

THE LOCAL WISDOM OF *DALIHAN NA TOLU* BATAK ANGKOLA AND THE PERSPECTIVE OF AL-GHAZALI'S MORAL THOUGHTS IN THE FORMATION OF MORAL CHARACTER

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Abstract: This local wisdom encourages strong social relations within the Toba Batak community, while al-Ghazali's thought emphasizes individual virtues in Islam. This research aimed to understand the contribution of each concept in shaping moral character and moral thinking, as well as exploring the similarities and differences between the two. Apart from that, this research also aims to highlight the relevance and applicability of these two concepts in the context of modern life. This research was used a qualitative approach by analyzing relevant literature about *Dalihan Na Tolu*'s local wisdom and al-Ghazali's moral thoughts. The data was analyzed thematically to identify the two concepts' patterns, similarities, and differences. The research results show that *Dalihan Na Tolu* local wisdom and al-Ghazali's moral thoughts have significant value in forming moral and moral character. Even though they come from different cultural and religious backgrounds, they can complement each other in enriching their understanding of morality and morals. In addition, this research also highlights the importance of integrating local and universal values in forming of sustainable moral character in modern society. This research underlined the importance of understanding and appreciating cultural and religious values in the formation of moral and moral character. By utilizing the local wisdom of *Dalihan Na Tolu* and al-Ghazali's moral thoughts, we can develop a holistic and inclusive approach to creating more ethical and harmonious society.

Keywords: local wisdom; *Dalihan Na Tolu*; al-Ghazali's moral thoughts; moral character

Abstrak: Kearifan lokal ini mendorong hubungan sosial yang kuat dalam komunitas Batak Toba, sementara pemikiran al-Ghazali menekankan kebajikan individual dalam Islam. Penelitian ini bertujuan untuk memahami kontribusi masing-masing konsep dalam membentuk karakter moral dan pemikiran akhlak, serta mengeksplorasi kesamaan dan perbedaan di antara keduanya. Selain itu, penelitian ini juga bertujuan untuk menyoroti relevansi dan aplikabilitas kedua konsep ini dalam konteks kehidupan modern. Penelitian ini menggunakan pendekatan kualitatif dengan menganalisis literatur yang relevan tentang kearifan lokal *Dalihan Na Tolu* dan pemikiran akhlak al-Ghazali. Data dianalisis secara tematik untuk mengidentifikasi pola, kesamaan, dan perbedaan antara kedua konsep tersebut. Hasil penelitian menunjukkan bahwa kearifan lokal *Dalihan Na Tolu* dan pemikiran akhlak al-Ghazali memiliki nilai yang signifikan dalam pembentukan karakter moral dan akhlak. Meskipun berasal dari latar belakang budaya dan agama yang berbeda, keduanya dapat saling melengkapi dalam memperkaya pemahaman tentang moralitas dan akhlak. Selain itu, penelitian ini juga menyoroti pentingnya integrasi nilai-nilai lokal dan universal dalam pembentukan karakter moral yang berkelanjutan dalam masyarakat modern. Penelitian ini menggarisbawahi pentingnya memahami dan menghargai nilai-nilai budaya dan agama dalam pembentukan karakter moral dan akhlak. Dengan memanfaatkan kearifan lokal *Dalihan Na Tolu* dan pemikiran akhlak al-Ghazali, kita dapat mengembangkan pendekatan yang holistik dan inklusif dalam menciptakan masyarakat yang lebih beretika dan harmonis

Kata kunci: kearifan lokal; *Dalihan Na Tohu*; pemikiran akhlak al-Ghazali; karakter moral

Introduction

Amid increasingly widespread globalization, it is important to recognize and understand the values contained in the local wisdom of a culture. One of culture that rich in these values is the Angkola Batak community in North Sumatra, which has a unique social system known as *Dalihan Na Tolu*.¹ *Dalihan Na Tolu* is a social system consisting of three main principles, namely respect, mutual assistance, and cooperation. This system reflects social structure and regulates relationship between individuals and groups in Angkola Batak society.

Based on research conducted by Prayoga & Zuska,² discusses the structure and objectives of the *Dalihan Na Tolu* Kinship System in the Angkola Community in Paran Julu Village. The result of the research shows that there is a *Dalihan Na Tolu* kinship system pattern in the Paran Julu Village community that manifests in the categories of *mora*, *kahanggi*, and anak *boru*, which are interconnected to resemble an isosceles triangle. In addition, Suheri Saputra³ has discussed the shift in *Dalihan Na Tolu* traditional principles in the context of value-based education. Traditional activities (*Paradat*) emphasized the importance of maintaining and transmitting the foundation of education values, which is rooted in the *Dalihan Na Tolu* traditional ritual. However, integrating Islamic reasoning into indigenous society creates a contrasting discourse that challenges the basic principles of the *Dalihan Na Tolu* traditional ritual. This discourse was spread by Haguruan and Salafi *Ustadz*, causing a contestation where *Paradat*, who represented a traditional structure that upheld tradition (orthodox), faced Haguruan and Salafi *Ustadz*, who advocated adapting to tradition (heterodox).

Akhiril Pane⁴ discusses the traditional oral tradition of *Mangupa* in Angkola is to ask for guidance

and blessing from Allah SWT, the Almighty, through practices that the native people believe unite the soul with the body (*paulak tondi tu body*). The Angkola traditional *Mangupa* tradition functions as a means to seek blessings from Allah SWT, aimed at avoiding danger, achieving educational success, securing a position, achieving victory, and starting a journey to or back from the holy city of Mecca (according to Muslim beliefs). In the local wisdom of *Mangupa*, several key elements emerge, namely: a) the wisdom of *holong mangalap holong* (mutual support), b) the wisdom of *marsirippa* (cooperation), c) the wisdom of vertical relationships with God, d) the wisdom of horizontal relationships (*paulak roha*), e) the wisdom of harmonization with nature (*tu tano si jong-jongan*), f) the wisdom of preserving cultural narratives (*martutur poda*), g) the wisdom of cultural memory (*ingot-ingot*), and h) the wisdom of respecting gender.

The revitalization of the *Mangupa* tradition emphasizes connectedness, intrinsic value, and lasting sustainability.

Cultural values are important in shaping individual behavior and regulating social interactions.⁵ Strong moral character provides the foundation for a harmonious and sustainable social life.⁶ Besides the cultural context, al-Ghazali's moral thoughts has become an important reference in Islamic concern. Al-Ghazali outlined fundamental moral principles in Islamic term, such as honesty, justice, and compassion, which are the basis in forming individual moral character.⁷

This research aimed to investigate how the values in *Dalihan Na Tolu* Batak Angkola can be combined with the perspective of al- Ghazali's moral thought in forming individual moral character in Batak Angkola society. This research was used a qualitative approach with participant observation techniques and in-depth interviews. The data obtained will

¹ Muhammad Novriansyah Lubis, Hermanu Joebagio, dan Musa Pelu, "Dalihan Na Tolu Sebagai Kontrol Sosial Dalam Kemajuan Teknologi," *Sejarah dan Budaya Jurnal Sejarah Budaya dan Pengajarannya*, vol. 13, no. 1 (2019), pp. 25–33, <https://doi.org/10.17977/um020v13i12019p025>.

² Prayoga, H. A. dan F Zuska, "Dalihan Na Tolu Paran Julu," *Muqoddimah*, vol. 06, no. 01 (2022), pp. 242–53.

³ Suheri Sahputra Rangkuti, "Paradat, Haguruan Dan Ustadz Salafi: Perubahan Nilai Adat Dalihan Na Tolu Dalam Narasi Pendidikan Nilai," (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2021).

⁴ Akhiril. Pane, "Tradisi Mangupa pada Masyarakat Angkola Suatu Kajian Antropolinguistik," (Medan: Universitas Sumatera Utara., 2018).

⁵ Sahrul Sahrul dan Afrahul Fadhila Daulai, "Kearifan Lokal Dalihan Na Tolu, Ninik Mamak Dan Kerapatan Adat Nagari Dalam Menjaga Kerukunan Antarumat Beragama Di Sumatera Barat Dan Sumatera Utara," *MIQOT: Jurnal Ilmu-ilmu Keislaman*, vol. 43, no. 2 (2019), p. 300, <https://doi.org/10.30821/miqot.v43i2.606>.

⁶ Edy Sutrisno, Ahmad Fanani, dan Marsidi Marsidi, "A Female Leaders In The Perspective Of Islamic Law And Legal Regulations," *MILRev : Metro Islamic Law Review*, vol. 2, no. 1 (30 Juni 2023), pp. 27–51, <https://doi.org/10.32332/milrevv2i1.6879>.

⁷ Zainuddin Abu Hamid Muhammad bin Muhammad Al-Thusi Al-Ghazali, *Ihya' Ulum Addin*, (Beirut: Dar al-Fikr, 1970).

be analyzed thematically to identify the emerging main patterns and themes. The main aim of this research was to gain a deeper understanding of how the values in *Dalihan Na Tolu* Batak Angkola can contribute to build individual moral character and explore the relevance of al-Ghazali's moral thoughts in this context.

It is hoped that the results of this research can significantly contribute to strength the cultural, moral identity of the Angkola Batak community, as well as provide new insight into the potential for synergy between local and universal values in forming moral character. This research provides a deeper understanding of Angkola Batak's local wisdom and Islamic moral thought as a foundation to develop more holistic and sustainable in education and community development programs.

Method

This research was used a qualitative approach. The phenomenological approach allows researchers to understand and explore the meaning contained in individual experiences related to the values in *Dalihan Na Tolu* and al-Ghazali's moral thoughts. The data collection method was carried out *first*: Participatory observation, that is the researchers will be involved directly in the daily activities of the Angkola Batak community related to *Dalihan Na Tolu*. These observations will allow researchers to see how these values are implemented in daily practices. Second, In-depth interviews will be conducted with community leaders, traditional leaders, and individuals who understand deeply about *Dalihan Na Tolu*. The interviews will focus on their experiences, views, and understanding of moral values in these two contexts. The analysis was carried out in two ways. The first is thematic analysis, i.e., data obtained from observations and interviews results will be analyzed thematically. Researchers will look for patterns, themes, as well as main concepts from the data related to the values in *Dalihan Na Tolu* and al-Ghazali's moral thoughts. *Second*, comparative and synthetic. After identifying the main themes, researchers will compare the values in *Dalihan Na Tolu* and al-Ghazali's moral concepts. Next, researchers will try to synthesize the two frameworks of thought to find points of similarity, differentiation, and potential synergy in forming of moral character.

Results and Discussion

Implication of *Dalihan Na Tolu* Local Wisdom in forming of Moral Character

The implication of local wisdom have to start with an internalization process. Internalization is a process that involves an individual's acceptance towards a set of norms originating from himself or a group that influences him. This process begins with acquiring knowledge about norms, followed by the individual's gradual understanding of the significance of norms and their impact on emotions. Ultimately, they integrate it into their perspective and consider it part of their belief system.

As an individual matures, they internalize social norms and the experiences of their environment. Internalization incorporates various forms of knowledge, attitudes, feelings, and values into one's personality. When assessing the value of *Dalihan Na Tolu*, it is important to consider three fundamental elements, which are inherent in daily practice and cannot be separated.⁸ From this daily practice, the presence of values and their essence in the lives of the people of South Tapanuli. Among others as stated in the Tapsel heritage book.⁹

1. The value of morality

These moral values boil down to modeling what is considered good in attitudes and behavior (ethics and norms). These two things show internal motivation, while behavior (morals) shows external motivation. In a party, for example, a wedding party entering a new house, a monument party, and so on. *Hula-hula (mora)* boru and dongan tubu will play their respective roles. The *hula-hula (mora)* will be treated as respected and must be served as best as possible by those partying. On the other hand, the *hula-hula (mora)* will give words of advice in the Tapanuli language, "*hata pasu pasu*" to those celebrating as an implementation of "*elek maranak*

⁸ Mhd. Asaad dan Tri Martial, "The Dalihan na tolu Customs and Its Implementation in the Management of Community Farming Land in North Sumatra," no. Icest 2018 (2021), pp. 113–21, <https://doi.org/10.5220/0010039201130121>.

⁹ L. P. Hasibuan, *Pangupa buku nenek-moyang masyarakat Tapanuli Selatan berisi Pedoman Hidup. Buku Pusaka Warisan Marga-Marga Tapanuli Selatan Turun Temurun Adat Daerah Tapanuli Selatan Tumbaga Holing* (2nd ed., pp. 119–121). (Tapanuli Selatan: Yayasan Manula Glamur (Pungan Manula Marga-Marga Tapanuli Selatan), 1989).

boru". Likewise, *Dongan Tubu* will also play his role as a companion who plays a role in everything.

This is very clear in his treatment, where the *dongan tubu* directs the party, not the party itself. It is known as "*parsaut*," it means "the one who makes". The explanation is that a party must always have an agreement between the *Suhut* (those partying) and their body *dongan*. As an implementation of "*manat mardongan tubu*," the *boru* children who are celebrating will help and solve all the work and problems that arise in dealing with their *hula-hula*.

This is nothing other than the *moral* values that must be applied both as *hula-hula boru* and *dongan tubu*.

In line with this, there is an *umpasa* (proverb), that is used by the three elements of *Dalihan Na Tolu* in holding a party, namely: *Sinennem utu-rut silanlam aek toba nametmetung adong namar ungut-ungut, namagodang pe sude mar i as niroha*. This means that everyone who comes to the party is happy and does not lack anything in the true sense.

2. Social Values

Social values are closely related to the social role carried out and the nature of sincerity in the main act of serving from the elements of *Dalihan Na Tolu*, both personally and based on social patterns. If we look further at the emergence of vitalism, which is the good is the strength of spirit in life that is shared, Heroism: that guides to the good is sacrifice in maintaining the existence of the family in society, just as patriotism is called sacrifice for the homeland. Then, some of the social values formed through his behavior will feel right.

3. Value of Beauty

A functional study of the *Boru* child, for example, always shows Heroism in upholding Batak customs and reflects the social use value of his *morals*. This will be visible from its implementation. However, he will not always act as a *boru* child in a traditional event, either as a *mora* or *kahanggi*. Even though maintaining and upholding social values and the existence of the family is by the attitude of life contained in the *Dalihan Na Tolu* in the three parties, namely: "*samba marhula hula elek marboru and manat mardongan tubu* " which means that

you are required to be respectful in behaving in the face of *hula hula (mora)* being alert to *dongan tubu (kahanggi)* in maintaining good relations with each other and must be respectful towards *Boru* children in the broadest sense.¹⁰

Furthermore, there are 9 main *moral* characters of the *Angkola Batak* people, namely¹¹:

- a. Kinship and brotherhood surround the primordial fabric of the tribe, compassion for blood relations, marriage, clan, and solidarity within the *tarombo* (tribe or clan).
- b. Religion, which includes traditional and new belief systems, regulates the way individuals interact with the creator (*Kholik*), fellow humans, and the environment in which they live.
- c. *Hagabeon*, long life, and many children. *Maranak satuten pitu marboru satuten onom* (has 17 male and 16 female offspring). It means that the *Angkola Batak* people must have many descendants, and human resources. Based on the beliefs of the *Angkola Batak* people, Strong power can only be built with many descendants. *Saur matua bulung lopus marsege-sege abuan* (like leaves that fall when they are old until they are like children who are expected to return to old age).
- d. *Hasangapon*, majesty, authority, prestige, influence, and charisma are the main values that strongly encourage success in life. This value provides a strong encouragement to the *Batak* community, especially the *Angkola Batak* community. They are desperate to send their children to school anywhere, even going so far as to go into debt as long as their offspring succeed. In modern society, achieving status and rank confers honor, authority, attractiveness, and power.
- e. *Hamoraon* means rich, a cultural value that underlies and encourages *Batak* people to work hard, earn a living and aim to become rich
- f. *Hamajuon* means progress achieved through traveling and studying. *Batak* people are known as great nomads and like to migrate everywhere.
- g. Law (*patik dohot uhum*). Rules and laws are

¹⁰ Desniati Harahap, "IMPLIKASI SISTEM KEKERABATAN DALIHAN NA TOLU (Studi Pada Keluarga Urban Muslim Batak Angkola di Yogyakarta)," *Jurnal Religi: Jurnal Studi Agama-agama, UIN Sunan Kalijaga Yogyakarta*, vol. 12, no. 1 (2016), pp. 121-34.

¹¹ Pane, "Tradisi Mangupa pada Masyarakat Angkola Suatu Kajian Antropolinguistik."

values socialized by the Batak people. Batak culture upholds truth and the world involved in law is the world of Batak society. This value may have originated from the frequent occurrence of human rights violations in the lives of the Batak people since ancient times, which impacted their mastery of rhetoric. It can be seen how many Batak people are in charge of this field until now, for example, Adnan Buyung, Hotman Paris, etc.

- h. Protection, in the socio-cultural life of Batak people in general, when viewed from the aspect of the strength of protection is less strong than the other values above, possibly due to the high level of independence. The Angkola Batak people need the presence of guardians, protectors, and welfare providers at any time
- i. Conflict, even though kinship in Batak society is very strong, the conflict in *hamoraon* sometimes is inevitable. *Hamoraon* is the most often cause the conflict in the Angkola community.

In Angkola Batak society, there are nine main Batak cultural identities above, which are a reference source for Batak cultural values according to BH Harahap & Siahaan,¹² however, if simplified, the essence of Batak culture is related to the understanding of a family called prosperous, which is related to three concepts, namely:

1. *Hagabeon*

Welfare for Batak people is not merely measured by the level of material achievement in the form of property that a person or a family can own. The main prerequisite for being categorized as prosperous if there is continuity in the lineage that can pass on the clan name. Even though a person already has abundant wealth, without the offspring he gets from his marriage, the value of all his wealth becomes insignificant.

In Batak culture, the presence of children in a family is an absolute requirement for it to be said as Gabe or prosperous. In a narrower context, the presence of a male child in a family is very important because according to Patrilineal Batak custom, the male child can continue the lineage or clan.

Especially for Batak people, something specific is that someone can 'change' their name twice. People will start to greet someone not by saying their name (this is even taboo), for example the name of their eldest son is *ucok* then people greet him *Uma ni ucok* and his wife is called *inang ucok*. Then, if they have grandchildren they will named based on the name of their eldest grandson. for example, his name is *saud* then they greet people. The one who already has grandchildren is *Ompu saud*, especially having grandchildren is an invaluable asset, as well as increasing social status in a traditional context.

2. *Hamoraon*

The second measure for the Batak community to be considered a prosperous family is to achieve wealth (*Hamoraon*).¹³ Achieving material things as a measure of prosperity is placed as the second condition after the first condition is achieved:

"Takas Ma Jabu sahat, takasan ma jabu bona" takas ma na Maduma tumangkas ma na mamora " is a Batak expression that describes how important it is to have property and achieve *hamoraon*. Loosely, this expression can be interpreted as clearly rich, but more clearly rich. This expression contains the hope that God will give additional wealth to every family because they can have a prosperous life with this wealth.

In daily life, Batak people attend traditional activities (*ulaon*) and can act as host (*suhut*). Of course, funds are needed for family activities and traditional *ulaon* events. This encourages Batak people to work diligently. Going to the rice field before sunrise and coming home before sunset is ingrained. From living a simple life and increasing wealth over time, the opportunity to become rich finally opens up. Parents will do everything to educate their children to the highest level (*da ingkon marsikkola satimbo-timbona*). Education is one of factor in getting a good job and trying to become rich. If their neighborhood there is little opportunity to develop themselves economically, Batak people are generally active in migrating. His

¹² Basyral Hamidy Harahap dan Hotman Siahaan, *Orientasi Nilai-Nilai Budaya Batak*, ed. oleh Hotman Siahaan, (Jakarta: Sanggar Willem Iskandar, 1987).

¹³ Abbas. Pulungan, *Dalihan Na Tolu, Peran Dalam Proses Interaksi Antara Nilai-Nilai Adat Dengan Islam Pada Masyarakat Mandailing Dan Angkola Tapanuli Selatan, Business and Social Science*, vol. 1, (2018).

motivation is to improve his standard of living and in time try to become rich.

3. *Hasangapon*

The third requirement for Batak people to be categorized as a prosperous family if they have *Hasangapon*. It is only possible if the person has many children, and some of them must have sons.¹⁴ *Hasangapon* can be said to be a quality of welfare that is more based on social welfare when people already have the two prerequisites and have received recognition, appreciation, and respect from other citizens in their wider social environment outside the nuclear family. The first foundation for getting *hasangapon* is the Batak people's philosophy of life, namely *pantun do hangoluan, to do hamagoan* (needing good manners to survive while being arrogant will lead to disaster. Its application begins with kinship (*partuturan/partondongan*), which is included in *Dalihan Na Tolu*, namely the embodiment of *manat* (careful) *mardongan tubu, somba* (respect) *marhulahula and elek* (persuasion) *mar anak Boru*. *Manat, somba, and elek* are part of respect, affection, and mutual respect.

Three of the nine main values above are seen as the Batak cultural mission known as the 3 H (*Hagabeon, Hamoraon, Hasangapon*). Some call these as philosophy of the Batak people.¹⁵ The principles of the Angkola Batak community are formed from the 3 H values, which are very strong in forming a philosophical perspective of local wisdom that encourages parents to provide *moral* knowledge to prepare their children's future, *Hamoraon* (a *moral* character which is the trigger in forming generation that work hard to seek wealth. *Hagabeon* is instilling *moral* character in the generation to become successful with many descendants. The third is *Hasangapon*, a *moral* character instilled to form a generation with influence, respect, and charisma. The power of the 3 H is the most dominant force than the power of religion Batak to realize the 3 H.

Based on the substance contained in the *moral* character values of the Angkola people's *Dalihan*

Na Tolu, researchers see that the local wisdom of *Dalihan Na Tolu* is very relevant to general education. According to Sumantri, general education is connected into two main things, namely: the formation of students' personalities so that they become perfect human beings and values which constitute a treasury of meaning that must be transformed and developed through general education. It has implications for general education as concept of educational values. McConnell said that general education is a program that seeks to develop individual personality in intellectual, social, physical, and emotional aspects.

Furthermore, Phenix stated that general education is an educational program oriented towards fulfilling human life's needs through expanding and deepening meaning. The previous explanation has mentioned the meanings in question: *symbolics, empirical, esthetics, synthetic, ethics, and synoptic*. According to a general education perspective, these six meanings must be integrated into students' personalities.

The nine main values of the Angkola Batak moral character are closely related to capacity development in capturing and understanding meaning in *ethics* (*voluntary personal commitment to norms and values*), students are taught to respect and voluntarily comply with existing norms and values. Apart from that, the *moral* character value of *Dalihan Na Tolu* is an aspect of the socio-cultural development of the Batak Angkola community through efforts to internalize values,¹⁶ so this is related to the development of meaning to develop *empirical capacity* where students are given education related to the physical, social, psychological and cultural environment.

The *moral* character of *Dalihan Na Tolu* also discusses the ethics of wearing ulos batak (*abit godang*), where the boru and *mora* children in *manortor* activities have differences way in wearing ulos Batak, so if examined in the aspect of the meaning of Phenix, this research was also related to the development of aesthetic capacity as well as symbolic.

Likewise, in the Batak Angkola values, there

¹⁴ Sahrul and Fadhila Daulai, "Kearifan Lokal Dalihan Na Tolu, Ninik Mamak Dan Kerapatan Adat Nagari Dalam Menjaga Kerukunan Antarumat Beragama Di Sumatera Barat Dan Sumatera Utara."

¹⁵ Pulungan, *Dalihan Na Tolu, Peran Dalam Proses Interaksi Antara Nilai-Nilai Adat Dengan Islam Pada Masyarakat Mandailing Dan Angkola Tapanuli Selatan*.

¹⁶ Muhamad Hasan Sebyar, "Marlojong Custom Contribution in Marriage Dispensation Case at Panyabungan Religious Court", vol. 21, no. 01 (2022), pp. 307–25.

are folk tales passed down through oral tradition both from traditional kings and stories, and this includes Synnoetic studies, as well as the value of 3H philosophy and religious rituals, which are closely related to the development of the meaning of synoptic aspects. Thus, based on this connection, this research is very close related to the aim of general education that is to prepare oneself to become a completely human.

The impact of *Dalihan Na Tolu* local wisdom values on the *moral* character of the Angkola Batak community seems to be still functioning. This can be seen in the character of Naposo Nauli Bulung as a barometer who is used as a target for inheriting the values of *Dalihan Na Tolu's moral* character, even though they do not really understand it in terms of knowledge, but in the application of their actions, they still use customs as a social system.

For the Angkola Julu and Hutaimbaru research areas, the value of local wisdom in strong ties to the surrounding community is still visible. This is different from what was obtained from the survey; Mr. Roni said that let alone the *paradaton* issue, to find out the speech to *Dalihan Na Tolu* has begun to shift from *uda* or *bone* to *Om*. As he said: "Mr. Roni, out of 100 children, only 8 can answer the question: what is your mother's brother's name or title?" However, only 8 people answered correctly."¹⁷

The strategy of internalizing *moral* character values has a significant impact on improving the *moral* character of society, especially for *Naposo nauli Bulung* (youths), who were the sample in this research. Based on statistical analysis, the simultaneous influence of family, community, school, and government variables is 70%. However, the influence is partially the greatest; in this case, the strategy strongly influences changing the moral character of the pretext *na tolu*, an *indigenous* community of 2.80. This has been explained in detail in the research findings in the previous explanation. Moving on from the results of the quantitative analysis above, it shows that to internalize *moral* character values based on local wisdom, the pretext *na Tolu* requires integration and cooperation between school institutions, government, and families.

Meanwhile, based on qualitative analysis, the impact of the local wisdom of *Dalihan Na Tolu*,

which has the greatest influence of indigenous communities, as stated by the Head of Tinjoman Village in the previous discussion. The aspects that stand out in the strategy of internalizing *moral* character values are the *moral* action aspect in the high category, moral knowledge in the low category, moral feeling in the medium category, and moral knowledge in the low category. According to the results of interviews in this research, the Angkola Batak people do not always apply the *moral* character values of *Dalihan Na Tolu* through deep knowledge. As informant Nurhayati said, internalizing moral character values is a pretext. This *tolu* was done by watching their parents treat them when they were young. My father and mother are models for us to follow, even though I do not know the benefits of all this. Nurhayati said: "*The niba's parents feel mora pity*, then na u baen bus that my son *songoni*."¹⁸ Meaning: what our parents do for us seems valuable, so I do it for my children as they set an example.

These findings are not in sync with the theory put forward by Lickona that a person's *moral* behavior (*moral* action) based on *moral* knowing strong *moral* feelings will produce strong character. Likewise, through observation findings, it can be seen that indigenous peoples are enthusiastic about carrying out traditional activities in various value inheritance traditions through *horja siluluton* and *siriaon*. To take care of these activities, they do not hesitate to leave work at the office; for those who farm take time off from work in the fields to take care of *horja* activities with those who have needs. If the *Suhut* (those with desires) are *mora*, then they will not hesitate to give money and everything needed to implement the *Horja*. So it can be concluded that to honor *mar mora* for themselves, the Angkola Batak people selflessly make it happen with hard work and high responsibility. They only hope to show the principle of respect for *marmora*, *saanak saboru* which is the basis of techniques in traditional traditions to achieve *hamoraon*, *hagabeon*, and *hasangapon*.

So if it is accompanied by high *moral knowing*, it is certain that the results will be more perfect. Therefore, for *moral knowledge* to be high, efforts are needed to revitalize it by looking for effective

¹⁷ Roni Siregar, interview, 2022

¹⁸ Nurhayati, interview, 2022

and efficient strategies that align with technological developments. In this case, Raja Hutaimbaru Mr. Paruhum Harahap, said that technology can be used for things that are science, but for the internalization of other values, I do not recommend it because there are character values that cannot possibly be inherited through technology. They must be done through actions and instilling values through habituation. And modelling how traditional Kings do it.¹⁹

Through participant observation and in-depth interviews, it was found that *Dalihan Na Tolu* provides a strong foundation in forming the *moral* character of the Angkola Batak community. Principles such as respect, mutual assistance, and cooperation are the main pillars guiding individual behavior in everyday life. Respect for ancestors, traditional norms regulating social relations, and active involvement in joint activities are integral to society's social life. The implications of the local wisdom of *Dalihan Na Tolu* are very relevant in the context of *moral* character formation. Values such as respect for others, responsibility for the community, and the spirit of cooperation strengthen social relationships and form a solid *moral* foundation for individuals. The Angkola Batak people can develop a strong and resilient moral character by strengthening and promoting these values.

Ghazali's Moral Thought in the Local Context

In Islamic terminology, the meaning of *morals* has a close understanding of the meaning of *morals* (KBBI, 1994). *Morals* come from *kholaqo*, which means habit, temperament, character, and customs. Based on the etymology of the word (أَخْلَاق) in Arabic, it is called the plural of the word *khuluqun* (خُلُق), which, according to Lughoh, is defined as character, temperament, behaviour, or character. Imam Ghazali defines *morals* as a temperament (character/character) that remains in a person's soul and is the source of certain actions that arise from him easily and lightly without prior thought and planning.²⁰ Ibn Miskawaih defines *morals* as

a state of the soul that causes actions without careful consideration and thought.

Discussion of the implications of *Dalihan Na Tolu* local wisdom in the formation of *moral* character and *moral* thought al-Ghazali offers two different but complementary perspectives in understanding how *moral* and ethical values can be formed and applied in everyday life. On the one hand, *Dalihan Na Tolu* is a concept originating from the Angkola Batak culture, which emphasizes the importance of brotherhood, solidarity, and mutual support in maintaining social harmony. Meanwhile, al-Ghazali's *moral* thoughts is a study originating from the Islamic intellectual tradition, which highlights the importance of spiritual awareness, self-control, and devotion to God in developing good *morals*.²¹

In the context of forming *moral* character, both discussions have values that can be applied universally. Implications of Local Wisdom *Dalihan Na Tolu* emphasizes the importance of healthy interpersonal relationships and mutual support in forming strong *moral* character. On the other hand, Al-Ghazali's *moral* thoughts highlight the importance of self-introspection, self-control, and devotion to God as the main foundation for forming noble *morals*.²²

However, the two discussions differ in approach and cultural context. *Dalihan Na Tolu* emphasizes the values of collectivism and solidarity in Angkola Batak culture, while al-Ghazali's thought emphasizes Islam's spiritual dimension and religiosity. Even so, both have similarities in efforts to form good *moral* character for individuals and society.

In practice, *Dalihan Na Tolu* local wisdom implications emphasizes the importance of maintaining harmonious relations between members of society as the key to build good *moral* character. The principles of mutual respect, mutual assistance, and respect for differences are promoted as an integral part of everyday life in Angkola Batak culture. This aligns with Islamic teachings, emphasizing the importance of maintaining good relationships with fellow humans and prioritizing *moral* values in social interactions.

¹⁹ Parhimpunan Harahap, interview, 2022

²⁰ Ahmad Busroli, "Pendidikan akhlak Ibnu Miskawaih dan Imam al-Ghazali dan relevansinya dengan pendidikan karakter di Indonesia," *Atthulab: Islamic Religion Teaching and Learning Journal* 4, no. 2 (2019), pp. 236–51, <https://doi.org/10.15575/ath.v4i2.5583>.

²¹ Najmi Faza, "Konsep Pendidikan Akhlak Perspektif Imam Al-Ghazali; Telaah Kitab Ihya Ulumuddin," *Dirosat: Journal of Islamic Studies*, vol. 6, no. 2 (2021), p. 35, <https://doi.org/10.28944/dirosat.v6i2.396>.

²² Zainuddin Abu Hamid Muhammad bin Muhammad Al-Thusi. *Al-Ghazali, Ihya Ulum al-Din* (Mesir: Dar al-Ta'qwa, 2000).

However, al-Ghazali's *moral* thoughts adds a spiritual dimension to the formation of *moral* character. Al-Ghazali emphasized that good *morals* are not only based on social norms but also on spiritual awareness and devotion to God. According to al-Ghazali, awareness of the existence of God and the consequences of every human action plays a crucial role in forming noble *morals*.

Regarding spiritual awareness, there are real differences between *Dalihan Na Tolu* and al-Ghazali's *akhlak* thought. Although both recognize the importance of the spiritual dimension in forming *moral* character, the context and emphasis are different. *Dalihan Na Tolu* emphasizes social harmony and brotherhood more in the context of Angkola Batak culture, while al-Ghazali places spiritual awareness within the framework of devotion to God in Islamic teachings.

However, these two discussions can complement each other in enriching understanding in forming of *moral* character and good *morals*. Implications of local wisdom *Dalihan Na Tolu* can contribute a rich cultural perspective in understanding the values of solidarity and harmonious social relations. On the other hand, al-Ghazali's *moral* thoughts can provide a strong philosophical and spiritual foundation to understand the internal aspects of *moral* character formation.

In practice, implementing these two discussions can complement each other in forming a better society. By integrating the values of *Dalihan Na Tolu*, which emphasize brotherhood and solidarity with the spiritual teachings of al-Ghazali's *akhlak* thought, which emphasizes self-awareness and devotion to God, society can build a strong *moral* character and noble character.²³

Apart from that, in the context of globalization and modernization, these two discussions provide valuable insight into the importance of maintaining local values in the face of changing times. Implications of local wisdom *Dalihan Na Tolu* reminds us of the rich culture and traditional values that must be preserved in the face of globalization, which often suppresses cultural diversity. On the other hand, al-Ghazali's *akhlak* thoughts offer relevant views on how to integrate spiritual values into

fast-paced and materialistic modern life.²⁴

Both show that the formation of good *moral* character and *morals* is relevant in the local context and universal in facing the challenges and changes of the times. In facing the complexity of *moral* and ethical challenges in contemporary society, both the implications of *Dalihan Na Tolu* and al-Ghazali's *akhlak* thoughts can be a source of inspiration in forming better individuals and society.

In continuing the discussion about the Implications of *Dalihan Na Tolu* local wisdom in the formation of al-Ghazali's *moral* character and *moral* thoughts, it is important to highlight how these concepts can be applied concretely in everyday life. The implementation of *Dalihan Na Tolu* values in the Angkola Batak community, for example, can be seen in the practice of cooperation, traditional activities, and social rituals that strengthen relationships between individuals and families. In this context, solidarity and brotherhood are the main foundations in forming strong *moral* character and promoting shared prosperity.

Thought emphasizes the importance of worship, self-reflection, and self-control as integral to forming good *morals*.²⁵ Performing the five daily prayers, fasting, and *zakat* strengthens devotion to God and maintains spiritual awareness in every action. Thus, individuals can strengthen their *moral* character through vertical relationships with God and horizontal relationships with fellow humans.

In an educational context, these two concepts can become the basis for developing a holistic character education curriculum. In this curriculum, local values such as brotherhood, mutual assistance, and respect for differences can be integrated with universal values such as devotion to God, honesty, and responsibility. Thus, character education can be a concrete effort in forming a generation that has noble *morals* and understands local cultural values well.

It is also important to recognize that in the globalization era and cultural pluralism, integration between local and universal values is becoming

²⁴ Fuad Muhammad Siraj, *Al-Gazali Pembela Sejati Kemurnian Islam*, (Jakarta: Dian Rakyat, 2012).

²⁵ Jamali Fadlullah, Sutejo, "Implikasi Pengajian Ihya Ulumuddin Terhadap Perubahan Prilaku Santri," *Jurnal Pendidikan*, vol. 3, no. 2 (2023), pp. 1-23.

²³ Zainuddin Abu Hamid Muhammad bin Muhammad Al-Thusi Al-Ghazali, *Mi'yar al-Ilmi*, (Mesir: Dar al ma'arif, 1961).

increasingly important. Implications of *Dalihan Na Tolu's* local wisdom can contribute to enriching insight into cultural diversity and local wisdom, which must be preserved in the face of globalization, which often threatens this diversity. On the other hand, al-Ghazali's *moral* thoughts can be a basis for maintaining spiritual identity and religious values in facing the current of modernization which tends to be secular and materialistic.

In this case, the discussion on the Implications of *Dalihan Na Tolu* local wisdom in the formation of al-Ghazali's *moral* character and *moral* thought shows that these two concepts have relevance and usefulness that are not only limited to certain cultural or religious contexts but also can be applied universally in dealing with *moral* and ethical challenges in contemporary society. By combining local and universal values in forming good *moral* and ethical character, we can form individuals and communities that are more empowered, just, and sustainable.

Furthermore, it also needs to be acknowledged that in facing the complexity of *moral* and ethical challenges in contemporary society, no single approach can be a perfect solution. However, by taking inspiration from these two discussions, we can gain more comprehensive and holistic insight into efforts to form good *moral* character and *morals* for individuals and society. Thus, integration between local and universal values can become a solid foundation to build a better and more civilized society in the future.²⁶

In developing awareness of the importance of local and universal values in forming good *moral* and *moral* character, education becomes very important. As primary educational institutions, schools are responsible not only conveying academic knowledge but also shaping students' personalities and characters. By integrating local values such as cooperation, simplicity, and cooperation with universal values such as tolerance, empathy, and integrity, education can effectively form individuals with a strong *moral* awareness and the ability to contribute positively in society.²⁷

The role of the family must also not be ignored

in forming good *moral* character and *morals*. The family is the first institution where individuals learn about norms, values, and ethics. Therefore, the family can be a forum for teaching local values such as respect for parents, family responsibility, as well as mutual respect for universal values such as compassion, justice, and loyalty. Thus, the family can play a very important role in forming a solid foundation for an individual's *moral* and ethical character from an early age.²⁸

However, the challenge of integrating local and universal values in forming good *moral* character and *morals* cannot be ignored. In some cases, local values may conflict with universal values or even be used to justify unethical or unfair behavior. Therefore, there are needs to be open and continuous dialogue between various parties, including religious leaders, community leaders, educators, and parents to understand the values that must be prioritized in forming the *moral* character and *morals* of the younger generation.

Furthermore, new challenges in forming *moral* and *moral* character emerge in globalization and digitalization. The influence of mass media and information technology can accelerate the spread of unhealthy or even destructive values. Therefore, educators and parents need to assist the younger generation appropriately in dealing with the negative impacts of technological developments.²⁹ Media education and digital literacy are key in helping individuals understand the impact of the content they consume and develop healthy criticism.

Thus, the discussion on the implications of *Dalihan Na Tolu* local wisdom in the Formation of al-Ghazali's *moral* character and *moral* thoughts is relevant in certain cultural or religious contexts and has broad implications in facing *moral* and ethical challenges in contemporary society. By taking inspiration from these two concepts, we can build a strong foundation in forming good *moral* character and *morals* for individuals and society.

In strengthening local values as represented by *Dalihan Na Tolu* local wisdom and universal values described in al-Ghazali's *moral* thought, it is

²⁶ Al-Ghazali, *Mi'yar al-Ilmi*.

²⁷ Zainuddin Abu Hamid Muhammad bin Muhammad Al-Thusi Al-Ghazali, *Minhaj al-'Abidin ila Jannati Rabb al-'Alamin*, (Kairo: Muassasah Risalah, t.t.).

²⁸ Al-Ghazali, *Ihya Ulum al-Din*.

²⁹ Marhani dan Jamilah Amin, *RELEVANSI PEMIKIRAN AKHLAK AL GHAZALI DALAM KEHIDUPAN SOSIAL MASYARAKAT*, (Pare-Pare: IAIN Parepare Nusantara Press, 2021).

important to understand that both can complement and enrich each other. For example, the local wisdom concept of *Dalihan Na Tolu*, which emphasizes the importance of strong social relationships and mutual support, can be linked to al-Ghazali's concept of social virtue, where individuals are called to act with justice and kindness towards others.

These values can be implemented in everyday life. This involves a conceptual understanding of local wisdom, moral thinking, and real practices that can be applied in various life contexts from families, schools, and workplaces to social interactions.

The importance of this real practice should not be ignored because a person's *moral* character and *morals* are reflected in their beliefs and daily actions. Therefore, education that integrates local and universal values must include learning experiences that enable individuals to apply these values in real-life contexts.

Furthermore, in developing *moral* character and good *morals*, it is also necessary to consider how individuals can gain a deeper understanding of these values. This involves cognitive aspects but also affective and conative aspects of learning. Therefore, teaching methods that combine concept explanations with direct experience, reflection, and practice are an effective approach to helping individuals understand and internalize *moral* and *moral* values.

It is important to remember that build *moral* and *moral* character is a continuous process. This shows that education about local and universal values should not stop at the formal level but must continue to be strengthened through various life experiences and social interactions. Therefore, support from various parties, including families, schools, communities, and religious institutions are crucial in ensuring the continuity and success of efforts to build *moral* and *moral* character.

With globalization and cultural pluralism, discussions about the implications of *Dalihan Na Tolu* local wisdom and al-Ghazali's *moral* thoughts become increasingly relevant. These two concepts offer valuable insight into how individuals can live meaningfully and responsibly in a diverse society. Understanding and integrating local and universal values in forming *moral* and *moral* character can help to create more inclusive, harmonious, and just

society for all individuals. A comparative analysis of al-Ghazali's *moral* thoughts and the values in *Dalihan Na Tolu* revealed a significant conformity between Islamic *moral* concepts and the local values of the Angkola Batak community. Principles such as honesty, justice, and compassion that explained by al-Ghazali, have a strong connection with the values in *Dalihan Na Tolu*.

The relevance of al-Ghazali's *moral* thoughts in the local context of the Angkola Batak community shows that universal values in Islam can be combined with local wisdom to enrich *moral* understanding and practice. By integrating al-Ghazali's *moral* concepts into daily life regulated by *Dalihan Na Tolu*, society can increase *moral* awareness and strengthen the character of individuals and the community as a whole. This shows the potential for synergy between local and universal values in forming a strong and sustainable *moral* character.

Conclusion

In examining the implications of *Dalihan Na Tolu* local wisdom and al-Ghazali's *moral* thoughts in forming *moral* character and *moral* thinking, it is evident that these two concepts have significant value in enriching our view of how individuals can live meaningfully and responsibly in society. *Dalihan Na Tolu*'s local wisdom encourages strong social relationships and mutual support within groups or communities, while al-Ghazali's *moral* thought emphasizes the importance of individual virtue in achieving *moral* perfection. Even though they come from different cultural contexts, these two concepts can complement each other and contribute in forming good *moral* character and *morals*. In daily life, it is important to understand that the values explained in *Dalihan Na Tolu* local wisdom and al-Ghazali's *moral* thoughts must be applied practically. This involves a conceptual understanding of these values and implementation in concrete actions. An educational approach that integrates theory and practice is the key to helping individuals understand and internalize these *moral* and *moral* values.

Furthermore, forming *moral* character and good *moral* thinking is an ongoing process and requires support from various parties, including family, school, community, and religious institutions. With

this support, individuals can continue developing *morally* and *morally* in various life contexts. In the globalization era and cultural pluralism, integrating local and universal values is becoming increasingly important in creating an inclusive and harmonious society.

Continuity in building moral and ethical character also requires recognizing the complexity of humans as social and spiritual beings. By understanding that individuals need social connection and a search for meaning in life, we can develop more holistic approach in forming sustainable *moral* character. This requires a combination to understanding of cultural and spiritual values in guiding individual behavior and actions.

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