

## The Tradition of Sayyang Pattu'du in the Mosso Village Community Polewali Mandar Regency (Description of Islamic Culture and Education)

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### ABSTRACT

This research discusses about The Sayyang Pattu'du Tradition in the Mosso Village Community, Polewali Mandar Regency (Description of Islamic Culture and Education) Methods the research used is a qualitative case study. The research location is in the village of Mosso, Balanipa District, Polewali Mandar District. Sources of data in this study were informants, namely village heads, humanists, traditional leaders and documents. Data collection techniques using interviews, documentation studies, archives and observation. implementation of traditions sayyang pattu'du in the village of Mosso through several stages of the procession. Before the procession sayyang pattu'du must go through several processions vizma' barzanji (barzanji reading), marattass baca (a child who finishes the Qur'an will repeat his reading in front of the teacher studying it), and the virgin.

### 1. Introduction

Culture that was born from creation, Mandar's noble initiative, one of which is sayyang pattu'du the dancing horse that flourished in the Balanipa Kingdom. The Mandar tribe who inhabit the western region of Sulawesi, during the Dutch reign, was known as the Mandar afdeling. Sayyang Pattu'duis the Mandar tradition that is institutionalized with the social order, which still exists and continues to this day. From a historical point of view, the beginning of this tradition was when the arrival of Islam in the land of Mandar around the 1600s during the reign of the Balanipa e-IV kingdom in the 16th century Daette Tommuane, Kakanna I Pattang the grandson of Manyambungi, the first King of the Balanipa Kingdom, which was under the dissidents Islamic religions such as Suryodilogo or Guru Ga'de, Sheikh Abdul Mannan ortosalama' at binuang K.H Muhammad Thahir Imam Lapeo and others. Polewali Mandar with tradition sayyang pattu'du-The author will first explain a brief review of the history of Mandar. In simple terms, Mandar can be said as an alliance of 24 kingdoms that once existed in the western part of Sulawesi, more precisely in the land of Mandar. The seven kingdoms in the coastal region are better known by their names Pitu Baqbana Binanga (seven river mouths) and seven kingdoms in the mountainous region better known as Pitu Ulunna Salu (seven headwaters). The ancestors of the 14 Kingdoms of Iru agreed to establish the Kingdom of Balanipa aslike' (father) and Sendana Kingdom as Kindo (mother), while the other 12 Kingdoms as children. The meeting of Mandarese culture with Islamic teachings gave birth to cultures that developed into Islamic culture in Mandarese society. At the beginning of development for the Mandar community. Tradition sayyang pattu'du and the khatam of the Koran have a very close affinity between one and the other. Because of tradition sayyang pattu'du called to appreciate a child who has completed his al-Qur'an. The high appreciation is in the form of riding a trained horse accompanied by the sound of a

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tambourine (traditional musical instrument of the Mandar tribe) and stringswe are in kalindag(pusi Mandar) fromwe are packedfilled with praise. Unusual dancing horse antics are called traditions sayyang pattu'duis one of the unique cultures of the Mandar tribe of West Sulawesi in particular, sayyang pattu'du Accompanied by tambourine hitting with lyrics of Mandar Islamic songs, it is usually held at the commemoration of the Prophet Muhammad's birthday (pamunuang), marriages and completing the Qur'an, in this case, children who have completed 30 chapters. The uniqueness of this attraction is able to attract the attention of the people in along the way. Events like this are a combination of cultural preservation and religious poetry which is said to have been where horses were a means of spreading Islam in the land of Mandar. For the Mandar people, the Khatam Al-Qur'an program and traditions sayyang pattu'du ready have a close relationship with one another, they still preserve this event well, even this event has been going on for quite a long time, but no one knows for sure when it was first held. At a traditional celebration tradisi sayyang pattu'du this Mandar land it is also often displayed at wedding ceremonies Sayyang pattu'du which is also a Mandar cultural asset in this case as a country that has millions of uniqueness both in terms of ethnicity, culture, language and so on.

## **2. Literature Review**

The subjects in this study are all the components involved in the traditionsayyang Pattu'dusuch as the management of the Mosso Village non-formal education institution (Remaja Mosque) as the authority and responsibility for carrying out the tradition and several traditional leaders. While the objects in this study are aspects of Beliefs, Rituals, and Social Behavior Values.

## **3. Methodology**

This study uses the approach used in this study is a qualitative approach. Data mining techniques used are Observation, Interview, and Documentation techniques. In short, the data analysis process in applying the interactive model of this study is data reduction (Data Reduction), data presentation (Data Display), and drawing conclusions or verification (Conclusion Drawing/Verification).

## **4. Results and Discussion**

The process of carrying out the commemoration of the Prophet Muhammad's birthday (pammunuang) with the Sayyang Pattu'du culture Towards the commemoration of the Prophet's birthday or what is commonly called pammunuang by the Mandar people In Mosso Village in general, mosque administrators will hold a meeting to form a committee and determine the day for implementing the Sayyang culture. pattu'du on pammunuang day later, starting with the first day of determining the 1st Hijri until the 100th day of its determination. The community will prepare a banquet for relatives and other guests who will come to witness the excitement of the "sayyang pattu'du" procession, especially for parents who have children who will be patamma' riding sayyang pattu'du. They have to prepare everything, namely barakkaq and (tiriq) in general, it is made of a whole banana tree with a bunch of bananas, although now there has been a renewal, such as in the Majene area, to be precise in Salabose, it is made of wooden blocks, in the Bugis language, tiriq means spilled, poured out, mattiriq spilled, tattiriq spilled or poured out. Meanwhile, in the Mandar language, tirq means to make, and a row of egg and diamond clusters are installed or arranged either on a banana tree or on a wooden stick.

After determining the day of the implementation of the Sayyang Pattu'du culture, the mosque management will announce it to the public and open registration for parents who will mappatamma' their children until two nights before the day of implementation and at that time a drawing of the Sayyang Pattu'du horse number will be carried out at the procession. The procession will later be distinguished between totamma' male riders and female totamma' riders.

The tradition of sayyang Pattudu' turned out to be positive in the formation of Akhlakul Karimah in the Community of Balanipa District, Polewali Mandar Regency. ' contains the values of togetherness, cooperation, volunteering, volunteering, socialization, kinship, help and mutual cooperation. It means traditional valuessayyang pattu'duto foster an attitude of helping each other, helping each other, volunteering, and also kinship for the benefit of the people (Ukhuwah Islamiyah), fostering good social relations in the surrounding community or in society in general as prevention of criminal acts and social conflicts, creating a sense of togetherness, comfort, peace, and affection, so as to strengthen brotherhood, lighten work and speed up the completion of work because work will feel light and easy if done together, creating a sense of unity and oneness within the Mosso Village community and others.

## 5. Conclusion

Tradition sayyang pattu'du in the village of Mosso through several stages of the procession. Before the procession sayyang pattu'du must go through several processions vizma'barazanji (barazanji reading), marattass baca (a child who finishes the Qur'an will repeat his reading in front of the teacher studying it), and the virgin. Held in the field at night and then in the morning a procession is held sayyang pattu'du. At 2 PM local time after the implementation of the Prophet Muhammad's grand birthday commemoration which was held in the morning. Sayyang pattu'du this starts from the field and then paraded around the village, while being paraded around the village sayyang pattu'du accompanied by the wasp of the tambourine by virgin, then it is also inseparable from one of Mandar's literary arts, namely pakkalinda'da which made the atmosphere more lively and positive in the formation of Akhlakul Karimah in the Community of Balanipa District, Polewali Mandar Regency. It contains the values of togetherness, cooperation, volunteering, socialization, kinship, help and mutual cooperation. It means traditional values sayyang pattu'du foster an attitude of helping each other, helping each other, volunteering, and also kinship for the benefit of the people (Ukhuwah Islamiyah), fostering good social relations in the surrounding community or in society in general.

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