

Date Received : November 2025
Date Revised : December 2025
Date Accepted : December 2025
Date Published : December 2025

SUSTAINING LOCAL WISDOM AND ISLAMIC VALUES: AN ANALYSIS OF THE *MARPEGE-PEGE* TRADITION IN THE ANGKOLA COMMUNITY

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Keywords:

*Marpege-Pege, Local
Wisdom, Islamic
Values, Social
Solidarity*

ABSTRACTS

This study examines the preservation of local wisdom and Islamic values through the marpege-pege tradition in the Angkola community. Employing a qualitative case study approach, the research explores the meanings, functions, and transformations of this tradition within its socio-cultural and religious context. Data were collected through in-depth interviews, observation, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that marpege-pege functions as a social institution that facilitates collective resource redistribution, strengthens social solidarity, and reinforces kinship networks. It embodies key Islamic values, including ta'awun (mutual assistance), ukhuwah (brotherhood), and sadaqah (charity), positioning it as both a cultural and religious practice. From a sociological perspective, the tradition represents a form of social capital that enhances community resilience in the face of economic and social challenges. However, modernization, urbanization, and shifting value orientations have contributed to changes in its implementation, including reduced participation and a tendency toward transactional practices. These transformations risk weakening its core values of sincerity and collective responsibility. This study argues that the sustainability of marpege-pege depends on its adaptive reinterpretation, ensuring its relevance in contemporary society while preserving its essential cultural and religious foundations. The research contributes to the broader discourse on the interaction between local traditions and Islamic values in shaping social cohesion and cultural continuity.

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A. INTRODUCTION

The *marpege-pege* tradition represents a form of local wisdom that has developed within the Angkola community, particularly in the regions of South Tapanuli and Padangsidempuan. Substantively, this tradition functions as a social mechanism for mobilizing both material and non-material assistance for families organizing wedding ceremonies. It not only reflects patterns of communal cooperation but also demonstrates the existence of a social system that maintains balance in relationships among community members. Efendi and Damanik explain that *marpege-pege* serves as a symbol of collective solidarity, strengthening social relations within the Angkola community through the active participation of relatives and neighbors in customary events. (Efendi & Damanik, 2025). Meanwhile, Ritonga argues that this tradition not only embodies kinship values but also functions as a mechanism to address economic challenges associated with marriage in the Batak Angkola community. (Ritonga, 2020)

The existence of *marpege-pege* cannot be separated from the social structure of the Angkola community, which is built upon the philosophy of *dalihan na tolu*. This philosophy serves as a normative foundation that regulates the division of roles among *mora*, *kahanggi*, and *anak boru* in various customary activities. From a sociological perspective, *dalihan na tolu* functions as an instrument of social integration, as it creates patterns of interdependence and mutual respect. Harahap and Alfikri assert that this system constitutes the primary foundation for maintaining social cohesion in Angkola society, enabling traditions such as *marpege-pege* to be preserved across generations. Thus, the tradition not only strengthens social bonds but also reflects deeply embedded cultural and religious values, serving as a manifestation of these values to sustain Angkola identity and solidarity. (Harahap & Alfikri, 2023)

Contemporary social phenomena indicate that while the *marpege-pege* tradition continues to be practiced, it has undergone significant transformation. In rural communities, the tradition is still regarded as a social obligation closely tied to family honor and communal solidarity. In contrast, in urban settings, participation has declined as society becomes increasingly individualistic and pragmatic. Rahman suggests that such changes in participation patterns are influenced by social mobility, economic demands, and a growing orientation toward efficiency in organizing traditional ceremonies. These dynamics reflect the community's efforts to balance the preservation of tradition with the demands of modernization, demonstrating an adaptive integration of traditional values with contemporary needs. (Rahman et al., 2025)

Modernization constitutes a key factor driving value transformation within the Angkola community. Advances in technology, urbanization, and the proliferation of social media have indirectly reshaped the perspectives of younger generations toward local traditions. Practices that were once understood as moral obligations are increasingly perceived as mere cultural rituals with limited relevance to modern life. Mukti notes that such shifts in mindset may lead to cultural disorientation, particularly when younger generations no longer comprehend the philosophical meanings underlying inherited traditions. (Mukti et al., 2024)

From a religious perspective, the *marpege-pege* tradition is strongly aligned with Islamic values. It embodies principles such as *ta'āwun* (mutual assistance), *ukhuwah* (brotherhood), *musyawarah* (deliberation), and *ṣadaqah* (charitable giving), all of which are integral to Islamic teachings. Through this tradition, community members not only assist families hosting ceremonies but also fulfill social obligations imbued with spiritual merit. Lubis emphasizes that such practices represent the actualization of Islamic teachings in the social sphere, illustrating that custom (*adat*) and religion operate in a complementary rather than contradictory manner. (Lubis, 2022)

The relationship between *adat* and Islam in Angkola society demonstrates a pattern of harmonious acculturation. Islam does not eliminate local traditions but instead legitimizes cultural elements that do not contradict Islamic law. Consequently, *marpege-pege* can be understood as a tradition that has undergone a process of Islamization without losing its local identity. Wahyudi argue that the integration of cultural and religious values in Angkola produces unique social practices characterized by a balanced synthesis of tradition and religiosity. (Wahyudi et al., 2023)

From an economic perspective, *marpege-pege* plays a strategic role in assisting communities in coping with the high costs of traditional wedding ceremonies. In Angkola wedding customs, host families are typically required to bear substantial expenses related to ritual obligations, consumption, and ceremonial equipment. The presence of *marpege-pege* provides a collective solution to alleviate this financial burden. Sudrajat explains that this tradition functions as a form of community-based economic redistribution, strengthening household resilience in the face of significant financial demands. (Sudrajat, 2023)

Beyond its economic function, *marpege-pege* also serves as a medium of social education for younger generations. It instills values of responsibility, empathy, respect for elders, and the importance of maintaining harmonious social relationships. The involvement of youth in customary practices constitutes an effective mechanism for value transmission, as they engage directly in the lived experience of solidarity rather than merely learning it theoretically. Efendi and Damanik highlight that such traditions of mutual cooperation significantly contribute to the formation of social character among Angkola youth. (Efendi & Damanik, 2025)

Symbolically, *marpege-pege* contains profound philosophical meanings reflected in the use of specific traditional elements. Items such as *sipulut*, *gambir*, *pining*, and *burangir* serve not merely as ceremonial complements but also as symbolic representations of unity, respect, and gratitude. Siregar asserts that these cultural symbols function as media of communication, conveying moral values and worldviews indirectly within the Angkola community. (Siregar et al., 2023)

Research by Efendi and Damanik indicates that the persistence of *marpege-pege* is largely attributed to its ability to strengthen kinship ties and maintain social equilibrium. The tradition functions not only as a customary ritual but also as a medium of social interaction that brings together various elements of the community. Its

sustainability is highly dependent on collective awareness to preserve cultural identity amidst ongoing social change. (Efendi & Damanik, 2025)

However, various studies reveal that the culture of mutual cooperation is currently facing significant challenges. The commercialization of traditional ceremonies, the rise of individualistic lifestyles, and increasing emphasis on efficiency have led some members of society to abandon traditional cooperative practices. In this context, *marpege-pege* occupies a vulnerable position, as it risks losing its social function if community participation declines. This reality underscores the need to critically address the weakening of participatory culture, particularly in urban environments.

From the perspective of Émile Durkheim's sociology, these changes reflect a shift from mechanical solidarity to organic solidarity. Mechanical solidarity, which is based on shared values and emotional closeness, is gradually being replaced by organic solidarity characterized by functional and professional relationships. Lubis argues that while this shift is not inherently negative, it may threaten the sustainability of local culture if collective consciousness weakens. (Lubis, 2022)

Studies on mutual cooperation in the Angkola-Mandailing region demonstrate that social solidarity constitutes a crucial cultural capital for sustaining local traditions. The *marsialap ari* tradition, for instance, illustrates a deeply rooted culture of mutual assistance. *Marpege-pege* shares similar characteristics, as both emphasize togetherness and social responsibility as foundational elements of community life.

Based on the foregoing discussion, research on the preservation of local wisdom and Islamic values through the *marpege-pege* tradition is highly relevant. This study is important because the tradition functions not only as a cultural heritage but also as a social instrument that sustains solidarity, identity, and harmony within the Angkola community. Furthermore, it contributes to academic discourse by providing insights into how *adat* and religion interact in shaping the social life of local communities.

B. METHOD

This study employs a qualitative approach, as it aims to understand the meanings, values, and social practices embedded in the *marpege-pege* tradition within the Angkola community. A qualitative approach is chosen because it enables an in-depth exploration of social phenomena, particularly those related to people's experiences, perspectives, and interpretations of a given tradition. According to John W. Creswell, qualitative research is appropriate when researchers seek to explore social phenomena in detail through participants' perspectives. In this context, the qualitative approach allows the researcher to examine how the Angkola community interprets *marpege-pege* both as a social tradition and as an implementation of Islamic values. (Creswell & Creswell, 2017) (Moh. Nazir, 2013)

The type of research employed is a case study. This approach is selected because the study focuses on a specific phenomenon, namely the *marpege-pege* tradition in the Angkola community, which is examined in depth within its social, cultural, and

religious context. Stephen explains that case studies are used to understand contemporary phenomena occurring in real-life settings, particularly when the boundaries between the phenomenon and its context are not clearly evident. . (Stephen et al., 2015). Therefore, the case study approach is considered appropriate, as *marpege-pege* cannot be separated from the customary system, social relationships, and Islamic values embedded in Angkola society

The research was conducted in several Angkola communities in North Sumatra, particularly in areas where the *marpege-pege* tradition is still actively practiced in customary ceremonies. These include South Tapanuli Regency, Padangsidempuan City, and the Angkola regions of Mandailing Natal Regency. These locations were selected based on the consideration that the tradition remains an integral part of social life in these areas. Moreover, these regions represent Angkola communities in which a strong relationship between *adat* (custom) and religion is still maintained.

The informants in this study consist of traditional leaders, religious leaders, family members who have organized *marpege-pege*, community members involved in the implementation of the tradition, and members of the younger generation in the Angkola community. Informants were selected based on their involvement in the practice of *marpege-pege* and their knowledge of the cultural and Islamic values embedded within it. The inclusion of diverse informant categories is intended to ensure that the data obtained are varied and capable of providing a comprehensive understanding of the phenomenon. (Nugrahani, n.d.)

The selection of informants was conducted using purposive sampling. This technique was employed because the study requires individuals who possess a deep understanding of the *marpege-pege* tradition and have direct experience with its implementation. According to Sugiyono, purposive sampling is a technique for selecting informants based on specific considerations relevant to the research objectives. In this study, informants were chosen based on criteria such as their involvement in customary activities, their knowledge of *marpege-pege*, and their understanding of the relationship between *adat* and Islamic values. (Sugiyono, 2013)

Data collection techniques include in-depth interviews, observation, and documentation. In-depth interviews were conducted to obtain detailed information regarding the meanings, functions, and values inherent in the *marpege-pege* tradition. Observation was carried out by directly examining the implementation of the tradition within Angkola customary practices. Documentation involved collecting photographs, customary records, archives, and other relevant documents. The combination of these three techniques is expected to produce rich and comprehensive data.

Data analysis in this study follows the interactive model proposed by Miles, Huberman, and Saldaña, which consists of data reduction, data display, and conclusion drawing. Data reduction involves selecting, focusing, and simplifying the data obtained from the field. At this stage, the researcher filters information relevant to the research focus, such as the forms of *marpege-pege* implementation, the Islamic values embedded within it, and the challenges of its preservation in the modern era. (Miles et al., 2014)

C. RESULT AND DISCUSSION

The *marpege-pege* tradition in the Angkola community represents a living and functional mechanism of mutual cooperation embedded within the social structure of the community. This practice typically emerges when a family organizes a customary ceremony, particularly a wedding, which culturally requires substantial financial resources due to the complexity of ritual sequences, the provision of collective consumption, and the fulfillment of symbolic obligations such as *tuhor*. In this context, *marpege-pege* is not merely understood as incidental assistance, but rather as a social institution that enables the collective redistribution of resources. This aligns with Émile Durkheim's theory of social solidarity, which emphasizes that cohesion in traditional societies is built upon collective consciousness and interdependence. Through *marpege-pege*, the Angkola community reinforces the value of togetherness, transforming individual economic burdens into communal responsibilities. (Muhajir, 2024)

The implementation of *marpege-pege* generally begins with the dissemination of information by the host family to its social network, including relatives, neighbors, and customary leaders. Community responses manifest in various forms of contributions, such as money, staple goods (e.g., rice and cooking oil), livestock, and labor throughout the preparation and execution of the event. Notably, each contribution is systematically recorded by the recipient, forming the basis for reciprocal practices in the future. This pattern reflects a strong dimension of reciprocity, as described in Marcel Mauss's theory of social exchange, particularly in the concept of *the gift*, where giving is never value-free but entails a moral obligation to reciprocate. Therefore, *marpege-pege* not only strengthens social solidarity but also establishes long-term relational networks that function as social capital in maintaining the stability and sustainability of Angkola society. (Marie, 2012)

From the perspective of social exchange theory, *marpege-pege* reflects mutually beneficial relationships among individuals and groups. As explained by George C. Homans, social interactions continue when they provide benefits. In this tradition, people help others with the expectation of receiving support in the future. However, this reciprocity is not only material but also based on moral values, kinship, and social responsibility. (Chen & Saxe, 2025). Therefore, *marpege-pege* goes beyond simple economic exchange.

The *marpege-pege* tradition involves various actors, including nuclear and extended families, neighbors, customary leaders, religious leaders, and the wider community. The nuclear family manages the event's needs, while the extended family helps with coordination and preparation. Customary leaders ensure the process follows Angkola norms, and religious leaders highlight that the assistance is both a good deed and a form of social worship. (Zuska, 2022)

The involvement of multiple actors indicates that *marpege-pege* is inherently collective rather than individual. Durkheim explains that solidarity in traditional societies is built upon emotional bonds and shared values. In Angkola society, community participation in *marpege-pege* reflects the persistence of mechanical

solidarity. Social relationships are thus constructed not merely on economic interests but also on a shared sense of belonging to the community. (Muhajir, 2024)

The *marpege-pege* practice usually begins a few days before the ceremony and continues until it ends. At the start, community members help with preparations such as cooking, setting up tents, and organizing the event. During the ceremony, they may provide additional help, including food, labor, or money if needed. Afterward, the host family expresses gratitude, often returning the support when others hold similar events.

The context of *marpege-pege* extends beyond wedding ceremonies to include other customary and social events such as circumcisions, funerals, housewarming ceremonies, and religious activities. This demonstrates that *marpege-pege* has become an integral part of the Angkola social system, functioning as a mechanism to address various collective needs. Previous studies indicate that *marpege-pege* remains a form of social capital that strengthens trust and reciprocal relationships within the community, highlighting its continued relevance in contemporary social life. (Fitri & Suryana, 2022)

Modernization is reshaping *marpege-pege*, as many especially younger, urban members—prefer giving money rather than participating directly. While this shows adaptability, it risks weakening the social interaction that is central to the tradition. If support becomes purely material, its role in strengthening social bonds may decline. (Tiwery et al., 2024)

Therefore, its sustainability depends on preserving values of solidarity. *Marpege-pege* should not be treated merely as a routine, but as an expression of togetherness, social responsibility, and Islamic values—serving both as cultural heritage and a means of maintaining social cohesion in modern society.

Islamic Values in the *Marpege-Pege* Tradition

The *marpege-pege* tradition encompasses not only social and cultural dimensions but also embodies various Islamic values embedded in everyday practices. It represents a point of convergence between custom and religion, as its implementation is grounded in mutual assistance, social cohesion, and communal harmony. (Hidayat et al., 2024). Within the Angkola community, *marpege-pege* is perceived not merely as a customary obligation but also as a form of social worship with religious significance. This perspective illustrates that local customs do not necessarily contradict Islamic teachings; rather, they can serve as effective media for internalizing religious values within social life.

One key Islamic value in *marpege-pege* is *ukhuwah Islamiyah* (brotherhood). It reflects strong solidarity, where community members participate not just as guests but as extended family supporting the event. This shows that Islamic brotherhood is expressed through real social actions.

Another essential value is *ta'āwun* (mutual assistance). In Islamic teachings, cooperation in goodness is highly encouraged. This principle is evident in the voluntary contributions of money, food, labor, and time provided by community members

according to their capacity. The practice reinforces the belief that social burdens should be collectively shared rather than borne by a single family. (Manan et al., 2024). Therefore, *marpege-pege* serves as one of the means that strengthens Islamic brotherhood within the Angkola community.

In socio-cultural terms, *ta'āwun* within *marpege-pege* also functions as a mechanism for reducing social inequality. Families with limited economic resources still have the opportunity to organize customary ceremonies due to collective support. This implicitly prevents social exclusion and reinforces communal security. Theologically, this aligns with the Qur'anic injunction in Surah Al-Mā'idah (5:2): “*And cooperate in righteousness and piety...*”, which serves as a normative foundation for collective assistance. Furthermore, a hadith narrated by the Prophet Muhammad states: “*Whoever relieves a believer's distress in this world, Allah will relieve his distress on the Day of Judgment*” (Muslim). Thus, *marpege-pege* embodies both social and spiritual dimensions. (Abu al-Hasan Muslim bin al-Hajjaj, 1991)

The tradition also reflects the value of *ṣadaqah* (charity) and social care. Contributions are given voluntarily without coercion, demonstrating genuine concern for others. The Prophet Muhammad likened believers in their mutual compassion to a single body, where the suffering of one part affects the whole. (Putra et al., 2024). This illustrates a paradigm of collective empathy, which is concretely manifested in *marpege-pege* through active participation in alleviating the burdens of others.

Moreover, the hadith stating “*The upper hand is better than the lower hand*” (Bukhari and Muslim) emphasizes the ethical orientation toward generosity. In this sense, *marpege-pege* can be understood as a localized expression of Islamic teachings, where giving becomes a recurring social norm embedded within community life. (Bukhari, 1992) and (Abu al-Hasan Muslim bin al-Hajjaj, 1991)

The value of social care is further evident in the application of *marpege-pege* beyond weddings, extending to funerals, disasters, and religious events. This indicates that the tradition has evolved into a form of local philanthropy rooted in communal awareness rather than formal regulations. (Amri, 2018)

Analytically, the Islamic values embedded in *marpege-pege* remain highly relevant in modern society. Amid increasing individualism and declining social solidarity, the tradition offers a model of collective life based on brotherhood, mutual assistance, charity, and cooperation. It thus functions not only as cultural heritage but also as a normative instrument for actualizing Islamic values in social contexts.

However, contemporary challenges such as modernization, urbanization, and economic transformation have shifted value orientations toward more pragmatic individualism. In some cases, *marpege-pege* risks becoming a source of social pressure due to rigid expectations of reciprocity. Therefore, a critical reinterpretation is necessary to ensure that the tradition remains contextual without losing its core value of *ta'āwun*. Such reactualization should emphasize that *marpege-pege* is not merely transactional but an ethical practice rooted in sincerity and solidarity.

Marpege-Pege as an Instrument for Preserving Local Wisdom

The *marpege-pege* tradition represents a form of local wisdom that continues to survive in Angkola society. Beyond functioning as a mechanism of social assistance, it serves as a medium for transmitting values, norms, and cultural identity across generations. It symbolizes togetherness, connecting kinship, custom, and religion simultaneously, thereby playing a crucial role in maintaining cultural continuity. (Zuhri & Wardhana, 2024)

As an instrument of cultural preservation, *marpege-pege* sustains social values such as solidarity, cooperation, empathy, and collective responsibility. These values are transmitted through direct practice, making them more easily internalized by younger generations. From an anthropological perspective, a tradition persists when its values remain relevant and beneficial to its supporting community. (Omori, 2025)

The tradition also plays a significant role in maintaining cultural identity. Cultural identity is not only shaped by language or symbols but also by repeated social practices transmitted across generations. This phenomenon aligns with Pierre Bourdieu's concept of *habitus*, which explains how patterns of action and values are internalized through continuous social experience. In this sense, *marpege-pege* functions as a mechanism of social reproduction, ensuring the continuity of collective identity. (Solodova, 2025)

Community participation in *marpege-pege* strengthens a sense of belonging and reinforces collective identity, thereby preventing cultural identity crises in the face of modernization. However, the tradition faces challenges due to changing lifestyles, increased mobility, urbanization, and the rise of individualistic culture. Younger generations are often less involved due to competing demands, leading to simplification or decline in some areas. (Majumdar, 2025)

Economic orientation also poses challenges, as *marpege-pege* is sometimes perceived as a social burden due to expectations of reciprocity. This risks transforming it into a transactional practice rather than a genuine form of mutual assistance.

Globalization further impacts the sustainability of the tradition by reshaping perceptions of local customs. Anthony Giddens' concept of disembedding explains how social practices become detached from their traditional contexts, while re-embedding offers the possibility of adapting traditions to modern conditions. Similarly, Zygmunt Bauman's concept of liquid modernity highlights the fragility of social bonds in contemporary society. In this context, *marpege-pege* holds strategic potential as a mechanism for revitalizing social solidarity. (Lasaiba, 2024)

To address these challenges, preservation efforts must be adaptive. Revitalizing the meaning of *marpege-pege* through family education and customary institutions is essential. Integrating the tradition into educational and cultural programs can strengthen awareness and appreciation among younger generations.

Additionally, digital media can be utilized to promote the tradition more broadly. Documentation through videos, articles, and social platforms can demonstrate its relevance in contemporary life, enabling it to gain recognition at both national and international levels.

Critically, *marpege-pege* plays a vital role as an instrument for preserving local wisdom in Angkola society. It maintains cultural identity, strengthens social solidarity, and serves as a medium for transmitting Islamic and customary values. However, modernization and globalization pose significant challenges. Therefore, its preservation must be carried out adaptively by integrating cultural, educational, and technological approaches to ensure its continued relevance in modern society.

Critical Analysis

The *marpege-pege* tradition in the Angkola community demonstrates a high level of relevance in the context of modern life, particularly because it embodies social values that are increasingly needed amid the rise of individualism and economic competition. Modern societal patterns, which tend to prioritize personal interests, social mobility, and occupational demands, often contribute to the decline of social solidarity. In such circumstances, *marpege-pege* functions as a social space that facilitates interaction, cooperation, and the strengthening of interpersonal relationships within the community. Therefore, this tradition cannot be reduced merely to a cultural relic of the past; rather, it should be understood as a social mechanism that remains relevant in responding to contemporary challenges, as emphasized in Robert D. Putnam's framework of social capital. (Lasaiba, 2024)

This relevance is evident in the role of *marpege-pege* in building robust social networks. In increasingly complex societies, individuals frequently encounter economic, psychological, and social pressures that are difficult to manage independently. The presence of *marpege-pege* provides an informal social safety net, whereby each member of the community has confidence that they will receive support when facing particular needs or difficulties. This condition demonstrates that local traditions can function as alternative social protection systems that complement the limitations of formal institutions.

However, in practice, *marpege-pege* also faces complex dynamics and challenges. One of the primary issues is the tendency for a shift in meaning from a spirit of mutual cooperation toward a more transactional pattern of relationships. In some cases, contributions are perceived as social investments that must be reciprocated in the future with equivalent or greater value. (Lampinen, 2021). This condition may generate social pressure, leading some individuals to view *marpege-pege* as a burdensome obligation rather than a sincere expression of solidarity.

From an Islamic perspective, custom (*‘ādah*) holds a significant position as long as it does not contradict the principles of Islamic law. The legal maxim *al-‘ādah muḥakkamah* asserts that custom may serve as a basis for legal consideration, provided that it promotes public benefit (*maṣlahah*) and does not conflict with religious

teachings, as articulated by Muhammad Abu Zahrah. This principle legitimizes local cultural practices within the Islamic framework when they fulfill these conditions. (Asyuro, 2025)

Based on this framework, *marpege-pege* can be understood as a tradition aligned with Islamic values, as it embodies principles of mutual assistance (*ta'āwun*), brotherhood (*ukhuwah*), charity (*ṣadaqah*), and cooperation. These values constitute integral components of Islamic teachings in fostering harmonious social relations. In this regard, Yusuf al-Qaradawi emphasizes that social practices promoting public benefit and strengthening human relationships can be regarded as manifestations of Islamic teachings within local cultural contexts. (Istiqomah & Soehadha, 2023)

Nevertheless, Islam also establishes normative boundaries to ensure that customary practices do not produce harm (*mafsadah*). If the implementation of *marpege-pege* begins to generate economic burdens, social status competition, or pressure on less advantaged groups, then its form of practice requires critical evaluation. In this case, the principles of Islamic law that emphasize justice, ease, and public benefit must serve as primary references, as elaborated by Abu Ishaq al-Shatibi. (Fadhilah, 2024)

In Islam, custom (*adat*) is viewed as dynamic and adaptable—accepted when it aligns with religious values and reformed if it contradicts them. This allows a harmonious integration of tradition and religion, as seen in *marpege-pege*. The practice also reflects strong social trust. Even without formal records, it works effectively due to shared norms, making trust a key foundation for cooperation and social cohesion.

Overall, *marpege-pege* occupies a strategic position in modern society. The tradition is not only relevant as cultural heritage but also serves practical functions in strengthening social solidarity, maintaining collective identity, and enhancing social capital. However, to ensure its sustainability, the tradition must continuously adapt to social dynamics so that it does not evolve into a burdensome practice or lose its essential meaning.

In conclusion, this critical analysis indicates that *marpege-pege* possesses substantial potential for continued preservation and development. Its relevance in modern life, its alignment with Islamic values, and its role as social capital position it as a form of local wisdom that deserves serious attention from academics, policymakers, and the broader community.

CONCLUSION

Based on this study, *marpege-pege* in the Angkola community has social, cultural, and strong religious dimensions. It is practiced through various forms of help—such as money, labor, basic needs, and moral support—given to families during ceremonies, misfortunes, or religious events. The process involves many members of society, including family, relatives, neighbors, customary leaders, and religious figures, within an organized system of mutual cooperation. Thus, *marpege-pege* is a form of local

wisdom that continues to exist because it effectively meets the community's social needs.

The findings also show that *marpege-pege* contains key Islamic values, such as *ukhuwah Islamiyah*, *ta'āwun*, charity, social care, and cooperation. These values are not only theoretical but are practiced in daily life. This indicates that local traditions (*adat*) and Islamic teachings can work together as long as they promote benefit (*maṣlahah*) and do not contradict Islamic principles. In addition, *marpege-pege* can be seen as social capital, as it includes trust, social networks, and shared norms that strengthen social cohesion. Therefore, preserving this tradition is important for maintaining cultural identity and social solidarity in the modern era.

However, *marpege-pege* faces challenges from modernization, increasing individualism, and changing economic orientations. To sustain it, preservation efforts should involve families, customary institutions, educational institutions, and digital media, so that younger generations continue to understand its values. Future research is recommended to explore *marpege-pege* more broadly, including comparisons with similar traditions, its economic impact, and its transformation among younger and urban communities.

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