

THE VALUE OF DA'WAH IN THE SAIYYANG PATTUQDUQ CULTURE FOR THE COMMUNITY OF MAJENE REGENCY

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ABSTRAK

This study aims to examine the forms of practice of the *Saiyyang Pattuqduq* cultural tradition and to identify the da'wah values embedded within it among the people of Majene Regency. It's a cultural heritage of the Mandar community that has been preserved across generations and remains closely connected to Islamic teachings and local religious expressions. This research adopts a qualitative approach with a phenomenological design to explore how the community understands and experiences the religious meanings of this tradition in their social life. Data were collected through direct observation, in-depth interviews with key informants, and documentation as supporting evidence. The data were analyzed using four phenomenological stages: horizontalization to identify significant statements related to participants' experiences, textual description to present detailed accounts of these experiences, structural description to examine the contextual conditions in which they occur, and the synthesis of meanings to capture the essence of the phenomenon. The findings reveal that *Saiyyang Pattuqduq* is practiced in various religious and social events, including *messawe totammaq* (Qur'an completion ceremonies), weddings, guest welcoming ceremonies, and cultural festivals. The tradition embodies key dawah values moral values are reflected in honesty and cooperation within the community. Sharia values are manifested through adherence to Islamic dress codes. This study highlights the importance of preserving *Saiyyang Pattuqduq* as a form of cultural dawah that strengthens religious awareness, social cohesion, and the cultural identity of the Majene community.

Keywords:

Da'wah Values; Islamic Culture; Religious Phenomenology;

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan bentuk praktik tradisi budaya *Saiyyang Pattuqduq* serta mengidentifikasi nilai-nilai dakwah yang terkandung di dalamnya pada masyarakat Kabupaten Majene. Tradisi *Saiyyang Pattuqduq* merupakan salah satu warisan budaya masyarakat Mandar yang hingga kini masih dilestarikan dan memiliki keterkaitan erat dengan nilai-nilai keislaman. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian fenomenologi, yang berfokus pada pemaknaan pengalaman sosial

dan religius masyarakat terhadap tradisi tersebut. Teknik pengumpulan data dilakukan melalui observasi langsung, wawancara mendalam dengan informan yang memahami dan terlibat dalam pelaksanaan tradisi, serta dokumentasi sebagai data pendukung. Analisis data dilakukan melalui empat tahapan, yaitu horisonalisasi untuk mengidentifikasi pengalaman esensial partisipan, deskripsi tekstural untuk menggambarkan pengalaman secara rinci, deskripsi struktural untuk memahami konteks terjadinya pengalaman, serta perumusan makna fenomena secara komprehensif. Hasil penelitian menunjukkan bahwa praktik budaya *Saiyyang Pattuqduq* dilaksanakan dalam berbagai kegiatan sosial dan keagamaan, seperti acara *messawe totammaq* (khatam Al-Qur'an), pernikahan, penyambutan tamu, dan festival budaya. Tradisi ini mengandung nilai-nilai dakwah yang mencakup nilai akhlak, nilai syariah, dan nilai akidah. Nilai akhlak tercermin dalam sikap kejujuran, kesabaran, rasa syukur, dan gotong royong; nilai syariah terlihat dalam penerapan busana sesuai syariat serta penghormatan terhadap anak-anak yang telah khatam Al-Qur'an; sedangkan nilai akidah tercermin dalam penguatan keimanan dan kecintaan terhadap Al-Qur'an. Penelitian ini berimplikasi pada pentingnya pelestarian *Saiyyang Pattuqduq* sebagai media dakwah kultural yang mampu memperkuat identitas religius dan budaya masyarakat Majene.

Kata Kunci:

Nilai-nilai Dakwah,
Budaya Islam;
Fenomenologi Agama

Article History

Submitted:
19 Agustus 2025

Revised:
29 November 2025

Accepted:
29 Desember 2025

Citation (APA Style) : Nurhanuddin. (2025). NILAI DAKWAH DALAM BUDAYA SAIYYANG PATTUQDUQ BAGI MASYARAKAT KABUPATEN MAJENE. *Istiqra: Jurnal Hasil Penelitian*, 13(2), 143 - 148. <https://doi.org/10.24239/ist.v13i2.4296>

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INTRODUCTION

Culture in Indonesia is very diverse, especially among certain ethnic groups such as those in West Sulawesi. One of the cultures that is still preserved and maintained there is *saiyyang pattuqduq*, or dancing horses. *Saiyyang Pattuqduq* is a tradition passed down from generation to generation among the Mandar tribe in West Sulawesi. This art form is integral to the Mandar community's identity and is preserved to this day (Djamereng, 2022). Based on data obtained from observations, as times have changed, *Saiyyang Pattuqduq* performances are held to celebrate the completion of the Quran (Syarif et al., 2023). Horses are decorated and then ridden around the village (Arifin, 2023). The horse riding is accompanied by tambourine music and the recitation of Mandar poetry called *kalindaqdaq* (Mudfainna et al., 2023). The recited poetry discusses Islam and Mandar. The participants consist of *pesayyang*, *disayyang*, and *pesarung*. *Saiyyang Pattuqduq* is generally held in conjunction with the celebration of the

Prophet Muhammad's birthday or in the months of Rabiul awal, Rabiul akhir, and Jumadil awal.

The change in religious values in the Saiyyang Pattuqduq tradition reflects cultural evolution and adaptation to social developments in Majene Regency (Amiruddin et al., 2024). Initially, *pissawe* were seen as pious, humble, and educated *tomala'bi'* figures who instilled religious values in children who had completed Reading the Qur'an. However, this role is no longer limited to the aristocracy and has taken on a different meaning. This shift shows how traditions rooted in religious and cultural values can adapt to changing times while maintaining their essence (Lutfiah et al., 2024). This reflects the flexibility of culture in responding to social dynamics, community needs, and changes in beliefs, while highlighting the importance of understanding the social and historical context in preserving valuable cultural heritage (Irmayanti & Ita Rodiah, 2024). Thus, this study aims to reveal the values of *da'wah* in the Saiyyang Pattuqduq culture among the people of Majene Regency. The values of *da'wah* referred to are those that reflect positive activities in the form of *saiyyang pattuqduq* cultural practices.

METHODOLOGY

Type of Research used by the researcher is field research (field research). The researcher will collect data and information on the values of *dakwah* in the *Saiyyang pattuduq* culture directly from the sources, such as places, populations, individuals, or events being studied. The researcher will observe directly in the field related to the values of *dakwah* in the *Saiyyang pattuduq* culture among the people of Majene Regency. Research Approach This research uses a qualitative approach, which is research intended to understand phenomena in a comprehensive, in-depth, and subjective context related to the phenomena being studied. The aim is to gain deeper insight into experiences, attitudes, perceptions, beliefs, and human interactions related to *dakwah* values in the *Saiyyang pattuduq* culture. Data Sources, the primary data in this study are the results of interviews with informants. The key informants in this study are the *Mandar* people in Majene Regency, as individuals who have experience, awareness, and understanding of the *saiyyang pattuduq* culture and the values of *dakwah* contained therein. Research informants were selected because they were part of the community most closely related to the research issue. Primary data in this study were sourced from conceptual literature from articles or books written by experts and literature reviews from previous relevant studies.

Data Collection Techniques, data collection through observation can provide essential and detailed information about the values of preaching in the *Saiyyang Pattuqduq* culture. Then, interviews using a question-and-answer format were conducted to enable the researchers to easily determine the values of preaching in the *Saiyyang Pattuqduq* culture among community members in Majene Regency. Then, the documentation technique involves researchers searching for and collecting supplementary data, such as photos and documents. Data Analysis Technique, in phenomenological research related to the *Saiyyang Pattuqduq* culture, data analysis is carried out in four stages: horizontalization, where researchers describe the in-

depth experiences of participants and researchers related to dakwah values in the tradition; textural description, which compiles detailed narratives about the participants' experiences related to the values of dakwah in Saiyyang Pattuqduq; structural description, which analyzes the context of time and place of experience to understand the meaning in the tradition; and a description of the meaning of the phenomenon, which integrates textual and structural descriptions to reveal the essence of the participants' experiences in understanding the value of dakwah in Saiyyang Pattuqduq.

RESULTS AND DISCUSSION

In this section, the author outlines the findings from the academic research conducted. This is supported by several facts from the literature related to the research.

Ethical Values (Ethics and Morals). the Saiyyang Pattuqduq tradition in Majene Regency reflects moral values rooted in Islamic preaching and encompasses several important aspects. **Honesty and Responsibility,** parents in this tradition demonstrate the values of honesty and responsibility by fulfilling their promises to children who have completed the Qur'an. They lift their children onto horses as a form of appreciation for their spiritual achievements. This action provides children with a concrete example of the importance of honesty while instilling a love of Islamic values and religious education.

Patience and Discipline, this tradition also highlights the patience of the Quran teacher in educating students from the early stages to the completion of the Quran, as well as the children's patience and discipline in learning. The success of children in completing the Quran is not instantaneous; it is the result of perseverance, continuously encouraged by teachers and parents. This value teaches the importance of consistency in achieving both spiritual and daily goals. **Gratitude,** the Saiyyang Pattuqduq tradition is an expression of the community's gratitude for the blessings of Allah SWT, which is manifested through events such as Mappatamma, weddings, and the commemoration of the Prophet Muhammad's birthday. This gratitude not only strengthens the relationship between humans and Allah but also serves as a reminder that blessings will increase with gratitude, as promised in the Qur'an.

Cooperation/Mutual Assistance, the value of cooperation is evident in the preparation and implementation of this tradition. The community works together to prepare for the event, from the equipment to the food. Their unity is evident in the role of the pesarung, who look after the horse riders, and the tambourine players, who create musical harmony to entertain the community. This cooperation reflects solidarity and harmony in community life. **Sharia Values (Islamic Law),** in the Saiyyang Pattuqduq tradition in Majene Regency, Sharia values are reflected through the understanding and practice of religious teachings, particularly regarding dress codes and respect for people of knowledge. In the past, children riding horses in this event wore traditional clothing that was not in accordance with Islamic law. However, now they are required to wear Islamic clothing that covers the aurat, including the hijab. This change shows an increase in public awareness of the importance of implementing Sharia values, especially in maintaining the purity and honor of women. In addition, the respect shown to children who have completed the Al-Qur'an through Kalindaqdaq reflects a deep appreciation for their spiritual achievements. The act of honoring those who have studied the Al-Qur'an is in accordance with Sharia teachings, which emphasize the importance of respecting spiritual

efforts and religious knowledge, and serves as a form of da'wah that strengthens Islamic values in society.

The Value of Aqidah (Belief and Faith), the Totamma Messawe tradition in Majene Regency is usually held in conjunction with the commemoration of the Prophet Muhammad's birthday, as an expression of gratitude from the people of Majene to Allah SWT for the blessings of safety and sustenance. This tradition is carried out by parading children who have completed the Qur'an on horseback around the village, symbolizing gratitude for their spiritual achievements and success in studying the Qur'an. The implementation of this tradition not only strengthens social relations but also increases the collective awareness of the community to love and honor the Qur'an. Honoring children who have completed the Qur'an is a source of pride for the family, not only in a worldly sense but also as an expression of appreciation for their religious achievement. However, the considerable cost of upholding this tradition, such as renting horses and other equipment, can be a burden for less-affluent communities. Therefore, maintaining simplicity and adapting this tradition to economic conditions is important in order to preserve the original meaning of Saiyyang Pattuqduq. Through this tradition, the community not only celebrates local culture but also strengthens Islamic preaching by instilling values of faith, encouraging the study of the Qur'an, and strengthening spiritual ties with Allah SWT.

CONCLUSION

This study concludes that the Saiyyang Pattuqduq culture is a tradition of the Mandar people in Majene Regency that not only functions as a local cultural heritage, but also as a medium for da'wah that integrates Islamic values into the social life of the community. This tradition is present in various religious and social activities, such as messawe totammaq (complete the Qur'an), weddings, welcoming guests, and cultural festivals, which demonstrate the flexibility of local culture in responding to community needs without losing its basic meaning. The da'wah values contained in the Saiyyang Pattuqduq culture include three main aspects, namely moral values, sharia values, and faith values. Moral values are reflected through attitudes of honesty, patience, responsibility, gratitude, and the spirit of mutual cooperation that are seen in the process of preparing and implementing the tradition. Sharia values are seen in the application of clothing in accordance with Islamic provisions and respect for children who have completed the Qur'an as a form of appreciation for knowledge and spiritual endeavors. Meanwhile, the values of faith are realized through strengthening faith in Allah SWT, love for the Quran, and the religious practices that accompany the implementation of this tradition. Thus, Saiyyang Pattuqduq can be understood as a form of cultural da'wah that is effective in instilling and transmitting Islamic values contextually and sustainably. Preserving this tradition is crucial not only for maintaining the cultural identity of the Mandar people, but also for strengthening religious awareness, social solidarity, and the continuity of Islamic values in the lives of the people of Majene Regency.

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