

Living Hadith and Cultural Religiosity: A Phenomenological Study of the Masuk Bagus Tradition among the Mandailing Community

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Abstract. The *masuk bagus* tradition, a housewarming ritual practiced by the Mandailing community, has received limited scholarly attention from the perspective of *Living Hadith*, leaving the relationship between local cultural practices and Prophetic traditions insufficiently explored. This study aims to examine the implementation of the *masuk bagus* tradition, identify its normative foundation in Hadith, and explain how Prophetic values are internalized within the community's socio-religious life. Employing a qualitative field research approach, data were collected through participant observation, in-depth interviews, and documentation in Panyabungan Kota, Mandailing Natal Regency, Indonesia. The novelty of this study lies in integrating the *Living Hadith* approach with *sanad* and *matn* analysis alongside the interpretation of Mandailing cultural symbols within a unified analytical framework. The findings reveal that the *masuk bagus* tradition is religiously legitimized by an authentic Prophetic tradition concerning prayers for blessings, manifested through collective supplication, congregational prayer, charitable giving, and the strengthening of social bonds. Cultural symbols, including salt, eggs and chicken, white rice, and drinking water, embody philosophical and spiritual values associated with blessings, family harmony, health, and resilience. This study contributes to Hadith scholarship by demonstrating that the harmonious interaction between Mandailing customs and Islamic teachings represents a contextualized form of *Living Hadith*, serving as a medium of cultural da'wah while reinforcing religious identity, social solidarity, and the continuity of local Islamic traditions.

Keywords: Islamic Acculturation; Living Hadith; Local Culture; *Masuk Bagus* Tradition; Mandailing Customary Tradition.

Introduction

Indonesia is widely recognized as a country with rich and diverse local cultural traditions that have continued to endure amid the currents of global modernization.¹ Local traditions not only serve as cultural identities of a community but also function as a medium for expressing religiosity, social values, and worldviews that are transmitted across generations.² In many Muslim communities in

¹ Ahmad Suradi, "Pendidikan berbasis multikultural dalam pelestarian kebudayaan lokal nusantara di era globalisasi," *Wabana Akademika: Jurnal Studi Islam Dan Sosial* 5, no. 1 (2018): 111–30; Kemal Husen dan Muhammad Husni, "Peran Pesantren Dalam Meneguhkan Identitas Budaya Indonesia di Tengah Arus Modernisasi," *IHSAN: Jurnal Pendidikan Islam* 3, no. 1 (2025): 387–97.

² Muhammad Aminudin, "Nyadran dalam Tradisi Islam Kejawaen: Integrasi Budaya dan Religi dalam Masyarakat Jawa," *Konferensi Nasional Mahasiswa Sejarah Peradaban Islam* 1 (2024): 934–44.

Indonesia, local cultural practices often interact with Islamic teachings, resulting in distinctive and contextually grounded forms of religiosity.³

In this context, Islam in Indonesia does not emerge as a force that eliminates local culture; rather, it functions as a religion that enriches and refines pre-existing cultural values.⁴ Therefore, many community traditions that have developed over time often incorporate strong Islamic elements, manifested in ritual practices, symbolic expressions, as well as moral values that are highly upheld.⁵ Such traditions serve as important media for strengthening Islamic identity while simultaneously reinforcing social solidarity within the community.⁶

The phenomenon of acculturation between Islam and local culture in Indonesia can be observed through various religious traditions that continue to be preserved to this day.⁷ Traditions such as the recitation of *shalawat*, *yasinan*, the commemoration of the Prophet Muhammad's birthday (Mawlid), *Mandoa Ayyura*, *tablilan*, as well as various other socio-religious rituals, represent concrete expressions of the harmonization between Islamic teachings and local cultural values.⁸ These traditions are not merely religious ceremonies; rather, they function as important means of moral and spiritual education that foster a stronger sense of communal solidarity within society.⁹ Through these traditions, Islamic values are not merely understood in a dogmatic sense; rather, they are internalized and practiced contextually in everyday life.¹⁰ One tradition that reflects this dynamic is the *masuk bagus* tradition among the Mandailing community of Mandailing Natal, North Sumatra, namely a customary ceremony marking the entry into a new house, rich in cultural symbolism, prayers, and hopes for life's blessings.

³ Syarif Maulidin dan Muhamad Latif Nawawi, "A Kearifan Lokal dalam Tradisi Keislaman: Memahami Kontribusi Budaya Islam di Indonesia: Local Wisdom in Islamic Traditions: Contributions to Islamic Culture in Indonesia from the Perspective of Islamic Education," *ISEDU: Islamic Education Journal* 2, no. 2 (2024): 117–26; Lina Pusvisasari dan Fikri Ahmad Faqih, "Islam Nusantara: The Local Expression of Islam within the Context of Tradition and Modernity," *Lentera Peradaban: Journal on Islamic Studies* 1, no. 2 (2025): 40–47.

⁴ M. Hidayat M. Hidayat dkk., "Peran Budaya Lokal Dalam Pelestarian Nilai-Nilai Keagamaan: Studi Etnografi Terhadap Komunitas Adat Yang Menjalankan Syariat Islam," *KHAZANAH: Jurnal Studi Ilmu Agama, Sosial dan Kebudayaan* 1, no. 1 (2025): 1–11; Syarif Maulidin dan Muhamad Latif Nawawi, "A Kearifan Lokal dalam Tradisi Keislaman: Memahami Kontribusi Budaya Islam di Indonesia: Local Wisdom in Islamic Traditions: Contributions to Islamic Culture in Indonesia from the Perspective of Islamic Education," *ISEDU: Islamic Education Journal* 2, no. 2 (2024): 117–26; Sri Lestari dan Yuyun Yunita, "Sinkretisme Budaya Islam dan Budaya Lokal Nusantara Dalam Memperkokoh Hubungan Masyarakat," *Ri'ayah: Jurnal Sosial dan Keagamaan* 10, no. 1 (2025): 93–103.

⁵ Indra Ryan Fauzi Indra dan Lalu Muhammad Salikurrahman, "Prespektif Simbolik Dalam Budaya Ritual Slametan: Studi Kasus Di Masyarakat Islam Jawa," *Maulana Atsani: Jurnal Pendidikan Multidisipliner* 1, no. 2 (2024): 53–59.

⁶ Edriagus Saputra dkk., "Acculturation of Religion and Local Culture in the Ashura Mandoa Tradition among the Jorong Lubuk Alung Community: A Study of Living Hadith," *Jurnal Ilmiah Al-Mu'ashirah* 21, no. 2 (2024): 205, <https://doi.org/10.22373/jim.v21i2.24606>.

⁷ Edriagus Saputra dkk., "Acculturation of Religion and Local Culture in the Ashura Mandoa Tradition among the Jorong Lubuk Alung Community: A Study of Living Hadith," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 21, no. 2 (2024): 205–13; Muhammad Zulfadli dkk., "Akulturasi Islam dan Budaya Lokal dalam Tradisi Mangaji Kematian Pada Masyarakat Lareh Nan Panjang Kabupaten Padang Pariaman," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 7, no. 01 (2021): 103–14.

⁸ Saputra dkk., "Acculturation of Religion and Local Culture in the Ashura Mandoa Tradition among the Jorong Lubuk Alung Community."

⁹ Harman Susandi dkk., "INTEGRASI TRADISI KEAGAMAAN BERBASIS KEARIFAN LOKAL DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SEKOLAH MENENGAH ATAS," *Jurnal Penelitian dan Inovasi Pendidikan* 1, no. 1 (2025): 1–14.

¹⁰ Rifqi Titah Gemilang dkk., "Integritas Kearifan Lokal dan Nilai Spiritualitas dalam Tradisi Palang Pintu pada Pernikahan Adat Betawi," *Journal of Mandalika Literature* 6, no. 3 (2025): 766–79.

The *masuk bagas* tradition is not merely a ceremonial ritual; rather, it embodies profound social, spiritual, and cultural meanings. The procession typically involves extended family members, customary leaders, religious figures, and the surrounding community as an expression of gratitude for a new house, prayers for safety, and hopes for sustenance, health, and family harmony. The presence of prayers, symbolic foods, and communal practices within this tradition indicates an integration between Mandailing cultural values and the Islamic teachings embraced by the local community. In this context, the *masuk bagas* tradition can be understood as a manifestation of cultural religiosity, namely a form of religious practice that lives and develops within the society's of socio-cultural traditions.

Furthermore, the *masuk bagas* tradition is also believed to possess a religious foundation rooted in the hadith of the Prophet Muhammad (peace be upon him). This assumption is based on the author's observations of the Panyabungan community, which indicate that the implementation of this tradition is grounded in prophetic teachings, particularly reflected in the supplications recited as an integral part of the spiritual practices within the tradition, is:¹¹

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ

However, modernization, urbanization, and changing social patterns have also influenced the continuity of local traditions, including the *masuk bagas* tradition. Some community members have begun to simplify or even abandon certain elements of the tradition, considering them less relevant to contemporary life. At the same time, debates have emerged regarding the position of customary traditions within Islamic teachings, particularly concerning the boundaries between cultural practices and religious observances. This situation underscores the growing importance of scholarly studies on local traditions, not only for cultural preservation but also for understanding how communities interpret and embody religious teachings within their socio-cultural contexts.

The living hadith approach provides a relevant perspective for examining this phenomenon. Living hadith studies focus on how the sayings of Prophet Muhammad (peace be upon him) are understood, internalized, and practiced within social life, both textually and contextually. Through this approach, the *masuk bagas* tradition can be analyzed as an actualization of hadith values within local cultural practices, including prayers for blessings, expressions of gratitude, social solidarity, and respect for familial values. Consequently, this tradition should not be viewed merely as a customary ritual but also as a reflection of community religiosity rooted in Islamic teachings.

To date, studies on house-entering traditions have largely emphasized anthropological and symbolic aspects or the general relationship between custom and religion. Specific research examining the *masuk bagas* tradition of the Mandailing Natal community from a living hadith perspective remains relatively limited. This is noteworthy considering that the Mandailing people are widely recognized for their strong integration between custom and religion (*adat dohot ugamo*), reflecting a dynamic interaction between local cultural practices and Islamic values. Therefore, this study is significant in addressing this scholarly gap while contributing to the development of contextual hadith studies and the anthropology of Islam in Indonesia.

Based on this background, this study aims to analyze the form of cultural religiosity embodied in the *masuk bagas* tradition of the Mandailing Natal community through a living hadith.

Based on previous literature, Irfan et al. explain that the *mamongoti bagas* tradition among the Batak Toba community represents a cultural heritage rich in religious, social, and philosophical values. It functions as an expression of gratitude for a new house and as a means of strengthening social

¹¹ Ali Sodikin, "wawancara dengan Alim Ulama," Desember 2025.

solidarity, although the forces of modernization have increasingly influenced the continuity of this tradition.¹² Furthermore, Armyn Hasibuan et al. examine the *pajonjong bagas* tradition among the Batak Angkola community, highlighting its symbolic, spiritual, and mystical dimensions, while also revealing a dialectical interaction between local customs and Islamic teachings that may potentially give rise to religious misinterpretations.¹³ Meanwhile, another study by Siti Nur Khodijah et al. on house-entering traditions among Javanese communities in Medan shows that such traditions continue to be maintained as a means of preserving cultural identity, although they have undergone adaptation in response to Islamic religious values and the influence of modernization. However, specific studies examining the *masuk bagas* tradition among the Panyabungan community in Mandailing Natal from a living hadith perspective remain limited. The novelty of this research lies in integrating cultural studies with hadith scholarship, thereby positioning the *masuk bagas* tradition not merely as a customary practice but also as a religious manifestation that reflects how the community understands and actualizes hadith within their socio-cultural life.¹⁴

This study employs a qualitative approach with a field research model to gain an in-depth understanding of the socio-cultural phenomenon of the *masuk bagas* tradition among the community of Panyabungan, Mandailing Natal Regency, North Sumatra. According to Saifuddin Zuhri, *Living Hadith* represents the manifestation of the Prophet Muhammad's teachings as they are embodied in social reality through various religious practices, traditions, symbols, and cultural expressions within society.¹⁵ From a phenomenological perspective, the primary concern is to explore the subjective experiences, consciousness, and meanings that individuals attach to their religious practices.¹⁶ The research site was selected purposively because the community continues to preserve this tradition authentically. Informants were chosen through purposive sampling, including religious leaders, customary leaders, government officials, tradition practitioners, and members of the general public. Data were collected through moderate participant observation, semi-structured in-depth interviews, and documentation, drawing on both primary field data and secondary data from scholarly literature and academic databases.

Data analysis was conducted qualitatively through several stages, including data reduction, thematic classification, descriptive-analytical data presentation, and interpretative conclusion drawing. Data validity was ensured through source and method triangulation, as well as member checking with informants. The research findings are presented in a scientific narrative format supported by tables, graphs, and literature visualizations to provide a comprehensive understanding of the *masuk bagas* tradition from the social, cultural, and religious perspectives of the Mandailing Natal community.

¹² Irfan Hutagalung dkk., "Analisis Wacana Deskriptif Dalam Upacara Mamongoti Bagas (Memasuki Rumah Baru) Masyarakat Batak Toba," *Kompetensi* 16, no. 2 (2023): 457–64.

¹³ Armyn Hasibuan dkk., "Religious and Cultural Demarcation: The Mysticism Dimension in the Pajonjong Bagas Tradition By the Batak Angkola Muslim Community," *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024): 283–303.

¹⁴ Rosmawati Harahap, "Tradisi Memasuki Rumah Baru Pada Suku Jawa Di Kota Medan," *Jurnal Penelitian Pendidikan Bahasa dan Sastra*, 2018.

¹⁵ Saifuddin dan Subkhani Kusuma Dewi, *Living Hadis (Praktik, Resepsi, Teks Dan Transmisi)*, I (Q-Media, 2018).

¹⁶ Saifuddin dan Subkhani Kusuma Dewi, *Living Hadis (Praktik, Resepsi, Teks Dan Transmisi)*; Ahmad 'Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis (Ontologi, Epistemologi dan Aksiologi)* (Maktabah Darus Sunnah, 2019); John W. Creswell dan J. David Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches* (Sage publications, 2017).

Discussion

A Hadith-Based Review as the Normative Foundation of the *Masuk Bagas* Tradition

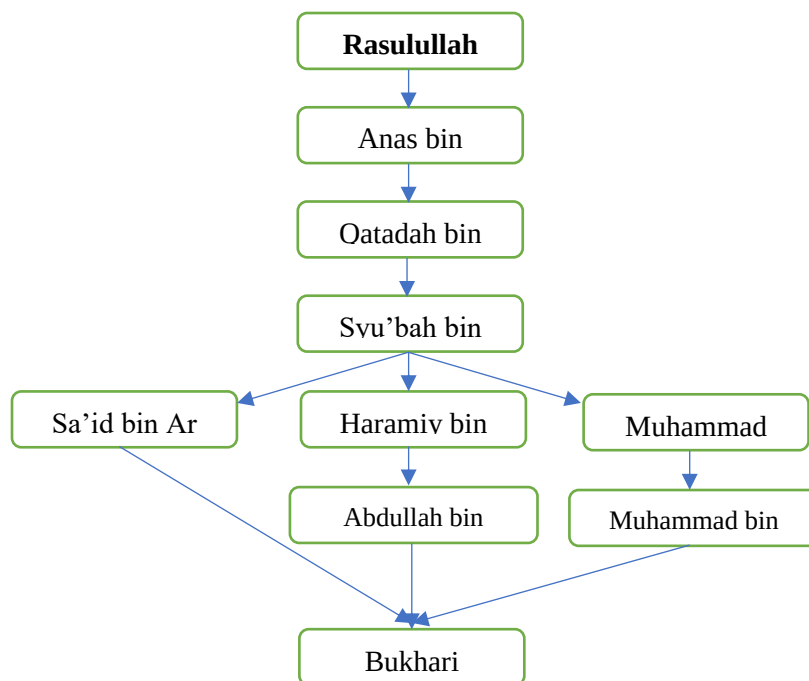
Based on the focus of this article within the perspective of *living hadith*, the author considers it essential to elaborate more specifically on the hadiths that serve as normative foundations for the community in carrying out the *masuk bagas* tradition. First, the tracing of hadith as a *hujjah* (religious basis) for the implementation of the *masuk bagas* tradition. Based on findings from interviews with local community members, the primary foundation for the practice of this tradition is linked to a particular hadith text, the wording of which is presented as follows:

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ

Subsequently, the hadith was traced using a hadith software application, which revealed that it is recorded in several major hadith compilations, including *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Tirmidhī*, and *Musnad Aḥmad ibn Ḥanbal*. In *Ṣaḥīḥ al-Bukhārī*, the hadith is transmitted through four chains of narration (sanad), whereas the other collections contain only a single chain of transmission. The author then classified and filtered and filtering of the seven identified narrations and selected the narration with the highest level of authority, namely the version reported by Imam al-Bukhari through four transmission chains. The complete text (matan) of the hadith is presented as follows:

حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَتْ أُمُّ سُلَيْمٍ أَنَسٌ خَادِمُكَ قَالَ اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ¹⁷

Based on the analysis of the hadith chains of transmission (sanad) reported through these four routes, the genealogical structure of the narrators can be outlined as follows:



¹⁷ Shahih al-Bukhari, *Shahih al-Bukhari*, I (Daar Tauqunnajah, 1422).

Figure 1: The Genealogical Chain (Sanad) of the Hadith Narrated by al-Bukhari

Subsequently, the author conducted an examination of the narrators' identities and the scholarly assessments of the hadith chain of transmission (sanad), as follows:

No	Full Name	Generation (Ṭabaqāt)	Period of Life	Year of Death	Honorific Title (Laqab)	Scholarly Evaluation
1	Anas bin Malik bin al-Nadlir bin dhamlam bin Zaid bin Haram ¹⁸	Sahabat	Bashrah	91 H	Abu Hamzah	Tsiqah
2	Qatadah bin Da'amah bin Qatadah ¹⁹	Ṭabiin kalangan biasa	Bashrah	117 H	Abu Al-Khathab	Tsiqah
3	Syu'bah bin Al-Hajjaj bin Al Warad ²⁰	Ṭabi'Ṭabiin kalangan tua	Bashrah	160 H	Abu Bistham	Tsiqah
4	Sa'id bin Ar Rabi ²¹	Ṭabi'Ṭabiin kalangan biasa	Bashrah	211 H	Abu Zaid	Tsiqah

Figure 2. Chain of Transmission (Sanad) of the Hadith Narrated by Muhammad al-Bukhari

Based on the sanad data presented in the table, a relatively strong continuity of hadith transmission can be observed, particularly in terms of teacher–student relationships. The chain of transmission begins with Anas bin Malik, a Companion of the Prophet who resided in Basra and is widely recognized as a trustworthy (*thiqah*) narrator. The narration was subsequently transmitted by Qatadah bin Da'amah, a prominent *ṭabi'ī* from Basra who historically received numerous hadiths from the Companions, including Anas bin Malik.

The chain then continues through Syu'bah bin al-Hajjaj, a senior figure among the *ṭabi' al-ṭabi'in*, widely acknowledged as an authority in hadith scholarship and noted for his strict selectivity in

¹⁸ Al-Dzahabi, Syams al-Din, *Siyar A'lam al-Nubala'* (Mu'assasah al-Risalah, 1985).

¹⁹ Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf Al-Mizzī, *Tabḏīḥ al-Kamāl fī Asmā al-Rijāl*, I (Muassasah al-Risalah, 1980).

²⁰ Ibn Abi Hatim al-Razi, *Al-Jarḥ wa al-Ta'dil* (Dār Ihyā' al-Turāṡ al-'Arabī, 1952).

²¹ Ibn Hajar al-'Asqalani, *Tabḏīḥ al-Tabḏīḥ* (Dār al-Fikr, 1984).

accepting transmissions, including those from Qatadah. The transmission is further continued by Sa'īd bin ar-Rabi', another member of the *tabi' al-tabi'* generation who was likewise regarded as trustworthy by hadith scholars.

From the perspective of chronological consistency (including dates of death), shared geographical residence in Basra, and the recognized integrity and precision of the narrators, the sanad indicates *ittiṣāl al-sanad* (continuity of transmission) without the presence of unknown (*majhūl*) or weak (*da'if*) narrators. This strengthens the likelihood of direct encounters or valid transmission among the narrators. With the fulfilment of continuous transmission, credible narrators, and the absence of hidden defects (*'illah*) or irregularities (*shudhūdh*), the hadith transmitted through the chain of Muhammad al-Bukhari can methodologically be classified as possessing the status of an authentic (*ṣaḥiḥ*) hadith.

Second, Scholarly Interpretations of the Hadith Based on the narration by Muhammad al-Bukhari, which records the supplication of Muhammad for Anas bin Malik, this narration represent an important account reflecting the spiritual dimension of the Prophet's relationship with his Companions while also illustrating the concept of blessing (*barakah*) in Islam. In this narration, Ummu Sulaim—the mother of Anas—requested the Prophet to pray for her son, who served him. The Prophet then supplicated: “*Allāhumma akthir mālahu wa waladahu wa bārik lahu fīmā aṭaitahu*” (“O Allah, increase his wealth and offspring, and bless what You have granted him”). Hadith scholars generally interpret this narration not merely as a personal prayer but as a theological indication of the concept of blessing, the virtue of serving the Prophet, and the legitimacy of seeking supplications from righteous individuals. Ibn Hajar al-Asqalani, in his work *Fath al-Bari*, explains that this hadith indicates the permissibility of requesting supplications from individuals recognized for their piety, particularly from the Prophet, whose prayers are believed to highly accepted (*mustajāb*). Ibn Hajar further emphasizes that the Prophet's supplication for Anas bin Malik was historically realized; Anas was known to have enjoyed a long life, numerous descendants, and abundant wealth, all of which are commonly understood as manifestations of the blessings resulting from the Prophet's prayer.²²

Moreover, scholars such as Badr al-Din al-Ayni, in his commentary *Umdat al-Qari*, highlight the dimension of blessing (*barakah*) reflected in this hadith. According to him, blessing should not be measured solely by the quantity of wealth or the number of offspring, but rather by the benefit, goodness, and continuity of spiritual values derived from them. Thus, the Prophet's supplication for the blessing of wealth and progeny underscores the importance of spiritual quality behind worldly enjoyments.²³

Al-Nawawi, when discussing similar hadiths in *Sharh Sahih Muslim*, emphasizes that possessing abundant wealth and numerous offspring is not considered blameworthy in Islam, provided it is accompanied by gratitude and utilized for righteous purposes. He rejects the notion that absolute asceticism necessarily entails rejecting material prosperity, noting that in many narrations the Prophet Muhammad actually prayed for the well-being and prosperity of his Companions. This perspective reflects the balanced Islamic teaching between orientation toward the Hereafter and responsibility in worldly life.

Furthermore, Ibn Battal, in *Sharh Sahih al-Bukhari*, interprets this hadith as an indication of the virtue of serving the Prophet and religious scholars. The service rendered by Anas bin Malik to the Prophet Muhammad from an early age not only fostered spiritual closeness but also created an avenue for divine supplication and blessing. This perspective forms an ethical foundation within the

²² Ibn Hajar al-Asqalani, *Fath al-Bari bi Syarh Shahih al-Bukhari* (Dār al-Ma'rifah, 1959).

²³ Al-Aini, Badr al-Din, *Umdat al-Qari Syarh Shahih al-Bukhari* (Dār Ihya' al-Turath al-'Arabi, t.t.).

Islamic scholarly tradition, emphasize the importance of respecting and serving teachers as an integral part of the process of acquiring knowledge and attaining spiritual blessing (*barakah*).²⁴

From a socio-religious perspective, this hadith also highlights the role of parents in seeking goodness for their children. Ummu Sulaim not only entrusted Anas bin Malik to serve the Prophet Muhammad, but also actively requested the Prophet's supplication for his well-being. Scholars interpret this action as an exemplary model demonstrating that child education in Islam encompasses a spiritual dimension, including prayer and the cultivation of a righteous environment as integral elements of moral and religious development.

In the context of the masuk bagas tradition among the Panyabungan community in Mandailing Natal, the values of the hadith can be seen as a reflection of the practice of *living hadith*, demonstrating how hadith teachings are internalized within local culture. The rituals of prayer, expressions of gratitude for a new house, and hopes for blessed sustenance, health, and family harmony reflect the spirit of the Prophet's supplication for Anas bin Malik regarding life's blessings. This tradition is not merely a cultural ritual but also serves as a spiritual medium through which the community seeks Allah's blessings through collective prayer, strengthens social solidarity, and affirms their religious-cultural identity. Accordingly, the masuk bagas tradition can be understood as a form of acculturation between hadith values blessings, prayer, and gratitude and the Mandailing local cultural practices, illustrating a dynamic relationship between religious texts, social traditions, and contemporary community religiosity.

The hadith concerning the Prophet Muhammad's supplication for Anas bin Malik, seeking blessings for his wealth, offspring, and life, can be contextualized within various local socio-religious traditions among Muslim communities, including the masuk bagas (housewarming) tradition observed in Mandailing and Angkola cultures. This tradition typically involves collective prayers, communal meals, and expressions of gratitude for the blessing of a new home. From the perspective of this hadith, such practices align closely with its underlying values, particularly regarding the invocation of *barakah* (divine blessings) upon the worldly favors bestowed by Allah.

Scholars emphasize that *barakah* (blessing) constitutes the essence of the Prophet's supplication for Anas, rather than merely an increase in material possessions. Ibn Hajar explains that *barakah* encompasses tranquility, usefulness, and the continuity of goodness within both wealth and family.²⁵ In the context of the *masuk bagas* tradition, the communal prayers performed by the community can be understood as a spiritual effort to ensure that the house becomes a source of tranquility, family harmony, and social benefit. The house is perceived not merely as a physical asset but as a space for worship, family education, and socially blessed interactions.

Furthermore, the communal meal in the *masuk bagas* tradition reflects the values of charity (*sadaqah*) and gratitude, as exemplified in the life of the companion Anas bin Malik, who received blessings in wealth and progeny. Scholars such as al-Nawawi emphasize that wealth accompanied by gratitude and utilized for social welfare constitutes an integral aspect of Islamic religious values.²⁶ Thus, the hosting of relatives and neighbors in the *masuk bagas* tradition can be understood as both an expression of gratitude and a reinforcement of social solidarity (*ukhuwah*).

Furthermore, the aspect of *silaturahmi* in this tradition aligns with the understanding of hadith scholars regarding the importance of social relations in Islam. The presence of family members, community leaders, and residents in the *masuk bagas* ceremony is not merely a cultural ritual but strengthens social solidarity and collective prayer. This perspective resonates with Ibn Battal's view

²⁴ Ibn Battal, *Syarh Shahih al-Bukhari* (Maktabah al-Rushd., 2003).

²⁵ Ibn Hajar al-Asqalani, *Fath al-Bari bi Syarh Shahih al-Bukhari*.

²⁶ Al-Nawawi, Yahya bin Syaraf, *Al-Minhaj Syarh Shahih Muslim* (Dār Ihya' al-Turath al-'Arabi, 1972).

that blessings (*barakah*) often manifest through strong social bonds, communal supplication, and spiritual closeness within the Muslim community.²⁷

Thus, the *masuk bagas* tradition can be understood as a form of acculturation between Islamic values and local culture. As long as the practice encompasses expressions of gratitude, supplication to Allah, charity, and *silaturahmi* without elements that contradict Sharia, it aligns with the spirit of the Prophet's hadith regarding blessings (*barakah*) in wealth and life. This tradition can even serve as a medium of cultural da'wah, reinforcing the community's religious awareness while preserving a cultural identity that harmonizes with Islamic teachings.

The Implementation Process of the *Masuk Bagas* Tradition

The *Mangido* tradition, a practice of requesting blessings during the *Masuk Bagas* ceremony, represents a local wisdom still preserved by the Mandailing community. This tradition is typically performed when an individual or family is about to occupy or settle into a new house. The activity is not merely a ceremonial event but carries profound religious and social significance, serving as an expression of gratitude to God for the provision of a home while simultaneously seeking blessings, safety, and peace for the household occupants.²⁸

In addition to serving as an act of worship and prayer, the *Masuk Bagas* thanksgiving also functions as a means of giving charity (*sedekah*) and strengthening social ties with relatives, neighbors, and the surrounding community. Through this activity, the host announces that the house has been occupied while simultaneously inviting blessings and prayers so that life in the new home proceeds smoothly and harmoniously.²⁹

In its implementation, the *Mangido* prayer tradition for *Masuk Bagas* follows a specific sequence. It usually begins with a consultation or meeting involving community leaders such as the *Hatobangan* (customary leaders), religious scholars (*alim ulama*), local figures, and neighboring residents.³⁰ Their involvement reflects the importance of communal participation, respect for customary traditions, and the balance between cultural values and religious teachings in the life of the Mandailing community.³¹ This tradition continues to be regarded as a symbol of togetherness, gratitude, and hope for a blessed life. The activities carried out as part of the *masuk bagas* (house-entering) tradition include:

First, Inviting Guests. According to information obtained from the community, the process of inviting guests for the *masuk bagas* (house-entering) celebration is generally conducted directly by the family or host, who personally visit the homes of prospective invitees. This practice reflects values of politeness, respect, and strong emotional closeness within Mandailing social life, where the host's personal presence is considered more meaningful than written or digital invitations. Delivering invitations orally, although simple, strengthens a sense of family and togetherness because communication occurs in a personal, intimate, and respectful manner. In addition to providing information about the time and place of the celebration, the host usually also requests prayers for the event's smooth execution and for blessings upon the new household. This oral invitation tradition demonstrates that the value of *silaturahmi* (social and familial bonds) remains highly esteemed, as direct interaction not only serves an informative function but also reinforces social relationships, fosters mutual respect, and strengthens the social solidarity that characterizes the Mandailing community.

²⁷ Ibn Battal, *Syarh Shahih al-Bukhari*.

²⁸ Irwan, "Wawancara dengan hatobangan (tokoh masyarakat) Kecamatan Panyabungan," 28 November 2025.

²⁹ Kison, "Wawancara dengan Alim Ulama Panyabungan," 30 November 2025.

³⁰ Harmein, "wawancara dengan masyarakat panyabungan," Desember 2025.

³¹ Pikek, "Wawancara dengan masyarakat," Desember 2025.

Second, Performing the Congregational Maghrib Prayer. According to local community leaders, the masuk bagas (house-entering) celebration in the Mandailing community generally begins when guests have gathered around six in the evening, coinciding with the time of the Maghrib prayer. Before the main ceremony commences, all attendees perform the Maghrib prayer in congregation, led by an ustaz, religious scholar, or local religious leader. This tradition reflects a strong integration between socio-cultural practices and religious values, where communal activities are always initiated with worship as a form of spiritual reinforcement. The practice of celebrating the Maghrib prayer demonstrates the community's collective awareness that every blessing, including ownership of a new house, is a gift from Allah SWT, which must be acknowledged and appreciated through acts of worship.

After the congregational prayer, the ceremony continues with dhikr (remembrance of Allah) and collective supplication, aimed at fostering inner peace, strengthening faith, and seeking blessings for the new household members. This practice not only embodies an individual act of worship but also reinforces social and spiritual solidarity among community members. Thus, the masuk bagas tradition is not merely a cultural ceremony; it represents a form of cultural religiosity that integrates gratitude, togetherness, and the reinforcement of religious values within the social life of the Mandailing community. Subsequently, the collective prayer is recited following the general post-prayer format, but a specific supplication is included uniquely in the masuk bagas tradition. The prayer is as follows:

اللَّهُمَّ أَنْزِلِ الرُّوحَ وَالْمَغْفِرَةَ وَالْبَعْثَةَ وَالْبَرَكَاتِ عَلَى هَذَا الْبَيْتِ وَأَهْلِهِ يَا أَرْحَمَ الرَّاحِمِينَ

Third, Wirid (Remembrance of Allah). Following the congregational Maghrib prayer, the masuk bagas celebration among the Mandailing community usually continues with collective wirid, recitation of Qur'anic verses, khataman (completion of the Qur'an), tahlil, and communal prayers. This practice reflects a harmonious integration between local customs and Islamic teachings that are alive within the community. The collective Qur'an recitation and dhikr not only create a serene spiritual atmosphere but also strengthen social solidarity and the sense of togetherness among participants. This tradition demonstrates that Mandailing social rituals are consistently framed by spiritual values as an expression of gratitude for the blessings received.

According to local community leaders, the recitation of wirid and Qur'anic verses during the masuk bagas celebration is grounded in Islamic teachings that encourage believers to continuously read and practice the Qur'an as a source of blessings. Each verse recited is believed to bring spiritual rewards as well as barakah (blessings) to the household and its surrounding environment. Furthermore, the tahlil and prayers are understood as a form of respect for deceased family members, while also strengthening intergenerational spiritual bonds. Thus, the series of wirid, khataman, tahlil, and prayers in the masuk bagas tradition is not merely a symbolic ritual but an expression of cultural religiosity that reinforces faith, social cohesion, and the continuity of Islamic values in the daily life of the Mandailing community.

Fourth, Markobarkobar. Following the recitation of Qur'anic verses, the masuk bagas celebration among the Mandailing community typically continues with the markobarkobar tradition, which involves delivering customary speeches guided by local adat leaders. This tradition functions as a formal communication medium as well as a social space to strengthen the relationship between the hosts and the attending community. In a warm familial atmosphere, the adat leaders convey messages regarding the purpose of the celebration, hopes for blessings upon the new house, and expressions of gratitude to the guests. Moreover, the content of the kobar generally includes prayers, advice, and aspirations to maintain strong social ties among community members. According to Pohan, a Mandailing adat leader, markobarkobar is understood as a form of courteous hospitality imbued with

customary values, social ethics, and respect for tradition. Through this forum, the hosts openly communicate their intentions and wishes to the community, making the tradition not only a means to reinforce social interaction but also a reaffirmation of the importance of deliberation, togetherness, and the preservation of adat values within Mandailing society.

Fifth, Communal Meal. After the markobarkobar session concludes, the *masuk bagas* celebration among the Mandailing community typically continues with a communal meal. All guests are invited to partake in the dishes prepared by the hosts according to their means. This activity is not merely understood as an act of consumption; rather, it carries strong social and religious dimensions, serving as a symbol of togetherness, gratitude, and social solidarity within Mandailing society.

According to a resident, the communal meal in the *masuk bagas* celebration is understood as an expression of gratitude to Allah SWT for the blessings received, particularly the gift of a new home. In addition, this activity serves as a means to strengthen *silaturahmi* (social bonds), reinforce community relationships, and create a warm, familial atmosphere. The dishes served are also interpreted as an act of charity from the hosts to their guests, as well as a gesture of appreciation for their presence and prayers. This tradition demonstrates the integration of religious, social, and cultural values, which continue to be preserved as an essential part of the Mandailing community's identity and local wisdom.

In addition to fostering togetherness, the communal meal in the *masuk bagas* celebration carries profound religious and social significance. The dishes prepared by the host for the guests are understood as an expression of gratitude for the blessings bestowed by Allah SWT. Through this act of sharing food, the host not only symbolically demonstrates thankfulness but also cultivates a spirit of social care by spreading joy to family members, neighbors, and the surrounding community.

During the communal meal, the host typically also provides *upa-upa*, a special offering regarded by the local community as both a complement and a culmination of the *masuk bagas* celebration. The *upa-upa* does not necessarily consist of luxurious dishes; instead, it is prepared according to the host's economic capacity. What matters most is not the extravagance of the food but the sincerity of the intention, the wholeheartedness of the host, and the symbolic meaning embedded in the offering.

Culturally, *upa-upa* is often interpreted as a symbol of prayer, well-wishes, and blessings for the new homeowners. Its presence reflects the enduring integration of traditional and religious values within the Mandailing community.³² Thus, the communal meal accompanied by *upa-upa* is not merely a ceremonial tradition, but serves as a means to strengthen social bonds, cultivate gratitude, and preserve the continuity of cultural and religious values within the community, with the offerings provided by the host as follows:³³

First, Salt (*Sira*). In the *masuk bagas* tradition among the Panyabungan community in Mandailing Natal, the use of salt carries profound symbolic meaning beyond its ceremonial role. Salt is understood as a symbol of a new household life that is hoped to be neither "bland" nor monotonous, but full of flavor, vitality, and blessings. Philosophically, the Mandailing community regards salt as a simple yet essential element of life; just as food without salt tastes flat, a household lacking patience, love, and wisdom will feel less harmonious. Therefore, the provision or use of salt in the *masuk bagas* ceremony embodies a prayer that the family occupying the new home may experience a life that is joyful, vibrant, and capable of facing various challenges.³⁴

Moreover, the symbol of salt also reflects the reality that household life does not always proceed smoothly. In Mandailing local wisdom, the "salty taste" of salt represents the trials, difficulties, and conflicts that may arise within family life. However, just as salt enhances the flavor of food, life's

³² Akmal, "Wawancara dengan tokoh masyarakat," Desember 2025.

³³ Ali, "Wawancara dengan tokoh masyarakat," 10 Januari 2026.

³⁴ Rasid, "Wawancara dengan Tokoh Masyarakat," 24 Januari 2026.

challenges are believed to strengthen family resilience when faced with patience, deliberation, and religious values. Thus, the symbol of salt in the *masuk bagas* tradition teaches both mental and spiritual preparedness for the new household members, emphasizing not only the hope for happiness but also the capacity to navigate life's dynamics wisely.

On the other hand, the use of salt in this tradition is also often associated with hopes for blessing and social harmony. The *masuk bagas* ceremony typically involves the extended family, neighbors, as well as customary and religious leaders, making the salt a symbolic reminder of the importance of maintaining good relationships among family members and the surrounding community. Such social harmony is considered a key factor in creating household tranquility. Therefore, salt is not only meaningful within the family context but also reflects broader social relationships. Thus, the symbol of salt in the *masuk bagas* tradition of the Panyabungan Mandailing Natal community reflects a fusion of cultural values, spirituality, and lived experience. It serves as a symbolic medium imbued with prayers, hopes, and moral guidance, aiming to ensure that the life of a new household is always filled with gratitude, patience, harmony, and the readiness to face life's challenges wisely and in accordance with religious principles.

Second, Protein Dishes (Eggs and Chicken). Eggs and chicken carry rich symbolic meanings with deep philosophical and spiritual significance, particularly related to the hopes for abundant sustenance and a strong work ethic. For instance, in the traditional ceremony, the egg is taken by hand to reach its yolk. This act is not merely a symbolic ritual but embodies prayers and aspirations that the individual may always receive abundant sustenance and attain the core of blessings in life. The yolk, located at the deepest part of the egg, is understood as a symbol of the essence of prosperity, and the act of reaching it reflects sincere effort and determination to achieve success and well-being.³⁵

Meanwhile, the chicken in the *mangupa-upa* tradition is interpreted as a symbol of diligence, cleverness, and enthusiasm in seeking sustenance. Philosophically, the behavior of the chicken—rising early and actively scratching the ground for food—is viewed as a model for humans to cultivate a strong work ethic, perseverance, and resourcefulness in seizing opportunities. This symbolic value conveys that economic success depends not only on prayer but also on consistent effort, persistence, and attentiveness to available opportunities. Thus, the symbols of eggs and chicken in the *mangupa-upa* tradition carry not only cultural significance but also moral and spiritual lessons, promoting a character of hard work, resilience, and optimism within the community.

Third, White Rice. In the *mangupa-upa* tradition, rice carries a symbolic meaning closely related to hopes for health, physical strength, and the continuity of life. As the staple food of the community, rice is understood not merely as a source of physical sustenance but also as a symbol of prayer, asking that an individual be granted enduring health, vitality, and bodily resilience in daily activities. Through the ritual of offering and consuming rice in this traditional ceremony, there is an implicit hope that individuals will gain sufficient energy to work, worship, and fulfill their social roles optimally.³⁶

Philosophically, rice represents the source of life and well-being, as it provides the body with the energy necessary to sustain physical activity. Therefore, the symbolism of rice in the *mangupa-upa* tradition conveys a moral message that health is the fundamental foundation for achieving a successful life. This tradition also emphasizes the importance of maintaining a balance between physical, spiritual, and social needs, enabling individuals to live strong, healthy, and productive lives. Thus, the meaning of rice in the *mangupa-upa* ritual is not merely a cultural symbol but also embodies values of health, blessing, and the aspiration for a prosperous and harmonious life.

Fourth, Drinking Mineral Water from a Single Glass. Drinking together from a single glass, especially for married couples, carries profound symbolic meaning related to harmony and the

³⁵ Samin, "Wawancara dengan Tokoh Agama," 11 Januari 2026.

³⁶ Doli, "Wawancara dengan Tokoh Agama," 1 Januari 2026.

integrity of the marital relationship. This ritual represents the hope that couples will always maintain togetherness, mutual understanding, and strengthen both emotional and spiritual bonds within their household. The act of sharing a drink from one vessel is understood as a symbol of unity, solidarity in joy and hardship, and a commitment to support one another in navigating family life.³⁷

Philosophically, this tradition conveys the moral message that household harmony is cultivated not only through formal relationships but also through emotional closeness, effective communication, and a sense of mutual belonging. The symbol of a single glass emphasizes the importance of a unified vision, togetherness in decision-making, and a willingness to share responsibilities within the family. Thus, the practice of drinking together in the mangupa-upu tradition is not merely a cultural ritual but a symbolic means of instilling values of togetherness, love, and solidarity in building a harmonious and sustainable household.

Based on the above description, the symbols in the masuk bagas and mangupa-upu traditions of the Mandailing Natal community demonstrate that food and drink elements are not merely ritual complements but carry profound philosophical, spiritual, and social values. Salt symbolizes the dynamics of household life and the readiness to face challenges with patience and wisdom; eggs and chicken represent hopes for sustenance, a strong work ethic, and perseverance; white rice reflects prayers for health and life vitality; while drinking water from a single glass symbolizes harmony and unity between husband and wife. Overall, these symbols emphasize that customary traditions serve as a medium for instilling moral values, spirituality, and local wisdom in cultivating a harmonious, prosperous, and sustainable family life.

Values Embedded in the Implementation of the Masuk Bagas Tradition in the Panyabungan Community

The Masuk Bagas tradition among the Panyabungan community is a cultural heritage rich in philosophical, social, and spiritual meanings. Its implementation is not merely a customary ritual but also reflects core life values, is:

First, Social Values as an Expression of Togetherness and Care for Neighbors and the Local Community. Social values serve as a fundamental foundation for building a harmonious and sustainable community life. Social harmony is inseparable from the sense of togetherness, care, and collective responsibility among community members, reflected in everyday practices such as cooperation, assisting one another in times of difficulty, and maintaining good relations with neighbors and the surrounding environment. This underscores that humans are inherently social beings who require interaction and mutual support. Social cohesion also reflects the strength of community solidarity, which can mitigate various social issues, such as conflict, inequality, and poverty, not only through material assistance but also through moral support, empathy, and social attention. Furthermore, the internalization of social values strengthens collective identity and societal integration, as the habit of maintaining good relationships and fostering a sense of mutual belonging encourages social stability, enhances social cohesion, and creates a community that is peaceful, tolerant, and prosperous.³⁸

Second, The Value of Worship through Congregational Prayer, Collective Dhikr, and Joint Supplication. The value of worship holds a fundamental spiritual dimension in both individual and communal life, as it not only reflects obedience to God but also plays a crucial role in fostering social harmony. Performing worship collectively, such as congregational prayer, collective dhikr, and joint supplication, creates a shared spiritual space that strengthens interpersonal relationships while

³⁷ Bunyamin, "Wawancara dengan Tokoh Agama," 3 Januari 2026.

³⁸ Bahri, "Wawancara dengan tokoh Agama," 2 Februari 2026.

cultivating social solidarity. Congregational prayer, for instance, embodies the principles of equality and unity, where every individual stands side by side regardless of social, economic, or educational status, reflecting the fraternal values central to Islamic teachings. Furthermore, gathering for worship provides opportunities for community members to know one another, exchange information, and reinforce Islamic brotherhood (*ukhuwah Islamiyah*). Collective *dhikr* and supplication also have profound spiritual and psychological effects, including fostering inner peace, strengthening faith, and cultivating optimism in facing life's challenges. Thus, the value of worship extends beyond the vertical relationship between humans and God, carrying significant social implications in building a religious, harmonious, and ethically grounded society.³⁹

Third, The Value of Charity as an Expression of Gratitude for Sustenance. Charity (*ṣadaqah*) is a religious practice that carries both profound spiritual and social dimensions in the life of Muslims. From an Islamic perspective, charity is not merely understood as giving material assistance to those in need, but also as an expression of gratitude for the blessings and sustenance granted by Allah SWT. The awareness to give charity reflects the belief that sustenance is not solely the result of human effort but a divine gift that should be utilized for the common good. Socially, charity plays a vital role in reducing economic inequality, strengthening social solidarity, and promoting a more equitable community welfare. It also fosters empathy, care, and mutual support, thereby creating a harmonious and cohesive social environment. Spiritually, charity is believed to purify wealth and the soul, cultivate humility, and protect individuals from greed and materialism. Collective charitable practices, such as social donations or communal philanthropic activities, can further reinforce social bonds and increase community participation in religious activities, creating a balance between spiritual, social, and humanitarian dimensions in communal life.

Fourth, The Value of *Silaturahmi* as a Means to Strengthen Fraternal Bonds. *Silaturahmi* represents a fundamental value in social and religious life, emphasizing the importance of establishing and maintaining harmonious relationships with family, neighbors, and the broader community.⁴⁰ In Islamic teachings, *silaturahmi* is believed to bring blessings, expand sustenance, and strengthen an individual's spiritual quality. From a social perspective, the practice of *silaturahmi* serves as a means to reinforce fraternal bonds, foster open communication, and minimize potential conflicts through interactions marked by empathy and mutual understanding. Activities such as family visits, participation in social events, and engagement in community traditions represent concrete manifestations of this value. Moreover, *silaturahmi* has significant psychological impacts, as strong social relationships can enhance happiness, provide emotional support, and help individuals cope with life pressures more adaptively. Furthermore, *silaturahmi* functions as a medium for intergenerational transmission of cultural and religious values, ensuring the preservation of the community's social and spiritual identity. Integratively, the value of *silaturahmi* is closely linked with social responsibility, acts of worship, and charitable giving, contributing to the formation of a religious, harmonious, and prosperous society. When these values are consistently internalized, they foster strong social solidarity, ethical communal character, and a peaceful social life, aligning with the objectives of Islamic teachings that balance human relations with God and fellow human beings.

Conclusion

Based on the discussion of the *masuk bagas* tradition from the perspective of living hadith, it can be concluded that this tradition not only represents the local cultural practices of the Mandailing community but also reflects the internalization of hadith

³⁹ Ibrahim, "Wawancara dengan Alim Ulama," 31 Januari 2026.

⁴⁰ Sein, "Wawancara dengan Tokoh Masyarakat," 8 Februari 2026.

values in the society's socio-religious life of the society. The tradition illustrates a dynamic relationship between religious texts, cultural practices, and the community's contextual religiosity. Normatively, the *masuk bagus* tradition holds religious legitimacy derived from the Prophet's hadith concerning prayers for blessings in wealth, offspring, and life. The analysis of the *sanad* demonstrates that the hadith is *sahih*, with a continuous chain of trustworthy narrators, providing a solid theological basis for the practice of prayers in housewarming ceremonies within the scholarly framework of hadith studies. Scholars further emphasize that the Prophet's prayer for Anas bin Malik is not merely personal but carries universal values regarding life's blessings, the significance of supplication, and the legitimacy of seeking goodness through the prayers of the righteous. These blessings are manifested in the *masuk bagus* tradition through collective prayers, expressions of gratitude, charity, and the reinforcement of social solidarity. In practice, the *masuk bagus* tradition demonstrates a harmonious acculturation between Mandailing customs and Islamic teachings. Rituals such as direct invitations, congregational prayers, collective *dhikr* and *wirid*, *markobarkobar*, and communal meals reflect the integration of religious, social, and cultural values that strengthen community identity while preserving the continuity of local traditions. Moreover, symbols such as salt, eggs and chicken, white rice, and shared drinking water carry profound philosophical and spiritual meanings, representing hopes for blessings, family harmony, health, work ethic, and readiness to face the dynamics of household life. These elements show that the local cultural aspects of the tradition are not merely ceremonial but are rich with moral and spiritual values. Furthermore, the *masuk bagus* tradition embodies social values of togetherness and care, worship values through collective prayers, charitable acts as expressions of gratitude for divine provision, and the value of *silaturahmi* in strengthening kinship ties. Collectively, these values contribute to building a religious, harmonious, and sustainable society. Therefore, the *masuk bagus* tradition can be understood as a concrete manifestation of living hadith—the actualization of hadith teachings in local cultural practices without losing its religious essence—while also serving as a form of cultural da'wah that enhances spirituality, social solidarity, and the contemporary religious identity of the community.

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