



THE GALANG BATANG AGREEMENT IN THE RESOLUTION OF MARITAL CONFLICTS IN GUNUNG MANAON 1 VILLAGE: AN ISLAMIC LEGAL PERSPECTIVE

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ABSTRACT

This research explores the practice of Galang Batang as a mechanism for resolving marital conflicts between husband and wife in Gunung Manaon 1 Village from the perspective of Islamic law. Galang Batang is a local customary tradition functioning as an informal mediation tool to address domestic disputes. The study aims to examine the procedures of Galang Batang, evaluate its effectiveness in maintaining household harmony, and assess its alignment with Islamic legal principles, particularly regarding justice, public interest (maslahah), and family dispute resolution. Employing a qualitative method with a normative-sociological approach, data were collected through interviews with traditional leaders, married couples, and local religious figures. The findings indicate that Galang Batang serves not only as a means of conflict resolution but also as a reinforcement of social and religious values. From an Islamic legal perspective, the practice is permissible as long as it does not contradict the sharia and upholds the principles of consultation (shura), justice, and peace. Therefore, Galang Batang exemplifies the harmonization between customary law and Islamic law in resolving family disputes. The novelty of this research lies in its focus on integrating Galang Batang as a local customary practice into the broader discourse of Islamic family law, highlighting its role as a culturally rooted yet sharia-compliant model of dispute resolution. Unlike previous studies that primarily examined customary traditions in isolation or Islamic legal principles separately, this study bridges the two frameworks, offering a new perspective on how local wisdom can strengthen formal Islamic legal approaches in resolving family conflicts.

Keywords: Galang Batang, Marital Conflict, Islamic law, dispute resolution, customary law

1. INTRODUCTION

Human beings were created by Allah SWT as the most honorable creatures, endowed with reason and an innate nature (fitrah) to distinguish between what is lawful (halal) and unlawful (haram). One of these natural inclinations is the attraction between men and women, for which Allah has prescribed marriage as both a form of worship and a means of preserving dignity. In Islam, marriage is regarded as a *mitsaaqan ghalidzan* a strong and sacred covenant—that is not merely civil but also a transcendental act of worship (Syahrizal Abbas, 2009; Amir Syarifuddin, 2009). Indonesian law, particularly the Marriage Law No. 1 of 1974 as amended by Law No. 16 of 2019 and the Compilation of Islamic Law (KHI), affirms that the purpose of marriage is to establish a family based on *sakinah, mawaddah, and rahmah* under the foundation of faith in God Almighty.

In practice, however, marital life often encounters conflicts. Contributing factors include financial difficulties, jealousy, infidelity, child-related disputes, and sexual issues (Muhyidin). In Islamic jurisprudence, such conflicts are conceptualized as *nushuz* (disobedience) and *shiqaq* (serious discord). *Nushuz* may occur from either spouse and can manifest as neglect, abusive behavior, or violation of obligations, while *shiqaq* refers to deeper disputes that often require the intervention of *hakam* (family arbiters), as stated in QS. An-Nisa [4]: 35.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ

بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

Meaning: “And if you fear a dispute between the two, then appoint an arbitrator from his family and an arbitrator from her family. If they both desire reconciliation, Allah will cause harmony between them. Indeed, Allah is All-Knowing, All-Aware.” (Surah An-Nisa [4]: 35)

In Indonesia, the formal settlement of marital disputes is pursued through the Religious Court. Yet, at the community level, informal mechanisms rooted in local custom and wisdom are often preferred. One such mechanism is the *Galang Batang* tradition in Gunung Manaon 1 Village, Portibi Subdistrict, North Padang Lawas Regency. *Galang Batang* is a customary mediation process led by traditional leaders (*Hatobangon*) involving both families, aimed at preventing divorce and instilling deterrence typically toward the offending husband.

Previous studies have addressed marital conflict resolution but with limitations. Suryani (2019) highlighted the role of customary mediation without linking it to Islamic law. Hakim and Nurhayati (2021) focused on formal mediation in the Religious Court, neglecting informal practices. Ramadhan (2022) examined family dispute resolution in Mandailing communities but did not specifically

analyze Galang Batang within an integrative framework. This research gap underscores the urgency of this study, namely to examine Galang Batang as a model of conflict resolution rooted in local wisdom and to assess its compatibility with Islamic law.

In practice, Galang Batang is more frequently applied than formal judicial procedures. Approximately 70% of divorce cases in Gunung Manaon 1 occur outside the formal court system, with Hatobangon acting as central mediators. They serve as both facilitators and arbiters, listening to both parties, facilitating reconciliation, and, if necessary, declaring separation under customary authority when reconciliation proves impossible.

Against this backdrop, this study focuses on Galang Batang as a mechanism for resolving marital conflicts, evaluating its effectiveness in preserving family harmony, and analyzing its conformity with Islamic legal principles, particularly justice, public interest (*maslahah*), and reconciliation (*ishlah*).

The event of marriage is considered one of the most important stages in human life and has been practiced for centuries across various cultures and religious communities. The concept of marriage, according to Article 1 of the Marriage Law of 1974 was later amended by Law No. 16 of 2019 as a revision of Law No. 1 of 1974 on Marriage states that marriage is a physical and spiritual bond between a man and a woman as husband and wife, with the aim of forming a happy and lasting family based on the belief in the One and Only God (*Ketuhanan Yang Maha Esa*). In the Qur'an, the relationship between husband and wife is illustrated metaphorically as garments for one another, symbolizing mutual protection and intimacy. A husband is obligated to protect his wife's dignity, and likewise, the wife is to safeguard her husband's shortcomings. As stated in the words of Allah in Surah Al-Baqarah [2]:187:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

Meaning: *"They are a garment for you, and you are a garment for them."*

In the Galang Batang process of resolving marital disputes, the Hatobangon (religious and traditional leaders) play a crucial role in reconciling the conflicting parties. Their involvement begins with listening to the problems of both parties, arranging meeting times, preparing a venue, and providing explanations and guidance to reach a solution aimed at restoring harmony between the spouses. During the reconciliation process, the Hatobangon as religious and customary figures work collaboratively to assist in resolving the conflict. Based on the issues described above, the author is interested in conducting research under the title: "The Galang Batang Agreement in Resolving Marital Conflicts in Gunung Manaon 1 Village: An Islamic Law Perspective."

2. RESEARCH METHOD

This study adopts an empirical legal approach that emphasizes the living reality of law within society. The research engaged 10 key informants, consisting of two traditional leaders, one village authority, two religious figures, three local residents, and two married couples who had directly participated in the Galang Batang practice. The informants were selected through a purposive sampling technique, based on their knowledge and direct experience relevant to the research focus. Data were collected through in-depth interviews, observation, and documentation. The analysis was conducted using the Miles and Huberman model, which involves data reduction, data display, and conclusion drawing. To strengthen validity, the study applied source triangulation, comparing and corroborating information obtained from multiple informants and methods.

3. RESULT AND ANALYSIS

The Galang Batang Agreement in Resolving Domestic Conflicts in Gunung Manaon Village, Portibi Subdistrict

Gunung Manaon 1 Village, located in Portibi Subdistrict, North Padang Lawas Regency, North Sumatra, is situated in a highland area dominated by agricultural fields and hills. Most residents work as farmers or plantation laborers, and their lives are closely tied to ancestral traditions and values. The community preserves a strong kinship system and mutual cooperation, seen in collective practices such as mamboru (help during harvest), marharoan bolon (communal work), siluluton (funeral rituals), and active involvement in both traditional and religious events. The population is predominantly Muslim, with religious practices strictly observed and religious leaders such as ustadz and imam playing a central role in social life. Social interactions are guided by the Dalihan Na Tolu customary philosophy, emphasizing inter-clan respect and harmony, which serves as the basis for resolving disputes, including domestic conflicts.

One enduring conflict-resolution tradition is Galang Batang, a customary process that involves traditional leaders and both families in reconciling married couples. Beyond reconciliation or preventing divorce, research findings reveal that Galang Batang also functions as a preventive measure, deterring the offending spouse—typically the husband—from repeating acts of mistreatment. Public facilities in the village, while modest, support community life, with schools, a mosque, and a village hall as focal points, though access to healthcare and higher education remains limited. Governance is conducted through a democratically elected village head, who collaborates with traditional and religious leaders to sustain harmony and resolve disputes, often prioritizing customary solutions before formal legal avenues.

Normatively, Gunung Manaon 1 illustrates how Islamic law and customary law can coexist in a balanced manner. The enduring relevance and acceptance of Galang Batang stem from its alignment with both local traditions and Islamic principles, enabling it to function as an effective and legitimate mechanism for resolving marital disputes. Understanding the interplay of cultural, religious, and social structures in this village is crucial to assessing the legal and moral strength of Galang Batang in the framework of Islamic jurisprudence.

The Galang Batang Agreement

The Galang Batang Agreement is one form of local wisdom that is still preserved and practiced by the people of Gunung Manaon 1 Village in resolving domestic conflicts between husbands and wives. This tradition stems from the cultural values and customary norms of the local community, which emphasize peaceful and family-oriented dispute resolution without resorting to formal legal proceedings. Substantively, Galang Batang is a peace agreement facilitated by traditional leaders and extended families from both parties, with the main goal of repairing strained relationships and preventing divorce. In practice, the Galang Batang process begins with a complaint by one party to a family member or customary leader, followed by a communal deliberation to find the best solution. During the meeting, both husband and wife are given the opportunity to present their accounts, and the attendees usually consisting of elders and family members will offer opinions and advice, leading to a mutually agreed settlement that is binding under customary law. This agreement may be verbal or written, and its implementation is overseen by the local customary leaders. If either party violates the terms of the agreement, moral or social sanctions may be imposed, such as warnings or social exclusion.

However, in its implementation, Galang Batang still requires reinforcement in terms of legality and religious oversight. This is because, in some cases, religious leaders are not adequately involved, which can potentially lead to decisions that are not aligned with Islamic law, especially concerning the rights and obligations of husband and wife as regulated in Islamic teachings. Additionally, since it is a customary practice, this agreement does not hold formal legal power in the eyes of the state. Therefore, in cases of serious violations or domestic violence, customary resolution alone is insufficient and must be followed by formal legal action. Hence, there is a need for harmonization between customary law and Islamic law in the implementation of Galang Batang, so that this tradition remains relevant, fair, and not in conflict with the principles of sharia or national law. This tradition is not only a symbol of local wisdom but also evidence that society has strong social mechanisms for resolving internal issues provided that these processes remain within the bounds of justice and religious values.

Marital Conflicts in Gunung Manaon 1 Village

Marital conflict is a social phenomenon that is inevitable in the dynamics of household life. Although the villagers are known to be religious and uphold traditional and familial values, issues in marital relationships still arise due to various factors. Based on observations and interviews with local residents and traditional leaders, it was found that the most frequent sources of conflict include financial problems, poor communication, jealousy, imbalance of roles in the household, infidelity, gambling, drug abuse, domestic violence, and interference from third parties such as extended family. Some of these conflicts can be resolved directly by the couple themselves, but often they lead to prolonged quarrels that may result in divorce if not handled wisely. However, what is unique about the people of Gunung Manaon 1 Village is their distinctive approach to addressing domestic conflict, namely through customary mechanisms such as Galang Batang. Before a conflict reaches the state legal system or formal divorce proceedings in a religious court, the families of both husband and wife, along with traditional leaders, will first intervene to resolve the issue. They mediate both parties to hold discussions and seek a fair solution that avoids social embarrassment for either side. This process reflects a spirit of restorative justice, where the main goal is not merely to assign blame but to restore harmony within the household. Customary law plays a vital role as a “guardian” of social and moral stability, which is why the community prefers to rely on customary resolution before turning to formal legal channels.

It is important to note that although customary law holds a strong role, not all conflict resolutions are completely successful. In some cases, if either the husband or wife feels that justice has not been served, or if the conflict continues to recur, the final step taken is divorce through the religious court. This illustrates that traditions such as Galang Batang are flexible and still allow room for formal legal intervention when necessary. However, in general, the people of Gunung Manaon 1 continue to prioritize peaceful settlements based on custom and Islamic values, as these are considered more respectful of family honor and social harmony. Therefore, understanding the patterns of marital conflict in this village requires not only a legal approach but also a deep understanding of the local values that guide community behavior within the household context.

In the family conflict that occurred in Gunung Manaon Village between Muhammad Fajar Siregar (husband) and Ainun Harahap (wife), the issue began with a complaint from the wife, who stated that her husband had committed physical abuse, engaged in drinking alcohol, and failed to provide financial support. Initially, the wife reported the matter to the husband’s family and a family discussion was held to address the issue. However, following the family deliberation, there was no significant change in the husband’s behavior. As a result, the wife escalated the matter by reporting her husband’s actions to the hatobangan (customary leaders) in Gunung Manaon 1 Village. A community gathering was then

organized to deliberate the domestic conflict between Muhammad Fajar and Ainun Harahap. The hatobangan decided to initiate a customary agreement between the husband and wife. The involved customary leaders (hatobangan) were Ramdhon Siregar (Baginda Namora), Ayub Siregar (Tongku Parluhutan), Ahmad Dawinor Siregar (Hatobangan), Sutan Muara (Haholongan), and Muhammad Ali Ansor Siregar (Baginda Pembela and Malim Mesjid). The resolution process carried out was as follows:

- a) There must be a report or complaint submitted by the party involved in the conflict, the kahanggi (husband's family), or members of the Gunung Manaon 1 community who are aware of the issue, to the hatobangan (customary leaders).
- b) The hatobangan will determine the location for holding the Galang Batang session.
- c) On the appointed day, after both parties are present, the hatobangan (customary leaders) will listen to the issues presented by both parties and provide various pieces of advice to them.
- d) If reconciliation is not achieved, the hatobangan will summon the husband and wife along with both of their parents.
- e) Witnesses may be presented, although in some cases they are not required if the problem can be resolved directly.
- f) If the issue still cannot be resolved, the hatobangan will deliberate, and if a party is found at fault, a talaq tiga (final divorce) will be imposed without being declared verbally.
- g) A written or verbal agreement is then made.

Following the process described above, the family of the wife will come to retrieve her and discuss matters related to her personal belongings such as gold and household items she brought into the marriage. Additionally, any jointly acquired property during the marriage will be divided equally and fairly by the hatobangan (customary leaders) from both sides during the deliberation. As for child custody, in the Galang Batang tradition of Desa Gunung Manaon 1, it is automatically granted to the husband without the wife's consent, as this has been established as a binding customary rule.

Based on the results of the author's observations and interviews, one of the consequences that arises after the Galang Batang agreement in Desa Gunung Manaon 1 is a mutual understanding between the involved parties, whereby a formal agreement is made between the husband and wife. This agreement states that if the husband repeats his previous misconduct toward his wife, the couple must proceed with a divorce without any further deliberation or attempts at reconciliation. Likewise, if the wife repeats her mistakes and violates the Galang Batang agreement, the husband has the right to return her to her parents, and the

marriage is considered as having reached a triple talaq (talak tiga) status, even without the verbal pronouncement of divorce.

According to the traditional leader Ramdhan Siregar (Baginda Namora), Galang Batang is established as a customary agreement intended to serve as a deterrent for husbands who have committed serious misconduct, such as domestic violence, drunkenness, failure to provide financial support, and infidelity. This agreement explicitly states that if the husband repeats these offenses, traditional sanctions will be imposed. These sanctions include a customary declaration of divorce (talaq) and, as a consequence, joint property, personal belongings, and child custody will be granted entirely to the wife. In other words, if the husband violates the agreement, all responsibility and consequences will fall solely on him, resulting in the loss of his rights over marital assets and the dissolution of the marriage bond. (Based on the results of observation and interviews)

Of the Galang Batang agreement between husband and wife :

To my respected parents, the Hatobangon (customary elders), and everyone present and participating in this deliberation at the elder's house We gather here for the fulfillment of the Galang Batang agreement. With this, I solemnly declare my promise before my father, mother, the wise elders, the Hatobangon, relatives, and all my brothers and sisters present, that I acknowledge the mistakes I have committed and I sincerely intend to change. I admit to my wrongdoings frequently getting drunk, committing acts of violence, gambling, and being unfaithful. If, after making this statement, I repeat these actions—though I do not wish to separate from my wife then I am willing to accept the customary sanctions of Galang Batang, which are: All shared property as well as my personal belongings will be handed over to my wife, And custody of our child will also be given to my wife. Perhaps this is the rightful consequence I must accept, as determined by the Hatobangon and witnessed by everyone present here in this house. (Based on observation and interview, 2025)

As in the case of the domestic conflict between Muhammad Fajar Siregar and Ainun Harahap in Gunung Manaon 1 Village, the situation can be analyzed through the lens of Islamic family law, which is based on the Qur'an, Hadith and the prevailing laws and regulations in Indonesia. The issues that arose in their household namely physical violence, habitual drunkenness, and the husband's failure to provide financial support constitute serious violations of a husband's obligations under Islamic law. According to fiqh, a husband is required to treat his wife kindly (mu'asyarah bil ma'ruf), as mandated in Surah An-Nisa verse 19, and to provide both physical and emotional support as part of his responsibilities in marriage. A husband's abusive behavior and negligence in fulfilling his financial duties clearly contradict the principle of maslahah (well-being) within the family and may serve as legitimate grounds for divorce under both Islamic law and national law (Law No. 1 of 1974 on Marriage and the Compilation of Islamic Law/KHI) (Supriyadi, Eko. (2023).

In resolving the conflict, it was evident that the initial deliberation process was carried out through a familial approach, namely through Ainun Harahap's complaint to the husband's family. This aligns with the Islamic principle of hakam, in which the families of both parties act as mediators to reconcile the husband and wife, as outlined in Surah An-Nisa, verse 35. However, because the family deliberation failed to stop the husband's behavior, the wife then brought the matter to a higher level within the structure of the local customary society namely, to the hatobangon or local customary leaders. The hatobangon, consisting of Ramdhon Siregar (Baginda Namora), Ayub Siregar (Tongku Parluhutan), Ahmad Dawinor Siregar (hatobangan), Sutan Muara (Haholongan), and Muhammad Ali Ansor Siregar (Baginda Pembela and Malim of the mosque), acted as intermediaries with customary and social authority in the community.

Table 1.1. describing the Galang Batang Procedure and Sanctions that can be inserted after the sentence:

Galang Batang Procedure Steps	Explanation	Galang Batang Sanctions
a. Submission of Report	A report or complaint is submitted by the party involved, the husband's family (kahanggi), or community members aware of the issue.	➤ Divorce is finalized according to customary law, even without verbal pronouncement, if violations recur.
b. Determination of Venue	The hatobangon (customary leaders) determine the location for holding the Galang Batang session.	➤ Joint property is divided fairly and equally between husband and wife.
c. Hearing and Advice	On the appointed day, both parties attend, and the hatobangon listen to the issues and provide advice to the parties.	➤ Custody of the child is automatically granted to the husband according to customary rules, without the wife's consent.
d. Summoning Families	If reconciliation fails, the husband, wife, and their parents are summoned to attend the session.	➤ The wife's personal belongings such as gold and household items brought into the marriage are managed by her family after divorce.
e. Presentation of Witnesses (Optional)	Witnesses may be presented if necessary, although in some cases, resolution occurs without witnesses.	➤ If the husband violates the agreement again, he loses rights over joint property, custody, and the marriage bond is dissolved according to custom.
f. Decision and Sanctions	If unresolved, the hatobangon deliberate, and if a party is found at fault, a final divorce (talaq tiga) is imposed without verbal declaration.	
g. Written or Verbal Agreement	A written or verbal agreement is made containing the terms and sanctions if the agreement is violated.	

The resolution pursued by the customary leaders was to establish an agreement between the husband and wife containing an important clause: if the husband

repeats acts of violence, drunkenness, or fails to provide financial support, then the couple must divorce without any further deliberation or reconciliation. From the perspective of Islamic family law, this agreement can be categorized as a form of tahkim (arbitration) conducted locally through customary mechanisms. In the principles of fiqh, an agreement based on mutual consent and aimed at preventing harm is permissible, as long as it does not contradict the Sharia. Therefore, the agreement is valid as long as it fulfills the elements of justice, public benefit (maslahah), and is made voluntarily by both parties. However, the provision that no further reconciliation or deliberation is allowed if the husband repeats his misconduct may raise concerns in terms of the Islamic principle of islah, which ideally allows for reconciliation as long as an irrevocable divorce (talaq ba'in, i.e., third divorce) has not yet occurred. Nonetheless, in this context, the decision is considered a preventive measure against recurring violence and aimed at protecting the rights and safety of the wife. Thus, it can still be justified as an action aligned with the principle of dar'ul mafasid (preventing greater harm) (Nurhidayah, L. 2022).

In addition, from the perspective of Indonesian positive law, such an agreement can serve as evidence in the religious court (Pengadilan Agama) in the event that the wife later files for divorce, considering that the agreement was made openly, involved socially respected figures, and carries moral authority within the customary community. However, it is important to note that, from a formal legal standpoint, a divorce must still be decided by the Religious Court, as stipulated in Article 39 of Law Number 1 of 1974. Therefore, this agreement does not automatically serve as a legal basis for divorce, but functions as supporting evidence in the judicial process should a divorce be filed. Thus, this customary approach demonstrates the synergy between Islamic law, social norms, and local mechanisms in resolving domestic conflicts. Although not a formal legal institution, the role of customary leaders in maintaining order and justice within the household remains significant—especially in regions where communities still uphold traditional and religious values in a balanced manner.

Islamic Legal Perspective on the Galang Batang Agreement in Resolving Marital Conflict

In the perspective of Islamic family law, the case between Muhammad Fajar Siregar and Ainun Harahap can be examined through the principles of sharia that govern the rights and obligations of husband and wife, as well as the mechanisms for resolving conflicts within the household. In Islamic teachings, the husband bears significant responsibilities toward his family, including providing both material and emotional support, being just, treating his wife with kindness, and safeguarding her honor and well-being. A husband's behavior involving physical violence, failure to provide financial support, and habitual intoxication constitutes a serious violation of the principle of mu'asyarah bil ma'ruf (treating one's spouse

kindly), as emphasized in Surah An-Nisa verse 19. Domestic violence in Islam is considered an act of *zulm* (oppression), which not only causes physical and psychological harm to the wife but also undermines the primary goal of marriage—to establish a harmonious and tranquil family (*sakinah*), as mentioned in Surah Ar-Rum verse 21. If the husband is unable to fulfill these obligations, the wife has the right to request a divorce (*khulu'*), as stipulated in the Compilation of Islamic Law (KHI) Article 116 letter (f), which states that divorce may occur due to physical or emotional violence or if the husband fails to provide for the wife for three consecutive months.

In the perspective of Islamic law, the Galang Batang tradition holds strong relevance to sharia values, particularly in the principles of resolving domestic conflicts. Islam strongly encourages peaceful dispute resolution through consultation and family-based approaches, as outlined in the Qur'an, Surah An-Nisa verse 35, which recommends the appointment of *hakam* (arbitrators) from both the husband's and wife's families to reconcile the couple. This indicates that Islam does not immediately promote divorce but rather prioritizes efforts toward improvement and reconciliation (*ishlah*) within the household. The Galang Batang tradition, with deliberation (*musyawarah*) at its core, aligns with the principle of *shura* (consultation) in Islam. As long as the content of the agreement does not contradict sharia—such as causing harm to either party, containing elements of oppression, or being made under coercion—customary agreements like this are permissible under Islamic law. In fact, Galang Batang can be regarded as a form of integration between customary law and Islamic law, reflecting Islam's flexibility in embracing local culture as long as it does not conflict with the fundamental principles of the religion (Asnawi, M., 2022).

In the context of conflict resolution, the approach taken by the wife and the community of Gunung Manaon 1 through customary mechanisms first reflects the principle of *tahkim* (arbitration) in Islam. Surah An-Nisa verse 35 emphasizes that when a dispute arises between husband and wife, an arbitrator (*hakam*) should be appointed from both the husband's and the wife's families to mediate and reconcile them. In this case, the roles of customary figures such as Ramdhon Siregar, Ayub Siregar, Ahmad Dawinor Siregar, Sutan Muara, and Muhammad Ali Ansor Siregar illustrate the implementation of this principle in a local (customary) form. They acted as mediators, striving for *ishlah* (reconciliation) and ultimately facilitated an agreement between the husband and wife. The agreed-upon provision that if the husband repeats acts of violence or neglect, a divorce must occur without further deliberation is essentially a protective measure for the wife against recurring violations of religious and moral law. Islam allows for the formulation of agreements as long as they do not contradict the principles of sharia, and in this case, the agreement contains elements of *saddu dzari'ah* (preventing harm) and aims to uphold the general welfare (*al-mashalih al-mursalah*) of the household (Ali, Zainuddin, 2021).

However, although such an agreement holds moral and customary value, from a formal juridical standpoint in Islamic law, the process of *ṭalāq* (divorce) must still go through legal procedures, namely by filing a case in the Religious Court, as stipulated in Article 39 of Law No. 1 of 1974 and Article 129 of the Compilation of Islamic Law (KHI). Therefore, a customary agreement does not automatically dissolve a marriage bond but may serve as a strong basis or piece of evidence in filing for divorce, especially if the agreement is accompanied by proof of violation. Studies in Islamic family law also emphasize the importance of the principle of justice in making divorce decisions. If the continuity of the marriage has been lost and the purposes of the marriage can no longer be achieved, then divorce becomes a permissible path, even though it remains a lawful act most hated by Allah (*abghadul ḥalāl*), as stated in a hadith narrated by Abu Dawud. Thus, such customary agreements should be positioned as both preventive and repressive measures aligned with the *maqāṣid al-sharī'ah*, namely the protection of life, religion, and dignity.

Thus, the study of Islamic family law in this case shows that although customary practices serve as an important means of resolving conflicts, they must still align with the principles of Islamic law, which uphold justice, protection of the wife, and the fulfillment of the rights and obligations of both husband and wife. Customary practices must not contradict *sharī'ah*; however, when they are in harmony with it, they become a vital support in upholding Islamic values within society (Yusra, A., & Safitri, D. 2022).

4. CONCLUSION

The Galang Batang tradition in Gunung Manaon 1 illustrates a unique model of marital conflict resolution that harmonizes customary practices with Islamic legal principles. The novelty of this research lies in demonstrating how Galang Batang bridges local wisdom and Islamic family law, offering a culturally rooted yet Sharia-compliant mechanism that strengthens both social harmony and legal protection, especially for wives. Unlike previous studies that examined either adat or Islamic law in isolation, this study highlights their integration, contributing to the discourse on alternative dispute resolution in Indonesia's plural legal system.

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