JURNAL AL-IJTIMAIYYAH
ISSN 2654-5217 (p); 2461-0755 (e)
Vol. 12, No. 1, January-June 2026: 298-311
DOI: http://dx.doi.org/10.22373/al-ijtimaiyyah.v12i1

DA'WAH VALUES IN THE *MARSIALAPARI* TRADITION OF THE MANDAILING COMMUNITY IN GONTING PEGE VILLAGE, TAPANULI SELATAN REGENCY

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Abstract

This study aims to identify the da'wah values embedded within the Marsialapari culture practiced in Gonting Pege Village, Aek Bilah District, Tapanuli Selatan Regency. Marsialapari is a mutual cooperation tradition among the Mandailing community, primarily practiced during rice planting and harvesting activities. This study employs a qualitative method with an ethnographic approach, using observation, in depth interviews, and documentation as data collection techniques. Informants included a traditional leader, a religious leader, a Marsialapari practitioner, a village government official, and a youth participant. The findings reveal that Marsialapari culture embodies five interrelated da'wah values, namely ukhuwah or brotherhood, at ta'awun or mutual assistance, ikhlas or sincerity, amanah or trustworthiness and responsibility, and silaturahmi or the maintenance of social ties, each of which is reinforced through relevant verses of the Quran and hadith of the Prophet. Despite significant social change driven by agricultural technology and wage based labor systems, the Gonting Pege community continues to preserve this tradition, which simultaneously strengthens social relationships and family bonds. These findings indicate that Marsialapari functions as a form of da'wah bil hal, or da'wah through action, integrating Islamic teachings into daily life without displacing the local wisdom passed down across generations. This study contributes to the broader discourse on local culture based da'wah in Indonesia and underscores the importance of preserving such traditions amid ongoing modernization.

Keywords: Culture, Da'wah Values, Marsialapari, Mutual Cooperation.

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Received: May 29, 2026; Accepted: June 21, 2026; Published: June 30, 2026
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Abstrak

Penelitian ini bertujuan untuk mengidentifikasi nilai nilai dakwah yang terkandung dalam budaya Marsialapari di Desa Gonting Pege, Kecamatan Aek Bilah, Kabupaten Tapanuli Selatan. Marsialapari merupakan tradisi gotong royong masyarakat Mandailing yang umumnya dipraktikkan pada kegiatan menanam dan memanen padi. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi, melalui teknik pengumpulan data observasi, wawancara mendalam, dan dokumentasi. Informan penelitian terdiri atas tokoh adat, tokoh agama, pelaku Marsialapari, aparat pemerintah desa, dan pemuda desa. Hasil penelitian menunjukkan bahwa budaya Marsialapari mengandung lima nilai dakwah yang saling berkaitan, yaitu ukhuwah atau persaudaraan, at ta'awun atau tolong menolong, ikhlas atau keikhlasan, amanah atau kepercayaan dan tanggung jawab, serta silaturahmi atau pemeliharaan hubungan sosial, yang masing masing diperkuat melalui ayat Al Quran dan hadis Nabi. Meskipun terjadi perubahan sosial yang signifikan akibat masuknya teknologi pertanian dan sistem upah kerja, masyarakat Gonting Pege tetap mempertahankan tradisi ini, yang sekaligus memperkuat hubungan sosial dan ikatan kekeluargaan. Temuan ini menunjukkan bahwa Marsialapari berfungsi sebagai bentuk dakwah bil hal, atau dakwah melalui perbuatan, yang mengintegrasikan ajaran Islam ke dalam kehidupan sehari hari tanpa menghilangkan kearifan lokal yang telah diwariskan secara turun temurun. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pengembangan kajian dakwah berbasis budaya lokal di Indonesia, sekaligus menegaskan pentingnya pelestarian tradisi tersebut di tengah arus modernisasi.

Kata Kunci: Budaya, Marsialapari, Nilai Dakwah, Tolong Menolong.

INTRODUCTION

Indonesia is one of the most diverse nations in the world, encompassing a wide range of ethnicities and cultures. Each region possesses its own distinctive language, art forms, traditions, and local wisdom. Much of Indonesia's territory consists of rural areas whose communities continue to depend on agricultural land cultivation.[1]

Rural community life is characterized by close family bonds and a strong sense of mutual concern among residents, reflected in practices such as *gotong royong* (mutual cooperation). *Gotong royong* represents a form of communal care among village residents, particularly in assisting one another with agricultural work that has been carried out across generations and remains central to village life.[2] Agriculture constitutes the primary livelihood for the majority of residents in Gonting Pege Village, Aek Bilah District, Tapanuli Selatan Regency. Activities such as rice planting and harvesting typically require substantial labor, which is generally undertaken through mutual cooperation. This form of agricultural mutual cooperation in Gonting Pege Village is known locally as *Marsialapari*.[3]

[1]E. Harianja et al., "Eksistensi Marsiadapari dan Relevansinya dengan Teori Solidaritas di Desa Batumanumpak Kecamatan Pangaribuan Kabupaten Tapanuli Utara Tahun 2023," *SOSIAL: Jurnal Ilmiah Pendidikan IPS* 2, no. 2 (2024): 1–24.

[2]Ilham Rahmawati et al., "Nilai-Nilai Tradisi Marsialapari Masyarakat Mandailing di Desa Bangun Purba Timur Jaya Kecamatan Bangun Purba Kabupaten Rokan Hulu," *Jurnal Budaya Nusantara* 7, no. 2 (2025): 129–35. https://doi.org/10.36456/jbn.vol7.no2.9742

[3]H. S. Harahap and N. I. Dora, "Tradisi Marsialapari (Gotong Royong) Petani Suku Mandailing di Pintu Langit Jae Kota Padangsidimpuan," *Jurnal Edukasi Nonformal* 2, no. 2 (2023).

Marsialapari constitutes one of the local wisdom traditions found in Gonting Pege Village, Aek Bilah District. By assisting fellow farmers and providing educational value to local residents, this tradition functions as an economically productive form of local wisdom. Initially, *Marsialapari* greatly assisted community members in alleviating the burden of labor-intensive work through collective effort, particularly given that rice harvesting in Gonting Pege Village is still conducted manually using traditional methods. At present, however, few people fully recognize the importance and value of this local knowledge tradition for farmers. The purpose of this research is to realize a peaceful society and to identify the da'wah values embedded within the *Marsialapari* culture among farmers in Aek Bilah District.[4]

This tradition constitutes an inheritance from past generations, passed down from one generation to the next. In addition to adults, young people (naposo nauli bulung) also participate in carrying out this tradition, with the aim of ensuring that younger generations understand the practice of *Marsialapari*.[5] It is essential for younger generations to preserve this tradition so that the noble cultural values embedded within *Marsialapari* can be sustained in the modern era. This tradition should therefore continue to be maintained, as it constitutes a reflection of the local community's own cultural identity.

Over time, the *Marsialapari* tradition has begun to disappear in various regions, including in the present day. This decline has been driven by changes occurring within communities, such as the introduction of new agricultural technologies and the adoption of wage-based labor systems. The convenience offered by such technological advancement—requiring less labor and saving time—has gradually shifted public perception regarding the meaning of togetherness and mutual cooperation.[6]

In the Tapanuli Selatan region, rice harvesting generally takes place twice a year, carried out by men using tools associated with the mutual cooperation tradition known as *Marsialapari*. This tradition forms part of the local culture maintained by the Gonting Pege community in managing rice fields.[7] The term *Marsialapari* itself derives from two words: "alap," meaning "to call" or "to fetch," and "ari," meaning "day," combined with the prefix "mar," indicating reciprocity, along with the connecting particle "si," together forming the word "*Marsialapari*."[8]

The Gonting Pege community upholds a strong principle of cooperation, reflected in the practice of mutual assistance through the *Marsialapari* tradition, which has existed for centuries. *Marsialapari* embodies the concept of mutual help between individuals, expressed by setting aside time and opportunity to ease the burdens of others.[9] This tradition reflects the warmth and unity present in community life in the past, particularly

[4]M. Siahaan et al., "Peran Marsiadapari dan Gugur Gunung sebagai Landasan dalam Teknologi Pendidikan Agama Kristen di Sekolah," *Jurnal Educatio FKIP UNMA* 8, no. 3 (2022): 1026–37. https://doi.org/10.31949/educatio.v8i3.2730

[5]A. L. Hasibuan et al., "Marsialapari as a Tradition of Mutual Cooperation in Relationship with National Characters for the Angkola Mandailing Community," *International Journal of Educational Research Excellence* (2024).

[6]A. Muhajir, "Marsialap Ari sebagai Tradisi Gotong Royong dan Dinamika Solidaritas Sosial," *Sinta4* 8, no. 1 (2024): 267–75.

[7]R. Hadana Harahap, M. Harahap, and L. Mayasari Siregar, "Tarbiyah Ukhwah Islamiyah dalam Tradisi Kearifan Lokal Marsialap Ari," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (2020): 33–42. https://doi.org/10.25299/al-thariqah.2020.vol5(2).5980

[8]Harahap and Dora, "Tradisi Marsialapari (Gotong Royong) Petani Suku Mandailing di Pintu Langit Jae Kota Padangsidimpuan."

[9]D. Andarini, *Kearifan Lokal Marsialapari Petani Salak Desa Sibangkua Angkola Barat Kabupaten Tapanuli Selatan* (Universitas Negeri Medan, 2019).

in Tapanuli Selatan.[10] Fundamentally, the *Marsialapari* tradition holds considerable potential to serve as social capital for communities, particularly in rural areas, grounded in the principle of mutual assistance based not on material exchange but on a shared sense of togetherness.

Previous research conducted by Ilham et al. examined the values of the *Marsialapari* tradition among the Mandailing community in Bangun Purba Timur Jaya Village, Bangun Purba District, Rokan Hulu Regency. This earlier study shares a contextual similarity with the present research, as both situate the discussion within the framework of an inherited ancestral tradition. However, the two studies differ in focus: the earlier research centers on the cultural values of the *Marsialapari* tradition in general, whereas the present study specifically examines the da'wah values embedded within *Marsialapari*.[11] Similarly, research by Harianja et al. on the existence of Marsiadapari and its relevance to solidarity theory in Batumanumpak Village, Pangaribuan District, North Tapanuli Regency, shares a common starting point with the present study in highlighting agriculture as a principal livelihood within the research locale.[12]

Building on this body of literature, this study seeks to examine how da'wah values are embedded and expressed within the *Marsialapari* culture as practiced by the Mandailing community of Gonting Pege Village, and to what extent these values continue to be sustained amid the social transformations affecting rural agricultural practices.

METHOD

This study employs a qualitative method with an ethnographic approach, aimed at gaining an in-depth understanding of the *da'wah* values embedded within the *Marsialapari* culture among the people of Gonting Pege Village. This approach was selected because it allows the researcher to comprehend the phenomenon holistically, as experienced by research subjects, through verbal and contextual description within a specific natural setting. Qualitative research of this kind is grounded in *post-positivist* principles and is employed to examine phenomena under natural conditions, with particular emphasis placed on the meaning that *Marsialapari* holds for the Batak Mandailing community of Gonting Pege Village.

The research was conducted in Gonting Pege Village, Aek Bilah District, Tapanuli Selatan Regency, over a period of one month. This location was selected purposively, based on the consideration that the *Marsialapari* tradition continues to be actively practiced by the local community, making the village a relevant and information-rich setting for examining how *da'wah* values are embodied within the tradition.

Informants were selected using a *purposive sampling* technique, in which individuals were chosen based on their direct involvement in or close knowledge of the *Marsialapari* tradition. The informants consisted of a traditional leader, a religious leader, a *Marsialapari* practitioner, a village government official, and a local youth, representing a range of perspectives across generations, social roles, and degrees of involvement in the tradition.

Data were collected through three complementary techniques, namely participant observation of *Marsialapari* activities as they occurred in the field, in-depth semi-structured interviews with each informant, and documentation in the form of photographs and field notes. These three techniques were employed in combination to allow for *triangulation*,

[10]Harahap and Dora, "Tradisi Marsialapari (Gotong Royong) Petani Suku Mandailing di Pintu Langit Jae Kota Padangsidimpuan."

[11]Ilham Rahmawati et al., "Nilai-Nilai Tradisi Marsialapari Masyarakat Mandailing di Desa Bangun Purba Timur Jaya Kecamatan Bangun Purba Kabupaten Rokan Hulu."

[12]Harianja et al., "Eksistensi Marsiadapari dan Relevansinya dengan Teori Solidaritas di Desa Batumanumpak Kecamatan Pangaribuan Kabupaten Tapanuli Utara Tahun 2023."

ensuring that the information obtained through interviews could be cross-checked against direct observation and documentary evidence.

The data obtained were analyzed using a qualitative descriptive approach, involving data reduction, categorization of findings according to the relevant *da'wah* values, and interpretation of the categorized data in relation to Qur'anic verses and hadith. The credibility of the findings was further strengthened through source *triangulation*, in which information from different informants was compared and cross-verified to ensure consistency and accuracy prior to final interpretation.

FINDINGS AND DISCUSSION

Findings

A. The Practice of the *Marsialapari* Tradition

The custom of *Marsialapari* represents a strong symbol of loyalty among the people of Gonting Pege. The term "tradition" derives from the Latin word *traditio*, meaning that which is inherited or customary.[13] Tradition refers to an action performed repeatedly and consistently, passed down from one generation to the next. Tradition is not a rigid rule but rather a guiding principle, and may also be regarded as a distinctive and unique identity belonging to a particular ethnic group. In this context, mutual cooperation (*gotong royong*) constitutes one of the inherited legacies of the Indonesian people, having remained an inseparable part of social life from ancient times to the present.[14]

Each ethnic group in Indonesia possesses its own tradition of mutual assistance, distinguished by unique characteristics in both name and practice. The Mandailing ethnic group maintains such a tradition, known as *Marsialapari*. The term *Marsialapari* consists of two components: *"alap,"* meaning "to fetch" or "to call," and *"ari,"* meaning "day," combined with the prefix *"mar,"* denoting reciprocity, and *"si"* as a connecting particle. Thus, *Marsialapari* may be understood as "mutually calling upon one another's day." In technical terms, *Marsialapari* refers to mutual assistance and cooperative work carried out by the Mandailing community in cultivating rice fields, and may likewise extend to garden-clearing activities.[15]

As a form of cooperation within economic and social activity, *Marsialapari* constitutes reciprocal collaboration, particularly in agricultural work and other physically demanding labor. Its underlying principle is mutual assistance carried out in rotation, without calculation of profit or loss.[16] In practice, *Marsialapari* embodies the values of justice, togetherness, and equality among community members. This tradition teaches that individual success cannot be separated from the role of the wider community, such that every member of society bears a social responsibility toward one another.[17]

Marsialapari constitutes a form of local wisdom that has been practiced as tradition since ancestral times, the precise origin of which remains undetermined.[18] The practice of *Marsialapari* also exists in other regions, though in some areas it has lost much of its former vibrancy. Among the contributing factors to the gradual erosion of this tradition are

[13]H. S. Harahap and N. I. Dora, "Tradisi Marsialapari (Gotong Royong) Petani Suku Mandailing di Pintu Langit Jae Kota Padangsidimpuan," *Jurnal Edukasi Nonformal* 2, no. 2 (2023).

[14]E. Zulfiqar and S. E. Pasaribu, "Tergerusnya Tradisi Marsialap Ari dalam Masyarakat Tapanuli Bagian Selatan," *Jurnal Ilmiah Muqoddimah* (2023).

[15]H. Syaputra, "Filsafat Nusantara" (n.d.).

[16]A. Muhajir, "Marsialap Ari sebagai Tradisi Gotong Royong dan Dinamika Solidaritas Sosial," *Sinta4* 8, no. 1 (2024): 267–75.

[17]R. S. Rambe, "Marsialapari: Tradisi Tolong-Menolong Petani Mandailing," *Kompasiana*, 2023.

[18]Ilham Rahmawati et al., "Nilai-Nilai Tradisi Marsialapari Masyarakat Mandailing di Desa Bangun Purba Timur Jaya Kecamatan Bangun Purba Kabupaten Rokan Hulu," *Jurnal Budaya Nusantara* 7, no. 2 (2025): 129–35. https://doi.org/10.36456/jbn.vol7.no2.9742

advances in agricultural technology, the adoption of wage-based labor systems, the introduction of oil palm as a commodity crop, and a sense among some community members of being disadvantaged—given that participation in *Marsialapari* for others' benefit obligates reciprocal participation from an increasing number of people, which some perceive as reducing the time available for income-generating activities.

The people of Gonting Pege frequently carry out *Marsialapari* in dry-field cultivation, owing to the extensive availability of dry agricultural land in the area. Nevertheless, the community also practices *Marsialapari* on wet rice fields.[19] Not all stages of the *Marsialapari* tradition are carried out collectively through mutual cooperation. The stages typically undertaken through *Marsialapari* include seedling planting, known locally as *mordang*, and *manggotol* (rice cutting on dry land). These particular stages are carried out collectively because they occur during peak labor-intensive periods requiring substantial manpower to expedite completion. Other stages, such as guarding the rice crop from pests, occur during less labor-intensive periods and therefore do not require extensive collective labor.[20]

B. Informant Profiles

In addressing the central research question—namely, how *da'wah* values are embodied within *Marsialapari*—the researcher obtained the necessary information through an interview process. The interview procedure began with the researcher contacting village government officials to obtain a formal research permit. Following the issuance of this permit, the researcher first conducted an interview with village government officials before proceeding to the field to interview the predetermined informants. The interview process was conducted through direct, face-to-face engagement with each informant. The informants interviewed comprised a traditional leader, a religious leader, a *Marsialapari* practitioner, a village government official, and a local youth:

1. Partahian Ritonga (Traditional Leader). Educated to senior high school level, aged 56, and working as a farmer, he resides in Gonting Pege Village, Aek Bilah District, and is recognized as a religious figure within the community. He is married to a wife of the Lubis clan, with whom he has five children.
2. Damsir Ritonga (Religious Leader). Educated to junior high school level, aged 50, and working as a farmer, he serves as a religious figure in Gonting Pege Village. He is married to a wife of the Pane clan, with whom he has four children.
3. Masro Pane (*Marsialapari* Practitioner). Educated to elementary school level, aged 42, and working as a farmer, she is among those who actively participate in *Marsialapari* activities. She is married to a husband of the Ritonga clan, with whom she has four children.
4. Jurman Pasaribu (Village Government Official). Educated to senior high school level, aged 38, and working as a farmer, he serves within the village government as village treasurer. He is married to a wife of the Dongoran clan, with whom he has three children.
5. Bestok Aritonang (Youth Participant in *Marsialapari*). Educated to senior high school level, aged 25, and working as a farmer, he is an active young participant in *Marsialapari* activities in Gonting Pege Village, and remains unmarried.

[19]D. Daniswari, "Mengenal Tradisi Marsialapari, Gotong Royong Masyarakat Mandailing," *Kompas.com*, 2024.

[20]U. Islam, N. Imam, B. Padang, et al., "Komunikasi Budaya Marsialapari Suku Mandailing di Rabi Jonggor, Kecamatan Gunung Tuleh, Kabupaten Pasaman Barat" (2024).



Picture 1. Interview with traditional leader Partahian Ritonga, March 2026.

Based on the research and interviews conducted in Gonting Pege Village—encompassing the traditional leader, religious leader, village government official, *Marsialapari* practitioner, and local youth—a substantial body of data was obtained. According to traditional leader Partahian Ritonga, the *Marsialapari* tradition has existed since ancestral times and has been passed down across generations to the present day. This tradition has persisted since the community first began cultivating agricultural land, with *Marsialapari* activities typically encompassing rice planting, rice harvesting, and other forms of farm labor. The *Marsialapari* culture remains relevant to contemporary development, as it constitutes a distinctive form of mutual cooperation among the Batak community, particularly in North Sumatra, wherein individuals assist one another without expectation of reward, especially in farming and other large-scale labor. According to traditional custom, *Marsialapari* represents one of the core values of mutual cooperation within Batak *adat*, particularly in Gonting Pege Village; in essence, *Marsialapari* entails mutual assistance and rotational collaboration among residents. In Gonting Pege Village, *Marsialapari* activities commonly include rice harvesting, rice planting, customary or celebratory events, and assistance in house construction—rendered not in the form of monetary payment, but through labor. According to Partahian Ritonga, *Marsialapari* embodies numerous core values, foremost among them togetherness, solidarity, a sense of kinship, social responsibility, and mutual giving and receiving.[21]



Picture 2. Interview with religious leader Damsir Ritonga, March 2026.

[21]Interview with Partahian Ritonga, March 2026.

According to religious leader Damsir Ritonga, the *Marsialapari* culture, viewed from an Islamic perspective, embodies the values of mutual assistance (*at-ta'awun*), the strengthening of brotherhood (*ukhuwah*), sincerity, and togetherness. He expresses hope that future generations will continue to sustain *Marsialapari* while allowing for its adaptation to contemporary circumstances, provided that its underlying values remain preserved. He further identifies several challenges to maintaining the *da'wah* values embedded within *Marsialapari*, including the influence of technology and social media, shifting economic patterns, and a diminishing understanding of the tradition among younger generations.[22]



Picture 3. Interview with Masro Pane as a participant in Marsialapari activities, March 2026.

According to *Marsialapari* practitioner Masro Pane, her motivation for participating in the tradition lies in easing the burden of labor, strengthening social relationships, and fostering a sense of togetherness and solidarity. *Marsialapari* activities typically involve rice field cultivation—both planting and harvesting—as well as preparations for customary events (commonly referred to as *rewang*) and other forms of communal labor. *Marsialapari* instills the values of sincerity and mutual assistance; those who participate render help without expectation of payment, doing so with genuine sincerity. At its core, *Marsialapari* represents a form of mutual cooperation among community members.[23]



Picture 4. Interview with village government official Jurman Pasaribu, March 2026.

[22]Interview with Damsir Ritonga, March 2026.
[23]Interview with Masro Pane, March 2026.

According to village government official Jurman Pasaribu, the village government conducts mutual cooperation activities together with the community to maintain the village environment and repair public facilities, drawing on the spirit of *Marsialapari* to ensure its continued vitality. The village government holds a highly positive and supportive view of *Marsialapari*, regarding it as a form of local wisdom deserving of preservation.[24]



Picture 5. Interview with Bestok Aritonang, a youth participant in Marsialapari activities, March 2026.

According to local youth Bestok Aritonang, an active participant in *Marsialapari*, the tradition remains relevant for younger generations as it fosters a sense of togetherness, and he expresses hope that the practice will continue to be preserved within the village. The spirit of *Marsialapari* is bound together by affection (*holong*) and unity (*hasadaon*) within a working group—for example, a group of six individuals will work in rotation across each member's field, perhaps twice a week, carrying out *Marsialapari* in turn. Members work together harmoniously, joyfully, and equitably, reflecting an authentic form of mutual cooperation. This spirit extends to activities such as house construction, undertaken voluntarily without the intervention of village authorities. While such forms of mutual cooperation have persisted across generations, the practice of *Marsialapari* has begun to decline, and in some areas has disappeared entirely.[25]

The essential meaning of *Marsialapari* lies in upholding the value of togetherness in social life: one works first on a fellow group member's land, with the understanding that one will, in turn, receive the same assistance. In this sense, the assistance and labor one provides to others will be reciprocated equally, without distinction based on economic status—reflecting an egalitarian spirit embedded within the *Marsialapari* tradition and culture.

The Batak ethnic group adheres to the life philosophy of *Dalihan Natolu*, meaning that communal life is supported by three pillars: relatives of the same clan (*dongan tubu*), respected relatives from the wife's family (*hula-hula*), and relatives through one's daughters (*boru*). This philosophy continues to be upheld in daily social interaction and activity.[26]

Discussion

The discussion in this section is organized into three parts. The first part examines the *da'wah* values embedded within *Marsialapari*, drawing on relevant verses of the Qur'an.

[24]Interview with Jurman Pasaribu, March 2026.

[25]Interview with Bestok Aritonang, March 2026.

[26]Hamid, A., Ritonga, S., & Nst, A. M. (2024). Kearifan lokal Dalihan Na Tolu sebagai pilar toleransi beragama pada masyarakat Tapanuli Selatan. *Jurnal Ilmu Sosial Dan Humaniora*, *13*(1), 132-143. https://ejournal.undiksha.ac.id/index.php/JISH/article/view/74809

The second part presents hadith of the Prophet ﷺ that further reinforce and enrich these values. The third part synthesizes the findings to explain how *Marsialapari*, taken as a whole, functions as a form of *da'wah bil hal* within the social life of the Gonting Pege community.

A. *Islamic Da'wah* Values Embedded in *Marsialapari*

The findings presented in the previous section indicate that *Marsialapari* culture embodies a range of Islamic *da'wah* values that are conveyed not through verbal preaching, but through the practice of everyday life.[27] Five such values were identified, namely *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), *ikhlas* (sincerity), *amanah* (trustworthiness and responsibility), and *silaturahmi* (the maintenance of social ties). Each of these values is discussed below in relation to the relevant Qur'anic verses and informant testimony.

1. The Value of *Ukhuwah Islamiyah* (Brotherhood)

The community demonstrates a strong sense of brotherhood through mutual assistance offered without regard to social status.[28] This value is reflected in Surah Al-Hujurat, verse 10:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝١٠

Meaning: "*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*" (QS. Al-Hujurat [49]: 10).

According to the relevant exegesis, this verse commands reconciliation between Muslims who are in conflict with one another, as expressed in the verse: "And if two parties among the believers fight, then make peace between them." On this basis, Allah refers to the two opposing groups among the believers as remaining within faith, despite their conflict. Al-Bukhari and other scholars cite this as evidence that committing sin does not nullify one's faith, regardless of the gravity of the sin—a position that stands in contrast to the doctrine held by the *Khawarij* and related sects such as the *Mu'tazilah*. Al-Bukhari further relates, through Al-Hasan, that Abu Bakrah reported the Prophet ﷺ as having delivered a sermon from the pulpit with Al-Hasan ibn Ali beside him, repeatedly looking toward Al-Hasan and then toward the congregation, before saying: "Indeed, this son of mine is a leader, and Allah Almighty may well bring about reconciliation between two great factions of Muslims through him." What the Prophet foretold came to pass: Al-Hasan later reconciled the people of Syria and Iraq following a fierce war and devastating battle between them.

2. The Value of *Ta'awun* (Mutual Assistance)

The practice of *Marsialapari* reflects the spirit of mutual assistance in goodness, consistent with Islamic teachings. As shown in the previous section, this value is repeatedly affirmed by informants such as Damsir Ritonga and Masro Pane, who describe *Marsialapari* as a practice grounded in helping others without expectation of reward.

3. The Value of Sincerity (*Ikhlas*)

Assistance rendered within *Marsialapari* is not undertaken in expectation of reward, but is grounded in the intention of worship. This is consistent with the testimony of Masro

[27]C. C. Nuha Nabila Aswari, "Da'wah Values within Local Tradition," *Journal of Da'wah* 3 (2024): 101–13. https://ejournal.iainkerinci.ac.id/index.php/dakwah/article/view/4356

[28]R. Hadana Harahap, M. Harahap, and L. Mayasari Siregar, "Tarbiyah Ukhwah Islamiyah dalam Tradisi Kearifan Lokal Marsialap Ari," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (2020): 33–42. https://doi.org/10.25299/al-thariqah.2020.vol5(2).5980

Pane, who states that participants in *Marsialapari* render help with genuine sincerity rather than for payment.

4. The Value of Trustworthiness and Responsibility (*Amanah*)

Every individual involved in the tradition carries out their tasks with a strong sense of responsibility. This value is reflected in Surah An-Nisa, verse 58:

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا ﴿٥٨﴾

Meaning: "*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing*". (QS. An-Nisa' [4]: 58).

According to the exegesis, Allah commands that a trust be returned to its rightful owner. It is related through Al-Hasan that Samurah reported the Prophet ﷺ as saying: "Render the trust to the one who entrusted it to you, and do not betray the one who has betrayed you." This hadith was recorded by Imam Ahmad and the compilers of the *Sunan*. This injunction encompasses all matters required to be safeguarded, including the rights owed to Allah by His servants—prayer, almsgiving, fasting, the carrying out of legal punishments for sin, vows, and similar obligations—as well as the rights owed by people to one another, including matters entrusted between individuals, even those left unrecorded or undocumented. Allah commands that every form of trust be fulfilled; for those who fail to honor this command in this world, the trust will be reclaimed from them on the Day of Judgment. It is recorded in an authentic hadith that the Prophet ﷺ said: "Rights will surely be restored to their rightful owners, even to the extent that a hornless sheep will be given retribution from a horned one."

5. The Value of *Silaturahmi* (Maintaining Social Ties)

Social interaction within *Marsialapari* strengthens relationships among community members. The essential meaning of *Marsialapari* lies in upholding the value of togetherness in social life: one works first on a fellow group member's land, with the understanding that one will, in turn, receive the same assistance. In this sense, the assistance and labor one provides to others is reciprocated equally, without distinction based on economic status—reflecting an egalitarian spirit embedded within the *Marsialapari* tradition and culture.

B. Hadith Reinforcing the *Da'wah* Values Embedded in *Marsialapari*

The five values discussed in the preceding section are further reinforced and enriched by hadith of the Prophet ﷺ. In particular, *ta'awun* and *ukhuwah* find direct support in the following hadith, while two closely related values—*al-musawah* (equality) and *taysir* (easing the burden of others)—emerge from the same body of hadith as natural extensions of brotherhood and mutual assistance as practiced within *Marsialapari*.

1. The Value of Mutual Assistance (*At-Ta'awun*)

Marsialapari is grounded in the principle of mutual assistance rendered without expectation of reward, in which the burden of agricultural labor is shared collectively to ease the load borne by each individual. A related hadith states: "Allah continually assists a servant so long as that servant assists his brother." (Narrated by Muslim)

2. The Value of Brotherhood and Affection (*Ukhuwah* and *Holong*)

Within *Marsialapari*, the essence of "affection" (*holong*) and "unity" (*domu*) is cultivated, strengthening the social solidarity of the community—a reflection of Islamic brotherhood.[29] A related hadith states: "The believers, in their mutual love, mercy, and compassion, are like a single body: when one part suffers, the whole body responds with sleeplessness and fever." (Narrated by Al-Bukhari and Muslim)

3. The Value of Equality (*Al-Musawah*)

Marsialapari treats all participants equally, without regard to social status while working in the fields, thereby fostering social justice and harmonious coexistence. A related hadith states: "There is no superiority of an Arab over a non-Arab, nor of a white person over a black person, except through piety (*taqwa*)." (Narrated by Ahmad)

4. The Value of Easing the Burden of Others (*Taysir*)

This culture ensures that farmers facing hardship or possessing extensive landholdings are not left to bear their burdens alone, as they receive assistance from neighbors and the broader community. A related hadith states: "Whoever wishes for his burdens to be eased and his prayers answered should, in turn, ease the hardship of one who is in difficulty." (Narrated by Muslim)

5. The Value of Honesty and Responsibility (*Amanah*)

Marsialapari activities are carried out in rotation, instilling values of honesty and trustworthiness as a means of reciprocating assistance previously received. A related hadith states: "He who is not trustworthy is not truly faithful." (Narrated by Ahmad)

C. *Marsialapari* as a Form of *Da'wah Bil Hal*

Taken together, the findings discussed in Sections A and B demonstrate that *Marsialapari* functions as a vehicle of Islamic *da'wah* that operates not through verbal instruction, but through lived social practice—a form commonly referred to as *da'wah bil hal*, or *da'wah* through action. The five core values of *ukhuwah*, *ta'awun*, *ikhlas*, *amanah*, and *silaturahmi* are not merely abstract religious concepts; they are enacted concretely each time community members set aside their own labor to assist a neighbor, share the burden of the harvest, or extend help without expectation of payment.

This pattern is consistent with the perspective expressed by religious leader Damsir Ritonga, who views *Marsialapari* through an explicitly Islamic lens, identifying *at-ta'awun*, *ukhuwah*, and sincerity as values that are actively reinforced through the tradition. It is similarly reflected in the experience of practitioner Masro Pane, for whom participation in *Marsialapari* is inseparable from the intention of rendering help without seeking reward. In this sense, the Qur'anic and hadith-based values discussed above are not imposed upon the tradition from the outside, but are already embedded within it, recognized and articulated by the community members who practice it.

At the same time, the findings also point to a tension between this value system and the social changes currently affecting Gonting Pege Village. The introduction of agricultural technology, the spread of wage-based labor, and shifting economic patterns—identified by Damsir Ritonga as challenges to sustaining *Marsialapari*—suggest that the da'wah values embedded within this tradition are not self-perpetuating, but require active transmission across generations. The continued relevance of *Marsialapari* as a medium of *da'wah bil hal* therefore depends not only on the strength of its underlying Islamic values,

[29]A. Hasibuan, "Menguak Nilai-Nilai Kearifan Lokal dan Interelasinya dengan Islam Membentuk Moderasi Beragama" (n.d.).

but also on the community's ongoing efforts to adapt the tradition to contemporary circumstances without allowing its core values to erode.

CONCLUSION

This study concludes that the *da'wah* values embedded in the *Marsialapari* culture of Gonting Pege Village reflect a strong manifestation of Islamic teachings within the community's social life. The tradition embodies five interrelated values—*ukhuwah* (brotherhood), *at-ta'awun* (mutual assistance), *ikhlas* (sincerity), *amanah* (trustworthiness and responsibility), and *silaturahmi* (the maintenance of social ties)—each of which is reinforced by relevant verses of the Qur'an and hadith of the Prophet ﷺ. Through the practice of *Marsialapari*, the community indirectly performs *da'wah bil hal* (*da'wah* through action), demonstrated by selfless mutual help, strengthened *silaturahmi*, and a heightened sense of unity and social solidarity.

Marsialapari thus functions not merely as a social tradition but as an effective medium of *da'wah*, embedding Islamic values into the community's daily life while reinforcing collective rather than individualistic orientations. Although general forms of mutual cooperation persist in the area, *Marsialapari* retains a distinctive character closely tied to specific agricultural seasons, particularly the harvest period, and has not disappeared entirely despite signs of decline driven by agricultural mechanization and the growing adoption of wage-based labor systems. Sustaining this tradition requires continued community awareness of its cultural significance, collective effort, and the active engagement of younger generations in understanding and preserving the values upheld by the people of Gonting Pege. Future research may further examine how *Marsialapari* and similar local traditions can be systematically integrated into culture-based *da'wah* strategies amid ongoing social and economic change in rural Indonesia.

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