*, *kahanggi* and your son and daughter as well as the family history of *suhut*. In a ceremony that for days people do not feel bored listening to it with that same melody because what is heard is the text. *Ibid.* h. 175.

manyattan ceremony above. After that both of them rested in the room provided as well as groom. Since then, only buffaloes that can be turned into slaughtered it.³⁷

2) Slaughtering a buffalo

Pangupa horbo nabottar (buffalo treat) is a traditional animal that must be slaughtered when holding a large traditional party.³⁸ *Suhut sihabolonan* doesn't want to endure the *kahanggi*, *anakboru* and *pisangraut* called *horbo mangasa gogo*.³⁹ After the *pamulihon* ceremony, the buffalo that will be slaughtered has been tied to the *borotan* given by the *suhut* to the kings and *hatobangon*. *Raja panusunan bulung* thanked the *orakkaya* for taking care of the buffalo so well, nothing undesirable happened. Furthermore, the king of *panusunan bulung* handed it over to *orakkaya* to be overturned by *Malim*.⁴⁰ *Anakboru* have had the experience of dividing buffalo meat to be cooked. The officers consciously and voluntarily sat in a circle helping to chop up the meat with a knife that had been prepared by my daughter. Slicing it can be quickly finished with laughter accompanied by drinking sweet tea or coffee.⁴¹

3) Manaekkon *Gondang*⁴² and *Mangalo-alo Mora*⁴³

Before the *mangalo-alo mora* ceremony was held, a *manaekkon gondang*⁴⁴ ceremony was held. After all sitting in a suitable place according to traditional manners, then served conditioning coconut milk, together with *itak*.⁴⁵ *Suhut* delivered a few words as a thank you for the presence of relatives who have been willing to perform customary tasks that are not light. *Orakkaya*, who was commissioned by the king of *panusunan bulung*, said loudly and firmly that this afternoon the *gondang* was carried out in order to increase the good luck of the metabolism. Then *orakkaya* take coconut milk and *itak* to be spread at home and on the instrument goods.⁴⁶ Then the *suhut* demonstrated a round of traditional dancing, followed by *anakboru*, *pisangraut* and so on young children and even the children loved the *manortor*.⁴⁷ After the arrival of the *mora* and the entourage is known, the *mora* and the entourage are invited to take a short break at the *balakka sitolu-tolu* (in the shade under the wood base). After that, *dialo-alo* (picked up) them by *suhut* along with his *kahanggi*, *mora*, *orokkaya* and *panusunan bulung*. After meeting the two parties, they shook hands then sat on the mats that had been prepared for the *makkobar* (chat) ceremony. At the event, a question was raised by women namely *suhut* then *anakboru* then *mora*, the last *natobang huta*. The question is, what on earth our *mora* came suddenly like this. After that switch to ask the *suhut* men then sons and daughters then *mora*, the last *moranatobang huta*. After that *panusunan bulung* invited *orakkaya* to arrange it so that *mora* answer all questions. The *mora* of the mothers was answered : "We came, because our daughter will be honored with a big customary tradition, we are proud, we want to participate in it. Because of that we came together to bring souvenirs from the name of the beard *horbo janggutnamanjampal di Silandorong namodom ditaruma*, *itak godang*, *itak* a small size and a toppo robu rice. *Mora* came three groups (*mora soksok*, *mora api martimus dan mulmulan ni aek*)⁴⁸ into one group, so each

³⁷The results of the study of buffalo slaughtering on grand reception wedding Appiandi Siregar and Ildariati Hasibuan on October 5, 2017 in the village of Sibatang Kayu.

³⁸*Ibid*

³⁹There are three kinds of custom buffalo names, namely one, *horbo siompang bahal* in the form of a strong buffalo, wins against enemies but loses against friends, this is nicknamed for buffalo bought by all relatives of *dadap na tolu*, including *suhut*. Secondly, *horbo mangasa* power in the form of buffalo bought by *kahanggi*, *anakboru*, and *pisang raut* without the slightest cost of the *suhut* that organizes a traditional party. Third, *horbo mangasa gogo*, if the entire party costs are borne entirely by *suhut sihabolonan*.

⁴⁰*Ibid*.

⁴¹*Ibid*.

⁴²Sound dram instruments with other musical instruments

⁴³pick up *mora*

⁴⁴First time sounding drums

⁴⁵Coconut milk that has been cooked with sugar bargot (*enau*), served with *itak gura gur* as traditional food, to make everything that is done is cold, not lacking in anything, to avoid interference.

⁴⁶This ceremony is according to traditional belief to ward off any evil intentions that will harm the whole family even more so during such times. Evil intentions can come from beguins and demons, even from people who intend to wrong the big family. *Santan* and *itak* are intended not only to ward off the evil intentions of others, but also to ignite the spirit of obstinacy and physical health and spirit and hope for better livelihoods in the future.

⁴⁷Coconut milk that has been cooked with sugar, served with *itak gur gur* as traditional food, to make everything that is done is cold, not lacking in anything, to avoid interference.

⁴⁸The groom's mother's brother's group, the bride's brother's group, the bride's father's brother's group.

group spoke to answer questions raised by them. Then continued *mora* of men and *natobang* parties. After that, *natobang* conveyed: the arrival of *mora* with the group was all, because their daughter was inhaled with a large customary tradition. Therefore we welcome their arrival. Then the *kahanggi* from *suhut* paired *happu* to the *mora sokso* and *jarungjung* to the *mora's* wife and took them to the arena. When carrying it accompanied by *gondang* and *onang-onang*. While walking in front of them the *manortorto* pick up the *mora* while retreating to the arena. After arriving at the venue, all the *mora* with the group were invited to sit on the available chairs and spread out mats. Then the bride and groom came to greet everyone and sat facing the *mora* group. Then the female part *suhut* forms a line facing the king *panusunan bulung* for a *manortor* that is crawled (behind it forms a line of morals) by the female part of the torch. As soon as the drummer participant raised his hands, the front row of his palm faced down open and the fingers were all tight and moving up and down according to the rhythm. The second marching line is the same as the first row, but the palm facing upward moves it up and down until it's over. Furthermore, *suhut sihabolonan* (wedding receptionist) *men dance traditional* and *anakboru men mangayapi* (following behind). Then the *mora* women *manortor* and *suhut sihabolonan* women *mangayapi* anyway. Next, finally, *mora men*, and *suhut sihabolonan mangayapi* also. *Happu* used by *mora* is returned to its place in the arena as well as *jarungjung*. After this event, the pick up *mora* event ended with eating together at the *suhut sihabolonan* house.⁴⁹

4) Maralok-alok

After dinner, a *maralok-alok* ceremony is held.⁵⁰ Its members consist of *harajaon*, *hatobangon*, *harajaon torbing balok*, as well as elements of *dalihan na tolu*. *Paralok-alok* acts as a protocol that always consults with the *panusunan bulung king*. Then the *burangir* offerings starting from *harajaon*, *hatobangon*, and all those present. *Paralok-alok* directs the speaker to *suhut sihabolonan* to explain the intentions of the heart to hold a traditional party and ask for a name after elders of custom. Furthermore, *kahanggi*, *anakboru*, as the main supporter of *suhut sihabolonan*. *Orakkaya*, a subsidiary of the oldest from *suhut sihabolonan*, gave a description and support for the implementation of his *mora* intentions. *Pisang raut* give a short speech only as respecting the right to speak in an *adat* session. *Hatobangon* expressed his support in carrying out the wedding reception. *Paralok-alok* gave a longer introduction to invite the next speaker from the wedding reception. That is how *paralok-alok* gave the opportunity to *kahanggi*, *anakboru* and all *hatobangon* from the village. After that the opportunity is given to the *harajaon* in the village and *harajaon* in the neighbors. All of their remarks were supportive and willing to take part in carrying out the *suhut sihabolonan's* intention. *Paralok-alok* invited the *panusunan bulung* king to conclude all the discussions in the *adat* event and the name after the *adat* elder. The *panusunan bulung* king asked if there was a prepared name. *Suhut* answered there and then offered the name to all *maralok-alok* participants. The king *pamusuk*, king neighbors, *hula-hula* and *orakkaya* all agreed to the name and returned it to the king *panusunan bulung*. Furthermore the king of *panusunan bulung* concluded that the title was in accordance with groom. This title must be announced at the building's building ground. After the *harajaon*, *hatobangon*, *mora*, and the king of *panusunan bulung* spoke, then invited the *suhut sihabolonan*, giving a welcome response to the results of the deliberations that produced the agreement. After that take a break and get ready to enter the next event.⁵¹

5) Manortor (Tradisional dancing)

The king of *panusunan bulung*, king of tyrants, *hula-hula*, *orakkaya*, and the *dalihan na tolu* elements and all elements of the *pargondang* group occupy their respective positions in arena. When the bride descended, laugh were sounded telling them that the princess was coming down from the house. At the arena a wedding has been available as a seat for the bride and groom⁵² for the whole night, without even a moment of moving until it was their turn to *manortor* until sunrise the next day. Both are really tired, but feel happy. *Anakboru* summoned

⁴⁹*Ibid.*

⁵⁰*Maralok-alok* includes a traditional session attended by the elements of *dalihan na tolu*, *hatobangon*, *harajaon*, the kings of the torbing beam, the *pangundian* king who is led by the *panusunan bulung* king, *paralok-alok na pande* (clever) as the master of ceremonies. There are three things that must be fulfilled by *paralok-alok*. First, mastering customary literature in the form of rhymes and examples, secondly, getting to know the identities of all participants, thirdly being able to master the atmosphere of a traditional session so that speakers do not deviate from the material of a traditional session, encouraging the speaker to continue talking, muffling or neutralizing disagreement in order to avoid conflicts. At the end of the program, you are good at making a resume of the contents of all the speakers' talks. Then beg the *Panusunan Bulung* king to conclude and decide on the decision of the traditional assembly.

⁵¹Previously, I used *lappisan amak* on a bed before there was a prostitution ceremony.

⁵²*Ibid.*

the mothers to the arena with their daughters to join them. They were called several times and even sought until they found him. *Anakboru*, as the protocol,⁵³ made an announcement that if it was called three times, it did not come, then the event continued. The group of traditional dances formed two lines wearing *abit godang* or *abit adat* (custom oversized cloth) as soon as the drum was sounded, they were also a *manortor*. They were listening to the *accacebo* words from the traditional singer.⁵⁴ The singing of traditional singer contains happy news and prayers, hopes that the reception goes well. Song and the chanting of the voice touching the soul because being proficient in choosing good and pleasant words, the better the *manortor*'s movements. When starting the *manortor*, they faced the kings while *marsomba*⁵⁵ then formed a circle and was crawled by the sons of the *anakboru* always open face up like asking or receiving an old man from his *mora*. While the position of the palm of the *suhut* hand may change from face up to down or tilt. After the *manortor suhut* is finished, it will be continued until it is finished. Then proceed with *kahanggi*, *kahanggi pareban*, *anakboru*, and *pisang rahut*. In between the turn of the *manortor* there was a *marmoncak* (fight) event as a distraction, so that those present at the venue did not feel bored watching the *manortor*'s event. Fight is interesting because it displays the skill of playing sharp weapons, it also seems prepared to react in the face of enemies. Before the *harajaon manortor*, *burangir* and *sabe-sabe* were first offered. They do not do the worship movement, because they are the ones who deserve respect. At the beginning of the movement, they raise their arms in an open position up to their temples and head. Raising hands up high for the *harajaon* is the *hasurungan ni harajaon* (privilege), of the average person. When *harajaon* was managing, the bride and groom began to dress up in traditional clothes. After the *harajaon manortor*, the *gondangboru na mora* (bride) is sounded to accompany the bride. Bride and groom, walking at very slow steps. They may not look left or right, smile, laugh or speak, they walk slowly and bow their heads slightly. Both of them stood before the kings while slowly *manortor* so that all their clothes looked elegant and could not be separated from their place, especially the month and the jar they were wearing. At the time of the bride and groom, traditional singer enlivened the atmosphere with exclamations and poems containing hopes and prayers to Allah SWT. I hope they are both happy through the marriage. *Tubuan lak-lak*, *tubuan singkoru*, *tubuan anak*, *tubuan boru*.⁵⁶ Hopefully, they will get blessings of fortune, get a good livelihood, so that they become a meeting place for relatives, relatives and friends. Clever to behave according to customs and also know customs. The audience's attention when it was only focused on the two brides who were very elegant *manortor*. Seen who were present really felt happy in witnessing it, seemed to want to join the *manortor* also with the bride and groom. When the traditional singer tells the life history of groom, there is a finding of a sad life problem that makes the audience moved and cries. After the bride and groom, then immediately traditional dance arena filled with young men and women. Marching girl of *suhut*, *kahanggi*, *anakboru*, *pisang raut*, *hatobangon* and *harajaon*. Meanwhile young man stood behind him to crawl. Dancing of girl and young man event this is under parental supervision, because there can be a struggle for dance behind them This *manoror* ceremony ends until 18:00 WIB then rests.⁵⁷

6) Take a shower

During an hour of rest and the bride and groom had been taken to the spirit house then at 19.00 moved to the next ceremony, namely the *patuaekkon* (take a shower) ceremony by bringing the bride and groom to the

⁵³The protocol must know the order of the *manortor* always prioritizes women over men. Among the women consisted of *Suhut sihabolonan* three rounds, *kahanggi*, *hombor suhut*, *anakboru*, *pisang rahut*, *hatobangon ni huta*, *rajapamusuk* (king ni village), *harajaon torbing balok*, *raja panusunan bulung* who was closest to his forest, *raja luat / curia* who closest to its forest, *orakaya* along with his *kahanggi*, the king of *panusunan bulung*, *naposo* bird and *boru manortor*. Among men, it is the same as women.

⁵⁴The event was actually quite long, because the *manortor* had to go around seven times so that seven descendants without distress. But almost no longer can be followed by another person, because if they do seven times the time is too long, even though there are still many other relatives who will be *manortor*. This event lasted until all had the opportunity to *manortor*. There are several things that need to be considered, especially in bride to *manortor*, namely: *Boru manortor* is cultivated before the sun rises, or vice versa after three rounds of *na Poso bulung manortor*. If it is *Boru*'s turn, then people already know that groom is reluctant to stand behind him, or if *Boru Regar* is present, then *Bayo Anggina* or *Marga Pohan* will also appear. Both the *gondang* and the rhythm of the *manortor* of *na poso bulung*, differ slightly from the *gondang* and *tortorharajaon* music. *Tortor na poso bulung* is more cheerful. Even better if *bayo pangayapi* (young men dance) is also involved with *manjeir*, so that *boru na crawled* becomes even more fun the *manortor* and the harmony of the *torto na poso bulung* will be even more real. The *Na Poso Bulung manortor* event lasted all night. They did not sleep again until morning because they would join the *manortor*.

⁵⁵ *Mila, Ibid.*

⁵⁶ Poetry means the hope of having boys and girl.

⁵⁷ *Ibid.*

building's main building, bathing on the river in the form of *nacar*.⁵⁸ The order of *patuaekon* consists of orange shampoo three pieces of sliced *hatunggal*, *pandan*'s leaves are all put in a basin containing clear water and clean again. This basin containing is closed with custom cloth. The instrument of sprinkle, *padang togu*, *dingin-dingin*, *hatunggal*, *pandan misang*, *daun sipilit*, *daun sirungkas sipabolkas*⁵⁹leaves tied together. After all the preparations have been completed, all the relatives of *suhut sihabolonan* from the *dalihan na tolu* element sit at home with *hatobangon*. The king of *panusunan bulung* dispatched the group in a custom manner by delivering a departure speech to the building's main building. The contents of his speech in the form of prayer so that both the bride and groom survived far from distress. After everything was ready, the group was dispatched by the king of *panusunan bulung*. Groom and bride walked slowly, accompanied reception traditional dance. The group walked accompanied by the *gondang*, on the left and right of the bride and groom there is *anakboru* who draws a sword. Your daughters walk, every now and then they swing the drawn sword, left to right, upward, downward sign that they really escort and maintain their *mora* safety so as not to be disturbed by those who intend evil throughout the journey. *Introduction gondang* must continue to be sounded until it reaches the building highway. The *Introduction* group consisted of two male daughters who wielded swords as opening the way and then performed martial arts, the front row of a *pisang raut* upholding *pangir* (a mixture of plants used to water the hair), behind a following a *anak boru* carrying a *burangir*, following behind a child, *suhut yang tua* (older), behind a woman's *suhut* following a line of *anakboru*, behind a following *pisang rahut* who carries their baby, following a bride accompanied by mothers from a line of sons and groom followed accompanied by a *anakboru*. . The bride and groom were shaded by two sons and daughters, the group was escorted by two *pisang raut* holding a spear, following an escort group consisting of *na poso bulung* and *na uli bulung*,⁶⁰ finally followed by *pargondang* group, followed by a sit. The distance between the house and the *nacar* is approximately fifty meters. Approximately half an hour came the group to the front of the building highway. The bride is led by two women up the stairs slowly until she can sit on the left seat. After that the two deliveries descended, the groom was led by two men up the stairs slowly until they came to a seat next to the right. The bride and groom still wear full traditional attire and both have joined together. On the building's main road, we have been waiting for *harajaon* and have received the name *bayo groom* and its title and a list of the names of *kahanggi* with their respective traditional titles and the names of *anakboru* and their titles. *Harajaon* read it all on the steps of the smallpox. Every time after mentioning it, the *horas* were always pronounced and the officers who struck him hit him three times. After reading them all, he announced to those present who would report *kahanggi* or your sons who have not been called. After that, *harajaon* is welcome to sprinkle the heads of both of them with a *pangir* (custom shampoo) which is held by an officer who has been covered with traditional cloth after first the custom hat was lifted from the head of the groom while the headdress on the head of the bride was not disturbed because the top was still open. Wet the head, each time seven times and say one, two, three, four, five, six, seven, seven descendants are far from danger. After that, deliver the *poda* (guidelines for household life). And so it is then *kahanggi*, after that your son. Upon arrival the entourage on the building butane said *harajaon*. After being mourned both of them moved to go home guided by the original guide. After reaching the ground level, get ready to go home with steps and ways of walking, including the *gondang* and the behavior of the *anakboru* who are escorting the bride and groom, the same as when leaving for the *nacar*. Approaching the departure of the bride and groom, the bride was foreheaded with all members of the group, including children and parents.⁶¹ The order of the group featured martial art using swords, *pangir*, *burangir* carriers, brides and their companions, and umbrella for the bride, the *pisang raut* of the spear holder, *na poso bulung* and *na uli bulung*, tambour then finally the group of mothers faced the road through a group of two groom parents has been sitting side by side. As soon as the bride wants to pass her, she greets and kisses both hands to say thank you and apologize with tears. The cry was answered by the cries of his two in-laws. The groom after the bride does the same thing more warmly because both her parents and her second child. Furthermore, the groom mother stood up and was first on the porch of the house in the direction of the front door that the bride and groom would pass to welcome the bride, while leading her into the house and drove her to sit on a mat in the

⁵⁸ The *nacar* is a small, non-permanent building with four poles in the center, seven steps to the highest place, where the bride and groom sit together. On the two front pillars decorated with sitabar banana trees wrapped in a studio, stems with banyan leaves, torof and ria-ria prepared both legs are on the seventh step. When the bride and groom were sitting there a *marpangir* ceremony was held to wash away adolescence to enter the next stage of life as a member of an indigenous community. At the edge of the bath they throw away all bad behavior during their teens.

⁵⁹North Padang Lawas grass.

⁶⁰Young men and women

⁶¹This means magical so that people who intend evil do not work to do their intentions.

living room of the house. So the father picked up his son and drove him side by side with his daughter in law, groom to the right of bride. Go and go home from the *nacar* for one hour and get home at 20.00 WIB.⁶²

7) Mangupa (Treating)

When the bride and groom were at the building's main road, the relatives in the house were busy preparing all the equipment for *pangupa*. The details of the *pangupa* consist of the lowest base, namely *anduri*, on top of three strands of banana leaf tip, on top of the white rice, called *siribu-ribu*, on which are placed small fish *haporas* and *incur* of seven the river on the left and right of each fish, in the back there is a *parmiakan ni manuk* (near the chicken's butt), on the left and right in the buffalo *soit*, beside the buffalo *soit* are placed two chicken *soits* from the breast, in front of the buffalo *soit* and *soit* the chicken is placed three chicken eggs spiked with salt in the middle, the front part consists of buffalo head, eyes, ears, lips, and chin, all *pangupa* covered with a piece of banana leaf tip, top with a traditional cloth, *abit godang*. After the bride and groom arrived at the house in front of them *pangupa*. *Suhut sihabolonan* from women explained the purpose of this traditional meeting and the intention of the *pangupa* so that all those present formally knew about it. Next *kahanggi* from this line. Their subject matter is the same as *suhut sahabolonan* from women. Next, *anakboru* explained in more detail how they were happy with the morale in the house. *Anakboru* son who spoke was still from this line. Next, the *pisang raut* from the line of material was the same as your daughters. After this line is completed, the party will start using the metabolism. Their conversation was the same as *suhut sihabolonan*. In fact, the *kahanggi* said that they followed only those described in metabolism. After the relatives of the *dalihanna tolu* get a turn to speak, the next speaker *hatobangon* and *harajaon* will read the letter of *tumbaga holing*.⁶³ After all had their turn to speak, then the king of *panusunan bulung manyimpulkon songon tali mambobok soban*, all the *hata pangupa*⁶⁴ were delivered. Then the king *panusunan bulung* give title after marriage to groom and bride. Then the king of *panusunan bulung* asked *orakkaya* to invite the bride and groom to answer all the talk. Then the *anakboru* part of this teaches the bride to taste salt and eat the eggs preceded by bride and then groom. After that it is pronounced along with the words *horas, horas, horas*.⁶⁵ Then all types of *pangupa* that have been prepared besides being eaten by the two are also all present including *harajaon*. After eating together freestyle then proceed with eating together again. This event ends at 23.00 WIB.⁶⁶

B. Opinion of North Padang Lawas Ulama About Traditional Marriage Reception

The Padang Lawas Utara cleric does not attend customary marriage receptions. Because in a series of traditional wedding reception there is a conflict between North Padang Lawas and Islamic law. The most deadly opposition is the *margondang* event. In the event the *margondang* used drums, flutes as musical instruments. They argued to Abi Bakri's opinion, among the items that are classified as small but forbidden is when the wedding party uses plates with all its burdens, glasses, or spoons made of gold or silver, there are no barriers between men and women, displaying musical instruments in the form guitar, big flute, qubah drum.⁶⁷ During the

⁶² Mila, *Ibid*.

⁶⁴In front of you both have been placed *pangupa* consisting of broken eggs (peeled still intact) means that *hobol* (whole) spirit and your body both in the face of human disturbance, demons and *begu* (evil spirits). The number of eggs at three points means that *saluppat saindege ma* (united words and deeds) is a *dalihan na tolupasahatkon* (surrendering) *pangupa* (a variety of raw and cooked foods) to both of you, may accept spirit and both of your bodies. Pulverized *siompang bahal* buffalo, win against enemies lose against friends. Served by *hatir chicken*, *pogong* chicken means to be good at educating offspring in the future. In the middle of the chicken put salt means that it is salty, good for the two of you in the future. Also put a vegetable fish, presumably vegetable *matua bulung* (survived a new household) *sude na diadopkon ni pangupa* (all that is served)). Seven rivers of fish, one, two, three, four, five, six, seven *pitu suddut soada mara* (seven offspring far from danger) and chanted rhyme: " *haporas ni sitorkis, na didurung di lambang sumur, sai horas hamu jana torkis, sude siginjang umur* " (hope healthy and long life). Everything is placed on the nasi *sibonang manila, napodo dipangan madung bito daina* (parade of rice), which is colored with several colors meaningfully the social position will rise, all present will have good jobs

⁶⁵Congratulations, congratulations, congratulations.

⁶⁶Results of the study of the *Mangupa Horja Godang* marriage between Alpiandi Siregar and Ildariati Hasibuan on November 1, 2017 in the village of Aek Suhat, Padang Bolak District. That was the wedding ceremony between Mihwan Habibi Hasibuan and Asria Anni Harahap in Saba Sitahultahul village, Padang Bolak District, on December 24, 2018.

⁶⁷H.Mawardi, head of Tanjung Malipe Pondok Parsulukan, Batang Baruhar Jae Village, Padang Bolak District, Padang Lawas Utara Regency, retired civil servant from the Department of Religion as a teacher at Madrasah

gondang ceremony, liquor was served in front of traditional leaders in the form of beer. This is contrary to Islamic law based on the opinion of An Nawawi, is not obliged to attend a wedding banquet if the performance is shown, including serving liquor, playing a musical instrument in the form of a flute and others. If this condition is still present then it is the same as agreeing and confirming it. The vocalist sang the *onang-onang* (song) in the form of sadness which provoked the sorrow of the invitees. The more clever it is to make a sad story that touches the feelings, the more people cry in the arena. There are no temples that contain *da'wah*. Because it contradicts the following Hadith:

*Surely an orphan married to a man from the Ansari group and 'Aisha was among the women who supported her surrender to her husband, then said: when we returned, the Messenger of Allah. said to us: O Ayesha, what did you say? 'Aisha answered:" We congratulate and we pray for blessings, then when we will leave, Rasulullah SAW. said: actually the Anzor group is a group that has ghozal (singer). What did you say O 'Aisha? He said: we visit you, we visit you, hopefully Allah will make us alive with long life and Allah will also turn on you with long life.*⁶⁸

C. Traditional Marriage Reception as a Choice for the People of North Padang Lawas.

North Padang Lawas Regency is the capital of Gunungtua and the capital of Padang Bolak sub-district as a sample in this paper.

III. CONCLUSIONS

Customary wedding reception as the choice of the people of North Padang Lawas, because they feel satisfied implementing it even though it is contrary to Islamic law. In 62 (sixty two) villages, the number of marriages was 99 events in 2019. The largest number of marriages were in the Pasar Gunungtua village, 23 events. After that, there were 5 marital events in Purbasinomba village, then Sunggam Jae village, Batang Baruhar Jae village, Pagarantonga village and Tanjung Tiram village each with 4 marriages, then Sababangunan village, Purba Sinomba village, Sigama village, Nagasaribu village, Hajoran village and Tanjung Tiram village, each with 3 marriages, then Aek Suhat village, Aek Bayur village, Padang Garugur village, Pagan Sikkam village, Sibagasi village, Sidingkat village, Hambeng village, Hambeng village, Batang Baruhar Julu village and Tonga Gunungtua village 2 marriage events, finally Gunungtua Jae village, Simaninggir village, Orosan River village, Nabonggal village, Parlimbangan village, Losung Batu village, Sosopan village, Lubuk Torop village, Gunungmanaon I village, Sihoda-Hoda village, Hambiri Mananti village, and Sigama Ujung Gading respectively. 1 wedding event each. After conducting interviews with each groom's parents, who held a wedding reception according to the North Padang Lawas custom as many as 90 wedding events while 9 events remarried a wedding reception with a mixture of adat and Islamic law without the attendance of the Margondang and Manortor events. The reason they carry it out according to adat is to feel satisfied even though it is against Islamic law. The reason for those who carry out wedding receptions with a mixture of adat and Islamic law is not accompanied by a margondang event and the manortor feels satisfied implementing it and is free from violations of Islamic law.

E. Conclusions

From the description above, a conclusion can be obtained as follows:

1. Traditional wedding reception in general as the choice of the people of North Padang Lawas, because they feel satisfied implementing it even though it is against Islamic law.
2. A small part of the people of North Padang Lawas held a mixed marriage reception between adat and Islamic law, because they were satisfied and free from violations of Islamic law.

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⁶⁸As Sayyid Abi Bakri, *I'annah at Tholibin*, (t.t.p.: Dar Ihya' al Kutubi al 'Arobiyyah, t.t), jilid III., h. 361.

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