

Community Perceptions of *Marbante Maradat* Transactions in the Perspective of Islamic Law

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Abstract

The *Marbante Maradat* tradition in West Sumatra, is a unique and meaningful traditional event. Held before the month of Ramadan, this tradition aims to strengthen social relations between communities, preserve customs and culture, and honor ancestors. The process involves slaughtering animals which are then distributed evenly to the entire community. Traditional figures such as *ninik mamak* and *imam khatib* play an important role in implementing this tradition. This study uses a qualitative with a case study approach. Data were collected through direct observation and interviews with traditional and community leaders. Data analysis was carried out using descriptive, inductive, and deductive thinking methods to understand the meaning and significance of this tradition in the context of community life. The results of the study show that the *Marbante Maradat* tradition remains relevant as a valuable cultural heritage and a symbol of community togetherness. This tradition can also be carried out in accordance with Islamic principles that emphasize justice and willingness. Thus, *Marbante Maradat* is not only a cultural preservation, but also a means to strengthen community and spiritual ties before Ramadan.

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INTRODUCTION

As social beings, humans have an inherent need to live within society in order to fulfill their various needs (Ratulangi et al., 2023). Within society, guidelines and interpersonal interactions are essential to achieving these goals. These guidelines reflect the unique social and cultural values of each community, resulting in differences from one society to another (Eisenstadt, 2022). Every ethnic group possesses rules of life that function as behavioral guidelines as well as mechanisms of supervision and protection for its members (Turyani et al., 2024). Such rules may take written forms, such as statutory regulations, or unwritten forms, such as customs and traditions.

Fiqh muamalah is a term composed of two words, namely *fiqh* and *muamalah*, each of which has distinct etymological and terminological roots that must be understood separately before comprehending their combined meaning (Syarif, 2019). The word *fiqh* originates from Arabic and means “understanding” or “comprehension,” encompassing knowledge of both apparent and hidden matters. By understanding the fundamental meanings of these two terms, the concept of *fiqh muamalah* can be comprehended more comprehensively. The term *muamalah* also

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also derives from Arabic and refers to interaction or engagement with others, particularly in the context of transactions such as buying and selling. Muamalah can also be interpreted as social interaction or association with others. It is important to note that the concept of muamalah specifically applies to interactions among human beings and does not extend to interactions with other creatures, such as animals. Thus, muamalah emphasizes the importance of proper relationships and interactions among humans (Helmi, 2018).

Buying and selling can be defined as the process of exchanging one thing for another, whether in the form of goods or services. From the perspective of Islamic law, buying and selling is understood as the exchange of property through prescribed and lawful means. The legal ruling on buying and selling in Islam is *halal* (permissible). According to several scholars, as stated in *Kifayatul Akhyar* and the views of Shaykh Zakaria al-Anshari, buying and selling is defined as the exchange of one item for another based on mutual agreement. Meanwhile, Sayyid Sabiq in *Fiqh Sunnah* explains that, etymologically, buying and selling means mutual exchange or barter (Mubarroq & Latifah, 2023). In Islamic jurisprudence, the principles of buying and selling and other forms of muamalah are permitted as long as they do not contradict the teachings and spirit of Islamic law. Islamic law recognizes that human life and needs continue to develop; therefore, it establishes only general legal principles in the field of muamalah. The details and practical applications are left to Muslims to adapt according to their contexts and needs, provided that they do not deviate from or contradict the principles of Sharia (M. F. A. Rahman et al., 2025).

Islam permits various forms of transactions and muamalah as long as they comply with Sharia principles (Umami et al., 2024). Islamic law establishes flexible foundational rules to accommodate changes in human needs (Nafiz et al., 2025). Further details and implementation are delegated to Muslims to be adjusted to local situations and needs while remaining consistent with Sharia principles. In a *kampung* in West Sumatra, there exists a unique tradition known as *Marbante Maradat*. This tradition is usually carried out one or two days before the month of Ramadan. The term *Marbante* originates from the Mandailing language, in which *bante* refers to the lawful portions of large animals, such as buffalo or cattle, slaughtered for consumption. With the prefix *mar-*, *Marbante* can be interpreted as the process of slaughtering large animals for communal purposes, funded through contributions from the local community (Tanjung et al., 2022). This tradition is rarely applied to smaller animals such as goats or chickens. The term *bante* bears similarity to the Indonesian word *bantai*, which is also related to the act of slaughtering animals. However, *membantai* tends to carry a negative connotation, implying cruel killing. Prior to the implementation of the *Marbante Maradat* tradition, customary leaders typically hold deliberations in the *rumah gadang* to discuss several matters, such as determining meat prices, setting the date for fundraising, and deciding the schedule for the ritual.

According to the *Datuk Kampung*, the *Marbante Maradat* tradition has been an integral part of community life since the establishment of the *kampung* and continues to be preserved to this day. The tradition is held to welcome the holy month of Ramadan and aims to strengthen social bonds among community members. Through this tradition, people from different economic backgrounds are able to enjoy the distributed meat together. Every family involved in the custom is required to purchase the customary meat, ensuring that all community members experience a sense of togetherness and shared joy (Abarca, 2021).

However, according to community members, the *Marbante Maradat* tradition often creates a sense of coercion, particularly for those with limited economic means. Some even admit that they have to borrow money in order to purchase the customary meat, while feeling compelled to participate despite having family

members who do not consume beef. This sense of compulsion indicates that the tradition may impose a burden on certain segments of the community. In the *Marbante Maradat* tradition, families who do not purchase the customary meat may be subject to sanctions imposed by customary authorities, such as exclusion from customary activities, although not to the extent of expulsion from the *kampung*. This reflects the presence of coercive elements within the tradition. Additionally, the method of selling the customary meat through a “stack system,” in which only the meat is weighed while other parts such as fat, offal, and bones are distributed equally, has also become a matter of concern.

METHODS

This study employs a qualitative method with a case study approach, aiming to describe phenomena, behaviors, or specific conditions in depth through meaningful and interpretative explanations. The research was conducted in West Sumatra to obtain comprehensive information regarding the *Marbante Maradat* tradition, including community perceptions and its perspective within Islamic law. Primary data were collected through observation and interviews with *Datuk*, customary leaders, and local community members. The data sources consisted of two types: primary and secondary data. Primary data were obtained directly from respondents or research objects in the field, while secondary data were derived from previously collected reports, books, library materials, and relevant institutional documents (Bishop & Kuula-Lummi, 2017; Busral et al., 2025; Engkizar et al., 2024; Engkizar et al., 2023).

Data collection was carried out using three main techniques. First, direct observation was conducted to examine the procedures of the *Marbante Maradat* tradition and its interpretation within Islamic law. Second, face-to-face interviews were conducted through question-and-answer sessions with *Datuk* and relevant community members to construct the meaning of the research topic. Third, documentation was used in the form of notes, transcripts, books, newspapers, and other archival materials relevant to the tradition. Data analysis of both primary and secondary sources was performed using three analytical methods (Htay et al., 2025; F. A. Rahman et al., 2025). Descriptive analysis was used to present the data as they are, complemented by explanations, theoretical linkages, and conclusions. Inductive analysis involved drawing general conclusions from specific empirical findings, while deductive analysis applied general principles to interpret and conclude specific data (Sari et al., 2025).

RESULT AND DISCUSSION

Description of the Marbante Maradat Custom of West Sumatra

To provide a clearer picture, the author will present the opinions of traditional leaders and elders regarding the *Marbante Maradat* tradition.

A customary leader (ninik mamak) explained that Marbante Maradat is a ritual of animal slaughter rooted in local customs and traditions in Kampung Simpang Kalam, Nagari Cubadak Tengah. The primary purpose of this tradition is to strengthen social bonds among community members and to preserve ancestral customs and cultural heritage. He further noted that the tradition developed in the post-independence period as a response to social change, aiming to enhance communal solidarity and social cohesion within an increasingly growing society. The tradition is conducted two days prior to the month of Ramadan in the village field and involves the active participation of various customary and religious figures, including ninik mamak, imam khatib, mamak tuo, and other community leaders. Preserving Marbante Maradat is considered important as a form of respect for the contributions of previous generations and the legacy of ancestors (Interview with a customary leader, 2025).

To obtain a clearer understanding, this section presents the perspectives of customary leaders and *niniak mamak* regarding the *Marbante Maradat* tradition.

Marbante Maradat is an animal-slaughter ritual rooted in the customs and traditions of West Sumatra. Its implementation in the village field allows for broad community participation and serves as a distinctive marker preceding the holy month of Ramadan, specifically two days before its commencement. Notably, *Marbante Maradat* is not a legacy of the colonial period; rather, it emerged as a response to social and economic developments in post-independence Indonesia. As economic conditions improved and the population increased, the community developed this tradition as a means of strengthening social bonds and preserving shared values amid social change. In this sense, *Marbante Maradat* represents a dynamic and flexible form of cultural adaptation.

The primary objectives of the *Marbante Maradat* tradition are to strengthen social cohesion through collective activities, to preserve customs and culture as ancestral heritage, and to commemorate the contributions of earlier generations as a form of respect for inherited values. Accordingly, the tradition plays an important role in maintaining social harmony and ensuring cultural continuity within the community.

The implementation of *Marbante Maradat* involves various key figures within the customary structure, including *ninik mamak* as customary leaders, *imam khatib* who provide a spiritual dimension, *mamak tuo* as family advisors and senior figures, as well as respected elders (*ibu bapak yang dituakan*) who offer guidance and approval. Through the involvement of these actors, *Marbante Maradat* becomes more than a ritual of animal slaughter; it also functions as a symbol of togetherness, cultural preservation, and respect for ancestors upheld by the community of Minangkabau.

A customary leader stated that Marbante Maradat is a tradition of animal slaughter performed prior to the holy month of Ramadan, with the primary aim of fostering social unity and collectively welcoming Ramadan. The tradition is believed to have existed for a long time and to have been transmitted across generations from the ancestors of the Mandailing community. It is conducted in a spacious communal area two days before Ramadan, allowing the community to engage in collective prayers on the following day. The continuation of this tradition is considered essential due to the religious, social, and ancestral values it embodies, as well as its role in strengthening social cohesion among community members. Key figures involved in the implementation of Marbante Maradat include ninik mamak and mamak tuo (Interview with a customary leader, 2025).

Based on the interview findings, it can be concluded that *Marbante Maradat* is a deeply rooted Ramadan welcoming tradition that has been transmitted across generations. The tradition involves animal slaughter and the equitable distribution of meat to community members and is typically carried out in a spacious area two days before the arrival of Ramadan. In this way, *Marbante Maradat* serves as a symbol of togetherness and collective preparation for the holy month.

The central purpose of *Marbante Maradat* is to unite the community in welcoming Ramadan. Its implementation two days prior to Ramadan enables community members to gather and perform collective prayers on the following day, thereby strengthening both spiritual and social bonds. Although its historical origins are not precisely documented, *Marbante Maradat* is believed to have existed for a long time and to have become an integral part of local customs since the spread of Islam in the Mandailing region. The tradition is considered significant because it embodies religious and social values, respect for ancestors, and functions as a means of reinforcing social solidarity.

A customary leader further explained that Marbante Maradat is a traditional animal-slaughter ritual conducted prior to the holy month of Ramadan, primarily aimed at fostering social cohesion and collectively welcoming Ramadan. The tradition is understood to have existed for generations and to have been transmitted from the ancestors of the Mandailing community. It is carried out in a spacious communal area two days before Ramadan,

enabling community members to participate in collective prayers on the following day. The preservation of Marbante Maradat is regarded as essential due to the religious, social, and ancestral values it embodies, as well as its function in strengthening communal solidarity. The implementation of the tradition involves key customary figures, particularly ninik mamak and mamak tuo (Interview with a customary leader, 2025).

Marbante Maradat is a highly significant customary event for the Mandailing community, particularly in the period leading up to Ramadan. The tradition involves the slaughter of animals and the equitable distribution of meat among participants, with the primary aim of strengthening social bonds. Each year, the tradition is held two days before Ramadan in the Simpang Kalam field, a designated location for customary activities. Accordingly, *Marbante Maradat* symbolizes togetherness and social harmony within the Mandailing community.

Participants in the *Marbante Maradat* tradition are determined based on the number of household registration cards (*Kartu Keluarga*) classified under the categories of grandchildren and nephews/nieces within the customary kinship system. *Ninik mamak*, particularly *mamak tuo*, play a key role in organizing and supervising the tradition, with the involvement of all customary functions to ensure compliance with established norms. Sanctions for individuals who commit customary violations include exclusion from participation in the *Marbante Maradat* tradition in the following year, underscoring the importance of maintaining customary norms and social order within the Mandailing community.

The *Marbante Maradat* tradition carries meanings that extend beyond animal slaughter and meat distribution. It serves as a mechanism for strengthening social relationships, maintaining communal harmony, and symbolizing collective adherence to customary norms. Through the involvement of various customary and community elements, *Marbante Maradat* remains an important part of cultural heritage and demonstrates the enduring significance of tradition in Mandailing social life.

A community member expressed that the buying and selling practices associated with the Marbante Maradat tradition may involve elements of coercion for certain segments of the community. Some individuals reportedly feel compelled to participate due to concerns about social exclusion or potential sanctions within the customary system if they choose not to take part, particularly in the context of economic disparities among community members. Such concerns contribute to a perceived obligation to participate in the tradition (Interview with a community member, 2025).

The *Marbante Maradat* tradition may generate social and economic pressures for certain community members due to the presence of coercive elements in the buying and selling process. Individuals may feel compelled to participate out of fear of social exclusion or expulsion from the customary community. Factors contributing to this situation include strong attachment to customary norms, social pressure, and economic disparities, which may cause some individuals to feel unable or forced to participate.

Participation in the *Marbante Maradat* tradition can therefore become a social and economic burden for less affluent community members. Consequently, evaluation and adjustment are necessary to preserve the tradition without imposing undue burdens. Possible measures include reassessing the implementation of the tradition, increasing community awareness, and identifying alternative practices that do not require significant financial contributions. Through such efforts, *Marbante Maradat* can continue to be preserved as an inclusive and sustainable cultural tradition that remains beneficial to all segments of society.

Islamic Law Perspectives on the *Marbante Maradat* Tradition

In examining the *Marbante Maradat* tradition from the perspective of Islamic law, several aspects require consideration, including animal slaughter, meat distribution, social bonding (*silaturahmi*), cultural preservation, and elements of

coercion in buying and selling practices. Islamic law demonstrates flexibility toward local customs as long as they do not contradict Sharia principles. Sharia encompasses the legal rules and guidelines established by Allah for His servants, covering aspects of faith (*aqidah*), worship (*ibadah*), ethics (*akhlak*), and social transactions (*muamalah*) (Akyuni et al., 2025; Engkizar et al., 2025). According to Manna' al-Qhaththan, Sharia consists of all divine provisions prescribed for human beings across these domains. Therefore, an analysis of the *Marbante Maradat* tradition must consider its compatibility with the principles of Islamic law.

From an Islamic legal perspective, the *Marbante Maradat* tradition should adhere to the principle of *al-'adatu muhakkamah*, which holds that custom may serve as a source of law as long as it is consistent with Sharia. However, the presence of coercion in buying and selling practices or compulsory participation within the tradition requires careful attention. Islam emphasizes voluntariness in contractual agreements, as stated in Quran Surah An-Nisa' (4:29), which affirms that transactions must be based on the mutual consent of both parties (Engkizar et al., 2025; Engkizar et al., 2019, 2025). Accordingly, it is necessary to evaluate the *Marbante Maradat* tradition to ensure its alignment with Islamic legal principles.

أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بَيْعَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: O you who believe, do not consume one another's wealth unjustly, except in a manner that is mutually agreed upon among you.

If participation in the *Marbante Maradat* tradition is driven by fear of social exclusion or expulsion from the customary community, such practices may potentially violate the Islamic principle of voluntary consent. Islam prohibits transactions that result in injustice or exploitation. Therefore, despite the positive objectives of this tradition, evaluation and adjustment are necessary when its implementation imposes economic burdens and psychological pressure on certain segments of society (Kurtz, 2022; Shiroishi et al., 2018).

From the perspective of Islamic law, the *Marbante Maradat* tradition may continue to be preserved by eliminating elements of coercion that disadvantage community members. Several possible measures include reassessing financial participation mechanisms, promoting voluntary mutual cooperation (*gotong royong*) without coercion, and identifying alternative funding models that are less burdensome. In this way, customary practices can be maintained while upholding the principles of justice, consent, and public welfare (*maslahah*) in accordance with Islamic law.

The *Marbante Maradat* tradition is generally consistent with Islamic teachings, as it involves animal slaughter conducted in accordance with Islamic law and the equitable distribution of meat, reflecting principles of justice and social concern. Elements of social bonding (*silaturahmi*), togetherness, and cultural preservation are also supported in Islam (Jaafar et al., 2025; Okenova et al., 2025). Consequently, this tradition may be classified as *'urf sabih* (valid custom), as it does not contradict Islamic law and aims to strengthen social ties while honoring ancestors through religious values (Suwarti et al., 2022).

Islam is a comprehensive religion whose teachings are relevant across time and place. Derived from the Quran and the Hadith of the Prophet Muhammad (peace be upon him), Islamic teachings encompass three primary domains: *aqidah* (faith and belief), *sharia* (legal norms governing human actions), and *akhlak* (moral and ethical conduct). Thus, Islam provides holistic guidance for various aspects of human life.

Islam demonstrates dynamism and flexibility within its *sharia*, particularly in regulating human relationships with God (*ibadah*) and with fellow human beings (*muamalah*). While acts of worship are governed by detailed and fixed rules, *muamalah* operates under more general principles that allow for adaptation and contextual

development. This flexibility enables renewal and dynamism in social and economic affairs.

The Islamic legal perspective on the *Marbante Maradat* tradition reflects a balance between customary practices and Islamic law. While the tradition aligns with Islamic values such as justice, social responsibility, and cultural preservation through lawful animal slaughter, equitable meat distribution, and social cohesion, elements of coercion in commercial transactions or financial participation require serious attention, as they contradict the principle of voluntary consent in Islam. Islam emphasizes fairness and mutual consent in all transactions; therefore, evaluation and adjustment are necessary to ensure that the tradition does not impose economic hardship or psychological pressure on certain members of the community.

Accordingly, Islam encourages the preservation of the *Marbante Maradat* tradition through the removal of coercive elements and the implementation of necessary adjustments, such as reassessing financial participation mechanisms, fostering voluntary cooperation, and seeking lighter and more voluntary funding alternatives. Through these measures, the tradition can continue to be practiced while upholding the principles of justice and consent in accordance with Islamic teachings.

CONCLUSION

Based on the discussion of community perceptions regarding the buying and selling practices of *Marbante Maradat* from the perspective of Islamic law, it can be concluded that the *Marbante Maradat* tradition constitutes an animal-slaughter practice deeply rooted in the customs and social traditions of West Sumatra. The tradition is carried out in anticipation of the holy month of Ramadan with the objectives of strengthening social bonds (*silaturahmi*), preserving customary and cultural heritage, and honoring ancestral values. The animals slaughtered in this tradition are distributed equitably among community members, with the active involvement of *ninik mamak*, imam khatib, *mamak tuo*, and other community leaders who serve as guardians of communal values and justice. As such, *Marbante Maradat* represents an important component of valuable cultural heritage and a symbol of social unity.

From the perspective of Islamic law, which is flexible and dynamic in matters of *muamalah*, this tradition may continue to be preserved provided that its implementation is conducted voluntarily, without coercion, upholds principles of justice, and promotes collective welfare (*maslahah*) for all members of the community.

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