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ISLAMIC EDUCATIONAL VALUES IN THE SAYYANG PATTU'DU TRADITION IN PAMBUSUANG VILLAGE, BALANIPA, POLEWALI MANDAR

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Abstract

This study aims to (1) describe the Sayyang Pattu'du tradition in Pambusuang Village, Balanipa District, Polewali Mandar Regency; (2) describe how the tradition is carried out; and (3) identify the Islamic educational values it contains. The research employed a qualitative method with a field research design and a phenomenological approach. Data sources included the village head, parents, and community leaders of Pambusuang Village. Data were collected through observation, interviews, and documentation, and were analyzed through data reduction, data display, and conclusion drawing and verification. The results indicate two perspectives on the origin of the tradition: the first holds that it was initially practiced by the mara'dia *(noble) families of Mandar, while the second holds that it was initiated by KH. Muhammad Tahir, inspired by the customs of the people of Medina. The tradition begins with a series of religious activities in the mosque, such as* massikkir *and* marrattas baca*, followed by the Sayyang Pattu'du horse procession, and concludes with a communal feast for guests. The tradition embodies Islamic educational values of the* i'tiqadiyyah*,* khuluqiyyah*, and* 'amaliyyah *types. It plays an important role in integrating Islamic education with local culture, strengthening children's religious character, and serving as a form of culturally based* da'wah *that is readily accepted by the community.*
Keywords: *Islamic Educational Values, Sayyang Pattu'du Tradition, Mandar Culture, Qur'an Completion.*

Abstrak

Penelitian ini bertujuan untuk (1) mendeskripsikan tradisi Sayyang Pattu'du di Desa Pambusuang, Kecamatan Balanipa, Kabupaten Polewali Mandar; (2) mendeskripsikan pelaksanaan tradisi tersebut; dan (3) mengidentifikasi nilai-nilai pendidikan Islam yang terkandung di dalamnya. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian lapangan dan pendekatan fenomenologis. Sumber data meliputi kepala desa, orang tua, dan tokoh masyarakat Desa Pambusuang. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, lalu dianalisis melalui reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan dua pandangan tentang asal-usul tradisi ini: pandangan pertama menyatakan bahwa tradisi ini awalnya dilaksanakan oleh keluarga mara'dia *(bangsawan) Mandar, sedangkan pandangan kedua menyatakan bahwa tradisi ini diprakarsai oleh KH. Muhammad Tahir yang terinspirasi oleh kebiasaan masyarakat Madinah. Tradisi ini diawali dengan rangkaian kegiatan keagamaan di masjid, seperti* massikkir *dan* marrattas baca*, dilanjutkan dengan arak-arakan kuda Sayyang Pattu'du, dan diakhiri dengan jamuan makan bersama bagi para tamu. Tradisi ini mengandung nilai-nilai pendidikan Islam berupa nilai* i'tiqadiyyah*,* khuluqiyyah*, dan* 'amaliyyah*. Tradisi ini berperan penting dalam memadukan pendidikan Islam dengan budaya lokal, memperkuat karakter religius anak, dan menjadi bentuk dakwah berbasis budaya yang mudah diterima masyarakat.*
Kata Kunci: *Nilai Pendidikan Islam, Tradisi Sayyang Pattu'du, Budaya Mandar, Khatam Al-Qur'an.*

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INTRODUCTION

Education is a drive to improve the quality of human potential, enhancing people's abilities in the cognitive, affective, and psychomotor domains in ways that benefit their lives. Through education, people can acquire and develop science and technology without causing harm to human life.[1]

Law of the Republic of Indonesia No. 20 of 2003 on the National Education System sets out the functions and aims of national education: national education serves to develop abilities and to shape the character and civilization of a dignified nation in order to enlighten the life of the nation, and it aims to develop learners' potential so that they become people who believe in and are devoted to the One Almighty God, have noble character, and are healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens.[2]

One way parents in Mandar develop and educate their children is by blending education with their own traditions and culture, namely by providing Islamic education through the Sayyang Pattu'du tradition. Through this tradition, children are encouraged to read the Qur'an through to completion (*khatam*), and those who succeed are rewarded with a procession around the village. This is one of the ways parents introduce Islamic teachings to their children, and an effort by parents in West Sulawesi to raise children who are devout. By offering the Sayyang Pattu'du procession as a reward, parents hope that their children will be more eager and motivated to study and complete the Qur'an.

West Sulawesi is one of Indonesia's provinces. It is home to several ethnic groups and comprises the regencies of Polewali Mandar, Mamasa, Majene, Mamuju, Central Mamuju, and Pasangkayu. West Sulawesi is rich in cultures, traditions, and historical heritage handed down from its ancestors.

One of the largest ethnic groups in West Sulawesi is the Mandar, whose cultural wealth, from food and clothing to historic sites, is highly attractive. One of the most celebrated elements of Mandar culture is the Sayyang Pattu'du tradition. This study limits its scope to Pambusuang Village, Balanipa District, Polewali Mandar Regency.

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[1] Abdul Rahmat, *Pengantar Pendidikan: Teori, Konsep, dan Aplikasi*, 2nd ed. (Gorontalo: Ideas Publishing, 2014), 9.

[2] *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Jakarta: Pusat Data dan Informasi Pendidikan, Balitbang Depdiknas, 2003), 4.

Mandar lies on the west coast of Sulawesi and can generally be understood in two senses: as the name of a language and as a term for an alliance of several small kingdoms. From the sixteenth century, seven coastal kingdoms in this region (Balanipa, Sendana, Pamboang, Banggae, Tappalang, Mamuju, and Binuang) were united in a political federation called *Pitu Ba'bana Binanga*. For strategic purposes, these seven coastal kingdoms formed a wider confederation with seven highland kingdoms that were likewise bound in a federation, *Pitu Ulunna Salu* (Rantebulahang, Aralle, Tabulahang, Mambi, Matangnga, Tabang, and Bambang).[3]

Sayyang pattu'du can be translated as "dancing horse," referring to a procession of horses that sway their heads and front legs while carrying one or two female riders. It is not known exactly when the tradition began; it is thought to have started when Islam was accepted as the official religion of several kingdoms in West Sulawesi, around the sixteenth century. At first, Sayyang Pattu'du developed only within palace circles and was performed at celebrations of the Prophet Muhammad's birthday (*Maulid*). In earlier times, horses were the main means of transport in Mandar and every young man was expected to be a skilled rider; over time, Sayyang Pattu'du became a means of motivating children to complete the Qur'an.[4]

The Sayyang Pattu'du tradition is a cultural heritage of the Mandar ancestors that is held to coincide with the *Maulid* celebration. It was performed as a form of appreciation by parents when their child succeeded in completing the recitation of the Qur'an.[5] Mandar culture is rooted in *Pitu Ulunna Salu* and *Pitu Ba'bana Binanga*, meaning that power in the Mandar lands was divided among seven highland kingdoms and seven coastal kingdoms.[6]

The center of cultural development in West Sulawesi can be said to lie in Polewali Mandar, particularly the former territory of the Balanipa kingdom, namely the districts of Tinambung, Limboro, Alu, Balanipa, Tutar, and their surroundings.[7] This study therefore focuses on one village in Balanipa District, namely Pambusuang Village.

Islam arrived in Mandar around the sixteenth century. Known propagators of Islam in Mandar include Syekh Abdul Mannan To Salamaq in Salabose, Sayid Al-Adiy, Abdurrahim Kamaluddin, Kapuang Jawa, and Sayid Zakariah.[8]

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[3] Muhammad Ridwan Alimuddin, *Polewali Mandar: Alam, Budaya, Manusia* (Polewali Mandar: Dinas Perhubungan, Komunikasi dan Informatika Kabupaten Polewali Mandar, 2011), 7–8.

[4] Sulaiman Suradi Yasil and Muhammad Ridwan Alimuddin, *Warisan Salabose: Sejarah dan Tradisi Maulid* (Yogyakarta: Ombak, 2013), 52.

[5] Abdul Rahman and Ulfah Sahra Tawil, "Nilai yang Terkandung dalam Tradisi Sayyang Pattu'du di Kabupaten Polewali Mandar," *Journal of Art, Humanity & Social Studies* 3, no. 2 (2023): 33.

[6] Syamsidar et al., *Potensi Sejarah dan Budaya Mandar dalam Perspektif Pariwisata* (Makassar: Politeknik Pariwisata Makassar, 2019), 44.

[7] Alimuddin, *Polewali Mandar*, 20.

[8] Alimuddin, *Polewali Mandar*, 85.

According to scholarly theories, Islam was introduced and spread in Mandar through two channels. The first was the political channel, through reform and intermarriage with noble families in the Mandar kingdoms, a political strategy that gave the *ulama* greater freedom in their preaching. The second was the economic channel. Whereas the political channel, which took place in the first half of the sixteenth century, proceeded with relative ease, Islamization through the economic channel was limited, since it occurred only through contacts between Muslim traders and local people in business transactions; it is estimated to have begun in the second half of the fifteenth century.[9]

Before the arrival of Islam, the Mandar people had already produced artistic and cultural values that united elements of Mandar culture through creativity, will, and feeling, and that were regularly expressed in cultural and literary forms such as song, literature, performing arts, and inscriptions. These were consistent with Islamic teachings, so that their values, symbols, and traditions lived on with an Islamic outlook. With the renewal brought by Islam, its presence filled, enriched, and even perfected the wisdom previously held by the Mandar people.[10]

The relationship between religion and tradition or culture can be described as reciprocal. In practice, religion is a product of a community's understanding and experience shaped by its traditions and culture, while traditions and culture continually change in line with the religion the community holds. The relationship between religion and culture is therefore dialogical. A religion is more readily accepted when its teachings resemble the community's culture, and it is rejected when the culture differs from its teachings.[11]

The meeting of Islamic teachings and Mandar culture gave rise to traditions that developed into Islamic traditions within Mandar society. In its early development, Sayyang Pattu'du was performed by descendants and families of the nobility of *Pitu Ba'bana Binanga* (the seven coastal kingdoms) and *Pitu Ulunna Salu* (the seven highland kingdoms) who had completed the Qur'an.[12] Over time, Sayyang Pattu'du has also come to be performed to welcome important guests to West Sulawesi and at festivals, and wedding celebrations in Mandar often include it in their programs.

Islam teaches its followers to remain on the right path and to uphold its teachings as set out in the Qur'an and hadith, which guide Muslims in their lives. Providing education, especially

[9] Idham Khalid Bodi et al., *Sejarah Islam di Mandar* (Jakarta: Puslitbang Lektur Keagamaan, Badan Litbang dan Diklat Kementerian Agama RI, 2010), 23.

[10] Bodi et al., *Sejarah Islam di Mandar*, 35–36.

[11] Laode Monto Bauto, "Perspektif Agama dan Kebudayaan dalam Kehidupan Masyarakat Indonesia (Suatu Tinjauan Sosiologi Agama)," *Jurnal Pendidikan Ilmu Sosial* 23, no. 2 (2014): 24–25, https://doi.org/10.17509/jpis.v23i2.1616.

[12] Ahmad Zulkiram, "Tradisi Messawe To Tamma' di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar (Studi Budaya Islam)" (undergraduate thesis, Universitas Islam Negeri Alauddin Makassar, 2023), 23.

Islamic education, to children is therefore essential as preparation for their future lives as religious people grounded in the Qur'an and hadith. Islamic education involves several aspects that must be considered and understood, namely creed (*aqidah*), law (*shari'ah*), and ethics (*akhlaq*).

Sayyang Pattu'du is a cultural heritage passed down through generations of Mandar ancestors as a means of motivating children to complete their recitation of the Qur'an, and it is a product of the Islamization of the Mandar people. A tradition or culture persists in a region because it carries certain values that a community can accept. Sayyang Pattu'du contains such values in its practice, which is why it has been accepted by the Mandar people and has endured to this day.

What makes the Sayyang Pattu'du ceremony distinctive is its procession of horses accompanied by the beating of *rebana* (frame drums). The horses are trained, and each child rides a horse decorated as attractively as possible. When seated on the horse, the rider must follow rules handed down through generations: the rider sits with one leg folded backward with the knee facing forward, while the other is folded with the knee pointing upward and the sole of the foot resting on the prepared back of the horse.[13]

Preliminary inquiry by the researchers indicates that Sayyang Pattu'du is a hereditary legacy of the Mandar ancestors that motivates children to complete their recitation of the Qur'an. The researchers wished to study this tradition in order to analyze the Islamic educational values it contains, since it is one of the ways parents in West Sulawesi instill Islamic values in their children by motivating them to read and complete the Qur'an. It is therefore important to examine whether, and how, the Sayyang Pattu'du tradition contains Islamic values.

Literature Review

Islamic Educational Values

A value is what an individual or a community believes to be true and accepts as the main guide for judging what is good or bad, right or wrong, and worthwhile or worthless. A value is a definition or quality of something that carries a particular importance and serves as a driving force in life, giving validity to a person's actions, so that individual values shape the identity of a group or a nation.[14]

Values encompass meanings, norms, ethics, rules, laws, customs, religious precepts, and anything held to be worthwhile in personal or social life. Values are intangible; they exist behind facts, are capable of giving rise to action, and reside in a person's morality.[15]

[13] Rahman and Tawil, "Nilai yang Terkandung," 33–34.

[14] Diina Mufidah, Agus Sutono, and Iin Purnamasari, *Integrasi Nilai-Nilai Islami dan Penguatan Pendidikan Karakter* (Semarang: UPT Penerbit Universitas PGRI Semarang Press, 2022), 15.

[15] Rahman and Tawil, "Nilai yang Terkandung," 33.

In the context of Islamic education, values are understood as the moral, ethical, and spiritual principles that guide every Muslim's behavior and daily life. They include honesty, patience, compassion, justice, the nobility of knowledge, simplicity, obedience, and leadership. Through consistent learning and practice in daily life, these values are expected to form a strong character and to make Muslims members of society who contribute positively.[16]

Islamic education is a process of forming character, or of changing the attitudes and behavior of a Muslim in accordance with Islamic teachings, with the aim of forming a complete (*kaffah*) Muslim personality and developing all human capacities, both physical and spiritual.[17]

Religious values are noble values that are transferred to and adopted by the self. How far religious values can influence and shape a person's attitudes and behavior therefore depends on how deeply they are internalized. Once a religious attitude has formed, religious values become the central values by which everything in life is judged. Islamic values are a set of rules that guide people so that all their behavior accords with Islamic teachings, enabling them to attain security and happiness in this world and the next.[18]

Islamic education is understood as a conscious, planned, and continuous process of planning and developing human potential as a whole on the basis of Islamic teachings. It aims to instill faith, piety, and noble character while developing learners' intellectual, spiritual, and social abilities. Islamic education is oriented not only toward the transfer of knowledge but also toward forming personality and behavior in accordance with the Qur'an and Sunnah, so that learners can practice Islamic teachings in their daily lives.

Islamic education sets the goals of human development according to three main functions consistent with Islam's mission as a mercy to all creation:

1. Islamic education seeks to make people aware of themselves as individuals with roles and responsibilities in life. People are expected to actualize their potential as Allah's most perfect creation and to carry out the trust (*amanah*) of being stewards (*khalifah*) on earth.
2. Islamic education emphasizes awareness of human beings as social creatures living alongside one another. Islam teaches values of togetherness such as equality, brotherhood, cooperation, and consultation (*musyawarah*) so as to create a harmonious and mutually supportive social life.
3. Islamic education aims to cultivate awareness of human beings as creatures of Allah who are always submissive and obedient to Him. Religious attitudes and spiritual values are therefore

[16] Dahrun Sajadi, "Pendidikan Karakter dalam Perspektif Islam," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, no. 2 (2019): 18.

[17] Robiatul Awwaliyah and Hasan Baharun, "Pendidikan Islam dalam Sistem Pendidikan Nasional (Telaah Epistemologi terhadap Problematika Pendidikan Islam)," *Jurnal Ilmiah Didaktika* 19, no. 1 (2018): 37.

[18] Mufidah, Sutono, and Purnamasari, *Integrasi Nilai-Nilai Islami*, 18.

developed so that they color every aspect of life and every activity has the value of worship and reflects closeness to Allah.[19]

The Sayyang Pattu'du Tradition

In anthropology, tradition has the same meaning as custom (*adat istiadat*): a habit with a magical-religious character belonging to an indigenous social order, encompassing interrelated cultural values, norms, laws, and rules. These then become fitting rules that cover all the concepts of a culture's system for regulating human action in the social order. Tradition is the transmission of norms, customs, and principles, and it cannot easily be changed. Tradition is closely tied to human action: since people create traditions, people can also reject, accept, or change them.[20]

Tradition can thus be understood as an ancestral heritage encompassing interrelated normative, cultural, and legal values and rules concerning human action, which become the rules governing social conduct within a community.

Sayyang pattu'du literally means a dancing horse that sways its head and its two front legs while carrying one or two riders.[21] The tradition is a legacy of the Mandar ancestors, an art intended for Mandar children to motivate them to be more diligent in completing their recitation of the Qur'an. A child who has completed the Qur'an is paraded around the village on a trained horse, accompanied by the rhythm of *rebana*.[22]

The tradition is thought to have begun once Islam had become the official religion of several Mandar kingdoms. Sayyang Pattu'du originally developed only within palace circles during the celebration of the Prophet's birthday, and over time it became a means of motivating young children to complete the Qur'an.[23]

Sayyang Pattu'du is regarded as an effective medium of communication for teaching the Mandar people, not only about commemorating the birth of the Prophet Muhammad but also about strengthening brotherhood (*ukhuwah*). This cannot be separated from the approach of the *ulama* in integrating Islamic educational values and fostering enthusiasm for religious learning through local culture, which is why the tradition is held during the *Maulid* celebration, when the community is invited to reflect on the birth of the Prophet Muhammad.[24]

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[19] H. M. Arifin, *Ilmu Pendidikan Islam: Tinjauan Teoretis dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: Bumi Aksara, 2008), 23–25.

[20] Ali Puddin Al Ubaidillah and Bagus Wahyu Setyawan, "Pengaruh Budaya dan Tradisi Jawa terhadap Kehidupan Sehari-hari pada Masyarakat di Kota Samarinda," *Jurnal Adat dan Budaya Indonesia* 3, no. 2 (2021): 68.

[21] Yasil and Alimuddin, *Warisan Salabose*, 52.

[22] Rahman and Tawil, "Nilai yang Terkandung," 36.

[23] Alimuddin, *Polewali Mandar*, 22.

[24] Irfa Aulia Dwi Putri, "Kearifan Lokal Tradisi Sayyang Pattuqduq sebagai Identitas Suku Mandar di Era Hiperrealitas–Post Truth" (2020), 15.

The Relationship between Religion and Tradition

Religion and tradition or culture are very closely linked in society, so much so that many people mistakenly regard them as a single whole. In principle, religion and tradition each have their own position and cannot be merged, since religion holds a higher position than tradition; nevertheless, the two are closely related in social life. Geertz argued that revelation forms a psychological structure in the human mind that shapes a person's worldview, which serves as the means by which individuals or groups direct their behavior. Revelation produces not only immaterial culture but also material forms such as music, carving, and architecture.[25]

Religion is one of the main factors shaping and influencing a community's traditions and culture. It provides values, norms, and value systems that serve as moral foundations for daily life. Values taught by religion, such as honesty, compassion, justice, and tolerance, can be embodied in the norms of tradition and culture. In practice, religion influences patterns of behavior, habits, and lifestyles, including diet, dress, language, and communication ethics. The relationship between religion and tradition is thus complex and reciprocal in shaping a community's character, values, norms, practices, and behavior.[26]

RESEARCH METHODS

This is a qualitative study producing descriptive data in the form of spoken and written words, following the procedure set out by Bogdan as presented by Gunawan. The research was located in Pambusuang Village, Balanipa District, Polewali Mandar Regency, and focused on the community in order to obtain information about the Sayyang Pattu'du tradition.

The study is descriptive and uses a phenomenological approach, which seeks to explain or reveal the meaning of concepts or experiential phenomena grounded in the consciousness of several individuals. The data comprise primary data, obtained directly from parents and community leaders in Pambusuang Village, and secondary data, consisting of journals, books, relevant research, and information from the village head.

Data were collected in natural settings through structured observation, in-depth interviews, and documentation, with the researcher as the main instrument supported by interview guidelines and documentation related to the tradition. The data were analyzed through data reduction (selecting the main points), data display (in narrative form), and conclusion drawing (critically, on the basis of field facts).

Data validity was tested to establish that the research was scientifically sound and to examine the data obtained. The study used a credibility test, which establishes the trustworthiness of qualitative data. Since the informants were parents and community leaders, the credibility of

[25] Zulkiram, "Tradisi Messawe To Tamma'," 20.
[26] Otib Satibi Hidayat, *Metode Pengembangan Moral dan Nilai-Nilai Agama* (Jakarta, 2014), 45.

the data from observation, interviews, and documentation was tested through triangulation, understood as checking data from various sources, in various ways, and at various times. Three forms of triangulation were used: source triangulation, technique triangulation, and time triangulation.

RESULTS AND DISCUSSION

The History of the Sayyang Pattu'du Tradition in Pambusuang Village

The Origins of the Sayyang Pattu'du Tradition

It is not known exactly when the Sayyang Pattu'du tradition began; it is thought to have started when Islam entered the Mandar lands around the sixteenth century and became the official religion of several Mandar kingdoms. Sayyang Pattu'du initially developed only within palace circles and was performed at celebrations of the Prophet's birthday. In earlier times, horses were the main means of transport, and every young man was expected to be a skilled rider.[27]

Sayyang Pattu'du, which the community often calls *to missawe*, is a tradition held to honor Mandar children who have completed the Qur'an.

According to Ma'lum Rasyid, *mappatamma* began in the time of the fourth King of Balanipa, Kanna Pattang Daetta Tommuane. Daetta Tommuane was the first to own a *sayyang pattu'du*, the first to ride one, and the first to chant *kalinda'da* (Mandar verse).[28]

The story goes that the tradition began when a royal guard responsible for the King's horse reported that whenever he bathed the horse, it would dance. The King did not believe him until he saw it for himself. On seeing the horse, he found that it did indeed dance, and that when its stable was struck it danced even more. Thinking that the horse perhaps wanted to be ridden, the King mounted it, and the horse continued to *mattu'du* (dance). Seeing this, the Queen wished to ride as well, so the King dismounted and led the horse to the stairs to fetch her, ordering two guards to watch over her. While the Queen was riding the dancing horse, the King's daughter saw it and asked to ride too. She was placed on the horse, and the King ordered two more guards to watch over her, so that four guards protected the Queen and the princess, two on the right and two on the left. As the horse kept dancing, the King spontaneously chanted *kalinda'da*. Afterward, the King told his daughter to learn to recite the Qur'an and promised that when she completed it he would seat her on the dancing horse and parade her around the village. When she completed the

[27] Alimuddin, *Polewali Mandar*, 107.

[28] Ma'lum Rasyid, *Saiyyang Pattudung dan Khataman Al-Qur'an di Mandar* (Solo: Zadahaniva Publishing, 2016), 45.

Qur'an, the King kept his promise and paraded her around the village; this took place in Limboro.[29]

From this account, Sayyang Pattu'du was first performed by the fourth King of Balanipa, Kanna Pattang Daetta Tommuane, in Limboro, when he fulfilled his promise to his daughter upon her completing the Qur'an. Over time, Sayyang Pattu'du became a means of motivating Mandar children to complete the Qur'an.

There are thus two versions of the origin of the tradition in Mandar. According to the first, it was first performed by the fourth King of Balanipa, Kanna Pattang Daetta Tommuane, when he kept his promise to parade his daughter around the village on a *sayyang pattu'du* after she completed the Qur'an; this practice later became a way of motivating young children to complete the Qur'an, and from it the tradition took shape.

Another version holds that the tradition arose from an idea of Imam Lapeo, inspired by the customs of the people of Medina, linked to the period when the pilgrimage became easier for people of the Archipelago to perform and copies of the Qur'an became readily available in Mandar, namely the nineteenth and twentieth centuries. KH. Muhammad Tahir was among those who frequently made the pilgrimage to Mecca during that period.

It is not known precisely when the tradition began, given the scarcity of written references; most accounts are oral. It can, however, be estimated that the tradition began around the sixteenth century during the reign of the fourth King of Balanipa, Kakanna I Pattang. As interest in reading the Qur'an grew under the influence of Islam in Balanipa, an acculturation of culture and religion emerged and took form in the Sayyang Pattu'du tradition. On this basis, community leaders and historians consider that the tradition began when interest in reading the Qur'an increased among the people of Balanipa.[30]

Changes in the Practice of the Tradition over Time

The Sayyang Pattu'du tradition has also changed with respect to the *pesarung* (escorts) of the *pissawe* and *totamma'*. In the past, an escort had to be a *mahram* of the rider, but the community now rarely observes this rule. Escorts are now chosen at the discretion of the families of the *pissawe* and *totamma'*. The changes in the tradition can be summarized as follows:

1. Riders' clothing. In the past, riders wore pure Mandar traditional dress (*pasangan mameya*), which somewhat revealed parts of a woman's body that should not be visible and was made of thin fabric. Today, *pasangan mameya* covers the body, uses thicker fabric, and is worn with a hijab.

[29] Muhammad Ridwan Alimuddin, *Saeyyang Pattuqduq: Sebuah Tesis tentang Masa Kemunculannya* (Polewali Mandar: Armada Pustaka Mandar, 2019).

[30] Alimuddin, *Polewali Mandar*, 107.

2. Decorated umbrellas. In the past, only descendants of the nobility could use the decorated umbrella over the rider; now people of all social strata may do so.
3. Occasions. In the past, the tradition could be seen only when a child had completed the Qur'an; today it can also be found at weddings in Mandar, and it is staged to welcome figures or officials visiting the Mandar lands.
4. Escorts. In the past, escorts had to be *mahram* of the rider; now only a few still follow this rule.
5. The *pissawe* seated on the horse. In the past, the *pissawe* was someone who was *mala'bi* (humble, pious, and educated), so that the *totamma'* seated behind her might acquire the same qualities. Over time, the *pissawe* is no longer necessarily such a person but anyone chosen by those hiring the horse.

Based on the above and on the views of several informants, the authors conclude that Sayyang Pattu'du was a pre-existing cultural practice that KH. Muhammad Tahir (Imam Lapeo) used as a vehicle for spreading Islam in the Mandar lands, inspired by the customs of the people of Medina. Over time, it became a tradition for attracting and motivating Mandar children to complete the Qur'an, since horses were the most prestigious means of transport at the time. It is not known exactly when the tradition began, owing to the scarcity of written references and the predominance of oral accounts. Historians and community leaders in Mandar nonetheless consider that it began when interest in reading the Qur'an increased among the people of Balanipa, around the nineteenth and twentieth centuries, based on when the Qur'an became readily available and the pilgrimage became easier to perform in Mandar.

The Practice of the Sayyang Pattu'du Tradition in Pambusuang Village

Preparation

For the *Maulid* celebration, the mosque committee first holds a meeting to form an organizing committee and to set the date of the celebration.

Once the date has been set, the mosque committee informs the community fifteen days to a month in advance, so that people can prepare what they need for the *Maulid* celebration and the Sayyang Pattu'du performance, such as hospitality for relatives and other guests who will come to watch the dancing horses. The committee also opens registration and invites parents to register children who will take part in the procession. In the procession, riders are divided into *totamma' tommuane* (male riders) and *totamma' towaine* (female riders).

In practice, the committee determines the order of the *totamma'* (riders) in one of two ways:

1. ordering them traditionally according to lineage and social stratum; or
2. ordering them by lot.

When ordering by lineage and by lot, two steps are taken. First, those whose social stratum is clearly established are identified; this group usually includes nobles of good conduct, descendants of Arabs or *sayyid* (*habaib*), and descendants of *annangguru* (religious teachers), who then deliberate among themselves to determine their order. Second, those not included in the first group deliberate together, and their order is usually determined directly by lot.

For the commemoration of the Prophet's birthday combined with the Sayyang Pattu'du festival, the host families, apart from the committee's work, have their own preparations: contacting horse owners, a *pakkalinda'da* (chanter of Mandar verse), *parrawana* (*rebana* players), and four *pesarung* (escorts) who keep the rider from falling, as well as accessories such as the *la'lang buwur* (decorated umbrella). In the past, the *la'lang buwur* was used only by *totamma'* of noble blood or title, but these norms have changed and it may now be used by anyone.

The community also prepares other necessities, such as *barakka* (gift packages of *songkolo*, eggs, *ketupat*, bananas, *cucur*, and other cakes), *tiri'* (a whole banana tree with a bunch of bananas and eggs skewered around its trunk), and hospitality for relatives and others who come to watch the procession. These preparations demand not only time but also money; nevertheless, the community that sustains the tradition believes that any debt incurred for the occasion will surely be repaid, and that Allah will even increase their sustenance.[31]

Implementation

Before the children are brought to the mosque, families in Pambusuang Village holding the celebration usually hold a recitation of the *Barzanji* (*massikkir*) at home the night before, inviting an *ustadz*, together with *marrattas baca* (a repeat recitation of verses of the Qur'an) by the *totamma'* (the child who has completed the Qur'an) before the Qur'an teacher or the mosque imam. They nevertheless also take part in the whole program at the mosque, including *massikkir* and *marrattas baca* the following morning.

The next day, the committee and the people of Pambusuang Village prepare the *tiri'*, which is placed in the middle of the invited guests. Once all participants, guests, and villagers have filled the mosque, the committee opens the event with a recitation of the Qur'an, followed by *massikkir* (recitation of the *Barzanji*). The *Barzanji* is recited together by the *ustadz* and the students carrying copies of the *Barzanji*, as well as by the invited men. The *massikkir* ends with a prayer by the mosque imam, followed by *marrattas baca* by the *totamma'*, guided in turn by the *ustadz*. The passages usually recited are Surah al-Nas, al-Duha, and al-Fatihah through the first five verses of al-Baqarah, followed by Qur'anic recitation by designated male and female reciters (*qari'* and *qari'ah*).

[31] Zulkiram, "Tradisi Messawe To Tamma'," 66.

When the *Maulid* program is over, everyone returns home except the organizing committee, which remains at the mosque to oversee preparations for the horse procession at two in the afternoon. Participants gather at the mosque before two o'clock to prepare for the procession; before mounting their horses, they take leave of their Qur'an teachers to ask for blessing and prayers.

Before sitting on the horse's back, the *pissawe* and *totamma'* stand briefly facing the sun so as to absorb its light. In Mandar this practice is called *ussul*, signifying that the woman will shine. The participants then sit on their horses, and the committee arranges them in the agreed order. The way the rider, the *pissawe*, sits is not arbitrary: she must sit elegantly, politely, and gracefully. Seated on the *sayyang pattu'du*, she must keep her balance so as to remain graceful even when the dancing horse sometimes bucks or leaps too high. This is the essence and appeal of Sayyang Pattu'du: the *pissawe* remains calm and smiling, displaying *kemala'bianna towaine Mandar* (the grace and elegance of Mandar women).

When the participants are mounted and in their places in the line, an *ustadz* offers a prayer that the whole program will proceed as hoped, after which the participants are sent off by a previously appointed person. In the past, the send-off was led by a customary leader; today it depends on whoever has been agreed upon, usually a mosque official or a trusted person.

The procession starts at the mosque and continues around the village. The drumbeats of the *parrawana* accompany the movement of the dancing horses, which raise and stamp their front legs at the handler's command. Throughout the procession, the riders, the *pissawe* and *totamma'*, are guarded by four *pesarung*: two support the back of the *totamma'* and two hold the legs of the *pissawe* firmly to ensure that the riders remain safe until the end.

Along the way, the cheers of spectators are lively as they share in the joy of watching the dancing horses and the skillful riders. The *parrawana* show off their drumming, and the *pakkalinda'da* add to the festivity with *kalinda'da* that captivate the audience.

The procession around the village shows that the event belongs not only to its hosts but to the whole community that sustains the culture, so there is no reason not to join in and help make it a success. After the procession, each group goes to the host's house to rest briefly and enjoy the refreshments provided before returning home. In full, the Sayyang Pattu'du procession involves the following elements:

1. *Ma'barazanji* (recitation of the *Barzanji*);
2. *Marrattas baca* (repeat recitation of the Qur'an);
3. *Parrawana* (*rebana* players);
4. *Tiri'* (decorated banana tree);
5. *Kalinda'da* (Mandar verse);

6. *Tomissawe* (the riders);
7. *Pesarung* (escorts); and
8. *Palla'lang* (umbrella bearers).

After the Procession

When the procession has finished its circuit of the village, participants and spectators return home. Every family serves food to welcome visiting guests. During *Maulid*, households usually prepare meals as they would for Eid al-Fitr. Because *Maulid* celebrations in the villages of West Sulawesi are not held simultaneously, people take turns visiting the homes of relatives or friends who are celebrating.

The Sayyang Pattu'du season begins after 12 Rabi' al-Awwal, when several villages in Mandar take turns holding large processions. Some villages do not hold them every year, while others make them an annual tradition that must take place, greeted with even more enthusiasm than Eid. Villages that regularly hold them include Salabose in Majene and villages in Balanipa District (Kappung Tulu, Lambanan, Galung Lego, Bala, and Pambusuang).[32]

The Prophet's birthday is thus the setting for Sayyang Pattu'du in Mandar. Over time, Sayyang Pattu'du has also come to be performed at other events such as weddings, *aqiqah*, and circumcisions, and to welcome important guests to Mandar. Sayyang Pattu'du may be held on its own, but people usually stage it when they happen to be holding events such as weddings, *aqiqah*, or circumcisions.

Islamic Educational Values in the Sayyang Pattu'du Tradition

I'tiqadiyyah (Creedal) Values

Creedal (*aqidah*) values are the fundamental beliefs a person holds about his or her religion. In Islam, a Muslim's creed consists of belief in the oneness of Allah, His angels, His scriptures, His messengers, the Day of Judgment, and His decree (*qada' and qadar*). These beliefs form the main basis of attitudes, morals, and behavior in daily life, and a strong creed encourages a person to obey Allah.[33] The elements of Sayyang Pattu'du that contain creedal values are as follows.

1. The dancing horse as a means of instilling the belief that the Qur'an is a guide to life that must be honored and practiced. One of the efforts of earlier generations of parents to instill Islamic values in their children was Sayyang Pattu'du, used as a medium to motivate children to study and read the Qur'an without coercion. Through Sayyang Pattu'du, Mandar parents seek to instill belief in the truth of the Qur'an. The tradition thus contains creedal values in the

[32] Yasil and Alimuddin, *Warisan Salabose*, 51–52.
[33] H. Muhiyi Shubhie et al., *Pendidikan Agama Islam: Akidah Akhlak* (Ponorogo: Uwais Inspirasi Indonesia, 2023), 4.

community's belief in the truth of the Qur'an revealed by Allah to the Prophet Muhammad and in making the Qur'an the guide for daily life.

2. *Ma'barazanji* (recitation of the *Barzanji*) as a means of instilling faith in and love for the Prophet. Reciting the *Barzanji* strengthens creed, especially by instilling in the Mandar people faith in and love for the Prophet Muhammad as Allah's messenger, whom Muslims must believe in and honor. *Ma'barazanji* is intended to help the community learn more about the life of the Prophet and to take him as a role model in daily life.

'Amaliyyah (Practical) Values

'Amaliyyah values concern education in daily conduct, both in worship (*'ibadah*) and in social dealings (*mu'amalah*). The *'amaliyyah* values found in the Sayyang Pattu'du tradition are as follows.

1. The procession as an expression of parents' gratitude to Allah. Parading the child around the village is an expression of Mandar parents' gratitude for their child's success in completing the Qur'an. The procession reflects the values of gratitude, humility (*tawadu'*), and parental responsibility in educating children. Their gratitude is expressed not only in words but in concrete action involving members of the community, thereby offering an example of good conduct.
2. Sayyang Pattu'du at the *Maulid* as an expression of love for the Prophet. Holding Sayyang Pattu'du at the commemoration of the Prophet's birthday reflects the value of worship as an expression of the community's love for the Prophet.
3. Hospitality after the procession (*messawe totamma'*) as a means of honoring guests and strengthening ties of kinship (*silaturahmi*). During the Sayyang Pattu'du tradition, all members of the community, whether or not they are hosting a celebration, entertain and honor their guests.

Khuluqiyyah (Ethical) Values

Khuluqiyyah values concern moral education, whose aim is to purify oneself of blameworthy conduct and adorn oneself with praiseworthy conduct.[34] The *khuluqiyyah* values in the practice of the Sayyang Pattu'du tradition are as follows.

1. *Marrattas baca* as a means of habituating Qur'anic recitation. *Marrattas baca* is performed so that the *totamma'* internalize the understanding that grasping the meaning and content of the Qur'an does not end with completing it; they must keep reading it and never forget it. Seeking knowledge is praiseworthy before Allah, all the more so when it is knowledge of the Qur'an, which can save us in this world and the hereafter.

[34] Asrulla Asrulla et al., "Konsepsi Etika, Moral, dan Ilmu Pengetahuan dalam Perspektif Humanisme," *Jurnal Genta Mulia* 15, no. 2 (2024): 259.

2. Sayyang Pattu'du as an expression of parents' responsibility for their children's education. Sayyang Pattu'du embodies parents' responsibility to give their children an Islamic education in the hope that they will grow up devout. Through this tradition, Mandar parents hope that their children will understand, practice, and preserve Islamic teachings in their lives. In this way, Mandar parents fulfill their responsibility as their children's first school in instilling faith, obedience, and love for Islamic teachings from an early age; the role of parents is therefore decisive for their children's future education.
3. Sayyang Pattu'du as a vehicle for parents to motivate and reward children for studying the Qur'an. Sayyang Pattu'du is a vehicle used by parents and the community in Mandar to motivate children and to reward them for having studied the Qur'an. Its practice reflects ethical values through the role of parents and the community in giving children motivation, appreciation, and support to study and practice the Qur'an.

CONCLUSION

Based on the research on Islamic educational values in the Sayyang Pattu'du tradition in Pambusuang Village, Balanipa District, Polewali Mandar Regency, it can be concluded that the tradition has a strong historical background with two main views of its origin: one holds that it originated among the *mara'dia* (noble) families as a reward for children who completed the Qur'an, and the other links it to the role of KH. Muhammad Tahir (Imam Lapeo) in the nineteenth and twentieth centuries. The tradition is carried out in three stages, namely preparation, implementation, and post-implementation, with the active involvement of the community and religious institutions. It contains Islamic educational values including creedal values, which affirm belief in the truth of the Qur'an as a guide to life; values of worship, which motivate children to read and complete the Qur'an; values of brotherhood and kinship, reflected in the spirit of mutual help and community solidarity; and ethical values, particularly in honoring guests and maintaining good manners in social life. The Sayyang Pattu'du tradition thus plays an important role in the religious and social development of the people of Pambusuang Village.

The findings have positive implications for developing Islamic education grounded in local culture. The tradition shows that integrating Islamic education with local culture can be an effective and contextual approach to instilling Islamic values in the younger generation, especially children, through cooperation among the government, religious leaders, customary leaders, and the community. Sayyang Pattu'du also strengthens children's character education, including religiosity, discipline, responsibility, and love of the Qur'an, by motivating children to learn and complete the Qur'an. Furthermore, the tradition functions as a persuasive, non-coercive form of cultural *da'wah* that is readily accepted by the community, while contributing to the preservation of a local culture rich in Islamic values.

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