

## The Tradition of the Angkola People on Slaughtering Buffaloes in the Death Ceremony

Arbanur Rasyid<sup>1\*</sup>, Rayendriani Fahmei Lubis<sup>2</sup>, Maulana Arafat Lubis<sup>3</sup>, Nashran Azizan<sup>4</sup>

<sup>1,2,3,4</sup>Institut Agama Islam Negeri (IAIN) Padangsidempuan

\*Email: rayen@iain-padangsidempuan.ac.id

### Abstract

*This study aims to determine the background, process, and purpose of the Angkola people in slaughtering buffalo in a death ceremony. This study uses a descriptive analysis approach to describe the results of the research findings. In addition, the researcher used observation, interview, and document analysis techniques in collecting research data. The results indicate several reasons behind the slaughtering buffalo in the death ceremony. First, this tradition aims to preserve the Angkola cultural customs that have existed since Islam entered Indonesia. Besides, it also drives to keep the titles held by parents from being lost. Socially, this ritual is planned to feed the public where there are generally many people who come to see the procession. Lastly, Mora Kahanggi and Anak Boru played a significant role in supporting the funding for this ritual.*

**Keywords:** Angkola Tradition, Buffalo Slaughter, Death Ceremony.

### Abstrak

Penelitian ini bertujuan untuk mengetahui latar belakang, proses, dan tujuan masyarakat Angkola melakukan penyembelihan kerbau dalam upacara kematian. Penelitian ini menggunakan pendekatan analisis deskriptif untuk menjabarkan hasil dari temuan penelitian. Selain itu, peneliti menggunakan teknik observasi, wawancara, dan analisis dokumen dalam mengumpulkan data penelitian. Hasil penelitian menunjukkan bahwa ada beberapa hal yang melatarbelakangi pelaksanaan tradisi memotong kerbau dalam upacara kematian. Pertama, tradisi ini dilaksanakan untuk melestarikan adat budaya Angkola yang sudah ada sejak Islam masuk ke Indonesia. Disamping itu, tradisi itu juga bertujuan untuk menjaga gelar yang disandang oleh orangtua agar tidak hilang begitu saja. Secara sosial, pelaksanaan ritual ini juga dimaksudkan untuk memberikan sedekah pada khalayak ramai dimana masyarakat umumnya sangat banyak yang hadir pada saat tradisi itu digelar. Terakhir, Mora Kahanggi dan Anak Boru berperansignifikan dalam mendukung dana pelaksanaan tradisi.

**Kata Kunci:** Tradisi Masyarakat Angkola, Menyembelih Kerbau, Upacara Kematian

## **Introduction**

Most of Angola's people are dominated by the Batak Tribe, Angkola Batak. People harmony starts from the Family Kinship Association of Dalihan Na Tolu (familiar, harmonious, loving, compassionate, mutual respect). Angkola is a term for an area in the Tapanuli area which comes from the name of a river in the South Tapanuli area, namely the Batang Angkola River (Bangun 2004). The Angkola area itself consists of two regions. It is Angkola Jae in the south of Batang Angkola, and it is Angkola Julu in the north side. The Angkola people have a tradition when someone dies, especially from the king or parents who have functions and positions in indigenous people. During the funeral, the slaughtering buffalo is a sign to show that he is a respected person.

In the Indonesian Dictionary, traditions are customs passed down from ancestors carried out among people (Depertemen Pendidikan Nasional 2008). The practice of death ceremonies in the Angkola people, especially among the kings, if someone dies, it is informed to all luat (villages). So what must be done first is the discussion of Dalihan Natolu, Hatobangon, and Harajaon in the Huta or (village) or hold a marpokat to determine the ginjang godang ni siluaon siluluton (the shape and size of the buffalo to be slaughtered).

When someone dies, the Angkola people will hold the Horja Mijur tradition (Siluluton Traditional Party/Grief) (Rambe 2014; Hidayat 2020; Firmando 2020; Kurniawan 2014; Pane et al. 2019). The Siluluton traditional party is divided into two; Firstly, Mangongkal Holi/Saring-Saring and secondly, Horja Siluluton. The implementation of the tradition in the Angkola people still begins with Martahi. The tradition of death in its implementation gathers and involves Hatobangon, Harajaon, and Namar Dalihan Na Tolu in the Huta. If the Suhut party intends to hold a Horja Siluluton party, then at the time of marontang (deliberations), they must wear a panyurduan haronduk (bag) wrapped with abit Batak (Batak cloth).

The traditions of the Angkola people who died have the right to be attended to in a death ceremony that has offspring (Firmando 2018). However, if

a person who died did not have offspring (children), then the person who died did not have the right to be attended, too. When the deceased Angkola people holds *Horja Mijur*, it will show its greatness signs of highly respected someone in their environment at the funeral ceremony.

This study aims to determine the factors behind the Angkola people slaughtering buffalo at the death ceremony. In addition, researchers are also interested in knowing how the ritual procedures for slaughtering buffalo in the Angkola people at the death ceremony are carried out. Lastly, researchers are also eager to know the motives of the Angkola people slaughtering buffalo at the death ceremony.

Research that raises the tradition of cutting buffalo at the death ceremony has been much research. Siregar (2015) researched an object similar to "Function of Food in Angkola Batak Traditional Ceremonies in Hulu Sihapas District, North Padang Lawas Regency." In her research, Siregar examines the social changes related to the function of the food served at the Padang Bolak formal event.

In addition, Manurung (2013) also examined the same variable in his paper entitled "The Meaning of Buffalo (Horbo) in the Toba Batak Community in the Saur Matua Death Ceremony: A Study in Simanindo District, Samosir Regency." Manurung tried to find out the function and meaning of buffalo (horbo) in the Toba Batak community, especially in the Saur Matua death ceremony.

Furthermore, Solihin's research entitled "Bringing the Dead to Parai Marapu: Stone Burial Ceremony in the Umalulu Community, East Sumba" discusses the Marapu Religion, which is the root of the Sumbanese social, political and cultural system. This ceremony was held colossally by involving a vast network of relatives, slaughtering large numbers of animals, using meaningful traditional cloths, and various stages of a ritual intended to transport the dead to the ancestral realm.

Susilowati (2018), in her research entitled "Tradition of Chewing Betel and Cutting Buffalo at Traditional Ceremonies (Horja) in Angkola Mandailing", discusses the culture of chewing betel nut, which is often associated with the migration of Austronesian speakers from Taiwan to the archipelago in prehistoric times. The objectives to be achieved in this paper are to find out the function or importance of betel and buffalo in traditional ceremonies in Angkola-Mandailing and to know the meaning contained in them. Betel is also used in everyday life (the tradition of eating betel or as a medicine) and is also crucial in traditional activities (horja) such as horja siriaon traditional ceremonies of joy-birth of children, entering a new house, marriage, and horja siluluton traditional ceremonies of mourning-death. If what is being carried out is a large traditional ceremony (horja godang), then the animal to be slaughtered must be a buffalo.

Finally, Junita (2016) conducted a study entitled "The Death Ceremony of Saurmatua in the Toba Batak Community (Case Study About Family Readiness) in Purbatua Village, Purbatua District, North Tapanuli Regency". Eva hopes that her research can contribute thoughts and views on the death ceremony, a special ritual for the Toba Batak community and its surroundings.

This research uses a case study format and includes many people. It was also carried out in the field because it required a direct social approach with informants from traditional leaders, religious leaders, and youth leaders domiciled in the Angkola area. This study uses a qualitative method, including sociological research examining events with sociological analysis (Bungin 2017). The concept of sociological research as a tangible social institution is associated with other social variables (Amiruddin and Asikin 2018). The research is located in Angkola, South Tapanuli. The Angkola area itself consists of two regions. It is Angkola Jae in the south of Batang Angkola, and it is Angkola Julu in the north side. The research time was from April 2020 to 2021.

## Discussion

### 'Urfor Custom

The word '*urf*' comes from the word '*Arafah, ya'rifu*', frequently interpreted as '*ma-ruf*' with the meaning of something known (Syarifuddin 2008). In Arabic, some equate '*adat*' with '*urf*', both of which are *mutarodif* (synonyms). The word '*urf*' does not mean in terms of how many times an action is accomplished (Syarifuddin 2008). However, the act is already known and equally recognized by many people. It means that many people have repeatedly done the act and are famous.

The word '*urf*' has similarities with '*adat*'. The word '*adat*' comes from the Arabic *ada ya'udu*, which means repetition. It is not said to be customary in the words of an action that is done once. The word '*adat*' only looks at the content, meaning that it only looks at the aspect of how many times an act is accomplished, regardless of whether it is good or bad. Meanwhile, '*urf*' views the quality of the actions carried out, namely being recognized and many people accept the provisions.

Regarding material, '*urf*' consists of two kinds, namely '*urf qauli*' and '*urf fi'li*'. '*Urf qauli*' is a habit that applies in the use of words or speech. Meanwhile, '*urf fi'li*' is a habit that applies in actions. For example, the habit of buying and selling cheap ones is enough with words without going through a contract.

In terms of assessment, custom or '*urf*' consists of two, namely excellent and lousy custom or '*urf*' (Khallaf 2002). Good or authentic customs that are repeatedly carried out and accepted by many people do not conflict with courtesy and nobility, for example, *halal bil halal*.

Meanwhile, '*urf*' or *fasid* custom is a custom that applies in a place even though the implementation is evenly distributed, but it is contrary to religion, law, or decency. Based on the selection, *adat* consists of four groups:

1. The old custom is substantial and, in its implementation, contains benefits. That is, the act is carried out and gets many benefits.

2. Custom or '*urf* principally contains elements of benefit, but in practice, it is not considered good.
3. The old custom or '*urf* principally contains *mafsadat* or damage. In other words, the harm is greater than the benefit.
4. Adat or '*urf* that has been going on for a long time is accepted by many people. It also does not contain *mafsadat* but has not been absorbed by *syara*.

In almost the same editorial, Al-Syatibi and Imam al-Qarafi, written by Syarifuddin, conveyed that the habits prevailing in society must be considered by the *shari'a* whether the customs have the support of the textual arguments or not. Hence, the laws produced through '*urf* or habits do not deviate or eliminate the benefits that concern the people.

Change in society will happen, and no one is spared from change. Change is a characteristic of humans as dynamic creatures. Social change is inherent in society (Sanford 2009). To sum up, that society itself is changing. Nothing is permanent but changes itself. Every society will continue to move even with a relatively small intensity.

In the sociology of law, change is caused by several factors (Soerjono 2012). One of them is the progressive accumulation of technological discoveries. Discoveries in technology will impact the way individuals interact and relate to others (Nanang 2012). People who have been in dire need of other people and have implications for the strong social ties in a particular people, including indigenous communities, no longer need too much help from other people due to technological sophistication.

New instruments replace traditional instruments considered more effective and efficient (Ghofur 2012). Finally, this will affect thinking, behaving, and social behavior. It will overhaul the socio-cultural system and structure, whether political, economic, cultural, or legal field.

### Background of Angkola People Slaughtering Buffalo at a Death Ceremony

The researchers interviewed several informants asking the people's motives for slaughtering buffalo at the death ceremony. The following is a summary of interviews with several sources:

No	Informant	Description
1	Sultan Malim Naposo ( <i>Raja Luat Angkola Julu</i> )	<ol style="list-style-type: none"> <li>1. The beginning of slaughtering buffalo in the Angkola people is when someone dies. Then, the human flesh is eaten together. When the king's parents died, the king did not want to give his parents to eat but instead was an ox.</li> <li>2. In implementing this tradition, initially, it was an ox that was slaughtered. Because of the Angkola custom, slaughtering a cow does not have a firm name. When it was initially about to be slaughtered, the ox was released. This situation then makes the bulls have no meaning in the Angkola custom. This tradition has passed. Next, the buffalo is slaughtered. It is because the king changed the cow to the buffalo. After all, they were changed to buffalo.</li> <li>3. In this implementation, it is explained that so that the big name of the deceased parent is not lost, the buffalo must be slaughtered. Parents who die leave a big name passed on to the first child's grandson. In this case, the person who died was notified to the general public and the village king to hold a traditional tradition of slaughtering buffalo.</li> </ol>
2	Basa Sahala Harahap, Gelar Sutan Raja Enda Kumala Harahap ( <i>Raja Luat Pijor Koling</i> )	<ol style="list-style-type: none"> <li>1. Slaughtering a buffalo at the event of a deceased person is preceded by the child's birth. The slaughtering of a buffalo is preceded by a newborn child, followed by a traditional death ceremony.</li> <li>2. This tradition is held to liven up the big name of the parents. In addition, the practice of slaughtering buffalo is carried out as maintenance or caring for the harmony of parents' good reputation in the people.</li> </ol>

		<p>3. The background of the slaughter is still related to the parents' good name. It also happened to Christianity in the Pijor Koling Village area. The presence of a king at a death ceremony is also related to maintaining good relations with fellow human beings even though they have different beliefs.</p> <p>4. In addition to giving alms in the form of food, this tradition also gives alms in money." Implementing the traditional tradition of slaughtering buffalo, giving alms by giving money is an act of respect for parents.</p>
3	Faisal Siregar(previous deceased party)	<p>1. Implementing customary traditions is a people custom, religious teachings, and as a medium to convey to the public that the person concerned has died.</p> <p>2. Slaughtering buffalo aims to maintain a good name in the people. In addition, if this is not carried out, then if one day the person concerned wants to hold a party, <i>Raja Luat</i> can prohibit the party because the family has not carried out the traditional tradition of slaughtering buffalo before.</p> <p>3. Implementing this tradition is also an expression of respect and love for ancestors.</p> <p>4. The implementation of this custom consists of three customs; the small custom of slaughtering the chicken, the middle custom of slaughtering the goat, and the big custom of slaughtering the buffalo.</p> <p>5. In implementing the tradition, the slaughtered animal may not be replaced with another animal, such as an ox. If so, it will create other customs. In the <i>Sabungan Julipeople</i>, for example. Although it consists of the <i>Siregar</i>, <i>Hasibuan</i>, and <i>Sitompul</i> clans, this tradition can still be carried out. However, the animal that is slaughtered is a buffalo.</p>
4	Tongku Raja Parlaungan ( <i>Raja Luat</i> )	<p>1. Implementing this tradition aims to so that the title it carries is not lost. The deceased</p>

	Daerah Angkola)	<p>will have <i>fardhu kifayah</i> completed and delivered to the burial place so that the body that is delivered is only the body. However, the big name will be passed on to the first grandson of the son. It is a procedure for preserving the customs in South Tapanuli.</p> <p>2. This implementation requires many logistics according to the number of people who come to mourn. In addition, if this custom is not implemented, there is a sense of prestige and shame because most people will be given alms in the form of lunch when they return from the funeral.</p>
5	Sutan Raja Parhimpunan ( <i>Raja Luat Losung Batu</i> )	<p>1. Slaughtering buffalo aims to maintain a good name that is already fragrant in the midst of the people. It must be preserved so that the title of sutan or king remains attached to the family. Furthermore, it is also given to the grandson of the eldest son.</p> <p>2. The implementation of this tradition is closely related to the status of society. Our society consists of high, middle, and low castes. Generally, those with a high caste and a well-established economy can carry out this tradition. The implementation of this tradition is similar to a religious procession in dealing with corpses in general, bathing the shroud, praying, and burying the corpse. In addition, to maintain caste in society, the Angkola people consistently carry out this tradition to respect their ancestors.</p>
6	Rudi Ritonga Gelar Mangaraja Hasan Naposo (deceased party)	<p>1. He carried out this tradition because his parents passed away. In addition, his father is a village owner, the first to come to open the village. In his opinion, of course, the deceased had a big name in the people. The teaching of older people in the past was that an animal had to be slaughtered every time there was an activity, be it a wedding ceremony or a death ceremony.</p>

		<ol style="list-style-type: none"><li>2. We maintain the big-name our parents gave us.</li><li>3. The activities we carry out are a form of being more active in charity in religious matters, upholding religious teachings, and staying away from God's prohibitions because we will return to Him in the end. For this reason, the activity in carrying out the Angkola tradition is a form of gratitude for parents and does not want parents to be disappointed in their children who are tired of raising us.</li></ol>
7	Darwin Siregar (local of Huta Padang Village)	<ol style="list-style-type: none"><li>1. At first, he did not understand the meaning of implementing this traditional tradition. However, after explaining the various purposes of this traditional tradition, he understood that the initial purpose of this implementation was for good and the people's will. Good values such as maintaining the good name of parents and alms are positive aspects of this traditional tradition.</li></ol>

**Source: Exclusive interview conducted by researchers**

From several interviews and observations made by researchers, the background of the tradition of slaughtering buffalo in a death ceremony in the Angkola people is as follows:

1. They preserve the cultural customs of the people where the Angkola people have long implemented the custom.
2. They maintain the title given by the previous people to maintain it properly.
3. They give alms to the mourners from various regions (*luat*).
4. They deliver a parent's will to a child if he or she later dies, then the person concerned must be held accountable, and usually, in situations like this, money is already prepared for these needs.

### The Ritual Procedure for Slaughtering Buffalo of the Angkola People at the Death Ceremony

In addition to asking about the background of the traditional tradition of buffalo slaughter, the researcher also interviewed several informants about the procedure for slaughtering buffalo at the death ceremony. The following is a summary of interviews with several sources:

No	Informant	Description
1	Sultan Malim Naposo (Raja Luat Angkola Julu)	<ol style="list-style-type: none"> <li>1. There must be deliberation to reach an agreement with all elements of the village, including the traditional holders, kings, and other elements. At this meeting, the intention was conveyed to slaughter a buffalo, or in the Batak language of Angkola, it was given the term <i>mambaen nagodang</i>. Through this meeting, the king can find out how the family's condition left behind. If possible or able, it will be implemented. However, if it burdens the affected party by selling their property, then it is permissible not to slaughter the buffalo for a while, considering that the orphan is still borne by the party left behind.</li> <li>2. In terms of financing, the deceased family pays the buffalo. However, after completing all the events related to <i>fardhu kifayah</i> and others, then on the next day, there will be a gathering with his relatives, who in Batak terms are called <i>Mora</i>, <i>Kahanggi</i>, <i>Anak boru</i>. They discuss the money spent on slaughtering the buffalo to share it.</li> </ol>
2	Basa Sahala Harahap, Gelar Sutan Raja Enda Kumala Harahap (Raja Luat Pijor Koling)	<ol style="list-style-type: none"> <li>1. The slaughter of this buffalo must begin with an agreement or deliberation first.</li> <li>2. The time of this slaughter can be done on the day according to the agreement and according to the king's approval. There is a group that slaughters on the day of death. However, some groups slaughter after completing all activities related to <i>fardhu kifayah</i> from the deceased. He gave his consent to slaughter the buffalo 40 days after the death.</li> </ol>

		<p>3. Depending on the family's agreement, whether they want one week, in 40 days, or when they can afford it in the next two years. In the past, when his parents died, he had no money. He then asked for other help, and in 40 days, we carried on the tradition. That is why he said earlier that time-honored traditions are <i>habblum minannas</i>; if they can, please go ahead. However, if they cannot afford it, do not force it.</p> <p>4. The timing of the slaughtering ceremony in the Angkola people is carried out according to ability.</p>
3	Faisal Siregar (previous deceased party)	<p>1. This buffalo slaughtering practice was carried out using private money attended by the king and all the villagers to respect the parents who died.</p> <p>2. Deliberation is the first process carried out to reach an agreement. This deliberation was conducted by <i>dalihan natolu</i>, namely <i>mora</i>, <i>kahanggi</i>, <i>anak boru</i>, regarding the financing and implementation of this slaughter.</p> <p>3. Meanwhile, if a deceased family cannot afford it at the time of the death, it is permissible to slaughter it on another day where the disaster expert can do it.</p>
4	Tongku Raja Parlaungan (Raja Luat Daerah Angkola)	<p>1. The implementation of the slaughter of buffalo at the death ceremony is a must and must go through deliberation first. The deliberation in question is a deliberation on the funding for this buffalo slaughter. In this case, deceased family can jointly consult with their relatives for the implementation of this ceremonial activity.</p>
5	Rudi Ritonga Gelar Mangaraja Hasan Naposo (deceased party)	<p>1. The timing of the buffalo slaughter itself is not forced or depends on the agreement of the deceased family.</p> <p>2. The ceremony of slaughtering buffalo in the Angkola people in death ceremony involves various elements of society. Therefore, the deceased family invites all community leaders to convene or deliberate</p>

		<p>on the day of the death and divide the work.</p> <p>3. Slaughtering buffalo at death ceremonies in the Angkola people is a shared responsibility of the deceased family or relatives.</p>
6	Darwin Siregar (local of Huta Padang Village)	<p>1. After an agreement is made to make <i>nagodang</i> or buffalo slaughter, everything must be prepared, such as buffalo, rice, chili, and other ingredients, but still in a state that has not been paid. After finishing matters relating to <i>fardhu kifayah</i>, an event called <i>Manga pogu</i> or loss was held the next day. This event was attended voluntarily by the people without being invited. This event is a meal together with the buffalo dish slaughtered earlier. The people who attended also participated voluntarily by bringing money to be collected. This money will then be added to the disaster expert in overcoming the costs of the slaughter.</p>
7	Mahmudin Nasution Gelar Sutan Kinaya Sakti Sakti (Chief of Forkala Padangsidempuan City)	<p>1. Direct deliberation is held at the time of mourning news about how the process will be carried out in the death ceremony. This deliberation also contains the assignment of responsibilities or duties to certain parties related to customs in the process of delivering the corpse.</p> <p>2. The values of togetherness and the same fate and sharing in the Angkola people are still strongly influenced by customs. It shows that adat plays a role in forming a sense of togetherness in the Angkola people. At the slaughtering ceremony itself, the next day after completing the <i>fardhu kifayah</i> of the corpse, a communal meal was held, which was essentially a <i>tuppak</i> from the people as a form of their voluntary participation in assisting disaster experts in terms of funding for the slaughter of buffalo.</p> <p>3. In terms of funding, morality also has a role and participation. It is a substitute for the meat/bone part given to them.</p>

8	Baginda Sori Tua Harahap ( <i>Raja Luat Siharang-Karang</i> )	1. The ceremony of slaughtering buffalo at the death ceremony in the Angkola people reflects the power of <i>Natolu's dalihan</i> . The thing that is death is not predictable at the time, but in carrying out the custom, the slaughtering ceremony is a collaboration of various traditional elements in a short time. Then the <i>Anak Boru</i> was ordered to look for a buffalo to be slaughtered. After all, events related to <i>fardhu kifayah</i> , reciting the Koran, and others are completed, the <i>Martaruk Rugui</i> gathering is carried out. Gathering <i>Martaruk Rugui</i> for the community members at the death ceremony is eating with the animals that were slaughtered earlier with the whole people. In this event, all parties contribute as a sense of togetherness, namely <i>martuppak</i> . In other words, <i>martuppak</i> is giving donations in the form of money collected together as additional funds to overcome this slaughter.
9	Involved party	1. The slaughtering buffalo at the death ceremony is attended and carried out by the disaster party. However, the death ceremony involved various parties, such as all elements of the village and relatives, namely <i>mora</i> , <i>kahanggi</i> , <i>anak boru</i> , <i>pisang raut</i> , <i>hatobangon</i> , or an elder like a king, be it the king of the village, the <i>Raja Pangundian</i> , or the <i>Raja Luat</i> . In addition, this activity also involves the ulama, village government, and the rich. We can see that the people of Angkola still highly respect the values of gotong royong and cooperation in terms of slaughtering buffalo at death ceremonies.

**Source: Exclusive interview conducted by researchers**

Based on the results of the interviews described above, the researcher concludes several processes/procedures in slaughtering buffalo in the death ceremony in the Angkola people. The following is the ritual procedure for slaughtering buffalo in the Angkola people at the death ceremony:

1. People with family. The first thing to do is to deliberate with relatives about the procurement of buffalo slaughter at the death ceremony.
2. People of tasks with elements or apparatus or traditional leaders in the people, such as *Raja/harajaon*, *hatobangon*, *pious ulama*, *dalihat natolu*, and so on regarding traditional processes and worship at death ceremonies.
3. After mutual agreement, the buffalo slaughter can be carried out on the day that has been mutually agreed. In this case, it is adjusted to the ability or time and the wishes of the calamity expert. It can be carried out on that day; it can also be 40 days after death; it can accomplish according to conditions.
4. Funding or sources of funds for the slaughter of buffalo in the ritual of death ceremonies in the Angkola people are the results of voluntary participation from the village people obtained at the meal of the slaughtered buffalo or what is called *Martuppak/Mangan pogu* on the day after completing all *fardu kifayah* and matters related to it. Financing is the responsibility of the son of a deceased family. However, the customs or togetherness of the Angkola people has helped ease the burden of this slaughter.

### **The Purpose of the Angkola People to Slaughter Buffalo at the Death Ceremony**

In addition to examining the background and procession of the Angkola people's traditional ceremony at the death ceremony, the researcher also explored the purpose of the Angkola people to slaughter buffalo at the traditional ceremony. The following are excerpts of interviews with 11 informants in the field:

No	Informant	Description
1	Sultan Malim Naposo ( <i>Raja Luat Angkola Julu</i> )	1. This slaughter is part of maintaining honor. The phrase <i>Mabang kalihi stays tukko</i> means that when the eagle flies, it leaves the stick or where it stopped before. It shows the importance of this slaughter as a form of maintaining honor

		by passing down the name to the grandchildren or descendants left behind. In other words, the ritual aims to maintain the honor and authority of those who passed away and the family.
2	Basa Sahala Harahap, Gelar Sutan Raja Enda Kumala Harahap ( <i>Raja Luat Pijor Koling</i> )	<ol style="list-style-type: none"> <li>1. The purpose of this slaughter is as a dish for guests and the people. In other words, this buffalo is used as a dish. It also alms for guests and the people who will participate in taking care of the customs and worship of the people affected by the disaster.</li> <li>2. However, the primary purpose of this slaughter is a form of passing down the name to the deceased grandson.</li> </ol>
3	Faisal Siregar (previous deceased party)	<ol style="list-style-type: none"> <li>1. This slaughter is a form of respect. The respect in question is the last respect given to parents who have died. It means that his affairs are towards his final resting place. Besides, being completed with worship with religious events is also completed with the customs of the surrounding people.</li> </ol>
4	Pamusuk Harahap ( <i>Raja Pamusuk Batinju Village, Batang Angkola District</i> )	<ol style="list-style-type: none"> <li>1. The ritual of slaughtering buffalo at the death ceremony in the Angkola people is a form of respect for parents who have raised and fought for their children. It becomes a debt for the child to repay the parent, at least at the time of the parent's death – the ritual of slaughtering buffalo as a form of remuneration and respect for parents.</li> </ol>
5	Tongku Raja Parlaungan ( <i>Raja Luat Daerah Angkola</i> )	<ol style="list-style-type: none"> <li>1. The purpose of slaughtering this buffalo is to pass down the name to the descendants or grandchildren of the deceased. The title that a person holds in the Angkola people cannot be passed down to the eldest son of a son if the ritual of slaughtering the buffalo has not been held. Therefore, every title held by descendants in the Batak people must begin with slaughtering a buffalo as a form of respect for the deceased. Decreasing the title to the grandson as a</li> </ol>

		<p>successor to his position is another tradition of the Angkola people. It is also a form of preserving the culture of Angkola itself.</p>
6	<p>Rudi Ritonga Gelar Mangaraja Hasan Naposo (deceased party)</p>	<p>1. There are two purposes of slaughtering buffalo in the ritual of death ceremonies in the Angkola people. The first is as a forum to pass down the name to the most fabulous grandson to continue the title and position left behind in the future. Then, this activity has also been carried out for generations in the Angkola people so that this ritual is also an effort to preserve the Angkola cultural customs so that they are not lost.</p>
7	<p>Darwin Siregar (local of Huta Padang Village)</p>	<p>1. This ritual of sacrificing is a form of respect for parents. It is clear from the following dialogue excerpt <i>Sannari, harana au tong mangikutkon pengorbanan ni orang tua niba on do</i>. Thus, one of the purposes of slaughtering buffalo at this death ceremony is a form of respect for parents or, in other words, is a form of revenge for the sacrifices of parents throughout their lives.</p>
8	<p>Sutan Raja Parhimpuan (Raja Luat Losung Batu)</p>	<p>1. The purpose of this traditional slaughtering ritual, apart from lowering the name, maintaining dignity, is also to preserve customs. Therefore, the purpose of the ritual of slaughtering buffalo at the death ceremony in the Angkola people is at least three, namely to pass down names from grandfather to grandson, maintain family dignity, and preserve Angkola cultural customs.</p>
9	<p>Sutan Paruhum Harahap (Raja Luat Hutaimbaru)</p>	<p>1. One of the purposes of slaughtering buffalo at a death ceremony is to give charity. Alms is meant by the hope of bringing glory and good fortune to the bereaved family. The Angkola people believe that the meat eaten through this ritual slaughter will bring goodness and sustenance to those left behind. This slaughter must be carried out with a</p>

		sincere heart with the condition.
10	Banggur Ritonga (local of Joring Natobang Village)	1. There are three purposes for holding a buffalo slaughter ritual at a death ceremony: maintaining the preservation of customs, maintaining honor/caste, and so that the name or title is not lost after the death of the king's grandfather.
11	Baginda Sori Tua Harahap (Raja Luat Siharang-Karang)	1. This custom is carried out to raise the dignity of the bereaved family. Therefore, implementing this buffalo slaughter ritual in principle is to pride oneself and maintain prestige.

**Source: Exclusive interview conducted by researchers**

In the Angkola custom, passing the name to his grandson can revive someone. Passing the name is not only about passing down the name, but how about the name given or passed down to grandchildren? It can be used as a function rather than leaving when alive. For example, in the case of a king who dies, the children or grandchildren entitled to sit in his position in traditional activities are his children or grandchildren. It shows that the slaughter of this buffalo is part of maintaining honor.

In Angkola culture, there is a social sanction when we have property, but we do not pay our last respects to our parents through the ritual of slaughtering a buffalo at the parents' death ceremony. So that the term in Angkola culture emerged, namely *inda tartanom namatei*, which means someone who dies, has not finished his business with the world before the slaughter of buffalo has been carried out. Therefore, it is necessary to slaughter so that his body is genuinely embedded, and his name has been passed down or implanted to his grandson so that his name will come back to life.

Another purpose in the ritual of slaughtering this animal is as a form of prestige. We can see this clearly in the following excerpt from the dialogue: *Anggo sanksi memang inda pola adong i, kan setidak na namangolu on, adong do timbal balikna ninna, kan, setidakna inda mangalehen ia tong kinnai, terjadi tu iba muse, inda ro alak mambantu be, songon kahanggi nakkian. Sada contoh majolo, au majolo mambaen karejo, posisi anak boru kun a marepeng do ia, tapi inda mambantu*

*ia, jadi kan marbalik tokkin nai, di sia musibah, au mora nia, marepang au, indara au tong mangalehenna. Ima contoh kecilna, makana timbal balik do tongan i. harana marganti do tongan i.* What is meant by prestige here is an unpleasant feeling; when someone's misfortune occurs, no slaughter is accomplished, while when someone else dies, someone is present and participates in the buffalo slaughtering ritual there. In addition, the fear of the absence of people at one's formal event is also the reason behind the occurrence of this ritual.

Based on the results of the interviews described above, the researchers conclude several objectives of carrying out the ritual of slaughtering buffalo at the death ceremony in the Angkola people, namely:

1. They pass the title of king or king's name from parents to the eldest grandson. In the Angkola people, the title or name of the grandfather cannot be passed down if the ritual of slaughtering buffalo is not carried out.
2. They do the ritual of slaughtering buffalo as a form of respect/reward to parents.
3. They do the ritual of slaughtering to maintain dignity and prestige amid society.
4. They wish goodness through alms. The Angkola people believe that meat from those slaughtered at a death ceremony can bring good and fortune. At least, the results of the alms will flow rewards for parents who have died.
5. They preserve the customs and culture of Angkola. Angkola culture appeared in ancient times, even before Islam in the Angkola region.

## **Conclusion**

Based on the previous description, the researchers conclude that:

1. Implementation of the traditional tradition of the ceremonial slaughter of buffalo is to maintain the family's good name pioneered by parents.

Therefore, it is still maintained and cared for by the Angkola people when their parents die.

2. Implementing the tradition of slaughtering buffalo in the Angkola people is carried out as children's affection for their parents. They assume that parents struggled to educate their children to become obedient children to their parents when they were small.
3. The implementation of the tradition of slaughtering buffalo and obeying the people's customs, also practicing the teachings of the prophet's hadith by giving alms where people come in large numbers to give alms to visiting guests.
4. Implementing the tradition of slaughtering buffalo in the Angkola people turns out that *Mora Kahanggi* and *Anak Boru* have a decisive role in helping the implementation of the tradition of slaughtering buffalo so that in terms of costs without being asked, *Mora Kahanggi Anak Boru* has prepared assistance to deceased families.
5. The purpose of carrying out the tradition of slaughtering buffalo is to maintain a good name and give alms to maintain the throne and caste amid a society that has existed since ancient times.

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