



Cultural Heritage and Islamic Values in the Sayyang Pattu'du Tradition by the Mandar Ethnic Group

Article	Abstract
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Introduction

Indonesia has the advantage of being a peaceful country with diverse ethnicities, races, religions, and cultures. Indonesia consists of many regions and cultures ¹. The culture in each region is certainly very unique, interesting and has its own values ². One of the regions that has interesting, unique cultural customs and has good religious values to continue to be inherited is the West Sulawesi region whose original inhabitants are known as the Mandar tribe ³. The culture that is quite much ogled by local and foreign tourists of all ages is sayyang pattu'du or what in Indonesian is called a dancing horse ⁴. This culture is one of the arts that represents many

¹ Fitri Lintang Sari and Fatma Ulfatun Najicha, "Nilai-Nilai Sila Persatuan Indonesia Dalam Keberagaman Kebudayaan Indonesia," *Jurnal Global Citizen* 10, no. 1 (2022).

² Ulul Albab et al., "Qur'anic Values in the Luberan Tradition: Strengthening Religious Moderation Based on Local Wisdom," *Dialogia* 21, no. 1 (2023): 93–110, doi:10.21154/dialogia.v21i1.5963.

³ Husain Husain and Fathiyah Fathiyah, "Pewarisan Nilai-Nilai Ajaran Islam Pada Keluarga Etnis Mandar," *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 7, no. 1 (2022): 13–29, doi:10.25217/jf.v7i1.2366.

⁴ Ruhayat, "Tradisi Sayyang Pattu'du Di Mandar (Studi Kasus Desa Lapeo)," *Jurnal Studi Agama Dan Masyarakat* 13, no. 1 (2017).

Islamic religious values in it. One of the regions in West Sulawesi that often celebrates the sayyang pattu'du tradition is the Polewali Mandar region ⁵.

In line with research conducted by Ansaar 2020, said that the sayyang pattu'du' dance is a traditional dance that has various values in it, including aesthetic value, artistic value, cohesiveness value, and scientific value. The cultural values contained in the dance movements are entertainment value, togetherness value, gentleness value, beauty value, religiosity value, personality value, and educational value ⁶. Another study conducted by Husain and Fathiyah 2022, said that the values of Islamic jaran contained in it are in the form of prayer, fasting, covering aurat, thahara, consuming halal food and also limiting socializing ⁷. This makes culture very closely related to personality to form a culture ⁸. In this study the author will provide a new color that is certainly different from the results of the research above. The updates that researchers will provide that differentiate from previous research are the objects studied and the research objectives. Previous research conducted by Ansaar 2020 only highlighted the cultural value part. Then the research conducted by Husain and Fathiyah 2022 only focused on the family sphere and only explained how the concept of cultural inheritance of sayyang pattu'du' itself. Whereas in this study the author will explain the cultural and Islamic values contained therein and then will provide an in-depth analysis of the things in the sayyang pattu'du' tradition that are contrary to Islamic teachings.

The analysis that will be presented by the author is related to things that conflict between those in the tradition and those in Islamic teachings. Therefore, in this research, the author will explore how the concept of Islamic teaching values develops and is passed down through generations in the family structure of the Mandarese community through the traditional dance culture of sayyang pattu'du. The author will analyze parts of the tradition that the author considers not in line with Islamic teachings based on hadiths and verses in the Koran. The author will analyze this based on the results of interviews conducted with research informants.

Based on the understanding of the sayyang pattu'du' tradition above, the author suspects that the relationship between cultural inheritance and cultural values in the Mandar tribe's sayyang pattu'du' tradition is as follows: First, cultural inheritance in the Mandar tribe's sayyang pattu'du' tradition has a positive influence on the preservation and enhancement of traditional cultural values among the Mandar people. Secondly, this inheritance process involves various elements, such as dance, music, traditional clothing, as well as moral and social values embedded in the implementation of the tradition. As a result of this inheritance, it was found that there is a maintenance of traditional values, cultural identity and social cohesion. Therefore, to prove this assumption, in-depth research needs to be conducted.

The research technique used is descriptive qualitative with the type of field research, which is research that utilizes open interviews with informants as the main source of data collection

⁵ Dwi Arjulina, Nurlela, and Dimas Ario Sumilih, "Persepsi Masyarakat Lokal Terhadap Kesenian Sayyang Pattu'du Pada Budaya Mandar (Studi Deskriptif Di Kecamatan Tinambung Kabupaten Polewali Mandar Provinsi Sulawesi Barat)," *Alliri: Journal Of Anthropology* 3, no. 2 (2021).

⁶ Ansaar Ansaar, "Nilai Budaya Dalam Tarian Pattudduq Towaine Di Polewali Mandar, Provinsi Sulawesi Barat," *Walasuji : Jurnal Sejarah Dan Budaya* 11, no. 2 (2020): 315–29, doi:10.36869/wjsb.v11i2.161.

⁷ Husain and Fathiyah, "Pewarisan Nilai-Nilai Ajaran Islam Pada Keluarga Etnis Mandar."

⁸ Mohamad Toha Umar, "Islam Dalam Budaya Jawa Perspektif Al-Qur'an," *IBDA' : Jurnal Kajian Islam Dan Budaya* 18, no. 1 (2020): 68–86, doi:10.24090/ibda.v18i1.3473.

to examine and understand the attitudes, views, feelings, and also the behavior of a person or community. In this study the authors collected data based on observation, interviews with deep interview techniques with six informants with the criteria of informants, namely Mandar natives who have witnessed and even participated in the implementation of the sayyang pattu'du' tradition, as well as documentation. The data in this research is also corroborated by some literature, namely articles, books, and websites. Then the data obtained in this study were analyzed by reducing data, presenting data, and drawing conclusions.

Overview of Mandar Region in West Sulawesi

In the data from the Central Bureau of Statistics in 2023, based on the results of data collection in 2022, it is known that the number of people who inhabit Polewali Mandar Regency is 212,264 people who are then spread across 16 sub-districts including Tinambung, Balanipa, Limboro, Tubbi Taramanu, Allu, Luyo, Wonomulyo, Mapilli, Campalagian, Tapango, Matangnga, Kanreapi, Binuang, Bulu, and Matakali sub-districts ⁹. Polewali Mandar is a district located in West Sulawesi Province. The majority of the population in this region is of the Mandar ethnic group. The district is about 195 km south of the capital of West Sulawesi Province, Mamuju, and about 250 km north of the capital of South Sulawesi Province, Makassar City. To reach Polewali Mandar from Makassar City, the journey must pass through several districts, such as Maros, Pangkep, Barru, Pare-Pare, and Pinrang, with a travel time of about 6 hours ¹⁰.

The social stratification of Mandar society in Polewali Mandar Regency can be divided into four levels. First, there is the Puang group, which is the noble class. Second, there is a Taupia group which is a descendant of good people, especially in terms of morals, speech, and actions, which is also known as Tallo Mariri. Third, there were the Joa and Peampoang, who were the tomara-deka or common people who were not subject to any ruler. Fourthly, there was the Sansaboarang group, who were servants or slaves, usually from parties who had lost a war, could not pay debts, or had violated customs ¹¹.

Mandar is an ethnic community located in West Sulawesi. At first, Mandar was not a tribe, but an alliance with a certain name. However, after the Dutch East Indies Government established the Mandar Confederation State, only then were they recognized as the Mandar tribe ¹². Before the region was divided, Mandar was administratively included in South Sulawesi along with the Bugis, Makassar and Toraja ethnic groups. Although West Sulawesi and South Sulawesi are politically separate, historically and culturally, Mandar still has close ties with its peer regions in South Sulawesi ¹³.

Mandar is a term that refers to the power of seven coastal kingdoms and a mountain kingdom known as "sipamandar," which means strengthening ¹⁴. Mandar can refer to the land of Mandar or its people, also known as the Mandar tribe. Some scholars argue that the origin of the word

⁹ Badan Pusat Statistik, "Kabupaten Polewali Mandar Dalam Angka 2023," *Badan Pusat Statistik*, 2023.

¹⁰ Polmankab, "Sejarah Singkat Polewali Mandar," *Polmankab.Go.Id*, 2022.

¹¹ Ansaar, "Nilai Budaya Dalam Tarian Pattudduq Towaine Di Polewali Mandar, Provinsi Sulawesi Barat."

¹² Nasruddin MM, *Sejarah Dan Budaya Lokal (Dari Sulawesi Sampai Bima)* (Jakarta Pusat: Gunadarma Ilmu, n.d.).

¹³ Abd Rahman Hamid, "Nasionalisme Dalam Teror Di Mandar Tahun 1947," *Paramita: Historical Studies Journal* 26, no. 1 (2016): 95, doi:10.15294/paramita.v26i1.5149.

¹⁴ Abd. Rahman Hamid, "Dari Paku Sampai Suremana: Sejarah Batas Selatan Dan Utara Mandar," *Pangadereng: Jurnal Hasil Penelitian Sosial Dan Humaniora* 4, no. 1 (2018).

Mandar comes from Arabic, specifically from the word “Nadara-Yanduru-nadra,” which later underwent a change in articulation to the designation Mandar¹⁵. Mandar refers to the power of seven coastal and mountain kingdoms known as “sipamandar,” which means to strengthen. The term Mandar can refer to the land of Mandar or the people and tribes of Mandar. Some argue that Mandar has its origins in Arabic, the word “Nadara-Yanduru-nadra,” which was later called Mandar by many due to changes in articulation. In the beginning, Mandar was not a tribe but a communal name. It was only after the Dutch East Indies Government established the Mandar Confederation State that Mandar was recognized as a tribe¹⁶. Mandarese people are not only limited to the Mandar language, but can also speak other languages such as Pattae, Bugis, and Makassar. Most Bugis speakers among the Mandarese are not native to Mandar, but rather the result of cultural assimilation and interaction with the Bugis¹⁷.

Description of the Sayyang Pattu'du' Tradition

The Sayyang Pattu'du' tradition is a tradition that is usually carried out by the Mandar tribe as a form of celebration after successfully completing the Qur'an¹⁸. One of the uniqueness of the Sayyang Pattu'du' Qur'anic tradition is its ability to be held in conjunction with the Maulid month of the Prophet Muhammad SAW. The implementation of this activity is generally carried out massively in each sub-district or village specifically held to commemorate a child who has completed reading the Qur'an in the Mandar region. Before this tradition begins, preparations need to be made by the organizers.

The first step is the formation of a committee that has a very important role in an event. The success of the event is highly dependent on the committee's ability to manage it well. In the context of the Sayyang Pattu'du' tradition, the results of interviews with respondents said that the committee was formed by the organizers to ensure the smooth implementation of the Sayyang pattu'du' Qur'anic khataman tradition¹⁹. Committee members are selected from religious leaders, mosque youth, and the community who are considered to have the capacity and responsibility. The formation of the committee clearly serves to ensure the smooth running of all activities in the event, including in the Sayyang pattu'du' tradition. Next is registration. This step aims to find out the number of participants who want to participate in the event. This registration is not arbitrary, because there are specific criteria that must be met by participants in order to register themselves.

Functional structure views society as an entity composed of interconnected parts, each with a specific function. In the implementation of the sayyang pattu'du' ceremony, there are structures and functions that play a special role. Before children participate in sayyang pattu'du', the organizers form a committee in charge of organizing the event, while registration is focused on children who have completed reading the Qur'an. Children who have completed the recitation of the Qur'an are then tested by religious leaders before participating in sayyang pattu'du' the next day. In this series, the elements of the performers involved in it were explained by the respondents, namely:

¹⁵ Suwaji Bastomi, *Wawasan Seni* (Semarang: Semarang Pres, 1992).

¹⁶ Retno Handini and Muhammad Ridwan Alimuddin, “Sandeq Race: Eksistensi Ketangguhan Pelaut Mandar,” in *Warisan Budaya Maritim Nusantara* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2018).

¹⁷ (Husain & Fathiyah, 2022)

¹⁸ Novianti Noor and Ahmad Hasan, *Tarian Tradisional Mandar Di Kabupaten Majene* (Majene: Dinas Pendidikan dan Kebudayaan Kabupaten Majene, 2005).

¹⁹ Novianty Noor, *Kumpulan Tari Tradisional Mandar* (Majene: Majene, 2005).

1. Khatam Al-Qur'an:

The Sayyang pattu'du' tradition involves children who have completed reading the Qur'an. This demonstrates the children's spiritual and educational attainment in understanding and reading the holy book of Islam.

2. Committee Formation:

Prior to the implementation of the Sayyang pattu'du' ceremony, the organizers form a committee. This committee has an important function in organizing and conducting the event.

3. Participant Registration:

There is an enrollment process for children who have completed recitation of the Qur'an. This aims to identify and honor their achievements in understanding religious teachings.

4. Examination by Religious Leaders:

Before taking part in the Sayyang pattu'du' ceremony, children who have completed the recitation of the Qur'an are tested by religious leaders. This test may involve questions about their understanding of the content of the Qur'an.

5. Series of Events:

The Sayyang pattu'du' ceremony involves a series of activities, such as the sayyang pattu'du ride. Children who have completed the recitation of the Qur'an may receive assistance and protection during the event. Roles of Pesaweang, Pasarung, and Umbrella Carriers: There are specific roles for the pesaweang who serve as chaperones, the pasarung to maintain security, and the umbrella carriers to protect the children from the sun. This shows that there is preparation and protection for the participants of the ceremony.

6. Pakkalinda'da and Parrawana:

There is the role of pakkalinda'da and parrawana who are tasked with enlivening the event. This creates an atmosphere of joy and excitement in this tradition.

When associated with previous research, the process of implementing sayyang pattu'du' can be interpreted as the result of a combination of cultural values and religious aspects. The Khatam Al-Qur'an tradition of sayyang pattu'du' is held as a form of appreciation for children who have successfully completed reading the Al-Qur'an. This tradition is also a motivation for them to finish reading the Qur'an well. In addition, the sayyang pattu'du' tradition is a vehicle to convey and maintain the traditional cultural values of the Mandar tribe. Through repetition and learning from generation to generation, values such as respect for ancestors, togetherness, and responsibility for family are better maintained ²⁰.

²⁰ Mukarramah and Supriadi Torro, "Dampak Sayyang Pattu'Du Terhadap Motivasi Anak Menamatkan Al-Qur'an Di Desa Lombong Kecamatan Malunda Kabupaten Majene," *Jurnal Sosialisasi Pendidikan Sosiologi-FIS UNM* 6, no. 3 (2019): 78-83.



Figure 1. Implementation of the Sayyang Pattu'du' Tradition

Implementation of Islamic Teaching Values in Mandar Family Environment through Sayyang pattu'du' Tradition

The family is the smallest social unit that is very important for a child ²¹. Before the child engages with his wider environment, he will first experience interactions with his family ²². These interactions within the family have a huge impact on the child's development for the future. The family has a crucial role in shaping various aspects of a child's life, including behavior, character, and daily habits ²³. It is the place where the child first experiences influences that will later shape the course of life in society ²⁴.

Relationships within the family can involve parents, children, siblings and other family members ²⁵. Families have an important role in shaping individual identity, providing emotional support, education, and meeting the physical and psychological needs of family members ²⁶. Families may vary from one culture or society to another, but by and large, they are the basic element of social organization in human society ²⁷. The application of Islamic values in the Mandar family environment is an important effort to strengthen the foundation of religious and moral values in daily life. Mandarese people view that integrating Islamic principles into the family structure is an effective way to create harmony, compassion and mutual welfare. By practicing Islam in the family, Mandar family members can build mutual respect, help each other, and uphold values such as honesty, justice, and care.

In addition, aspects such as responsibility, respect for others, and patience are also emphasized in the context of daily life. Through this approach, Mandar families seek to create an environment that promotes positive character development and spiritual maturity. Therefore,

²¹ Ida Windi Wahyuni and Ary Antony Putra, "Kontribusi Peran Orangtua Dan Guru Dalam Pembentukan Karakter Islami Anak Usia Dini," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 1 (2020): 1–14, doi:[https://doi.org/10.25299/al-thariqah.2020.vol5\(1\).4854](https://doi.org/10.25299/al-thariqah.2020.vol5(1).4854).

²² Mohamad Syakur Rahman, "Peran Orang Tua Dalam Penanaman Nilai-Nilai Islam," *Jurnal Ilmiah Iqra* 12, no. 1 (2018): 19–206.

²³ Siti Romlah, "Karakteristik Keluarga Sakinah Dalam Perspektif Islam Dan Pendidikan Umum," *Mimbar Pendidikan* 25, no. 1 (2006): 67–72.

²⁴ Rafieqah Nalar Rizky and Moulita, "Penanaman Nilai-Nilai Islam Melalui Komunikasi Interpersonal Orang Tua Pada Anak," *Jurnal Interaksi* 1, no. 2 (2017): 206–19.

²⁵ Rustina, "Keluarga Dalam Kajian Sosiologi," *Musawa* 6, no. 2 (2014).

²⁶ Wenny Hulukati, "Peran Lingkungan Keluarga Terhadap Perkembangan Anak," *Musawa* 7, no. 2 (2015).

²⁷ Agus Budijarto, "Pengaruh Perubahan Sosial Terhadap Nilai-Nilai Yang Terkandung Dalam Pancasila," *Jurnal Kajian Lemhanas RI* 34 (2018).

the application of Islamic values within Mandar families is not only a moral foundation, but also a strong foundation for building solid and sustainable relationships among their family members.

One form of application of Islamic values in Mandar families is through the inheritance of the sayyang pattu'du' culture. Sayyang pattu'du' which is a Mandar tradition that reflects gratitude and motivation for Mandar children to be able to finish the Qur'an as soon as possible. As said by five informants of this study who are native Mandar people, that talking about sayyang pattu'du' talks about relationships, traditions and religion, so what comes to their minds after hearing sayyang pattu'du' are the three things mentioned above. Sayyang pattu'du' is the cultural heritage in Mandar or West Sulawesi in particular.

As for the MI informant who lives in the Tinambung area who has often witnessed and even been involved in the implementation of the tradition, expressed his views regarding the Islamic values contained in the tradition considering that this is one of the traditions to celebrate the khataman Al-Qur'an, namely:

"There are religious/ religious values, because the historical basis of sayyang pattu'du' is the recitation of the Qur'an, next is the value of friendship, because at the time of the sayyang pattu'du' activity which is coupled with the Prophet's maulid on this day, it means hospitality to entertain guests who are present at the activity, including children who are temporarily reciting the Qur'an will have the motivation to quickly finish the Qur'an with a prize to be paraded around the village using a horse called the term sayyang pattu'du' (dancing horse) "

In line with this, another informant, namely brother MAT, said the same thing which supports the previous informant's statement, that:

"For the Islamic values contained in the sayyang pattu'du' tradition, in my opinion, there are several things that are indeed contained in the sayyang pattu'du', one of which is a dancing horse, there is a parrawana or tambourine beater, diang to messawe or the person riding the horse, diang the person holding the messawe person, there is also a horse handler. Now of the three elements that are closely related to Islam, one of them is the parrawana, so the verses sung by the parrawana usually say sholawat when he hits the tambourine. So from the strains of sholawat and coupled with the beating of the tambourine it makes the horse dance nodding. In terms of the tomessawe, who rides the horse, usually the clothes used by the tomessawe smell of Timuran or Islamic clothing, especially those in front of him like wearing puaji-puaji or hajj clothes returning from Mecca usually and those behind him who are men usually use a turban usually. That is one of the Islamic identities of the sayyang pattu'du' tradition and not infrequently also in the sayyang pattu'du' tradition a Mandar rhyme or kalindaqdaq is inserted. Well that usually contains religious advice. So, that's what I think is why the sayyang pattu'du' tradition is closely related to the Islamic tradition".

Other informants also agree with the two informants above that this sayyang pattu'du' tradition has good Islamic teaching values to be passed on to Mandar families. Being able to read the Qur'an is not only considered a must for a Muslim, but also upheld as a form of spiritual obligation that marks the depth of faith. Therefore, educating children in reading the Qur'an from an early age is not just a duty, but a valuable investment in their character building and spirituality. Apart from being the key to understanding religious teachings, the ability to read the Qur'an also reflects the identity of a Muslim, being a tangible proof of attachment to the noble values of Islam.

For the Mandar people, the ability to read the Qur'an is not only an Islamic identity, but also reflects cultural heritage and local wisdom. This makes reading the Qur'an a strong foundation in shaping the unique character of the Mandar people, which integrates local wisdom with religious teachings. Therefore, developing the ability to read the Qur'an is not

only a religious duty, but also a means to strengthen and maintain their Islamic and cultural identity²⁸.

Developing the ability to read the Qur'an must be nurtured as early as possible²⁹. Through the sayyang pattu'du' tradition, it is hoped that it can motivate children in Mandar families to be able to love the Qur'an through a unique and interesting tradition as a form of appreciation for those who have successfully completed the Qur'an. This tradition is able to motivate children because for them riding a horse wearing traditional clothes along with the accompaniment of rebbana and other parties is considered very interesting and has its own excitement value for them. That is why children are motivated to finish the Qur'an immediately so they can celebrate it with the sayyang pattu'du' tradition. This is in line with the statement made by informant DZM, that:

"Based on what I read about the sayyang pattu'du' tradition, I want to integrate the existing local wisdom with horses which are considered as noble vehicles and motivation to learn the Koran. Well in my opinion this is very in line so that the generation at that time was eager to learn or explore the sciences in Islam, especially the Qur'an".

Based on this, the cultural inheritance of sayyang pattu'du' is still being preserved in Mandar families even though over time this tradition has begun to shift following the changing times. As explained by three other informants, saying that the tradition of sayyang pattu'du' is currently not only a tradition carried out as a form of gratitude in celebrating the khataman Al-Qur'an alone, but has also been used as a celebration at other events such as weddings, circumcisions, cultural festival events and so on. Informant D further explained that:

"I personally have to admit that over time, this sayyang pattu'du' tradition has undergone many changes both in value and form. so, this sayyang pattu'du' tradition is a means for parents to motivate their children so that they have the enthusiasm to finish the Qur'an. So, we can interpret that people who ride horses in the sayyang pattu'du' tradition are people who have finished their Al-Qur'an. But it is different from now that people can ride the sayyang pattu'du' (dancing horse) that has been contested, whether or not they have finished the Qur'an. Now it's different from before. In the past, the benchmark for people riding on the horse was that they had to finish the Qur'an, while now it is not important that they have capital, so they can celebrate the tradition. In the past, it was also still purely using tambourines as musical instruments, if now modern musical instruments have entered to color and harmonize the tambourine music. It's not wrong, it's just that this has changed. In the past, the person who held the woman riding on the horse had to be her mahram or family, but now it is free, even the woman on the horse does not know the man below who holds her back, it is free now. In the past, the furthest away was a second cousin who could hold because it must be his mahram if he did not have a brother at least a second cousin. But now this is no longer taken into account about whether or not the mahram is a mahram."

Judging from the informant's statement above, it can be said that this sayyang pattu'du' tradition used to purely contain Islamic values, but over time it began to experience a shift in its implementation. However, this tradition should be preserved based on the actual implementation of the sayyang pattu'du' tradition passed down by the ancestors, which still maintains and teaches Islamic values.

²⁸ Latina Rahmawati, "Peran Keluarga Dalam Pengasuhan Anak," *Studi Agama Dan Masyarakat* 6, no. 1 (2015).

²⁹ Zikri Darussamin, "Integrasi Kewarisan Adat Melayu-Riau Dengan Islam Zikri Darussamin UIN Sultan Syarif Kasim Riau," *Sosial Budaya: Media Komunikasi Ilmu-Ilmu Sosial Dan Budaya* 11, no. 2 (2014): 65–144.

An Analysis of the Values of Islamic Teachings Passed Down

Broadly speaking, it can be identified that the Sayyang pattu'du' tradition carried out by the Mandar people in West Sulawesi has a variety of Islamic values reflected in its implementation as explained through this research, it can be seen that there are indeed Islamic values contained in the Sayyang pattu'du' tradition that are in accordance with Islamic teachings as explained above, namely the value of togetherness, motivation to love the Qur'an more, gratitude and others. However, it needs to be realized that when examined more deeply, there are certain aspects of the tradition that are not fully in line with Islamic teachings according to the author. This difference can be seen from the various elements or practices involved in the Sayyang pattu'du' ceremony.

As explained in the previous point, some informants said that the sayyang pattu'du' tradition has shifted over time. In the past, this tradition was very protective of the Islamic values contained in it. When referring to the sayyang pattu'du' tradition in ancient times, the tradition was purely to celebrate the khataman Al-Qur'an by maintaining Islamic values in its implementation as explained by research informants that in its implementation, women who were on dancing horses could only be accompanied or held by their families, such as their brothers or cousins. Furthermore, because the sayyang pattu'du' tradition was originally purely to celebrate the Qur'anic khataman, the sayyang pattu'du' tradition is celebrated simply, in accordance with the purpose of its implementation and also as much as possible according to the ability of the family carrying out the ritual.

Based on the author's analysis through the results of the interviews, several things were found that according to the author are not in line with the teachings of Islam. This is due to cultural shifts from time to time as has also been explained by the informants of this study. As for some things that are less in line with the teachings of Islam from the tradition are:

1. No Hijab For Women On Horses

During the sayyang pattu'du' ceremony, we often see an interesting picture when women lead the parade on horses without wearing hijab. This situation could be considered contrary to Islamic principles, as the hijab is considered an obligatory requirement for every Muslim woman. Moreover, this tradition is supposed to be a historic occasion to celebrate the khataman of the Qur'an. Therefore, the practice should follow the true teachings of Islam, including the clothing used. It is important to remember that in respecting and following Islamic teachings, every aspect of the sayyang pattu'du' tradition needs to be adapted to religious values. Although the event is planned as a celebration of the Qur'an, it is important not to override the obligation of hijab for women. Maintaining sanctity and order in its execution is essential, so that every step taken is in accordance with the true teachings of Islam.

In this case, the organization of the event and the selection of attributes must be carefully considered. There may need to be changes in the organization of this tradition to bring it in line with Islamic values, including an emphasis on the use of hijab by women involved in the ceremony. This will give a positive image to the sayyang pattu'du' tradition, showing sincerity in carrying out the tradition while respecting religious teachings. As Muslims, understanding that every action and celebration should reflect religious values is a must. By adapting the sayyang pattu'du' tradition in accordance with Islamic teachings, we can celebrate the khataman Al-Qur'an with full blessings and obedience to God.

As explained in surah An-Nur verse 31 and Al-Ahzab verse 59 to clarify the form of clothing for women.

“Say to the believing women that they should guard their eyes and keep their private parts, and should not show their adornments (parts of the body), except what is (normally) visible. And let them draw their veils over their chests. Nor should they reveal their adornment except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their brothers’ sons, their sisters’ sons, (fellow Muslim) women, their slave slaves, (old) male servants who have no desire (for women), or children who do not yet understand the female form. Nor should they move their feet so as to make known the adornment which they conceal. Repent ye all to Allah, O ye who believe, that ye may prosper”

Based on the explanation of the above Quranic verses, a profound understanding emerges regarding the importance of covering the aurah for every Muslim woman. These verses emphasize that covering the aurah is not just a recommendation, but an obligation that must be earnestly observed. Therefore, the covering of the aurah is not only a religious norm but also signifies loyalty and obedience to the teachings of Islam.

Covering the aurah is not a practice limited to a specific aspect or scope but encompasses the entire life of a Muslim woman³⁰. This includes wearing the hijab, which should be upheld not only as a symbol of religious identity but also as a manifestation of respect for cultural traditions in various regions³¹. Although each region has its own cultural uniqueness, upholding Islamic values should remain a primary priority in adhering to local customs and traditions. Muslim women are expected to maintain the use of the hijab with pride, as it is a part of the precious heritage of both religion and culture. Traditions like “sayyang pattu’du,” which hold local wisdom, can be further enriched and strengthened through an understanding and practice of Islamic teachings. Thus, the harmony between Islamic values and local culture can be well-maintained.

The importance of covering the aurat and wearing hijab is in line with Islamic ideals to create a society full of moral and spiritual values³². By adhering to the teachings of Islam, Muslim women not only maintain their own honor but also make a positive contribution in forming a quality society. Therefore, let’s jointly understand and respect religious and cultural values, so that the heritage we receive from these two sources can be preserved and enjoyed together as a diverse nation but still united in togetherness.

2. Coming Into Contact With Non-Mahrams

In the implementation of the Sayyang pattu’du’ tradition, the role of Passaweang or the person who protects women on horseback has a crucial role. This passaweang group, generally consisting of several men, is tasked with maintaining the safety of women who are riding horses in a dancing horse dance. Their main task is to hold the woman’s body, prevent accidents or falls during the horse dance procession. However, what is interesting to note is that in the development of the times, the role of passaweang is no longer limited to family or female mahram dancing. Conversely, often the person who acts as passaweang can be

³⁰ Mutia Nurul Fariza, Muhammad Farid, and Tuti Bahfiarti, “Warisan Nilai-Nilai Gender Dalam Suku Bugis (Peran Komunikasi Interpersonal Dalam Keluarga),” *KAREBA : Jurnal Ilmu Komunikasi* 6, no. 2 (2017), doi:<https://doi.org/10.31947/kjik.v6i2.5342>.

³¹ Fathiyah Hafied Cangara, Nurhayati Rahman, “Pappaseng: Pewarisan Pesan Pesan Komunikasi Budaya Dalam Pembentukan Karakter Perempuan Bugis Di Sulawesi Selatan,” ” *KAREBA:Ilmu Komunikasi* 6, no. 1 (2017): 28–120.

³² Atik Catur Budiati, “Jilbab: Gaya Hidup Baru Kaum Hawa,” *Jurnal Sosiologi Islam* 1, no. 1 (2011).

from outside the family or have no mahram ties to women who ride horses. This shift is an interesting phenomenon because it contradicts the tradition of Sayyang pattu'du' in the past.

According to research informants, this shift is becoming apparent, indicating a change in people's views on the role of passaweang. In ancient times, those who acted as passaweang were expected to have family attachments or at least be twice cousins of the woman concerned. Today, however, these boundaries have become more flexible, and people who act as passaweang are not always bound by kinship. These changes can reflect evolving social and cultural dynamics, where traditional aspects can undergo adjustments according to the values and norms that develop in modern society. However, these changes may also raise questions or debates regarding the maintenance of traditional values in the implementation of indigenous traditions.

It is also explained in the hadith narrated by Ibn Majah regarding two people who were not mahram touching:

*From al-Barra bin 'Azib (narrated), he said, saying the Holy Prophetsa, "It is not two Muslims who meet each other, then shake hands unless both will be forgiven (sins) before they separate." Ibn Majah, No: 3693]*³³.

Based on the hadith, we can understand that the prohibition is not only limited to shaking hands, but also extends into the prohibition of touching any part of the body with those who are not mahrams. The hadith illustrates that Islam places strict limits on physical interaction between individuals who do not have a mahram relationship.

This reflects the importance of maintaining the boundaries of privacy and respect in interactions between men and women who do not have a legitimate family relationship. This prohibition covers any form of physical contact that may open the door to potential errors or violations of Islamic moral norms. Understanding this prohibition, Muslims are reminded to maintain moral cleanliness and stay away from any form of behavior that may cause temptation or discomfort in relations between men and women who are not mahram. This understanding also shows that Islam does not only emphasize the ritual aspects of worship, but also provides guidelines for daily behavior in order to maintain the morality and integrity of its people.

3. Waste On Its Implementation

In the context of the tradition of Sayyang pattu'du', where one celebrates the Qur'an as an expression of gratitude, the author views that although such celebrations are permitted, there is potential to make them more in line with Islamic teachings and bring more blessings from Allah Almighty. As an alternative to celebrating the success of the Qur'anic khatam in a more Islamic way, the author suggests that the celebration be directed towards practices that gain the pleasure of Allah and are in accordance with Islamic values. For example, giving compensation to orphans can be a very meaningful part of the celebration.

Through giving compensation to orphans, one not only expresses one's gratitude to Allah, but also helps those in need and practices the values of social care taught in Islam. In addition, giving alms to the poor can also be part of a celebration that is more meaningful

³³ Qazwaini and 'Abdillah Muhammad bin Yazid, *Sunan Ibnu Majah Juz 2 / Abi 'Abdillah Muhammad Bin Yazid Al-Qazwaini* (Beirut: Dar al-Fikr, 2008).

Islamically. Thus, the Qur'anic khatam celebration ceremony is not only an expression of individual gratitude, but can also be a means to help others and carry out the teachings of Islam in daily life. This is expected to strengthen the spiritual bond with Allah SWT and bring greater blessings in one's life journey.

As explained in the Qur'an surah Al-Isra' verse 26:

"Give to close relatives their due, (also to) the poor, and those on the way. Do not squander (your property) extravagantly (QS. Al-Isra': 27)"

Based on the understanding of the verse, we as Muslims are taught to manage our property wisely and responsibly. The verse encourages Muslims to be frugal and utilize wealth in a way that provides maximum benefit, not only for personal gain, but also for the common good, especially for those in need. The concept of frugality and utilizing wealth for useful things is reflected in Islamic teachings on zakat, infaq, and alms. The verse provides guidance on the importance of sharing wealth with others in need. By sharing, Muslims not only show a sense of solidarity and empathy for those less fortunate, but also practice one of the core values in the teachings of Islam.

Sharing wealth with those in need can take many forms, such as providing assistance to the poor, caring for orphans, or providing support to the weak and marginalized in society. Thus, the act of sharing property becomes a form of implementation of social and human values taught in Islam. Through frugality and sharing of wealth, Muslims are directed to build a more just, just, and compassionate society. This reflects the spirit of ukhuwah Islamiyah, or Islamic brotherhood, which teaches that true happiness and blessings come from our ability to support each other and share in kindness. Thus, the understanding and implementation of these teachings is expected to shape the behavior of Muslims that is more moral and beneficial to society and humanity at large.

Conclusion

Based on the findings of the research above, it is evident that the implementation of sayyang pattu'du' by the Mandar community brings several positive values, providing a strong foundation for preserving this tradition. It is observed that this tradition serves to motivate continuous learning and love for the Qur'an, creating an atmosphere that fosters gratitude and strengthens social bonds among the community. The motivational value to deepen the understanding of the Qur'an can be viewed as an investment in sustainable education, while gratitude cultivates a sense of togetherness and appreciation for the blessings of life. Furthermore, this activity has proven to strengthen social relationships among residents, fostering solidarity and harmony within the community. Therefore, it can be concluded that sayyang pattu'du' is not merely a cultural tradition but also an additional positive value for the social and cultural development of the Mandar community.

However, in the context of the research, the researcher analyzed the implementation of sayyang pattu'du' from an Islamic perspective and found aspects that are considered inconsistent with Islamic teachings, as mentioned earlier, such as incomplete covering of aurah, physical contact with non-mahram individuals, and wastefulness in its execution. Although this tradition should serve as a means to deepen Islamic values, especially as its primary goal is to celebrate the

completion of the Qur'an as an expression of gratitude, there are findings that its implementation does not fully adhere to true Islamic teachings. Therefore, it is acknowledged that despite the positive values associated with this tradition, further study and improvements are needed to ensure that its execution aligns more closely with the principles of Islam, which are the fundamental basis of the tradition.

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