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Living Hadith and Custom-Sharia Solidarity in Inter-Tribal *Takbiran Keliling* in Domo Village, Riau

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Abstract

Studies on Eid al-Fitr traditions have predominantly examined *takbiran* as a public celebration, religious procession, or seasonal expression of communal joy. Little attention has been paid to its role as a mechanism for sustaining customary kinship structures and translating Prophetic traditions into everyday social institutions. This study investigates the inter-tribal *takbiran* tradition in Domo Village, Kampar, Riau, and explores how it functions as a living-hadith practice that constructs social solidarity through the integration of *adat* (customary law) and Islamic teachings. Guided by three research questions concerning community meanings, normative hadith references, and the social functions of the ritual, the study employs a qualitative ethnographic design based on participant observation, semi-structured interviews, and documentary analysis. The data were analysed using thematic analysis within the framework of living hadith and interpreted through Durkheim's theory of social solidarity. The findings demonstrate that the ritual consists of three interconnected stages—*takobiei ka umah-umah dunsanak suku* (house-to-house visitation among clan members), *rapek suku* (tribal deliberation), and communal food sharing—which transform the prophetic values of brotherhood, reconciliation, charity, and mutual responsibility into enduring social practices. Beyond its religious significance, the tradition strengthens kinship networks, facilitates conflict resolution, reinforces customary norms, preserves genealogical memory, and promotes collective governance within the community. This study contributes to the living-hadith literature by proposing the concept of adat-sharia solidarity, a vernacular model demonstrating how hadith values are institutionalised through indigenous customary structures rather than merely expressed as individual religious observance. The findings further broaden discussions on the interaction between Islam, customary institutions, and social cohesion in contemporary Muslim societies.

Keywords: Living Hadith, Eid al-Fitr Tradition, Social Solidarity, Adat-Sharia Solidarity, Indigenous Islam, Domo Village

Abstrak

Kajian mengenai tradisi Idulfitri selama ini lebih banyak menempatkan takbiran sebagai perayaan publik, prosesi keagamaan, atau ekspresi musiman atas kegembiraan kolektif masyarakat. Namun, masih sedikit penelitian yang mengkaji perannya sebagai mekanisme dalam mempertahankan struktur kekerabatan adat sekaligus menerjemahkan ajaran hadis Nabi ke dalam institusi sosial sehari-hari. Penelitian ini mengkaji tradisi takbiran antar suku di Desa Domo, Kabupaten Kampar, Provinsi Riau, serta mengeksplorasi bagaimana tradisi tersebut berfungsi sebagai praktik living hadith yang membangun solidaritas sosial melalui integrasi antara adat dan ajaran Islam. Penelitian ini dipandu oleh tiga pertanyaan penelitian yang berfokus pada pemaknaan masyarakat terhadap tradisi tersebut, landasan normatif hadis yang melatarbelakanginya, serta fungsi sosial ritual tersebut. Penelitian menggunakan desain etnografi kualitatif dengan teknik pengumpulan data melalui observasi partisipatif, wawancara semi-terstruktur, dan analisis dokumentasi. Data dianalisis menggunakan analisis tematik dalam kerangka living hadith dan diinterpretasikan melalui

teori solidaritas sosial Émile Durkheim. Hasil penelitian menunjukkan bahwa ritual ini terdiri atas tiga tahapan yang saling berkaitan, yaitu takobiei ka umah-umah dunsanak suku (kunjungan dari rumah ke rumah antaranggota suku), rapek suku (musyawarah suku), dan makan bersama, yang secara kolektif mentransformasikan nilai-nilai profetik berupa persaudaraan, rekonsiliasi, sedekah, dan tanggung jawab bersama menjadi praktik sosial yang berkelanjutan. Di luar makna religiusnya, tradisi ini berfungsi memperkuat jaringan kekerabatan, memfasilitasi penyelesaian konflik, memperkokoh norma-norma adat, melestarikan memori genealogi, serta mendorong tata kelola kolektif dalam masyarakat. Penelitian ini memberikan kontribusi terhadap pengembangan kajian living hadith dengan mengajukan konsep solidaritas adat-syariah, yaitu sebuah model vernakular yang menunjukkan bahwa nilai-nilai hadis dilembagakan melalui struktur adat lokal, bukan semata-mata diwujudkan dalam bentuk praktik keagamaan individual. Temuan ini juga memperluas diskursus mengenai interaksi antara Islam, lembaga adat, dan kohesi sosial dalam masyarakat Muslim kontemporer.

Kata Kunci: *Living Hadith, Tradisi Idulfitri, Solidaritas Sosial, Solidaritas Adat-Syariah, Islam Pribumi, Desa Domo.*

A. Introduction

The celebration of Eid al-Fitr, an integral part of Islamic tradition, takes place once a year following the holy month of Ramadan.[1] Beyond its religious significance, Eid al-Fitr carries profound social and economic value. Socially, it serves as a cherished time for family gatherings and strengthening ties of kinship (*silaturahmi*) with neighbors and the surrounding community.[2] Economically, it offers an opportunity for people to shop for new clothes and other essentials to celebrate the occasion with great joy.[3]

One of the central traditions of the Eid al-Fitr celebration is *takbiran keliling* (mobile or parade *takbir*). Generally, people believe that *takbiran keliling* was first introduced by Islamic scholars (*ulama*) and Islamic boarding school students (*santri*). These scholars introduced the practice as part of an effort to broaden the recitation of *takbir* while conducting *da'wah* (Islamic propagation).[4] Furthermore, this aligns with living Hadith studies as a distinct social characteristic, integrating social values derived from the teachings of the Prophet Muhammad SAW. Such behavioral patterns reflect how Muslims implement these teachings in their daily lives.[5] *Takbiran keliling* is a widespread practice among Indonesian Muslims to celebrate the day of victory, particularly on Eid al-Fitr. This activity often reflects individual joy in welcoming Eid al-Fitr as a period filled with delight, reverence, and happiness over the triumph of Islam. Consequently, both the public and the government enthusiastically support the tradition of *takbiran keliling*.[6]

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[1] Salahuddin Hamid, *Hari-Hari Besar Islam* (Intimedia Cipta Nusantara, 2003), p.104.

[2] Angelina Rianti and others, 'Ketupat as Traditional Food of Indonesian Culture', *Journal of Ethnic Foods*, 5.1 (2018), pp. 4–9.

[3] Putri Maharani, 'Kemenangan Menahan Hawa Nafsu Sebuah Perbandingan Hari Raya Idul Fitri Dan Hari Raya Galungan', *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 12.2 (2020), doi:10.24014/trs.v12i2.13559.

[4] Laely Hidayati, 'Tradisi Takbir Keliling Di Desa Raji Kecamatan Demak Kabupaten Demak Dalam Perspektif Dakwah Islam' (Universitas Islam Negeri Walisongo, 2016).

[5] Wildan Rijal Amin, 'Kupatan, Tradisi Untuk Melestarikan Ajaran Bersedekah, Memperkuat Tali Silaturahmi, Dan Memuliakan Tamu', *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, 14.2 (2017), pp. 267–82, doi:10.22515/ajpif.v14i2.893.

[6] Riswandi Sobana Kusuma, 'Takbiran Keliling Dalam Pandangan Max Weber Sebagai Teori Tindakan', in *Gunung Djati Conference Series*, 2023, XXIV.

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In addition, *takbiran keliling* involves collaboration that requires interactive correspondence. The execution of the *takbiran keliling* tradition has undergone changes as a result of population mobility as well as advancements in technology and transportation. In Indonesia, *takbiran keliling* is practiced in various forms, including torchlight parades, walking around villages, utilizing vehicles to circle neighborhoods, and showcasing community creativity through mosque-themed ornaments.[7] However, the *takbiran keliling* conducted in Domo Village, Kampar Kiri, Kampar, Riau, differs from that practiced by the majority of Indonesian society, such as village parades, torchlight processions, and similar forms. Notably, the *takbiran keliling* in Domo Village is performed by moving from house to house across different tribal groups (*inter-ethnic/inter-tribe*). Even though the entire population of Domo Village is Muslim, includes many Islamic scholars (*ulama*), and generally grounds its practices in Islamic teachings, this unique approach stands out.[8] Therefore, the author finds it compelling to explore more deeply how the local community understands the meaning of this tradition. The living Hadith approach serves as a medium to examine the specific Hadiths used by the local community as a motivation for executing this tradition differently from the majority of Indonesian Muslims.[9]

Existing scholarship on Islamic festive traditions and living Hadith phenomena in Indonesia has predominantly focused on local cultural expressions, seasonal rituals, and social solidarity mechanisms. For instance, Masturah and Chalida examined the living Hadith embedded in Eid al-Fitr celebrations in Nagari Pancuang Taba, South Pesisir, which manifest through rituals such as animal slaughtering, *malamang*, village-wide *takbiran keliling*, communal Iftar (*babuko basamo*), and *halal bi halal*.[10] Similarly, Siregar categorized the cultural practices of the Angkola and Mandailing communities in welcoming Ramadan and Eid al-Fitr, specifically grave visitation (*ziarah kubur*), *marpangir*, and *mangan fajar*.[11] Focusing on the Kampar region, Amanan analyzed the traditions in Kebundurian Village on the eve of Eid al-Fitr, emphasizing the dual practices of *takbiran keliling* and the distribution of *Zakat al-Fitr*.[12] From a theoretical standpoint, Kusuma framed *takbiran keliling* through the lens of Max Weber's social action theory.[13] Addressing more contemporary dynamics, Damanik and Arifin contrasted the perspectives of Muhammadiyah and Al-Washliyah figures regarding festive night parades in Perbaungan, Serdang Bedagai Regency, which utilized decorated vehicles and modern DJ music.[14] Furthermore, Amin explored the conceptual

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[7] Slamet Budi Raharjo, 'Makna Fenomena Suara Takbiran Di Wilayah Kartasura' (Institut Seni Indonesia, 2018).

[8] Muhammad Juni Beddu and others, 'Fresh Flour in The Perspective Of Religion, Social, and Culture in The Riau Islands Community', *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 24.1 (2024), pp. 16–27, doi:10.30631/alrisalah.v24i1.1471.

[9] Toha Andiko, Isna Mutia, and Nazaryani Nazaryani, 'THE RULING ON WISHING MERRY CHRISTMAS TO NON-MUSLIMS: AN ANALYSIS OF M. QURAISH SHIHAB'S INTERPRETATIONS', *Jurnal Ilmiah Al-Mu'ashirah*, 21.1 (2024), p. 139, doi:10.22373/jim.v21i1.20040.

[10] Maisyarah Masturah, 'Studi Living Hadis Terhadap Perayaan Idul Fitri Di Nagari Pancuang Taba, Pesisir Selatan', 1 (2019).

[11] Muhammad Andre Syahbana Siregar, 'Ziarah Kubur, Marpangir, Mangan Fajar: Tradisi Masyarakat Angkola Dan Mandailing Menyambut Bulan Ramadhan Dan 'Idul Fitri', *Warisan: Journal of History and Cultural Heritage*, 1.1 (2020), pp. 9–13, doi:10.34007/warisan.v1i1.164.

[12] Amanan, 'Takbiran Masyarakat Desa Kebundurian Kabupaten Kampar Pada Malam Idul Fitri', *Ensiklopedia Sosial Review*, 1.3 (2019).

[13] Kusuma, XXIV.

[14] Deniansyah Damanik and Oji Arifin, 'Pawai Malam Lebaran Menggunakan Musik DJ Di Perbaungan Kabupaten Serdang: Perspektif Tokoh Muhammadiyah Dan Al-Washliyah', *Al-Mazaahib: Jurnal Perbandingan Hukum*, 10.2 (2022), doi:10.14421/al-mazaahib.v10i2.2735.

meaning and core values embedded in the *kupatan* tradition in East Java,[15] while Ikhwana and Dora investigated the *meugang* tradition among the Acehnese, highlighting its role in reinforcing social cohesion.[16]

Based on literature mapping, previous studies have generally portrayed *takbiran* as an expression of public *da'wah*, a collective parade, or a seasonal practice of maintaining ties of kinship; no study has specifically examined *takbiran* as a mechanism for reconstructing inter-tribal social solidarity rooted in custom (*adat*) and Islamic law (*sharia*). Herein lies the novelty and urgency of this research: first, empirically, it provides ethnographic documentation of an inter-tribal *takbiran* variant that has not yet been recorded in Indonesian living Hadith literature; second, theoretically, it proposes the concept of custom-sharia (*adat-syariat*) solidarity as a vernacular living Hadith model within a tribe-based governance system (*kelarasan suku*) in Minangkabau-Riau; and third, practically, it offers an academic foundation to legitimize the preservation of this tradition within the framework of local cultural policy. Building upon this positioning, this study is guided by three research questions: (1) how does the community of Domo Village interpret the tradition of inter-tribal *takbiran keliling*; (2) which Hadiths serve as normative references for each stage of the procession; and (3) how does the tradition operate as a mechanism for social solidarity?

This study employs a qualitative ethnographic field research design to examine the practice of inter-tribal *takbiran keliling* in Domo Village as a living Hadith phenomenon. An ethnographic approach was selected because it enables the researcher to capture the emic meanings—or insider perspectives—that the local community attributes to the ritual, while simultaneously analyzing the relationship between Hadith texts and cultural practices in a contextual manner. Geographically, the research was conducted in Domo Village, located in Kampar Kiri District, Kampar Regency, Riau Province. Data collection spanned two consecutive Eid al-Fitr cycles (2023 and 2024) to ensure the consistency of observed behavioral patterns and to capture a broader spectrum of cultural events.

To gather nuanced data, key informants were selected through purposive sampling based on three strict criteria: direct involvement in the execution of the tradition, holding customary (*adat*) or religious authority, and representation across different generational cohorts. A total of eleven informants were interviewed, comprising five *ninik mamak* (traditional leaders representing the five local tribes), three religious authority figures, and three youth representatives. Data collection utilized three complementary instruments: participant observation during the *takbiran* night, house-to-house visitation processions, and tribal council meetings (*rapek suku*); semi-structured interviews using open-ended guides to explore the informants' subjective meanings, rationales, and normative references; and documentary analysis of village archives, customary institutional records, and primary Hadith texts. Data were analyzed using thematic analysis, where emerging thematic patterns were correlated with Hadith texts (*matn*) through a living Hadith framework—specifically by tracing value relevance between community practices and Hadith teachings rather than seeking mere legal-justificatory proof (*dalil*). Finally, source triangulation was systematically executed by cross-verifying interview accounts, observational field notes, and documentary evidence to establish the credibility and trustworthiness of the research findings.

[15] Amin.

[16] Amanda Ikhwana and Nuriza Dora, 'Makna Kearifan Lokal Tradisi Meugang Pada Masyarakat Aceh Kabupaten Aceh Tamiang Kecamatan Tamiang Hulu', *Riyadhah*, 2.1 (2024).

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B. Results and Discussion

The Tradition of *Takbiran Keliling* in Domo Village

Domo Village strongly preserves its customs and cultural heritage, one of which is the tradition of *takbiran keliling* on the eve of Eid al-Fitr. *Takbiran keliling* refers to the act of glorifying the name of Allah SWT on the night of Eid by circulating through the community while reciting the *takbir*. This activity aims to celebrate the day of victory and invite the entire community to join in praising God. While the majority of Indonesian Muslims conduct *takbiran* on Eid eve through village-wide parades or torchlight processions, the practice in Domo Village is uniquely distinct, as it is performed by moving from house to house within respective tribal groups. Historically, this house-to-house *takbiran* has existed since the time of the community's ancestors. However, in earlier times, the procession was conducted based on hamlets (*dusun*). Domo Village consists of five hamlets, namely Dusun I Domo, Dusun II Bukit Tarab, Dusun III Sei Harapan, Dusun IV Pengairan, and Dusun V Pendekar Taher. Over years of implementation, community members identified a drawback to the hamlet-based approach: the visited houses were primarily those of immediate neighbors or geographically proximate residents who were already visited regularly in daily life, whereas distant relatives were often left unvisited.[17]

This procedural shift was instituted when village officials, traditional elders (*ninik mamak*), village leaders (*orangtua dalam nagari*), and religious figures convened for a routine village assembly (*musyawarah*) held prior to Ramadan. This annual meeting aims to design activities supporting order and regulations during Ramadan, Quranic recitation completions (*khatam Al-Qur'an*), and the Eid al-Fitr *takbiran* night, typically occurring at the mosque 15 days before Ramadan. During one such assembly, a participant proposed altering the house-to-house *takbiran* format to a tribe-based structure. Following deliberation and various arguments, the community agreed to reform the tradition into an inter-house procession organized by tribe (*suku*).[18] Each tribe is led by a *ninik mamak*, a customary leader who holds the highest authority in regulating social life, customary laws, and dispute resolutions within the tribal environment. The role of the *ninik mamak* is not merely administrative and normative, but also highly symbolic as a guardian of customary values, a conflict mediator, and a key decision-maker. In the social practice of Domo Village, the authority of the *ninik mamak* extends to managing external relations, including the integration of newcomers. Any individual from outside the village who marries a resident of Domo Village is required to affiliate with one of the existing tribes. This integration process is not a mere social formality, but an established customary mechanism designed to ensure emotional, cultural, and legal ties between newcomers and the local community. The choice of tribe is based on personal preference or mutual agreement, which is subsequently validated by the *ninik mamak* to provide customary legitimacy.[19]

There are five tribes (*suku*) in Domo Village: Suku Domo Bawah, led by *mamak* titled Datuk Dubalang Tagan; Suku Domo Atas, led by *mamak* titled Datuk Nyato; Suku Pitopang, led by *mamak* titled Datuk Singo; Suku Piliang, led by *mamak* titled Datuk Penghulu Besar; and Suku Melayu, led by *mamak* titled Datuk Monggung. Among these five tribes, Suku Domo Bawah has the largest membership, whereas Suku Melayu has the smallest.[20] The procedural execution of this tradition in Domo Village follows a systematic structure rich in social and religious values. The event commences with the community gathering at the

[17] Saridi, Interview with a Traditional Customary Leader (*Ninik Mamak*) of Domo Village, 2024.
[18] Khairuddin, Interview with a Religious Leader of Domo Village, May 2024.
[19] Suhendut, 'Respon Masyarakat Terhadap Kegiatan Dakwah Jama'ah Tabligh Di RT 02 RW 02 Desa Domo Kecamatan Kampar Kiri' (Universitas Islam Negeri Sultan Syarif Kasim, 2020).
[20] Jasir, Interview with a Religious Leader of Domo Village, May 2024.

village head's residence, which serves as a central gathering point and a unifying symbol for citizens across different tribes. At this venue, communal *takbiran* is conducted as an expression of shared religious devotion and collective spiritual reinforcement. Following the procession at the village head's home, community members disperse to the residences of their respective *ninik mamak* according to tribal affiliation.[21] This transition carries symbolic significance, bridging the broader communal unity of the village with more specific kinship ties at the tribal level. It is at the residence of each *ninik mamak* that participants are organized into distinct roving *takbiran* groups.

Each group typically consists of 10 to 15 individuals, with group formations dynamically altered every year. The primary objective of rotating these group compositions is to ensure that every tribal member gains the opportunity to familiarize themselves with the homes, locations, and family members of their fellow tribal kin. Consequently, this activity serves as an effective vehicle for strengthening internal tribal social networks and preventing the loss of genealogical knowledge across generations. Every host household serves light snacks and beverages to entertain the visiting *takbiran* participants. These refreshments generally consist of traditional Eid al-Fitr delicacies—such as *lemang* and *ketupat*—alongside other customary light refreshments. Participation in this *takbiran* procession is exclusively comprised of males, ranging from young children to adults. The procession begins following the evening prayer (*Isha*) and concludes depending on the total number of households to be visited, with the majority finishing around 01:00 or 02:00 WIB. The specific *takbir* recitation recited by the people of Domo Village is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَٰهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

"Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. There is no deity worthy of worship except Allah. Allah is the Greatest, Allah is the Greatest, and to Allah belongs all praise."

The tradition of inter-tribal house-to-house *takbiran keliling* in Domo Village offers several advantages that can be analyzed from the perspectives of social anthropology and the sociology of religion. First, this tradition serves as a medium for reinforcing matrilineal kinship ties, particularly connecting the *mamak* (maternal uncle) with the *kemenakan* (nieces and nephews). Within the Malay kinship system, the *mamak* occupies a strategic position as a guardian, mentor, and figure responsible for the upbringing and development of the *kemenakan*. Direct interaction during this activity solidifies emotional bonds and reinforces the legitimacy of this social role.[22] Second, house-to-house *takbiran* acts as an effective mechanism for mapping and maintaining kinship networks. Visiting each residence allows tribal members to ascertain the actual conditions of their extended relatives in terms of living arrangements, physical health, psychological well-being, and economic status. Thus, the tradition extends beyond mere ceremonial observance to fulfill a vital social function in identifying needs and potential challenges within the extended family network. Third, the practice functions as an arena for developing leadership and religious competence among the younger generation. Youth (*kemenakan*) are given opportunities to lead the *takbiran* recitations or recite prayers, which implicitly sharpens their public speaking skills, self-confidence, and mastery of religious rituals. This process aligns with social learning theory, wherein values and practical skills are transmitted through direct experiential practice.[23]

[21] Mustafid Mustafid and others, 'Alternative Legal Strategies and Ninik Mamak Authority: Dual Administration of Malay Marriage in Koto Kampar Hulu, Riau', *Journal of Islamic Law*, 5.1 (2024), pp. 1–18, doi:10.24260/jil.v5i1.1972.

[22] Mardi, Interview with a Traditional Customary Leader (*Ninik Mamak*) of Domo Village, May 2024.

[23] Mardi, Interview with a Traditional Customary Leader (*Ninik Mamak*) of Domo Village, May 2024.

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Fourth, active participation by the *kemenakan* is reflected in their willingness to host guests and prepare refreshments for visiting *mamak*. This emotional drive to offer the best hospitality for close relatives fosters a sense of mutual cooperation (*gotong royong*) while embedding the core cultural value of hospitality. Finally, this house-to-house model enhances public order, as it avoids large roadside convoys that risk disrupting traffic. Consequently, the community achieves a celebratory atmosphere of collective worship without generating negative externalities for public order.[24]

Conversely, the drawbacks of inter-tribal house-to-house *takbiran keliling* can be evaluated through the lenses of institutional sociology of religion and community time management. First, regarding institutional religious functionality, the emphasis on home visitations leads to a notable decrease in mosque attendance on *takbiran* night. Because the majority of residents are engaged in home visits, the mosque—traditionally the central hub for communal worship—becomes relatively vacant. Communal *takbiran* at the mosque only takes place after the entire house-to-house circuit is completed, thereby diminishing the collective momentum of communal worship in the primary house of prayer. This shift may influence younger generations' perceptions regarding the central role of the mosque during key Islamic holidays.[25] Second, from the perspective of temporal efficiency and activity management, the inter-tribal procession demands an extended duration, frequently concluding between 01:00 and 02:00 WIB. This prolonged time frame is driven by the comprehensive nature of the visits, intense social interactions at each household, and the large number of homes to visit. As a result, physical exhaustion can occur, particularly among children, the elderly, or residents preparing for early morning activities on Eid day, such as attending the Eid prayer and conducting daytime family visitations. Furthermore, allocating extensive hours to the procession can deplete collective energy that could otherwise be optimized for spiritual readiness and subsequent festive commitments.[26]

Community Meanings of *Takbiran Keliling*

The practice of inter-tribal house-to-house *takbiran keliling* in Domo Village transcends a mere ritualistic performance; it embodies a rich tapestry of socio-religious meanings constructed and experienced by the local community. Through an ethnographic lens, the community's engagement with this tradition reveals multi-layered subjective interpretations (*emic meanings*) that bridge spiritual devotion with customary social life. Rather than operating as a static ceremonial routine, this tradition serves as an active space where religious expression, familial reunification, and tribal solidarity intersect. The following subsections delineate these core thematic meanings as articulated by community members, local elders, and religious authority figures.

a. Expressions of Joy and Gratitude

According to Khairuddin, the tradition of inter-tribal house-to-house *takbiran keliling* carries profound religious and social significance. Beyond serving as an expression of happiness, it acts as a medium for reinforcing and propagating Islamic values across the community by broadcasting recitations of *takbir*, *dhikr*, and prayers from home to home, thereby sustaining and strengthening the collective religious spirit.[27] Through this tradition, the residents of Domo Village experience a distinctive Eid al-Fitr atmosphere filled with joy and gratitude, while simultaneously forging close ties with neighbors and fellow tribal

[24] Mardi, Interview with a Traditional Customary Leader (*Ninik Mamak*) of Domo Village, May 2024.
[25] Khairuddin, Interview with a Religious Leader of Domo Village, May 2024.
[26] Khairuddin, Interview with a Religious Leader of Domo Village, May 2024.
[27] Khairuddin, Interview with a Religious Leader of Domo Village, May 2024.

members. Furthermore, this house-to-house *takbiran* serves as a tangible expression of happiness derived from reuniting with extended family.[28]

Based on indicators highlighted by the informants, the author concludes that the people of Domo Village express their joy in welcoming Eid al-Fitr through this inter-tribal house-to-house *takbiran keliling*. This practice is far more than a mere ritualistic tradition; it represents a mechanism for broadcasting a spirit of joy and togetherness across all members of the community, regardless of background differences. Theological understanding dictates that Eid al-Fitr symbolizes humanity's return to primordial purity (*fitrah*) and liberation from sin—a spiritual state that otherwise alienates individuals from Allah SWT and their fellow human beings. Consequently, after completing a month of rigorous devotion during Ramadan, believers return to their pure state and receive divine forgiveness. The occasion is named *'Id* (festivity) precisely because Allah bestows recurring spiritual and temporal blessings upon His servants each year.[29]

b. Reconnecting with Migrant Family Members

The house-to-house, tribe-based *takbiran keliling* further functions as a vital venue for reconnecting with family members returning from the diaspora (*rantau*), underscoring the critical importance of maintaining and fortifying familial bonds. Through home visitations, kin across the same tribe exchange news, update one another on family developments, convey Eid al-Fitr greetings, offer mutual support and affection, and experience the warmth of collective celebration.[30] As echoed by Habib, this tradition provides a meaningful space for nurturing close relationships within the extended family.[31] Furthermore, *takbiran keliling* serves as a poignant moment to reinforce emotional ties and solidarity among tribal kin who may rarely—or perhaps never—have met due to prolonged physical separation. This mechanism helps preserve familial harmony despite constraints of time and geographic distance, offering tangible proof of the values of kinship, brotherhood, and togetherness deeply cherished in the culture of Domo Village.

The observational and interview data above demonstrate that the meaning of *takbiran keliling* in Domo Village is not monolithic, but rather multi-layered: it functions simultaneously as an expression of collective joy welcoming Eid al-Fitr, a vehicle for reunifying with migrant family members, and—as detailed further—a mechanism for reproducing customary kinship ties. These three layers of emic meaning align with empirical findings indicating that the fasting month and the momentum of Eid al-Fitr exert a profound social cohesion effect that remains under-mapped, operating precisely through seemingly simple daily practices such as visitations and *silaturahmi* rather than solely through normative doctrines. Consequently, the narratives of the informants (Khairuddin, Habib, and others) are not merely anecdotal data, but micro-level evidence of a macro-level mechanism of religious-calendar-based social cohesion documented across various contexts in Indonesia.[32]

Furthermore, these observational and interview insights correlate with secondary data regarding administrative customary institutions (*ninik mamak*, tribal structures, and newcomer integration systems), which acquire affective and performative resonance precisely through the lived experiences recounted by informants—namely joy, longing for migrant kin,

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[28] Habib, Interview with a Parent of Domo Village, May 2024.

[29] M Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Berbagai Persoalan Umat* (Mizan, 2003), p. 238.

[30] Mardi, Interview with a Traditional Customary Leader (*Ninik Mamak*) of Domo Village, May 2024.

[31] Habib, Interview with a Parent of Domo Village, May 2024.

[32] Nurus Shalihin and Muhammad Sholihin, 'Ramadan: The Month of Fasting for Muslim and Social Cohesion—Mapping the Unexplored Effect', *Heliyon*, 8.10 (2022).

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and the reinforcement of kinship networks. This relationship reveals a bidirectional dynamic: the customary structure provides the organizational framework for the ritual, while the ritual—through emotional experiences repeatedly narrated by multi-generational informants—revitalizes and solidifies that very customary structure. This reciprocal pattern mirrors observations of post-disaster *gotong royong* (mutual assistance) in Lombok, which proved to be not merely a passive heritage, but a practice actively revived through concrete actions led by local figures, whereby social structures and ritual practices mutually reinforce each other in a continuous cycle.[33]

Execution Process of House-to-House *Takbiran* in Domo Village from a Hadith Perspective

The execution of house-to-house *takbiran* in Domo Village represents a complex interplay between religious scriptural values and local customary institutions. Far from being a mere liturgical recital, this ritual practice manifests as a living Hadith phenomenon, wherein prophetic traditions are actively embodied, reinterpreted, and sustained through community-wide participation. By examining the operational stages of this procession, this section illustrates how normative religious texts intersect with traditional governance structures to reproduce social cohesion and cultural continuity. The following discussion details the structural dynamics and socio-religious functions embedded within the execution of this unique tradition.

a. *Takobiei ka Umah-Umah Dunsanak Suku*

The tradition of *takobiei ka umah-umah dunsanak suku* (house-to-house *takbiran* among fellow tribal kin) is a communal practice that integrates religious dimensions with essential social functions within the Domo Village community. On the night of Eid al-Fitr, every household opens its doors to welcome relatives and fellow tribal members who gather to recite the *takbir*, thereby creating an interactive space that reinforces ties of kinship (*silaturahmi*), solidarity, and social cohesion among extended family members.[34] This tradition serves not only as a vehicle for maintaining collective identity and strengthening familial bonds, but also acts as a vital social mechanism for reacquainting members with their kinship networks, clarifying lineage lines, and renewing genealogical knowledge among tribal members.[35]

In the context of local customary law (*adat*), which strictly prohibits exogamous inter-tribal marriages (endogamy within the same *suku*), this practice fulfills a crucial preventive function by enabling community members to better recognize the genealogical relationships (*nasab*) of potential spouses, thereby avoiding the risk of endogamous marriage violations. Consequently, *takobiei ka umah-umah dunsanak suku* demonstrates that religious rituals represent more than just spiritual expressions; they function as robust social institutions that reproduce community cohesion, preserve the sustainability of the kinship system, and fortify the continuity of customary norms in daily life.[36]

Consequently, the tradition of *takbiran keliling* functions not only as a vehicle for strengthening familial bonds and togetherness among tribal members, but also as a mechanism for preserving customary traditions that actively safeguard diversity and

[33] Jop Koopman, 'The Restoration of Gotong Royong as a Form of Post-Disaster Solidarity in Lombok, Indonesia', *South East Asia Research*, 29.3 (2021), pp. 279–96.

[34] R Haryo Bimo Setiarto and Vika Tresnadiana Herlina, 'Ketupat: A Culinary Heritage of Indonesia in Eid Al-Fitr Tradition', *Journal of Ethnic Foods*, 11.1 (2024), p. 45.

[35] Rianti and others.

[36] Elinor Ostrom, 'Social Capital: A Fad or a Fundamental Concept', *Social Capital: A Multifaceted Perspective*, 172.173 (2000), pp. 195–98.

pluralism within the Domo Village community. Based on an interview with a village elder, the primary objective of this tradition is mutual acquaintance,[37] which finds its normative foundation in *Sahih al-Bukhari* (Hadith No. 6437):

صَحِيحُ الْبُخَارِيِّ (١٧١٤): حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمًا أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ[38]

"Yahya bin Bukair narrated to us, Al-Laith narrated to us from 'Uqail, from Ibn Shihab, that Salim reported that 'Abdullah bin 'Umar (may Allah be pleased with them both) reported that the Messenger of Allah (peace be upon him) said: 'A Muslim is a brother to another Muslim; he neither oppresses him nor hands him over to an enemy. Whoever fulfills the need of his brother, Allah will fulfill his need.'"

This prophetic tradition emphasizes the fundamental imperative of mutual support and recognition among Muslims. In Islamic theology, the relationship between Muslims is conceptualized as an indelible brotherhood, embodying mutual respect, reciprocal assistance, and collective protection. By fostering mutual acquaintance (*ta'aruf*), community members can better comprehend the needs and actual conditions of their fellow Muslims, thereby enabling them to extend meaningful support and assistance according to their capacity. Within the context of Domo Village, this Hadith serves as a normative imperative that animates the daily practice of house-to-house visitations during *takbiran keliling*.

b. *Rapek Suku*

The tradition of *rapek suku* (tribal assembly) is a customary deliberative forum held following the completion of the *takobiei ka umah-umah dunsanak suku* procession at the respective residence of each tribe's *mamak*. This forum functions as a deliberative mechanism for resolving internal issues through dialogue, mediation, and consensus-building. Various interpersonal conflicts are addressed openly, allowing social relationships to be restored through mutual understanding, forgiveness, and the rebuilding of trust among tribal members.[39] Furthermore, *rapek suku* serves as an instrument of social control against behaviors perceived as deviant—such as substance abuse or actions detrimental to the community—by employing persuasive approaches including counsel, guidance, and collective responsibility rather than relying solely on punitive sanctions.[40] Beyond its conflict-resolution function, the assembly simultaneously acts as a joint planning space to formulate socio-religious agendas for the upcoming year, such as children's Quranic learning sessions in prayer houses (*musala*), rotating *Yasin* recitation gatherings, Quranic recitation completions (*khataman Al-Qur'an*), collective Iftar events, and various other community activities. Through this process, *rapek suku* demonstrates how customary institutions operate as community governance frameworks that integrate dispute resolution, social capital

[37] Saridi, Interview with a Traditional Customary Leader (*Ninik Mamak*) of Domo Village, May 2024.

[38] Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Ibn Bardzbah Al-Bukhari Al-Ja'fi, *Shahih Bukhari* (Al-Mathba'ah Al-Kubra Al-Amiriyyah, 1433), p.22.

[39] Ross Fergusson and John Muncie, 'Conflict Resolution, Restoration and Informal Justice', in *Criminal Justice* (Willan, 2012), pp. 71–104.

[40] Sandra Santos and others, 'Social Capital in the Social Economy: A Systematic Review', *EuroMed Journal of Business*, 2026, pp. 1–21.

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reinforcement, participatory decision-making, and the maintenance of collective sustainability within the community.[41]

Through the assembly process of *rapek suku*, the people of Domo Village reinforce their internal social solidarity and harmony. They deeply comprehend the importance of mutual support, forgiveness, and shared responsibility in building a resilient and empowered community. This tradition stands as a tangible manifestation of collective effort in overcoming shared challenges and difficulties as a unified tribe. Consequently, *rapek suku* serves as an essential forum for mutual reconciliation, as reflected in the prophetic tradition recorded in *Sahih Muslim* (Hadith No. 4649):

صَحِيحُ مُسْلِمٍ (٤٦٤٩): وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا تَنَافَسُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.

"Ahmad bin Sa'id Ad-Darimi narrated to us, Habban narrated to us, Wuhaib narrated to us, Suhail narrated to us from his father, from Abu Hurairah (may Allah be pleased with him), from the Prophet (peace be upon him), who said: 'Do not harbor hatred toward one another, do not turn your backs on one another, and do not compete maliciously with one another. Instead, be servants of Allah as brothers."[42]

In tandem with this reconciliation process, serving food and beverages to guests who visit during the *takbiran keliling* procession represents a highly valued socio-religious practice in Domo Village. This hospitality not only solidifies social ties among residents but also operationalizes core virtues of kindness and generosity prescribed by Islamic teachings. According to a customary leader in Domo Village, preparing these refreshments is explicitly intended as an act of voluntary charity (*sadaqah*),[43] grounded in authentic prophetic traditions.[44] Through this practice, the villagers of Domo do not merely celebrate collective joy on Eid al-Fitr; they actively embody living Islamic values. The *takbiran keliling* tradition thus provides a meaningful opportunity to share livelihoods with fellow community members, tighten fraternal bonds, and reinforce intra-tribal solidarity.

The three case studies analyzed above—*takobiei ka umah-umah dunsanak suku* (house-to-house *takbiran*), *rapek suku* (tribal assembly), and the serving of refreshments—demonstrate a consistent structural pattern: each ritual phase not only fulfills an observable social function but is also explicitly anchored in normative textual references articulated by the informants themselves (*emic perspective*), rather than serving as mere analytical impositions by the researcher (*etic perspective*). This triadic pattern reinforces the argument that *takbiran keliling* in Domo Village operates as a living Hadith phenomenon in the fullest sense: prophetic Hadith texts (*matn*) do not remain static memorized verses, but are actively translated into concrete acts of charity (serving food), kinship maintenance (house visitations), and social reconciliation (*rapek suku*). Furthermore, the finding regarding food service as an expression of *sadaqah* aligns with broader scholarship indicating that traditional

[41] Xinjie Li and Qian Lu, 'The Impact of Social Capital Spatial Structure and Village Collective Action Participation on Farmland Conservation Behavior among Farmers: Evidence from Three Provinces of Northwest China', *Cogent Food & Agriculture*, 11.1 (2025), p. 2451739.

[42] Abu Al-Husain Muslim bin Al-Hajjaj Al-Qasyiri Al-Naisaburi, *Shahih Muslim* (Dar Al-Kutub Al-Ilmiyyah, 1998), p. 10. juz 8.

[43] Khairuddin, Interview with a Religious Leader of Domo Village, May 2024.

[44] Al-Bukhari Al-Ja'fi, *Shahih Bukhari,* vol 6, p.67.

Eid al-Fitr delicacies in Indonesia carry symbolic weight as vehicles for sharing and social cohesion that far transcend their culinary functions.[45]

Structurally, these three ritual phases interact in a hierarchical sequence: *takobiei ka umah-umah dunsanak suku* establishes horizontal interpersonal relationships among individual tribal members; *rapek suku* consolidates these relationships into a deliberative mechanism for addressing collective issues; and the serving of refreshments acts as a symbolic conclusion that redistributes material resources to affirm social solidarity. This tiered relation—progressing from personal interactions, to collective forums, to material redistribution—mirrors the structural organization observed among the Rejang indigenous community in Bengkulu, where customary institutions and Islamic law interact not as two segregated systems, but as a unified, multi-layered mechanism for social resolution ranging from customary leadership authority to the enactment of Islamic norms.[46] This structural parallel between the Domo and Rejang cases serves as a foundational premise for the subsequent discussion, demonstrating that the custom-sharia (*adat-syariat*) solidarity model is not an isolated anomaly in Domo, but rather a potentially generalizable pattern among custom-oriented Islamic communities across Sumatra.

Social Solidarity in Domo Village's *Takbiran Keliling*: A Hadith Perspective

Hoyos Valdés emphasizes that all major religions stress the fundamental importance of social solidarity, even within the post-secular era.[47] Social solidarity fundamentally represents a collective willingness to contribute to the well-being of others. As Dewilde and Paskov note, while social solidarity intersects with formal legal frameworks, it extends far beyond mere legal obligations, operating as a pervasive phenomenon deeply affirmed by religious devotion.[48] Within Islam, social solidarity is a divine imperative and a core ethical value brought by the Prophet Muhammad (peace be upon him). Consequently, literature frequently positioning religion as a vital source of solidarity is well-founded, with scholars like Consorti asserting that law, ethics, and religion constitute the primary pillars of human solidarity.[49]

From a sociological perspective, Durkheim posited that social solidarity arises from shared collective commitments that implicitly touch upon customs and local traditions.[50] Traditions foster societal harmony by structuring daily social interactions into habitual behaviors characterized by togetherness and kinship.[51] This sociological premise is highly relevant to the tradition of *takbiran keliling* observed by the people of Domo Village in Kampar Regency. The empirical phenomenon of inter-tribal house-to-house *takbiran* provides a concrete illustration of active social solidarity within a rural Muslim community. The practice—involving home visitations while reciting the *takbir*—serves not merely as an isolated religious ritual, but as an integrated socio-religious institution that fortifies interpersonal bonds across tribal affiliations. Within this framework, social solidarity

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[45] Setiarto and Herlina.

[46] Sirman Dahwal and Zico Junius Fernando, 'The Intersection of Customary Law and Islam: A Case Study of the Kelpeak Ukum Adat Ngen Ca'o Kutei Jang in the Rejang Tribe, Bengkulu Province, Indonesia', *Cogent Social Sciences*, 10.1 (2024), p. 2341684.

[47] Diana Hoyos Valdes, 'The Notion of Character Friendship and the Cultivation of Virtue', *Journal for the Theory of Social Behaviour*, 48.1 (2018), pp. 66–82, doi:10.1111/jtsb.12154.

[48] C L Dewilde and M Paskov, *Income Inequality and Solidarity in Europe* (Tilburg University, 2012).

[49] Ahan Gadkari, 'Religion as a Source of Solidarity', *Int'l JL Mgmt. & Human*, 4.1 (2021), p. 666.

[50] Abdul Aziz, 'Agama Dan Solidaritas Sosial Di Era Industri 4.0 Dan Masyarakat 5.0', *Lisan Al-Hal: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 16.2 (2022), pp. 295–314.

[51] Luluk Dwi Kumalasari, 'Makna Solidaritas Sosial Dalam Tradisi Sedekah Desa (Studi Pada Masyarakat Desa Ngogri Megaluh Jombang)', *Jurnal Partisipatoris*, 4.1 (2022), pp. 83–97.

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manifests through three interconnected dimensions: kinship maintenance (*silaturahmi*), communal harmony, and collective gratitude, each mutually reinforcing the other.

Kinship maintenance (*silaturahmi*) is vividly reflected in the house-to-house visitation procession across tribal lines during *takbiran keliling*. In daily life, individual busyness often hinders social interaction, making this tradition a crucial opportunity to reinforce inter-familial and inter-tribal bonds. This practice of visiting and greeting one another rebuilds emotional connections that may have been disrupted by routine activities. Through these visits, community members exchange news, share stories, and remind each other of the vital role tribal affiliation plays within the broader social tapestry. This constitutes a concrete manifestation of deep social bonding that underpins everyday solidarity.

Communal harmony represents the second dimension embedded in this *takbiran keliling* procession. Beyond serving as a venue for *silaturahmi*, this tradition acts as a mechanism for mutual forgiveness and the resolution of lingering animosities. Within every household visited, a ritual of seeking and granting forgiveness takes place, fostering peace and mitigating interpersonal tensions. This functions as an instrument for building social peace within the community, fortifying relationships regardless of tribal background or social status. Consequently, the process cultivates a harmonious atmosphere wherein every individual feels accepted and valued, thereby dismantling socio-cultural divides that might otherwise exist.

Collective gratitude emerges as the third key dimension within this tradition. The continuous chanting of the *takbir* holds not only spiritual significance but also serves as a collective reminder of divine blessings received—whether in the form of completing Ramadan worship, health, or material sustenance. This gratitude is tangibly expressed through concrete actions, such as serving food and beverages to visiting guests. The hospitality provided serves as a symbolic act of sharing, acknowledging divine provision, and expressing gratitude toward both Allah SWT and fellow human beings. Thus, *takbiran keliling* becomes a platform for demonstrating solidarity in both material and non-material forms, utilizing the provision of food as an expression of gratitude that engages collective community togetherness.

Overall, the tradition of *takbiran keliling* in Domo Village illustrates how social solidarity materializes in concrete forms through mutually supportive and reinforcing social interactions. Through kinship maintenance (*silaturahmi*), communal harmony, and collective gratitude, the people of Domo Village not only celebrate their spiritual victory following the month of Ramadan but also fortify the social bonds that serve as the foundation of their collective existence. This tradition demonstrates how religious and cultural values interact to build robust social solidarity amidst the demands of busy and diverse lives.

The empirical finding that *takbiran keliling* in Domo Village functions as a mechanism of social solidarity aligns with prior scholarship examining Ramadan and Eid al-Fitr celebrations in Indonesia. Studies on the social cohesion effects of the fasting month indicate that while these effects are significant, they remain insufficiently mapped empirically—an unexplored effect that this study helps address through ethnographic data from an inter-tribal context. Similarly, literature on Minangkabau-Riau communities demonstrates that custom (*adat*) and Islamic law (*sharia*) are not mutually exclusive but rather synthesize through acculturation—a pattern empirically re-verified in this research through the concept of custom-sharia (*adat-syariat*) solidarity. A structural parallel is also evident in studies regarding the harmony between Minangkabau custom and Islam in inheritance distribution, which affirm that customary institutions and Islamic law within the Minangkabau-Riau realm are generally complementary rather than competitive. This study expands upon these parallels by extending the scope from family law (inheritance) to

communal-religious rituals (*takbiran*), demonstrating that the harmonious custom-sharia relationship operates across multiple domains.[52]

However, Turner explicitly distinguishes *communitas* from Durkheimian solidarity: solidarity relies on in-group/out-group contrasts and the uniformity of a collective consciousness, whereas *communitas* is relational, emerges within an anti-structural space, and tends to be ephemeral.[53] Read through this lens, certain aspects of Domo Village's *takbiran keliling*—such as inter-tribal gatherings and the atmosphere of togetherness transcending administrative tribal boundaries during the procession—align more closely with temporary *communitas* than with permanent, structural mechanical solidarity. Yet, this theoretical critique must be qualified: the *rapek suku* (tribal assembly) and the division of *takbiran* groups retain, and indeed reassert, structural inter-tribal boundaries once the ritual concludes. Consequently, the anti-structural element in Domo's *takbiran* remains partial and temporary, lacking the totalizing nature described by Turner in Ndembu liminal rites. Recent revisions in the Durkheimian sociology of religion further highlight that Durkheim's framework of mechanical solidarity evolved historically and was not monolithic, requiring methodological caution when applied to contemporary contexts.[54] Therefore, this study positions Durkheimian mechanical solidarity not as the sole valid lens, but as the framework that best explains the permanent structural dimensions of Domo's *takbiran*, while the performative and temporary dynamics during the procession are more accurately interpreted through the complementary concept of *communitas*.

Further critical reflection must be directed toward the epistemological status of these findings. The observational and interview data presented above represent qualitative empirical accounts of subjective experiences and meanings. Within this research framework, these data are treated as evidence of how a community operationalizes prophetic Hadith values into daily living practice, rather than as normative data aimed at testing the theological validity of the Hadith texts themselves. Consequently, the primary outcome of this study consists of reception data, aligning with the core methodological principles of Living Hadith research—namely, that scholarly inquiry focuses on the contextual relevance of religious values in social practice rather than on legal-justificatory arguments (*dalil*). This analytical positioning is crucial: as demonstrated by studies on post-disaster *gotong royong* in Lombok, customary solidarity practices fluctuate, disappearing and re-emerging depending on crisis contexts and local leadership. This underscores that data generated by such ethnographic inquiries are inherently contextual and performative, rather than reflective of a static, ahistorical cultural essence.[55] The empirical data on Domo Village's *takbiran keliling* should therefore be interpreted as a temporal snapshot of a practice continuously renegotiated across generations, as evidenced by the structural transition from inter-hamlet (*antar dusun*) to inter-tribal (*antar suku*) arrangements around 2012–2013 detailed in the Results section.

The theoretical implication of these findings lies in the expansion of Living Hadith literature by integrating customary institutions (*suku*, *ninik mamak*) as primary units of analysis alongside the individual and general community frameworks that have historically dominated the field. On a practical level, these findings hold significant implications across three key domains. First, for village and municipal governments, this study provides a empirical foundation for recognizing inter-tribal *takbiran keliling* as intangible cultural

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[52] Shalihin and Sholihin.

[53] Sarah Haggar, 'Communitas Revisited: Victor Turner and the Transformation of a Concept', *Anthropological Theory*, 25.3 (2025), pp. 313–37.

[54] Romulo Lelis, 'The Great Transformation: The Durkheimian Sociology of Religion from Émile Durkheim to Henri Hubert', *Anthropological Theory*, 25.1 (2025), pp. 97–117.

[55] Koopman.

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heritage within regional policy frameworks. This mirrors insights from research on the *Satu Sura* ritual in Cireundeu, which demonstrates that localized traditional practices can serve as effective vehicles for character education amidst modernizing challenges when intentionally documented and incorporated into cultural policies.[56] Second, for the broader field of Living Hadith studies, the conceptual framework of custom-sharia (*adat-syariat*) solidarity proposed in this paper provides a comparative lens for examining similar phenomena across other Islamic-customary societies, as illustrated by structural parallels with the Rejang tribe in Bengkulu.[57] Third, regarding community resilience, such ritual-based solidarity mechanisms serve as crucial social capital that can be mobilized during periods of crisis. This capacity is highlighted by studies on customary *gotong royong* and community solidarity as pivotal determinants of social resilience during the COVID-19 pandemic in rural and urban Lombok.[58]

The question of why *takbiran keliling* in Domo Village adopts an inter-tribal (*antar-suku*) structure—rather than a merely inter-hamlet (*antar-dusun*) or village-wide model typical of most *takbiran* practices across Indonesia—must be understood through the interaction between the Minangkabau-Riau matrilineal social structure and the functional imperative for inter-tribal integration. As outlined in the Results section, the transition from an inter-hamlet to an inter-tribal pattern around 2012–2013 was driven by a collective realization: inter-hamlet visits tended to involve neighbors with whom residents already interacted daily, whereas matrilineal kin (*suku*) who lived geographically apart were rarely visited. This shift reflects a deliberate structural adaptation to maintain matrilineal customary law (*adat*), including the crucial function of *takbiran keliling* as a living reminder of the customary prohibition against exogamous inter-tribal marriages. This logic aligns with scholarly consensus that within the Minangkabau system, customary practices that do not contradict Islamic principles are preserved and revitalized to adapt to contemporary needs, rather than discarded.[59] In other words, the inter-tribal format is not an accidental cultural nuance, but a structural solution consciously designed by *ninik mamak* (customary leaders) and village figures to enforce customary marriage boundaries while simultaneously reinforcing inter-tribal kinship networks—two requirements that neither the inter-hamlet model nor the conventional village parade can adequately fulfill.

Moving forward, these empirical insights open at least three strategic avenues for future research. First, the long-term sustainability of this tradition amidst outward migration (*rantau*) and the digitalization of religious rituals warrants close longitudinal monitoring. Local traditions face existential pressures from modernization and globalization unless their core values are intentionally integrated into youth policies and character education frameworks.[60] Second, future studies should empirically test the resilience of this custom-sharia solidarity mechanism under crisis conditions (e.g., natural disasters or health emergencies), given that customary solidarity serves as a vital determinant of community resilience during public health crises.[61] Third, the theoretical framework of custom-sharia

[56] Zulkarnain Yani and others, 'Symbiosis of Tradition and Modernity: Preserving and Integrating Character Values from the Satu Sura Saka Sunda Ritual', *Cogent Education*, 12.1 (2025), p. 2588502.

[57] Dahwal and Fernando.

[58] Rosiady H Sayuti and others, 'Impact of COVID-19 Pandemic on the Existence of Social Solidarity: Evidence from Rural-Urban Communities in Lombok Island, Indonesia', *Frontiers in Sociology*, 8 (2023), p. 1164837.

[59] Erwati Aziz, Mohammad Dzofir, and Aris Widodo, 'The Acculturation of Islam and Customary Law: An Experience of Minangkabau, Indonesia', *Qudus International Journal of Islamic Studies*, 8.1 (2020), pp. 131–60.

[60] Yani and others.

[61] Sayuti and others.

(*adat-syariat*) solidarity proposed in this study should be tested across other Islamic-customary societies beyond Riau—such as among the Rejang people, who similarly demonstrate multi-layered custom-sharia interactions—to determine whether this structural model is uniquely local or represents a broader, generic pattern among tribe-based Islamic communities across Sumatra.

C. Conclusion

This study demonstrates that the inter-tribal *takbiran keliling* in Domo Village functions as a vernacular model of "custom-sharia solidarity" (*adat-syariat solidarity*), bridging spiritual devotion with customary social governance. The community interprets this tradition across three interconnected layers of meaning: an expression of collective gratitude, a vehicle for reuniting with migrant kin (*keluarga rantau*), and a mechanism for reproducing kinship boundaries. Structurally, its three core operational phases—house visits (*takobiei ka umah-umah dunsanak suku*), tribal assemblies (*rapek suku*), and the serving of refreshments—are explicitly rooted in authentic Hadith texts (*Ṣaḥīḥ al-Bukhārī* No. 6437, *Ṣaḥīḥ Muslim* No. 4649, and *Ṣaḥīḥ al-Bukhārī* No. 4301, respectively). Together, these processes operationalize Durkheimian mechanical solidarity by reinforcing collective consciousness and preserving matrilineal exogamy rules through active living Hadith performance.

By incorporating customary institutions (*ninik mamak*, tribal structures) into Living Hadith analysis, this research expands existing literature beyond individual- or general-community-centric approaches, while providing local stakeholders with empirical grounds to preserve this unique tradition within regional cultural policy frameworks. Despite its scope being limited to a single village across two Eid al-Fitr cycles, the findings lay the groundwork for future scholarly inquiry. Subsequent research should examine the generalizability of custom-sharia solidarity across other tribe-based societies in Sumatra, investigate intergenerational transmission and digital transformations among youth and diaspora networks, and critically explore female agency within this predominantly male-led ritual procession.

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