

# ANALYSIS OF SOCIAL ETHICS IN SAYYANG PATTU'DU TRADITION IN POLEWALI MANDAR SOCIETY (LIVING QUR'AN STUDY)

**Dewi Sartika**

UIN Alauddin Makassar  
[dewysartika0002@gmail.com](mailto:dewysartika0002@gmail.com)

**Rosmini**

UIN Alauddin Makassar  
[rosmini.amin@uin-alauddin.ac.id](mailto:rosmini.amin@uin-alauddin.ac.id)

**Muhammad Rafi'y Rahim**

IAIN Palu  
[muhammadrafiy@uindatokarama.ac.id](mailto:muhammadrafiy@uindatokarama.ac.id)

**Makmur**

STAIN Majene  
[makmurmandar89@gmail.com](mailto:makmurmandar89@gmail.com)

**ST. Nur Syahidah Dzaitun Nurain**

IAIN Manado  
[nur.syahidah@iain-manado.ac.id](mailto:nur.syahidah@iain-manado.ac.id)

## **Abstract**

The results showed that 1). The process of implementing the *sayyang pattu'du* tradition must be started from a child who has completed the Qur'an, and there are two forms of implementing this tradition in the community, namely carried out individually which is usually coupled with a wedding event, or the Qur'an's khataman event itself, sometimes it is also done collectively which is usually held in the month of maulid. The series of events in this tradition such as barazanji, *marrattas* baca (breaking the reading) as an attestation that the child has graduated from the Koran, and paraded around the village. 2). Social ethics reflected in this tradition are, deliberation, helping, and mutual respect. 3). *sayyang pattu'du* tradition in the study of *living* Qur'an there are several forms, such as giving the highest appreciation to children who have completed the Qur'an inspired by QS al-Mujadilah/58: 11, using certain verses in the practice of *sayyang pattu'du* tradition such as reading *lailahaillallah* and surah al-Mu'minun/23: 14, as a medium to broadcast the teachings of the Qur'an through tambourine music and mandar verses.

**Keywords:** *Living Qur'an, Social Ethics, Sayyang Pattu'du.*

## **Introduction**

Polewali Mandar is one of the regions in Indonesia that has various traditions. One of the strongest traditions in Mandar society is *mappatammaq*, a ceremony for children who have successfully memorized the Qur'an, and is one of the events that is highly upheld



by the Mandar people.<sup>1</sup> This event is often held in a series of celebrations and important events, such as weddings or commemorations of Islamic holidays.

The series of *mappatammaq* traditions certainly has various requirements that must be met, such as: the child who khatam, the dancing horse, the child's companion on the horse's back (*pissawe*), the guard, the tambourine player and the chanters. The tradition of khataman Al-Qur'an is certainly closely related to the process of broadcasting Islam in Mandar land, where this tradition gives high appreciation to children who have memorized the Al-Qur'an. It is indeed commanded by Allah to read the Qur'an, as in QS Al-'Alaq 96:1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

Translation:

Recite in the name of your Lord, Who created.<sup>2</sup>

The above verse shows that Allah commands humans to read the Qur'an, which reading the Qur'an certainly has many virtues. The khatam Al-Qur'an ceremony has a huge influence on children to increase their enthusiasm for reading the Al-Qur'an.

The people of Polewali Mandar routinely commemorate the prophet's maulid and other holidays such as weddings and Qur'an recitation events themselves coupled with the *sayyang pattu'du* tradition. *Sayyang pattu'du* is a Mandarese term that means dancing horse. This tradition is held for children who have completed the Qur'an.<sup>3</sup>

In this tradition, there are several components that must exist in the *sayyang pattu'du* tradition. Such as *totamma'*, namely children who have memorized the Qur'an as much as 30 juz, then the child is accompanied by *pessawe*, namely a girl who accompanies the child on a horse who has reached puberty, *pesarung* is a companion or person next to the horse to keep riding the horse so as not to fall and usually consists of five men, as well as *parrawana* and *pakalinda'da*. *Parrawana* is a group of men consisting of parents and children who play tambourine music in the form of a circle made of wood. The *pakkalinda'da* is someone who recites mandarin rhymes.<sup>4</sup>

One of the purposes of holding this tradition is to invite people to do good through the delivery of religious messages through the *sayyang pattu'du* custom, as well as being a means of friendship to relatives from within or outside the region.<sup>5</sup> In line with this, the

---

<sup>1</sup>Meli, "Nilai-nilai Pendidikan Islam dalam Tradisi Mappatamma (Khatam Al-Qur'an) Suku Mandar di Desa Lemba Harapan Studi Etnografi" 5 no 2 (2022), h. 6.

<sup>2</sup>Kementrian Agama RI, *Al-Qur'an dan Terjemahnya*, (Cet. I; Jakarta Pusat: CV. Al-Mubarak, 2021, h. 597

<sup>3</sup>Andi Tamaruddin, "Identitas Budaya Tradisi Mesawe' Sayyang Pattu'du Suku Mandar dalam Perspektif Hukum Islam". h. 86

<sup>4</sup>Putriwati dkk., "Tradition of Sayyang Pattu'du on The Development of Shariah Teorism In Lero Village Pinrang Regency" *Shi'ar: Shariah Teorism Research* 01 no 01 (Mei 2022), h. 23.

<sup>5</sup>Tamaruddin, Andi Tamaruddin, "Identitas Budaya Tradisi Mesawe' Sayyang Pattu'du Suku Mandar Dalam Perspektif Hukum Islam", h. 90

*sayyang pattu'du* tradition shows that Mandar, especially in Polewali Mandar, loves the Qur'an, upholds the Qur'an which is expressed in the *sayyang pattu'du* tradition. So that researchers are interested in analyzing and studying further related to Al-Qur'an values in the *sayyang pattu'du* tradition in the Polewali Mandar community in the study of living Qur'an.

### **Methodology**

The type of research conducted is qualitative research, namely *field research*, to obtain and collect various sources of research information. The location in this research focuses on the Polewali Mandar area of West Sulawesi Province. The approach used by researchers is interpretation science, interpretation science approach and sociological approach. Data collection methods through observation, interviews and documentation. Primary data is the main data, which is in the research. This primary data, based on data related to information in the field, was obtained directly from the Polewali Mandar community by conducting interviews related to the research problem to be studied. Secondary data is data collected as auxiliary material. Secondary data can be obtained from various literatures, including: sourced from scientific works, such as books, journals, articles, books of interpretation, and other reading sources.

### **Discussion**

#### **1. The Process of Implementing the Sayyang Pattu' Tradition in the Polewali Mandar Community**

The history of the birth of the *sayyang pattu'du* tradition in the mandar, stems from the tradition of the mandar people and also the tradition of the balanipa kingdom which makes horses as the main transportation model when traveling. In ancient times, a horse was a vehicle that was known to be luxurious, and had prestigious value, even the social strata of society at that time was determined based on the types of horses owned by someone, horses that had a large size and black color were horses owned by someone who had a high social strata. Before Islam, the people of Pambusuang annually brought offerings to Palippis escorted by a beautiful princess riding a horse. The existence of this culture is inseparable from the entry of the spread of Islam in the Mandar Tribe, the scholars spread Islam often held the maulid of the prophet PBUH. The commemoration is marked by the activity of reciting the Qur'an or called *totammaq*.

*Sayyang pattu'du* is generally interpreted as a dancing horse, the context of the *Sayyang pattu'du* tradition is *totamma' mangaji* (people who finish studying), because this tradition will not take place if there are no children who finish the Qur'an, so the initial phase is that there must be children who finish studying then in the process of khatam it is celebrated by dressing in the style of the hajj. Regarding the use of horses in the tradition refers to the entry of people from the island of Java bringing horses to Sulawesi because at that time no horses were found in the Mandar area, this was explained by Mr. Ridwan Alimuddin as follows

---

*Nyarang mittama in Sulawesi in the 15th century. The Javanese word for horse is*



*Jarang. It must be mettule tomandar apa iting bahasana o. Mauwang mi tojawa jarang. But because bekko i mappau yah mauwang mi nyarang. Jari iya di'e sayyang e apa artiinna so I searched for it turned out to be Arabic sayyaratun vehicle. So sayyang pattu'du means "dancing vehicle". It's just that it's changed from sayyaratun to sayyang, which is natural because it's dialekna to Mandar. Then, this tradition is an acculturation between Mandar culture and Islam.*

So the horse entered Mandar land since the 15th century brought by the Javanese, which is where the horse is *rare*, at that time the Mandarese asked the Javanese what the name of the animal was, then the Javanese answered *rarely*, but the Mandarese dialect has a different dialect from Javanese, so the Mandarese call it *nyarang*. Then where did the term *sayyang* come from, after I traced the term it turned out that *sayyang* was Arabic, namely *sayyaratun* which means "vehicle", so that *sayyang pattu'du* was interpreted as "dancer's vehicle", but the *sayyaratun* turned into *sayyang* because of the dialect of the Mandar people themselves, this tradition is an acculturation between Mandar culture and Islam.

From the above statement, it can be understood that the term *sayyang pattu'du* begins with the entry of horses in Sulawesi in the 15th century, where *sayyang* is interpreted as a horse, which is actually the Mandarese language of horses is *nyarang*. Then *pattu'du* is generally interpreted as "dancing". If you do some research, that *sayyang* is taken from Arabic, namely *sayyaratun*, which means vehicle. While *pattu'du* is a noun meaning "dancer". So actually *sayyang pattu'du* original translation is "vehicle of the dancers". Because the horse is a vehicle used by royal dancers when they want to dance and enter the Palace.

This tradition is not only a local tradition but also part of a broader effort to preserve and revive the Qur'an as a spiritual and moral guide for Muslims. Therefore, it is very important to know what exactly the essence of this tradition is and must understand the context, as expressed by Mr. Ridwan alimuddin as follows:

Imam Lapeo initiated the di'e sayyang pattu'du and he adopted it from the tradition in Medina. What was previously topole makkah ita' early in Mandar totammaq mangaji there was his innovation in Mandar. Mua personally toh obviously mi tia adopted the tradition in Medina. It's just that the tradition in Medina is for those who come to the holy land anyway, without totammaq mangaji. In Mandar die namodifikasi i for those who finish the Qur'an, but there is still an element of mappake haji maddawara toh. Now why there is still sayyang pattu'du because it is actually a dancing vehicle, right mala tia imagined hundreds of years ago ita pakkampung to diolo' toh noble massayyang e itukan not all can ride, puang pao tuuh namala mindai. The children of the nobles in tuuh mala dance todio dance pattu'du. Well yes die imam lapeo "melo mindai dio" well there the Qur'an is there because it is related to how to motivate children in learning the Qur'an. we must understand the context, what' yes in the tradition e tania sangga' belo-belo, but for how yes in the Qur'an lives among the community, especially children.

## Meaning:

Actually the one who initiated this tradition was Imam Lapeo who was actually adopted from the Medina tradition, where the tradition in Medina was specifically for those who came or returned from Hajj, if in Mandar it was specifically for people who completed the Koran, that was his innovation in Mandar. In my personal opinion, this is clearly the adoption of the traditions of the people in Medina, where in Medina there is a tradition of parade when there are children who have just returned from Makkah, then modified by the Mandarese people for those who finish the Qur'an, that's why there is an element of mappake maddawara (Hajj clothes). Then why is there sayyang pattu'du, because actually sayyang pattu'du is a dancer's vehicle, you can imagine decades ago or even hundreds of years ago, our society in the village could not all ride horses, only noble people could ride horses or noble dancers, then Imam Lapeo encouraged the children, do you want to ride that luxurious vehicle? There is only one condition, you can recite the Qur'an. Now there is the Qur'anic value of this tradition where we must understand the context, because this tradition is not just an ordinary event, but this tradition is used as a medium for how the Qur'an lives in the community, especially among children.

The above statement can be understood that, the *sayyang pattu'du* tradition is an adoption of the tradition in Medina, which is where the tradition in Medina when parents have succeeded in bringing their children to Mecca, at a young age, and safely returned to Medina, a beautiful procession is held. Three horses, with decorated saddles, on which sat children whose average age was between seven and ten years old. Their fathers each held the bridle of the horse, and on either side of them was a man carrying a setanggi, the smoke of which continued to rise into the air. Their mothers were also riding behind them with their faces covered. There was also the sound of women cheering. This is the custom of Medina, to hold a procession so that the children feel happy and other children are attracted too, this is what is called *sararah* (joy).

This is similar to the traditions that exist in Mandar land. So it is assumed that the *sayyang pattu'du* tradition is an adoption from Medina, where the Mandarese community also held a procession around the village when there were children who had read the Qur'an, which then the child was given appreciation so that his heart felt joy so that other children were also interested.

Another version of the interviewee said that:

*Sayyang pattu'du* in one historian's opinion from the fourth balanipa kingdom his name is Kanna I Pattang to give appreciation or appreciation for children who have completed the mangaji to be able to ride a luxurious vehicle, finally from generation to generation, every person who completes the mangaji is given a gift, namely an outstanding person....

The sayyang pattu'du tradition has a deep history linked to the role of horses as special vehicles in ancient times, which could only be ridden by people from the elite or nobility. Imam Lapeo's initiation of allowing horses to be ridden by those who completed



the Qur'an was a significant step in transforming this tradition into a symbol of respect for spiritual achievement in Mandar society. Along with the increasing interest in reading the Qur'an in Mandar society, the influence of the entry of Islam in Mandar. This is what drives the acculturation between culture and religion, which is contained in the *sayyang pattu'du* tradition. Through this moment, community leaders and historians began to think that this was the beginning of the creation of *sayyang pattu'du*. Learning the Qur'an is not only about carrying out Allah's commands, but it has also become a habit for the Mandar people. It is possible that Imam Lapeo or Habib Sayid Alwi bin Sahal Jamalul Lail, as people who have been in Arabia for a long time, used or proposed *assayyaratun Pattu'du* when the tradition of bringing girls to Pambusuang to make a pilgrimage to the sacred place in Pambusuang was replaced by bringing a new child khatam Al-Qur'an but still on it sat a noble girl in *pattu'du* clothes.

This tradition in the implementation process has two categories, namely individually and collectively. When carried out individually, the one who carries out this series of traditions is someone who has a celebration or wedding event, who usually also holds a tradition of khataman Al-Qur'an when there is a child or family who happens to have graduated from the Koran. Where the implementation of the tradition is also often different for each family, this can be explained by one of the informants, namely Mr. Munu Kamaluddin, as follows:

In the process of implementing this tradition, the community varies. there are those who have had their Qur'an memorized at a family event, for example if the family holds a wedding, then usually a Qur'an khatam event is attached, if there are families or relatives who have completed the Qur'an, then they participate in the event. there are some people who do not immediately celebrate the *sayyang pattu'du* tradition even though they have finished, sometimes they celebrate when they can afford it. However, some others immediately celebrate this tradition when they have finished, depending on the economic conditions of the community, but I do not know what the process of the people used to be, whether it was done directly or not.<sup>6</sup>

As for the implementation of traditions carried out collectively, it is usually carried out in the month of maulid. This was revealed by Mr. Ridwan Alimuddin, a culturalist met by the author, stating that:

Meaning: When the month of maulid is approaching, it is announced in advance who has completed the Qur'an, after a few months later the day of maulid has arrived, the community reports to the mosque, it's just that I don't know exactly how the community used to be, but there is a high probability, the mosque held it because there were still few people at that time.<sup>7</sup>

The above statement can be understood that the tradition is collective, usually carried out in the month of the maulid of the prophet PBUH. where the mosque

---

<sup>6</sup>Munu Kamaluddin, *Tokoh Agama*, Wawancara di Pambusuang Kecamatan Balanipa Tanggal 22 Juli 2024.

<sup>7</sup>Terjemahan penulis



administrators announce that the mosque will hold the *sayyang pattu'du* tradition, so that people who have khatam, will report themselves to the mosque management.

The stages in the process of the *sayyang pattu'du* tradition can be noted as follows:

### 1. *Barazanji*

Barazanji is a collection of praises in the form of poems or rhymes that tell the biography of the prophet Muhammad saw.<sup>8</sup> Barazanji is always present at every event of the Qur'anic khataman tradition, by providing various foods or commonly known as *barakka'* in which there are several kinds of dishes such as *loka tira'* (ambon banana), plantain, eggs, songkolo, ketupat, and so on. This event is also attended by people in the vicinity to barazanji and pray together in order to get blessings, because for them, sending prayers to the Prophet Muhammad and praising Allah swt will get the blessing of every event they carry out.

### 2. *Marrattas Read*

*Marrattas baca* is usually done after barazanji. Where *marrattas* is defined as cutting off, so *marrattas baca* is cut off the reading, which means not reading the Qur'an from the beginning of the surah to the end, this process is only an attestation that the child has memorized the Qur'an, which usually starts from surah Al-Duhah to surah al-Tin, then returns to surah al-Fatihah until surah al-Baqarah verse 5. As for those who guide *totamma'* (children who have khatam) are *annanggurunya* (teacher ngajinya)

### 3. *Arak around the village*

After the barazanji and *marrattas reading* have been completed, the *totammaq mangaji* (people who have completed the Quran) will be paraded around the village usually around two o'clock in the afternoon after zuhur prayer. Furthermore, they will be guarded by *pisarung* (guards consisting of 4 people), and accompanied by *parrawana* (tambourine players), *kalindaqdaq* (mandar poets) and *pambawa la'lang* (umbrella carriers). *pisarung* is the guardian of *totammaq* consisting of four horse handlers, *pisarung* functions to keep *tomassayang* and *totammaq* from falling off the horse when the horse is about to act and dance. The purpose of this procession is a form of syiar then the most mandatory is the road to the teacher's house. After arriving at the *annangguru's* (recitation teacher) house, they sungkema as a thank you to give pride to the teacher. After that, they return to their respective homes.

## 2. *Etika sosial yang tercermin dalam tradisi sayyang pattu'du di masyarakat polewali mandar*

The *sayyang pattu'du* tradition also has many social impacts in the community, such as strong unity and the establishment of good silturahmi relationships among the community, this was explained by Mr. As'ad Sattari who stated that:

---

<sup>8</sup>Ahmad Muttaqin, "Barazanji Bugis dalam Peringatan Maulid Studi Living Hadis di Masyarakat Bugis, Soppeng Suawesi Selatan" *Jurnal Living Hadis* 01 no 1 (Mei, 2016), h. 135.



The celebration of the *sayyang pattu'du* tradition has a social impact both at the community level and the individual level, where the relationship between one community and another is getting closer together. The spirit is more extraordinary and more burning, including in terms of saving money. There are facts found that some villages deliberately save together to be able to enliven the *sayyang pattu'du* tradition, and this is very social. As for the individual, he can guide his child to quickly tammat mangaji, he keeps an eye on his child.<sup>9</sup>

One important aspect of this tradition is its collective nature. It encourages intense social interaction between neighbors. This creates harmony and solidarity in the local community. Community-wide, the *sayyang pattu'du* tradition reinforces social values by strengthening unity and collective spirit, including saving money to celebrate the tradition. this has a positive impact and active participation in the community. Individually, supporting children to complete the Quran is a good example of social values. It demonstrates social responsibility in educating the next generation. It can strengthen family ties and promote religious values. In the context of *sayyang pattu'du* in Mandar, the social values reflected in this tradition include:

#### 1. Deliberation

The main purpose of the deliberation is to reach mutual agreement on various matters related to the *sayyang pattu'du* tradition. This could include setting a timetable for the implementation of the tradition, selecting or assigning roles for each member of the community. as well as determining the procedures or norms to be followed during the implementation of the tradition. As revealed by Mr. As'ad Sattari, it is as follows:

This tradition certainly has deliberation because we determine together when this tradition can be carried out and it must have started from deliberation as social beings.<sup>10</sup>

The above statement is in line with one of the scientists Fazlur Rahman who said that the recommendation for deliberation is an eternal guidance and human nature, as a social being.

For the community, including the youths who took the initiative to organize this tradition, because for them, every tradition celebration must prioritize deliberation so that this tradition can run well. Usually they deliberate and ask for opinions from religious leaders or scholars, this is explained by Mr. Munu Kamaluddin, as follows:

Before this tradition is celebrated, usually the first thing the community does is deliberate and ask for opinions from religious leaders and scholars because they consider that religious leaders or scholars are competent in this field, musayawarah is carried out for the success of this event, such as the time of implementation, the series of events and elements that need to be considered so as

---

<sup>9</sup>As'ad Sattari (43 Tahun), *Tokoh Masyarakat*, wawancara di pambusuang Kecamatan Balanipa Tanggal 20 Juli 2024

<sup>10</sup>As'ad Sattari (43 Tahun), *Tokoh Masyarakat*, wawancara di pambusuang Kecamatan Balanipa, Tanggal 20 Juli 2024



not to cause harm. In accordance with Allah's command when facing a matter, it is necessary to deliberate *wasyāwirhum fil amr*.

The above statement is found in the Qur'an which commands deliberation in making a decision, can be seen in QS Ali-Imran / 3: 159, as follows:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا عَلِيظًا لَّفَنَفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Translation:

So it is by the mercy of Allah that you are gentle with them. If you had been harsh and harsh-hearted, they would have withdrawn from around you. So forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him.

The community deliberates with motivations based on the teachings of the Qur'an, especially surah al-Imrān/3:159, which states the importance of deliberation. This verse emphasizes that deliberation is a command of Allah, and by following this guidance, the community tries to live a life in accordance with His will. This reflects that they do not only rely on tradition, but also try to carry out religious teachings in every aspect of life.

Thus, it is clear that the community brings the Qur'ān to life through the practice of deliberation, the involvement of religious leaders, and the application of Qur'ānic teachings. The community seeks to bring Qur'ānic values to life in every aspect of their lives, making their decisions a reflection of their commitment to the teachings of Allah. This creates a tradition that not only celebrates, but also ensures that the celebration is in line with the moral and ethical values in Islam.

## 2. Helping hands

The nature of mutual help has been illustrated in the *sayyang pattu'du* tradition. A concrete example is the role of the *la'lang* (umbrella carrier), so that the *passayyang* and *totamma'* remain comfortable on the horse and the *pisarung* (children's guardian consisting of four people) to stay safe and not fall when the horse is in action.<sup>11</sup> This shows that the community not only celebrates the tradition collectively but also actively supports and protects each other, encouraging solidarity and shared responsibility by maintaining cultural and religious continuity. This confirms that helping in this tradition is not just a physical act, but also a symbol of close relationships and emotional support between communities.

This principle is generally regarded as an important social value in building solidarity and togetherness in society, as stated by one of the interviewees, Mr. Munu Kamaluddin, as follows:

Mutual cooperation in the *sayyang pattu'du* tradition is very clear, because the

<sup>11</sup>Munu Kamaluddin (47 Tahun), Wawancara Oleh Penulis, Tanggal 22 Juli 2024



sayyang pattu'du tradition will not be carried out without cooperation. The implementation of people on horses also includes mutual cooperation, in the form of supervision and cooperation, the role of pisarung is to protect pissawe while the role of pambawa la'lang (umbrella carrier), so that passayyang and totamma' still feel comfortable on the horse and pisarung (children's guards consisting of four people) to stay safe and not fall when the horse is in action It is because of the Qur'anic command to help each other Wata'āwanū ala al-Birri Wa al-Taqwa wa lā ta'āwanū al-iṣmi wal 'udwān, gotong royong philosophy is mutual help, because this tradition cannot be carried out if only one person is carried out, it must build cooperation, help each other.

The nature of mutual help has been illustrated in the sayyang pattu'du tradition. This shows that the community not only celebrates the tradition collectively but is also active in supporting and protecting each other which encourages solidarity and shared responsibility by maintaining cultural and religious continuity. This confirms that helping in this tradition is not only a physical act, but also a symbol of close relationships and emotional support between communities.

The act of helping according to the source's statement is illustrated in QS Al-Maidah/5:2, as follows:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢﴾

Translation:

"And help each other in goodness and piety, and do not help each other in sin and enmity."

In the interpretation of al-Qurtubi, it is explained that the command to help each other in doing good and piety is a command for all humans. That is, let some others help some others, trying to do what Allah commands and practicing it. Abstain from what Allah has forbidden. This is in accordance with the words of the Prophet (peace and blessings of Allaah be upon him), which means: "The one who points to something is like the one who does it." This is a command for all people.

It is also stated that "the one who points to evil is like the one who does it". The words virtue and piety have the same meaning. Allah swt. repeats this meaning with different lafazas for the purpose of emphasis and affirmation. Because every virtue is piety and every piety is virtue. Al Mawardi argues the purpose of the recommendation to be pious is there is the pleasure of God. Meanwhile, the recommendation of virtue there is human pleasure. And people who get both, then perfect happiness and the breadth of His favor.

In the sayyang pattu'du tradition, the roles of pisarung and pambawa la'lang are concrete examples of how people help each other. The action is inspired by QS al-Maida verse two and they try to bring it to life in the practice of sayyang pattu'du, the verse calls on people to help each other in goodness and piety. The pisarung is responsible for

keeping totamma' from falling off the horse. This action not only reflects concern for individual safety, but also creates a sense of security. Furthermore, la'lang bearers focus on creating comfort for the totamma' on the horse. They ensure that the totamma' is comfortable, which is a form of social care and support.

### 3. love one another

The *sayyang pattu'du* tradition shows the values of respect, glorification of one another in the context of daily life and the traditional customs of the Mandar people. In this aspect, it can be noted the statement of Mr. As'ad satari as follows:

The appreciation of the mandarese community is very much reflected in this tradition, we see when it comes to the month of maulid, all communities enthusiastically prepare food and call all audiences regardless of where they come from even though they do not know each other. This shows that they really appreciate diversity.<sup>12</sup>

The above statement can be understood that the Mandarese community illustrates a value that is highly upheld. Respect for diversity. When the month of maulid arrives or the traditional celebration of *sayyang pattu'du*, the Mandarese not only prepare the food with enthusiasm, but also widely invite everyone to take part in this celebration, regardless of their background. This shows that in every aspect of preparing and hosting the event, they show not only deep hospitality, but also an open attitude towards various identities, even though many of them may not know each other beforehand, the spirit of embracing and respecting all individuals present shows that the values of hospitality, generosity, and social inclusion are highly emphasized in the *sayyang pattu'du* tradition.

### 3. *Sayyang Pattu'du Tradition in Polewali Mandar Community in Living Qur'an Study*

Living the Qur'ān in society refers to the active effort to practice the teachings of the Qur'ān in daily life. This involves reading, understanding, memorizing, or applying Qur'ānic values in various aspects of life, from the individual to the community level. This practice not only strengthens spiritual ties to Islamic teachings, but also plays an important role in shaping morality, loyalty and solidarity among Muslims.

The *sayyang pattu'du* tradition comes from Mandar culture, offering a real example of how the Qur'an is lived and implemented in everyday life. As for some forms or ways the community revives the Qur'an through the *sayyang pattu'du* tradition are as follows:

#### a. Giving high apperection to children who have recited the Qur'an

Giving high appreciation to children who successfully complete the Qur'ān is very important in their education. This not only rewards their achievement in accomplishing a spiritually great task, but also strengthens their self-confidence and provides motivation to continue to increase their love and practice of the Qur'ān. As stated by Mr. Mas'ud Saleh as follows:

---

<sup>12</sup> As'ad Sattari (43 Tahun), *Tokoh Masyarakat*, wawancara di pambusuang Kecamatan Balanipa, tanggal 20 Juli 2024



*Sayyang pattu'du* is a tribute to children who have completed the Quran. At that time this tradition was used by noble people, royal events, so the *pattu'du* ride in the context of *totamma'* as an expression of gratitude, joy, so appreciate people who finish the Qur'an through this tradition. The parade is an appreciation as well as informing that this child has graduated, let's be grateful. Now what is also unique there is because the symbol used is the clothes of people returning from the pilgrimage where at that time there was only one person who could wear such clothes outside for people returning from Makkah, namely children who had finished the Qur'an. This means that the appreciation of people at that time for people who finished the Koran was very special. First, they were rewarded with a horse ride, second, they were dressed like the clothes of people who had just returned from Makkah. So that the phrase of our scholar Imam Lapeo "*mau2pa pai tia totamma' mangaji mala mappuaji i'da dai in Makkah*" it does mean that how lucky people who finish the Koran, can wear Hajj clothes, even though they don't go up in Makkah. This shows how privileged people who finished the Qur'an at that time where they could wear Hajj clothes. The only condition that people used to have was that you must be *tamma' mesti mangajio*. (You must have completed the Quran)<sup>13</sup>

Then the above statment was added by Mr. As'ad Satari, As follows:

Through this tradition, a person is elevated because of knowledge, because that is the key because khatam means *tamma' mangaji* which has a privilege because people with knowledge must be elevated, because they must be respected. And we know that the Qur'an has mentioned that people of knowledge must be elevated.<sup>14</sup>

The statement above suggests that through the *sayyang pattu'du* tradition, a person is elevated because of the knowledge they have. Reciting the Qur'an means achieving a goal. People of knowledge should be honored and elevated. This highlights the importance of respecting and honoring those with knowledge. This statement has been explained in QS AL-Mujadilah/58: 11

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

Allah will raise those who believe among you and those who are given knowledge a few degrees. And Allah is thorough in what you do.<sup>15</sup>

The above verse expressly states that Allah will elevate the degree of people with knowledge, higher than those who just believe, the knowledge that a person has that has an important role in obtaining degrees. The knowledge referred to here is all types of

---

<sup>13</sup>Mas'ud Saleh (45 tahun), *Tokoh Masyarakat, wawancara di Polewali*, Tanggal 25 Juli 2024

<sup>14</sup>As'ad Sattari (43 Tahun), *Tokoh Masyarakat, wawancara di pambusuang Kecamatan Balanipa*, Tanggal 20 Juli 2024

<sup>15</sup>Kementrian Agama, *Al-Qur'an dan Terjemahnya*

knowledge that have benefits, not just religious knowledge.<sup>16</sup> Therefore, honoring those who have completed the Qur'an is a form of community appreciation because they have completed the Qur'an.

b. Recitation of caratain verses in the practice of sayyang pattu'du Tradition

In the *sayyang pattu'du* tradition, Mandarese people utilize Qur'anic verses as part of the ritual of horse riding. This tradition reflects the integration of cultural practices and religious beliefs, with the main aim of ensuring safety and protection during the journey. As revealed by Mr. Muhammad Tahir is as follows:

When *totamma'* wants to ride a horse, for the mandar people, especially the campalagian area, it reads the surah contained in the Qur'an, namely surah Hud: 41 which in the verse explains about prophet Noah ordering his people to board the ark by mentioning the name of Allah both at rest and in motion. From this verse, the mandar people believe that by reading the surah, they hope for blessings so that *totamma'* will get safety on the horse as well as safety for Noah's people on the ark.<sup>17</sup>

Then it is also clarified by Mr. As'ad as Follows :

This tradition is the tradition of riding a horse, where the person on the horse is generally a woman. For *pissarung* (horse handlers) *naala siri' sannal i even lokko' kayyang mua' bemme' i towaine diaya sayyang* (it is considered a shame even a very big shame for horse handlers when women on horses fall), so generally horse handlers have mantras, and the mantras they use always rely on Allah and they read *lailahaillah*. They believe that *lailahaillallah* is a fortress for safety when recited, InshaAllah, it is safe, it is also used in this tradition especially since this tradition is a big event carrying pride, besides that, there is the fact that people also recite verses of the Qur'an as their *suggestion*, some people recite QS Al-Mu'minun: 14 so that they are the most attractive on the horse.<sup>18</sup>

The following Qur'anic verses can be considered based on the statements of several informants above, as follows:

a. QS Hud/11:41

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِّهَا وَمُرْسُهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

Translation:

He (Nuh) said, "Take all of you aboard it (the ark), mentioning the name of Allah at the time of sailing and berthing! Verily, my Lord is indeed the Forgiving, the Merciful <sup>19</sup>

<sup>16</sup> M. Quraish Shihab, *Tafsir Al-Mishbah* (Tangerang: Lentera Hati, 2017)., h. 79.

<sup>17</sup>Muhammad Tahir (73 Tahun), *okoh masyarakat*, wawancara di passairang kecamatan campalagian, Tanggal 25 Juli 2024

<sup>18</sup>As'ad Sattari (43 Tahun), *Tokoh Masyarakat*, wawancara di pambusuang Kecamatan Balanipa, Tanggal 20 Juli 2024

<sup>19</sup>Kementrian Agama, *Al-Qur'an dan Terjemahnya*, h. 226.

The above verse in the interpretation of al-Misbah by Quraish Shihab explains that the verse can be understood in the sense that Noah read the basmalah after inviting all passengers to board the ark, he told everyone to get on, after which he read the basmalah with the hope of blessings and virtue in his journey from the time of departure to anchoring later. Associating the name of Allah with a job is a way to protect something that is done, so that it is preserved from various negative effects such as damage, loss, and destruction.<sup>20</sup>

The interpretation of the verse above is in accordance with the context carried out by the mandar people in the process of the *saying pattudu'* tradition, someone who will ride a horse reads the verse above as a form of request to Allah swt. so that while on the horse nothing bad happens, which can endanger the person on the horse.

b. The recitation of *lafazlailahailallah* can be seen in QS. Muhammad/47:19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

Translation:

Know (Prophet Muhammad) that there is no God but Allah and ask forgiveness for your sins and those of the believing men and women. Allah knows your place of activity and your place of rest.<sup>21</sup>

The above verse intends for people to remember God again. Because that is the only way to obtain salvation in life. Humans who always remember about the oneness of God and his power will get inspiration in their lives. The main purpose of this verse is for people who claim to believe in the message of the prophet Muhammad PBUH. This is the main provision in facing the chaos on the Day of Judgment, whatever happens a Muslim must remain firm in holding the principle that there is no God worthy of worship besides Allah<sup>22</sup>

QS Muhammad/47:19 discusses the importance of always remembering the oneness of Allah swt. in carrying out life activities, because only from Allah is the source of salvation. Therefore, the horse handler recites the phrase *lailahailallah* with full confidence, because only Allah is the only place to ask for safety.

c. QS al-Mu'minūn: 14

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

<sup>20</sup> Shihab, *Tafsir Al-Mishbah*, h. 256.

<sup>21</sup> Kementrian Agama, *Al-Qur'an dan Terjemahnya*, h. 508.

<sup>22</sup> Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional Pte Ltd, 2001), h. 6710.



## Translation:

Then, the semen We made into a substance, and the substance We made into a lump of flesh, and the lump of flesh We made into bones, and the bones We clothed with flesh. Then, We made it into another creature. Glory be to Allah, the best of creators.<sup>23</sup>

The context of this verse, narrated by Ibn Abi Hatim, is that 'Umar ibn al-Khattab said: My view agrees with the will of Allah in four matters. Among other things, regarding the revelation of the verse, and indeed, we have created man from the essence of the earth. Then we made it into semen (which is stored) in a firm place (the womb). Then, we made the semen into something that clung to it and we made it into a lump of flesh. And that lump of flesh we made into bones, and the bones we clothed with flesh. Then we made him into another creature. (QS al-Mu'minūn/23:12-14). When the verse came down and stopped there, I said: "Glory be to Allah, the best of creators."<sup>24</sup>

Some people use surah al-Mu'minūn: 14 as *ussul*. Where *ussul* is an optimistic hope for success through positive symbols, be it in the form of objects or actions. They see that the verse has a special feature in the layout of the harakat or punctuation marks in the verse, which are all lined up with fathah. They believe that the visual beauty of this verse can affect their appearance, especially when riding a horse. Symbolically, this shows that they appreciate the beauty and harmony in the written form of the Qur'an, and hope that it can affect their physical appearance and attract attention.

The connection between the use of this verse and its textual meaning may not be immediately apparent. In this context, the use of the verse is more about symbolism than its literal understanding. Mandarese people utilize the visual beauty of the verse as a way to achieve their aesthetic and social goals. Thus, although the verse talks about the process of human creation, the Mandarese adapt and translate it in a form that suits their beliefs and convictions.

In the context of the *living Qur'an*, Mandarese people not only see verses in terms of literal meaning, but also in symbolic and aesthetic terms. This shows that how the sacred text can be interpreted and applied in various ways to fulfill their various life goals in daily life, according to the cultural and social context of each community.

#### 1. As a Medium to Broadcast the Teaching of the Qur'an

The *sayyang pattu'du* tradition functions as a means of da'wah that utilizes local cultural forms to disseminate the teachings of the Qur'an. The points of this tradition are how to convey the teachings of the Qur'an in the form of poetry called *kalindaqdaq*, then the next point is solawat performed with tambourines expressing respect and love for the prophet Muhammad saw. this is not only a form of praise, but also as a medium to teach the values of love and respect in Islam.<sup>25</sup>

Through culture and art forms. This allows the teachings of the Qur'an to be

---

<sup>23</sup>Kementrian Agama, *Al-Qur'an dan Terjemahnya*, h.

<sup>24</sup>Imam as-Suyuti, *Asba>b Al-Nuzu>l* (Tangerang: Lentera Hati, 2017), h. 415.

<sup>25</sup>Munu Kamaluddin (47 Tahun), *Tokoh Agama*, wawancara di pambusuang Kecamatan Balanipa, Tanggal 22 Juli 2024

accepted and lived out in the context of Mandarese society. As well as maintaining relevance and spiritual values in everyday life. Thus, this tradition not only preserves cultural heritage but also serves as a means to disseminate and revive the teachings of the Qur'an in people's lives, this was revealed by Mr. Muhammad Tahir as follows:

The *sayyang pattu'du* tradition is always accompanied by tambourine and kalindaqdaq. And in kalindaqdaq there are two romantic kalindaqdaq and kalindaqdaq religious messages taught in the Qur'an. And what I convey in *kalindaqdaq* is the meaning of the teachings of the Qur'an. Whereas in tambourine it is salawat.<sup>26</sup>

Rebana is a musical game played by a group of people in which the sounds produced are dhikr and salawat while *Kalindaqdaq* is a mandarese poem taken from the meaning of the Qur'anic verses and translated in the form of mandarese language is an effort to revive the Qur'an in the local cultural context. *Kalindaqdaq* adapts the meaning of the Qur'anic verses into the Mandarese language. Although it is not a direct text of the Qur'ān, *kalindaqdaq* reflects the core teachings of the Qur'ān in a form that can be understood and accepted by the mandar people.

One example can be noted by one of the informants, Mr. Muhammad Tahir, as follows:

*"dao pattuna-tunai padammu rupa tau, kasi'na nacalla puang nabire agama ta"*<sup>27</sup>

(Do not insult one another, for this is hated by Allah, forbidden in the religion)

This message reflects the Qur'anic teachings on morals and relationships between people. In surah al-Hujurat:11, Allah forbids insults and ridicule between people, as can be seen below:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ  
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْقُسُوقُ بَعْدَ  
الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Translation:

O you who have believed, let not one people make fun of another people (for) it may be that they (the made fun of) are better than they (the made fun of) and let not women (make fun of) other women (for) it may be that they (the made fun of) are better than they (the made fun of). Do not revile one another and call one another by bad names. The worst of calls is that of the wicked after faith. Those who do not repent are the wrongdoers.<sup>28</sup>

<sup>26</sup>Muhammad Tahir (73 Tahun), *tokoh masyarakat*, wawancara di passairang kecamatan campalagian, Tanggal 25 Juli 2024

<sup>27</sup>Muhammad Tahir (73 Tahun), *tokoh masyarakat*, wawancara di passairang kecamatan campalagian, Tanggal 25 Juli 2024.

<sup>28</sup>Kementrian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 516.

Hasbi as-Shiddiqy in his interpretation states, Allah swt. calls on believers not to insult each other among each other, whether it is by exposing disgrace (defects), by mocking, insulting, either by speech or gesture, for example laughing at the insulted person when he makes a mistake. Do not insult each other because often the insulted person is better in the sight of Allah. The meaning of the verse do not reproach yourselves implies that to reproach others is to reproach oneself. It is not permissible to call each other bad names, such as hypocrite, wicked, thief, and swindler. Or calling people who have converted to Islam as Jews, Christians.<sup>29</sup>

*Kalindaqdaq* shows the direct application of the teachings of the Qur'an in the daily life of the community. by emphasizing the importance of mutual respect and not insulting each other, *kalindaqdaq* is a means of teaching Islamic values culturally.

In the past, this tradition was a very sacred event because not just anyone could ride on a horse. For the people of the past, this tradition aims to have the Qur'an studied, read, and memorized. The early history of the Qur'an was brought to life by the Mandar people. As an appreciation to children who have finished the Qur'an and as an effort to broadcast the teachings of the Qur'an in the community. However, nowadays, the values of this tradition have shifted, this is based on statements from several informants. A mandar culturist namely Ridwan Kamil said:

One must know the history of this tradition, so that his enthusiasm in reviving the Qur'an continues because it is feared that the essence or purpose of this tradition will be broken, because of today's facts, there are many who ride on horses instead of children who finish the Koran, *tomalolomo lamba naitai di te'e tania totamma' na dio mi pereseranna* (now beautiful women who go are sought after to be able to ride horses, no longer children who finish the Koran, that's where the shift is).

Furthermore, the above statement is in line with what was revealed by Mr. Munir, which can be noted as follows:

This tradition was very sacred for the community in the past, so it was very tightened people who were allowed to ride horses, only people who graduated from the Koran could ride horses, so for the community in the past considered that this tradition was a very sacred tradition that needed to be maintained. However, today's context has shifted and I even think it has deviated. Because the fact is that those who ride horses are not children who have completed the Quran, even worse when transvestites play with this tradition just to go viral. People must understand the purpose of this tradition, so that they don't have the wrong intention.

Then added by another resource person, Mr. Mas'ud Saleh, as follows:

*Sayyang pattu'du* is a syiar because it involves the Qur'an in the form of pleasure, happiness, which means that people who finish the Qur'an are a form of glorification of the Qur'an. As an expression of gratitude to Allah swt, then that is the form of worship. Worship is not a matter of riding a horse or not but the

---

<sup>29</sup>Teungku Muhammad hasbi ash- Shiddiqy, *Tafsir Al-Qur'anul Majid Juz 5* (Semarang: PT. Pustaka Rizki Putra, 2000), h. 3921-3922.



motive. *Sayyang pattu'du* is not worship but it becomes worship when the intention is right. Therefore, the tradition of *sayyang pattu'du* today is purely a tradition because what is taken is only the tradition, it loses its Qur'anic spirit. Even sometimes if I am the speaker, they are still busy making up, even though it is prayer time.

There is also another version, revealed by Mr. As'ad Sattari regarding the shift in tradition, which is as follows:

*The sayyang pattu'du* tradition is one of the efforts to broadcast the teachings of the Qur'an, how the Qur'an lives in the community, as an appreciation and motivation for *totamma'* (children who are khatam), paraded around the village as an expression of community joy. where the procession is accompanied by tambourines whose music is salawat and dhikr, then *kalindaqdaq* is mandar verses, and the verses are the teachings of the Qur'an that are broadcast. But today's society celebrating this tradition does not pay attention to the values of each *sayyang pattu'du* tradition. Sometimes those who ride horses are no longer children who are khatam, the tambourines played are also sometimes dangdut music, and *kalindaqdaq* uses the word *hallo sayang* even though that word does not exist in *kalindaqdaq*. In fact, even more concerning, this tradition sometimes has people who get drunk so that sometimes there is betting. The point is that a lot has shifted.

Based on the explanation above, the author concludes that the *sayyang pattu'du* tradition has changed from its original purpose as a means to motivate learning and recitation of the Qur'an to just a cultural celebration without referring to its main essence. In the past, this tradition aimed to revive the Qur'an by involving children who had finished reading the Qur'an and riding a horse as a symbol of appreciation. However, today the focus has shifted to a search for physical appearance, such as looking for people who are considered beautiful to ride a horse, which then ignores the deep and spiritual meaning of the tradition.

Then, the statements of several informants highlighted the changes in the *sayyang pattu'du* tradition from its original purpose as an effort to broadcast the teachings of the Qur'an to a practice that is sometimes far from its original values. This tradition was originally dedicated to bringing the Qur'an to life through horse-drawn vehicles as its main symbol, accompanied by salawat and dhikr as religious expressions and community joy. But over time, there has been a shift that causes this practice to not always reflect Qur'anic values.

### **Conclusions**

The process of implementing the *sayyang pattu'du* tradition begins with a child who has completed the Qur'an. This event has two forms, carried out individually and collectively. The tradition of khataman Al-Qur'an has several series such as: barazanji by hoping for blessings, *marrattas* baca as an endorsement that the child has graduated, and arak around the village which usually the child is taken to his teacher's house for sungkeman as a form of gratitude to his teacher who has taught him to read the Al-Qur'an

until he finishes it.

There are social ethics reflected in this tradition such as deliberation, helping, and mutual respect. *The sayyang pattu'du* tradition is a tradition to ground the Qur'an in the community, where this tradition is intended for children who memorize the Qur'an, so that the community at that time competed to read the Qur'an until they finished it. Giving the highest appreciation to children who have completed the Koran, there is also the practice of Qur'anic verses in the practice of *sayyang pattu'du*, and is used as a medium to broadcast the teachings of the Qur'an.

### ***Bibliography***

*Al-Qur'an Al-Karim*

Kementrian Agama RI, Al-Qur'an dan Terjemahnya, (Cet. I; Jakarta Pusat: CV. Al-Mubarak, 2021,

Hamka, Tafsir Al-Azhar (Singapura: Pustaka Nasional Pte Ltd, 2001)

Muhammad hasbi ash- Shiddiqy, Teungku. Tafsir Al-Qur'anul Majid Juz 5 (Semarang: PT. Pustaka Rizki Putra, 2000)., h. 3921-3922.

Meli, "Nilai-nilai Pendidikan Islam dalam Tradisi Mappatamma (Khatam Al-Qur'an) Suku Mandar di Desa Lemba Harapan Studi Etnografi" 5 no 2 (2022).

Muttaqin, Ahmad. "Barazanji Bugis dalam Peringatan Maulid Studi Living Hadis di Masyarakat Bugis, Soppeng Suawesi Selatan" Jurnal Living Hadis 01 no 1 (Mei, 2016)

Al-Qurtubi, Al-Jami' Li Ahkam al-Qur'an Juz 7, (Beirut: Al-Risalah, 2006)

Shihab, M. Quraish. *Tafsir Al-Mishbah* (Tangerang: Lentera Hati, 2017).

As-Suyuti, Imam. *Asbāb Al-Nuzūl* (Solo: Insan Kamil, 2016)

Putriwati dkk., "Tradition of Sayyang Pattu'du on The Development of Shariah Teorism In Lero Village Pinrang Regency" Shi'ar: Shariah Teorism Research 01 no 01 (Mei 2022).

Tamaruddin, Andi."Identitas Budaya Tradisi Mesawe' Sayyang Pattu'du Suku Mandar Dalam Perspektif Hukum Islam", Jurnal Mandar Social Science Journal, 03.02 (2023)