

## **ACCULTURATION OF ISLAMIC CULTURE AND SAYYANG PATTU'DU AT DESA LERO, KECAMATAN SUPPA, KABUPATEN PINRANG**

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**Abstract:** *The tradition of sayyang pattu'du is the ancestral culture of Mandar which is combined with Islamic culture, as a form of appreciation to the children who love the Qur'an, so it becomes a motivation for children to immediately attend the Qur'an. The sub-problems in this study, namely 1) How the beginning of the emergence of the tradition of Sayyang Pattu'du, 2) How is the procedure for implementing the tradition of Sayyang Pattu'du in the village of Lero, 3) How is the acculturation of Islam with the tradition of Sayyang Pattu'du. and the purpose of this research is to find out the beginning of the emergence of the tradition of Sayyang Pattu'du in the village of Lero. This type of research is descriptive qualitative research using data collection techniques namely observation, interviews, and documentation. The approach used is historical approach, sociology, anthropology, phenomenology and theology. Data analysis techniques used are deductive, inductive and comparative. The results showed that: the beginning of the emergence of the tradition of sayyang pattu'du when Islam entered in the land of Mandar during the reign of the kingdom of Balanipa, namely the fourth king Daetta tommuane, which was under the preachers. Then it was developed by K.H Muhammad Tahir Imam Lapeo, so that this tradition developed and was carried out until in the village of Lero because the majority of the population was the Mandar tribe. In the village of Lero, the implementation of the sayyang pattu'du tradition was carried out every two years coupled with the birthday of the Prophet Muhammad. The procedure for implementing it is through several stages, namely first preparing the things needed, ma'barasanji, marrattas baca and parrawana. This tradition is an acculturation of Islam and the culture of Mandar ancestral ancestors. The acculturation of Islam and the culture of the ancestors of the mandar found in the tradition of sayyang pattu'du are khatam al-Qur'an, the birthday of the Prophet Muhammad, reading of barzanji, traditional customs of Mandar, Mandar art (rawana and kalinda'da), motivating others, and hospitality*

**Keywords:** *Acculturation; Islam and the Tradition of Sayyang Pattu'du*

### **I. INTRODUCTION**

The large number of population in Indonesia and the diversity of tribes, races, and religions is undeniable that there are cultural similarities with one another. Like the traditions that exist in South Sulawesi and the traditions that exist in West Sulawesi, this similarity can be influenced by the movement of people from region to region by bringing their culture or traditions.

West Sulawesi Province is the 33rd province which officially broke away from South Sulawesi, in 2004 and was inaugurated on October 5. West Sulawesi Province is one of the provinces that is rich in all its ethnicities, both from tradition, culture and historical relics. Before becoming a regency incorporated in the province of South Sulawesi or when the royal system was still in effect, the provisi area of West Sulawesi

was called Mandar. Then based on law. No. 29 of 1959 the royal system was abolished or the Mandar was divided into three districts.

The Mandar tribe is one of the big tribes in West Sulawesi, besides Bugis, Makassar and Toraja. Located on the west coast of Sulawesi Island or the North coast of South Sulawesi Province. In general, Mandar can be divided into two senses, namely Mandar as a language and Mandar as another term to refer to the alliance of several small kingdoms. The term Mandar contains two meanings, namely Mandar as a language and as a federation of small kingdoms. In the 16th century, these small kingdoms agreed to form a federation which was later named Pitu Ba'bana Binanga which means seven kingdoms at the mouth of the river. Then in the 17th century the federation then joined 7 kingdoms in the mountainous region called Pitu Ulunna Salu.

Apart from West Sulawesi, the Mandar tribe is also spread in South Sulawesi, South Kalimantan and East Kalimantan, Java and Sumatra and even to Malaysia. Previously, before regional expansion occurred, Mandar along with ethnic Bugis, Makassar, and Torajans colored diversity in South Sulawesi. Even though politically West Sulawesi and South Sulawesi were granted a partition, Mandar has historically and culturally remained attached to its allied cousins in South Sulawesi. Therefore, it is not surprising that so many cultures and traditions that we have, and as is known to each region has specificities both customs, social conditions, climate and others as such.

One of the regions in Indonesia which is the area of the spread of the Mandar tribe is located in the Pinrang district, precisely in the village of Lero, Suppa sub-district. In addition to the majority of the Lero villagers in the Mandar tribe and in the midst of the dense Bugis tribe in Pinrang, the Mandar tribe in Lero is also well-known as a formidable tribe at sea. Not surprisingly, the majority of people in Lero village have jobs as fishermen. Just like other tribes in Indonesia, the Mandar tribe also has a culture that is no less interesting, ranging from government procedures, food, clothing, holiday celebrations, sacred traditional ceremonies, and various traditions. Therefore, one of the traditional traditions of the Mandar tribe is still preserved in the village of Lero, the sayyang pattu'du cultural tradition, which is part of the commemoration of the birthday of the Prophet Muhammad.

Sayyang pattu'du tradition has spread in the South Sulawesi area, one of the areas found in the area of Suppa District, Pinrang Regency. In West Sulawesi, in general, the graduation of the Qur'an is something very special, the Mandar people are very grateful for this tradition by holding a traditional ceremony called Sayyang Pattu'du (dancing horse). This tradition usually begins after the 12 Early Rabbis. Some villages in Mandar take turns holding this tradition on a large scale. The tradition is a motivation for children to immediately recite the Koran, the meeting of Mandar culture with Islamic teachings gave birth to traditions which later developed into Islamic traditions in Mandar society.

The command to read al-Qur'an starts from the first revelation from Allah SWT to the Prophet Muhammad through the Angel Gabriel in Q.S al-Alaq verses 1-5:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَلْقِمْ وَرَبُّكَ الْكَرِيمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤  
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Translation:

*“Read in the name of your Lord who created. He created man from a clot of blood. Read it, and your Lord is the Glorious. Who teaches (human) with the delivery of kalam. He teaches humans what they don't know.”*

The above verse illustrates that Allah SWT commands humans to read everything that is around him, through the mediation of kalam (meaning al-Qur'an) so that humans will know more about it. This verse motivates a person to read and continue to study the Qur'an. The implementation of sayyang pattu'du traditional activities carried out to reward children who have successfully completed the Qur'an emerged especially in the village of Lero, as the development of a mandar culture with Islamic nuances in the area.

Sayyang pattu'du is identical to the riders, namely teenagers who are new to the Qur'an and adult women who sit at the front, they are called pessawes. Initially the uniforms of women who sat on horseback, especially those who sat in the front, were pairs of mamea (traditional mandar clothes in red), and there were also those who wore wedding dresses (in traditional mandars), pokko clothes, and other colored pairs. The decoration that is used is quite excessive, while the child who khatam al-Qur'an uses badawara which is clothing that is generally used by someone who is just performing the pilgrimage.

The horse is made up in such a way that it is equipped with a pad or a small mattress for the rider to sit on, some necklaces made of silver and your kamma, which is a circular face covering wrapped around a horse's chin made of silver complete with horse glasses. The horses are also trained to follow the rhythm of the party and are able to walk while dancing to the accompaniment of tambourine wasps, and the typical string of rhymes Mandar (kalinda'da) that accompany the procession by shading the umbrella of honor called the la'Alang totamma. Dancing with the horse at a glance looks easy, especially when you think, the handler who escorts the horse will help control the animal but in fact, it is not as easy as we imagine.

The climax of the khatam al-Qur'an event by holding the sayyang pattu'du tradition has its own attraction by enlivening a procession of horses around the village ridden by children who have completed this khatam al-Qur'an each child rides a horse that has already decorated in such a way. The purpose of this procession is to provide motivation and spirit for the younger generation to always practice and study the verses of the Holy Qur'an.

In the village of Lero, the sayyang pattu'du tradition was held at the moment to commemorate the birthday of the Prophet Muhammad peace be upon him and was usually attended by tens of participants in the village of Lero and those who came from the neighboring village of Ujung Labuang. For the people of Lero village, the Khatam al-Qur'an and sayyang pattu'du traditional events have a close relationship with one another. They still maintain this event well even the Mandar tribe people in Lero village who live outside the area will voluntarily return to their hometowns to attend the event.

## **II. RESEARCH METHOD**

In the preparation of this research, using qualitative research methods. Qualitative research can be interpreted as research that produces descriptive data about spoken and written words, and the behavior that can be observed from the people studied. This study provides a systematic, accurate, and accurate picture of the Acculturation of Islamic Culture and Tradition of Sayyang Pattu'du in Lero Village, Suppa District, Pinrang Regency.

### **III. RESEARCH RESULT**

#### **1. The Beginning of the Sayyang Pattu'du Tradition**

Sayyang pattu'du tradition is an art tradition originating from the land of Mandar, West Sulawesi, which was carried down through generations, Sayyang pattu'du is identical to its riders, namely children or adolescents, both men and women who have khatam al-Qur'an and adult women sitting in the front is called a pessawe. Sayyang pattu'du was used as a ride for children who had already read the Qur'an and then paraded around the village which was generally held to commemorate the birthday of the Prophet Muhammad.

Sayyang pattu'du tradition is not known exactly when it began to be done, it is estimated that the sayyang pattu'du tradition began when Islam became the official religion of several kingdoms in Mandar initially only developing within the Palace. It is estimated that the beginning of the emergence of the sayyang pattu'du tradition when the entry of Islam into the land of Mandar around the 1600s during the reign of the Kingdom of Balanipa to the IV in the XVI century Daetta Tommuane, Kakanna I Pattang grandson of I Manyabungi The first King of the Kingdom of Balanipa, brought by the propagators of Islam in Mandar such as Raden Suryodilogo or Guru Ga'de, Shaykh Abdul Mannan or tosalama 'in Salabose, Shaykh Abdul Rahim Kamaluddin or tosalama' in Binuang, KH Muhammad Tahir Imam Lapeo, and others.

In the implementation tools sayyang pattu'du above each has its own function and the above equipment is very closely related to one another. If there is one of them that is not in the equipment that has been prepared then it cannot be said to be the sayyang pattu'du tradition, so in the implementation of sayyang pattu'du the above mentioned equipment must be available if you want to carry on the sayyang pattu'du. As Mr. Habib Ahmad Fadl said during the interview:

Equipment which is a prerequisite for the implementation of the sayyang pattu'du tradition must be complete, if some of them are missing or incomplete, they cannot carry out the sayyang pattu'du. For example, only horses are available, so they cannot be said to be pattu'du, because there are only horses, there are no children who share the Qur'an and others. So that if you want to carry out this tradition all that becomes a precedent must be complete because the equipment has an important function of each and is closely related.

Based on the above interview, it can be concluded that the equipment which is a prerequisite before the implementation of the sayyang pattu'du tradition each has an important function and its existence must exist if they want to carry out the sayyang pattu'du tradition. Sayyang pattu'du tradition is a form of celebration for children who have khatam al-Qur'an, so there should be totamma 'or children who have khatam al-Qur'an, pattu'du horse or trained dancing horse, pessawe or a person who accompanies totamma ', tambourine or parrawana musicians, pesarung or totamma companions', then pakkalinda'da or people who chant poems rhymes mandar and other equipment. If the above conditions have been fulfilled, they have been able to carry out the sayyang pattu'du procession, because the equipment above each has its own important function.

In addition to the above equipment there are also other equipment prepared by the family whose children are khatam al-Qur'an, but this equipment is not required if you want to carry out the sayyang pattu'du tradition. Equipment such as home decor, renting

cameras for documentary both in the form of photos and videos, and some are renting an electronic or group gambus as complementary entertainment.

## **2. Acculturation of Islamic culture in the Sayyang Pattu'du Tradition**

The sayyang pattu'du tradition is a culture of the ancestors of the Mandar tribe which is still well preserved by the villagers of Lero, this tradition as a form of appreciation or gift for children who have khatam al-Qur'an to be coupled with a memorial service of the birthday Prophet Muhammad SAW. At first glance it seems that the sayyang pattu'du tradition has an Islamic background, in the khatam al-Qur'an ceremony in Mandar, people who ride horses or messawes are a series or part of the event, while khatam al-Qur'an itself, most people tend rated it as Islamic culture and messawe as part of Islamic culture.

It is known that the sayyang pattu'du tradition in Mandar was born due to the indirect influence of Islam. In the field of art, if before the arrival of Islam the dance ceremonies known in the kingdom functioned as worship of gods. With the advent of Islam, dance only functioned as part of adat. But for people who have finished the Qur'an, there is a ceremony paraded around the village by riding Sayyang pattu'du.

That sayyang pattu'du tradition is an ancestral culture of the Mandar tribe that cannot be separated from the influence of acculturation between Islamic culture and Mandar ancestral culture. This tradition as mandar tribe respects the women, because before Islam came women were very demeaned. Then after the arrival of Islam in the land of Mandar, the women were elevated by raising the women onto the horse as a form of appreciation but on condition that they must recite the Koran known as Sayyang Pattu'du.

In addition, before Islam came to the land of Mandar, the people who rode horses did not just ride it but instead used mantras or read and read with the belief that they would avoid danger. But, after Islam came, these things were replaced by reading selected prayers, then proceed with prayer.

## **IV. DISCUSSION OF RESEARCH RESULTS**

Results of Sayyang Pattu'du Culture Acculturation in Pinrang Regency  
The acculturation of Islam in the sayyang pattu'du tradition is as follows:

### **1. Khatam Al-Quran**

Al-Qur'an is a way of life for all Muslims who are Muslim, in the Qur'an there are many commands of Allah SWT, one of which is to keep what is ordered and know all His prohibitions. Related to the command to read al-Qur'an for the people of Mandar is highly considered by the scholars of predecessor and now, a person who khatam al-Qur'an is highly respected by the implementation of the sayyang pattu'du tradition.

The sayyang pattu'du tradition which is a result of the culture of the ancestors of the Mandar community cannot be separated from the Islamic cultural tradition, namely khatam al-Qur'an, because the celebration of the sayyang pattu'du tradition cannot be carried out if there are no children who have khatam al- The Qur'an. In this case a child who has khatam al-Qur'an will be paraded through the village with sayyang pattu'du as a form of appreciation or gift to a child who has khatam al-Qur'an.

## **2. Birthday of the Prophet Muhammad**

The birthday of the Prophet Muhammad is one of the most awaited days of the Islamic Ummah in the form of commemorating the birthday of the Prophet Muhammad, where the birthday can mean birth or appearance. The Prophet's birthday is also a form of thanksgiving of the Islamic ummah to Allah SWT, so that this event can celebrate it only from among the Muslim community.

## **3. Barzanji Reading**

On the day of the celebration of the sayyang pattu'du procession to the people of Mandar in the village of Lero with the commemoration of the great birthday of the Prophet Muhammad, in the process of implementation it is also inseparable from Islamic culture, namely the reading of barzanji which in Mandar is called ma'barazanji. Barzanji reading is done to find out about the story and the story of the Prophet Muhammad, also in the form of praise and blessings on the Prophet.

## **4. Mandar Traditional Clothing**

The sayyang pattu'du tradition is a cultural heritage of the Mandar tribe that is inseparable from the influence of Islamic culture, one of the fusion of Islamic culture in the sayyang pattu'du tradition can be seen in terms of the clothes used by children who have already read the Qur'an. Mandar women who take part in this tradition are required to wear traditional clothing, because it has meaning in every decoration or part of traditional Mandar clothing.

## **5. Mandar Art**

In the procession of sayyang pattu'du tradition, it cannot be separated from the custom of Mandar art, namely tambourine or rawana and pantar mandar or kalinda'da. At the time of the sayyang pattu'du procession with arak around the village, parrawana or people who play tambourines will continue to accompany the totamma 'accompanied by chanting prayers on the Prophet. Tambourine is known to originate from Arabic land which according to the story at the time of Rasullulah saw migrated to Medina was greeted with prayers accompanied by tambourines, so this became one of the elements of Islam in the sayyang pattu'du tradition.

## **6. Motivate Others**

The Sayyang Paattu'du tradition is a Mandar ancestral culture that has been preserved for generations by the Mandar community every year, but in Lero village the Sayyang Pattu'du tradition is carried out every two years based on the results of village government meetings with the Lero community. Sayyang pattu'du tradition is a form of gift or appreciation by parents to children who are khatam al-Qur'an, in this case as a form of motivation for a child to immediately khatam al-Qur'an.

## **7. Hospitality**

The sayyang pattu'du tradition in Lero village is known as a gathering place for the people of Lero village with people who come from outside the area just to witness the

sayyng pattu'du pageantry, causing a process of friendship between the local people. Not only that Lero villagers who are outside the area, both those who have long lived in other areas will return to Lero to meet and stay in touch with their families.

## **V. CONCLUSION**

It is estimated that the beginning of the emergence of the sayyng pattu'du tradition when the entry of Islam into the land of Mandar during the reign of the Balanipa Kingdom to the IV in the XVI century Daetta Tommuane. This tradition began to develop during the spread of Islam brought by K.H Muhammad Tahir Imam Lapeo in the land of Mandar. The procedure for implementing the sayyng pattu'du tradition in Lero village through several stages of the procession. Before the procession of the sayyng pattu'du procession had to go through several processions, namely ma'barazanji (barzanji recitation), marattass recitation (a child who khatam al-Qur'an will repeat his reading in front of the teacher to teach it), and parrawana.

Khatam al-Qur'an, in the practice of sayyng pattu'du is identical to a child who is khatam al-Qur'an because this tradition is a form of appreciation for them. The implementation of the Sayyng Pattu'du tradition is inseparable from the art and literature of Mandar, namely Parrawana and Pakkalinda. In its development, this tradition is also a motivation for children to immediately recite the Qur'an. Then with the many people who came from outside the area to witness firsthand the procession of the sayyng pattu'du procession, this made the tradition a place to stay in touch with family and migrants.

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