

EDUCATION CHARACTER VALUES IN TRADITION SAYYANG PATTU'DU IN POLEWALI MANDAR

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Abstract The value of character education can be extracted from cultural characteristics that are in harmony with the characteristics of the local community, including the value of character education can be explored in the tradition of sayyang pattu'du in Polewali Mandar. This research aims to find out the process of implementing the tradition of sayyang pattu'du in Polewali Mandar, and the values of character education contained in the tradition of sayyang pattu'du in polewali mandar. This research paradigm is qualitative with a type of field research as well as a phenomenological approach. The process of collecting data is carried out with observation, interviews, and documentation. Data analysis includes data reduction, presentation of data, and conclusion withdrawal. The result of this study is sayyang Pattu'du has the meaning of dancing horses or animals taught with dance movements. This tradition is a form of appreciation from parents to their children when they have khatam al-Qur'an, The process of implementing the tradition of sayyang pattu'du begins during the day, the child comes to the mosque with a horse that has been decorated in such a way and then marches in order. The procession route starts from the mosque then continues by circling the village. The values of character education contained in the tradition of sayyang pattu'du are religious, disciplinary values, hard work values, values of appreciating achievement, friendly/communicative values, values of reading, values of social care, values of responsibility.

Keywords: values; character education; tradition; Islamic education

A. INTRODUCTION

Indonesia is now in the modern era of the 21st century. This era is characterized by the birth of the millennial era that has penetrated the boundaries of the region. An opportunity and challenge for the children of the age that are present in a real global society have led to a shift in values. Experts from various fields recognize that changes in human life are more or less influenced by the currents of globalization. Various social inequalities that occur are part of the negative impact that arises from the progress of information technology (Siska et al., 2021). The phenomenon of violence in society that daily fills national television broadcasts is becoming common. Manipulation of information (*hoax*) becomes commonplace to make people blaspheme each other, other (Sham, 2019) crises in the form of increasing promiscuity, rampant levels of violence against children and adolescents, crimes against friends, theft committed by teenagers, cheating habits, and abuse of drugs, pornography, rape, deprivation, and destruction of others has become a social problem that until now has not been resolved. thoroughly. The behavior of

our teenagers is also tinged with the habit of *bullying* in school and *tawuran* (Zubaedi, 2011) in this case, it is clear that the social conditions of modern Indonesian society that tend to be individualist seem to have come out of Indonesian culture. This is also despite the lack of cultural activities involving the interaction of *silaturahmi* that used to be built by predecessors.

Seeing the social phenomenon that is facing this nation, character education becomes a solution to the moral improvement of a nation so it is important to be instilled in children about the growth and social relations of children. According to Lee and Chau-kiu in their journal entitled "*Improving Social Competence Through Character Education*" said that character education is expected to meet the needs of early adolescents to strengthen social competence. In addition, character education tends to be very important for the function of prevention, improvement, and development of adolescents from delinquency that they can do, (Cheung & Lee, 2010), the importance of character education to be implemented in every educational institution, whether formal (school), informal (family), or non-formal (community). Then character education will run effectively and intact if it involves three institutions, namely family, school, and community (Amirulloh Syarbini, 2014).

Character education in cross-history in Indonesia has been proclaimed since 1947, along with the start of the implementation of the curriculum system in education in Indonesia, popularly known as *leer plan*, meaning teaching plan. Since then the vision and mission of education based on character formation began to be developed. Further curriculum changes and developments occurred in 1952, 1964, 1968, 1975, 1984, 1999, 2004, 2006, to 2013 by further strengthening aspects of character-based education (Hamriana, 2021).

Discussing the concept of character education in Indonesia needs to be understood that there has been a genuine Indonesian character education concept. The concept of character education that is native to Indonesia can be extracted from various customs and cultures in Indonesia, the teachings of various religions in Indonesia, as well as leadership practices that have long been applied in Indonesia (Muhammad Yaumi, 2014). Indonesian society is a multi-pluralist society that certainly has many customs and cultures (Farida Hanum, 2012). Including customs and cultures related to character education. One of them is the tradition of Sayyang Pattu'du in West Sulawesi Province precisely in Polewali Mandar Lapeo village.

The educational content of the life of today's nation is the basis of arguments for education to always connect with people's lives in various aspects of the nation's life better and position education that is always connected to the social, cultural, and natural environment. This view becomes important because the educational content of the life of today's nation gives a deeper meaning to the cultural excellence of the nation in the past to be used and developed into part of today's life. (Aisyah M. Ali, 2018).

The tradition of Sayyang Pattu'du is a traditional performance in the Mandar community held to appreciate a child who has khatam al-Qur'an by paraded around the village riding a horse accompanied by tambourine music and strands of Mandar (*Kalinda'da*). as well as to maintain the balance of horsemen needed a companion (*passing*). Sayyang Pattu'du or *tomessawe* (horseback riding) is a religious tradition that is the meeting of Mandar culture with Islamic teachings. The beginning of the emergence of Sayyang Pattu'du or *message* was when the entry of Islam into the land of Mandar in the 16th century. The pioneers who spread Islam in the Mandar tribe were Sheikh Abdul Mannan *tosalama* in Salabolase, Sayid al-Adiy, Abdurrahim Kamaluddin *tosalama* in Binuang, and Zayid Zakariyah (Muhammad Ridwan Alimuddin, 2013).

The study was conducted in the village of Lapeo Kec. Campalagian Kab. Polewali Mandar Prov. West Sulawesi. Lapeo villagers have very high enthusiasm in carrying out the tradition of sayyang patted every year, by being carried out collectively based on the time specified in the month of Maulid. Based on the phenomena presented in the background, the focus of this research is how the process of implementing the pattu'du sayyang tradition and any character education values contained in the tradition of sayyang pattu'du in Polewali Mandar.

B. METHOD

The research paradigm used is qualitative with a type of research in the form of field research (*field research*) which is described with a phenomenological approach related to the tradition that takes place in the Polewali Mandar community, namely the tradition of sayyang pattu'du. Data collection techniques include observation, interviews, and documentation. Data analysis measures use Miles and Huberman's qualitative data analysis which includes, data reduction, data presentation, and conclusion withdrawal or verification (Sugiyono, 2013).

C. RESULTS AND DISCUSSIONS

1. Process Of Implementation

Sayyang Pattu'du is a dancing horse or animal taught with dance movements. The origin of the meaning of Pattu'du is composed of the origin of the word *I'd* which means dance and *Pa* is the perpetrator so Patti's is a dance movement of the perpetrator who dressed in regional customs and guided by songs and accompanied by drums and gongs or other artistic instruments (H. Ahmad Asdy, 2019). It is explained that Patti's is a dancer, but in mandar society knows three types of pattu'du namely *first*: all types of traditional dances and mandar dance creations called pattu'du', *second*: traditional clothing worn or worn in events such as weddings or other events where the perpetrators wear the same clothes worn by pattu'du' dancers, and *third*: Animals taught by dance movements are also called pattu'du' (Kuswandi et al., 2021). It is called a pattu'du' horse because the horse ridden by *the totamma'* (the son of the Khatam of the Qur'an) is a trained horse that can dance.

Sayyang Pattu'du' originally appeared after the entry of Islam into the land of Mandar during the reign of the 4th king Balanipa *Daenta Tommuane*. Based on the results of research interviews from one of the informants, At that time *Data Tommuane* gathered 40 children of the king or noble children to read the Qur'an to khatam. After khatam they are forbidden to set foot on the ground before driving the prophet's vehicle, namely camels, but, because in the land of Mandar there are no camels then used are horses.

Initially, horses by noble descendants were used as a means of transportation to carry out royal pens. After Islam entered, horses were used as mounts for the khatam of the Qur'an. The tradition of Sayyang Pattu'du in lapeo village is held once a year which is located in Nurut Taubah Lapeo Mosque to coincide with the month of Maulid or the celebration of the birthday of the Prophet Muhammad SAW. This tradition is one of a series of activities on the maulid celebration that is where before the implementation of the tradition sayyang pattu'du first held *mappatamma'* (Khatam Al-Qur'an) for children who have completed their Qur'an reading education. After determining the day of implementation of the tradition sayyang pattu'du the manager of the mosque will announce to the community and open registration for parents who will *mappatamma'* their children until two nights before the day of implementation and at that time also the draw of the number of horse sequence sayyang pattu'du. In the procession will be distinguished between *totamma'* male riders and *totamma'* female riders, in addition to the above in the process of implementing the tradition of sayyang pattu'du there must be: *la'lang* (umbrella for horsemen), *parrawana* (people who play tambourine instruments), *pakkalinda'da* (people who chant the pantun speaking mandar), *pesarung* (Those who guard and accompany horsemen), and *passage* (an older person to accompany the child who is sitting on the back of a horse), without any tradition sayyang pattu'du, will not take place, because each of them has a function in the implementation of the tradition sayyang pattu'du in the land of mandar, especially in the village of Lapeo.

The mandar community in lapeo village interprets the tradition of sayyang pattudu as a form of Rasa Sukur and as a form of motivation. The celebration of the khatam Qur'an is one form of gratitude to Allah SWT for the blessings and gifts for tightening the ropes of friendship between families and communities in lapeo village. This celebration is also a form of parental gratitude because the child has succeeded in ending the Holy Qur'an. This tradition is also a motivational tool for a child to diligently learn to preach. Giving a promise in the form of a procession around the village with sayyang pattu'du if the child has khatam Qur'an is seen as something that can encourage children to be smart and active to preach to khatam Al-Qur'an,

this is a form of positive motivation as expressed by Ranupandjo and Suad, positive motivation is the process of trying to influence others to do something we want by giving the possibility to get a "gift"(Ranupandojo and Suad Husnan, 2012).

The tradition of sayyang pattu'du which is still carried out to this day is not without a reason, various factors are reason why this tradition is still maintained by the people in lapeo village, one of these factors is the tradition of sayyang pattu'du has a function of cultural communication for the community. The intended function, in this case, is that the activity will be one way to pass on the cultural values owned to the younger generation so that they can know and maintain the cultural wealth they have (Ruhayat, 2017). This function, as expressed by Piotr Ztompka, that a tradition has a function for society, among others, provides a symbol of collective identity that convinces, strengthens primordial loyalty to nations, communities, and groups (Piotr Sztompka, 2004). Thus, as a means of cultural communication, the tradition of sayyang pattu'du will indirectly strengthen the identity of the local community. This is because the implementation of the event implied the message that the people in lapeo village have a strong identity during increasingly modern times and the implementation of technology does not rule out the possibility of eroding the values of social capital of the community.

2. Value of Character Education

Religious Values

Religion is an obedient attitude in carrying out the religion it embraces, tolerance towards the implementation of worship of other religions, and living in harmony with other religions. The attitude of obedience in carrying out the religion that he embraced in this tradition is indicated by children reading the Qur'an to khatam. Khatam Qur'an means that the child has completed his education in reading the Qur'an. Reading the Qur'an in addition to being able to serve to foster faith and the human person also serves as a great support in the struggle to uphold the Qur'an in human life so that the activity of reading the Qur'an is expected to be able to build resilient individuals who adhere to the teachings of the Qur'an and Sunnah.

The tradition of sayyang pattu'du not only provides spiritual values to children who learn to preach but also to the people of Lapeo village, namely the delivery of Islamic shear through culture. Seeing the current condition one of the big obstacles in spreading Islam is the ability to attract the attention of the public, one example is the difficulty of the community fulfilling the invitation to witness da'wah or lectures and convincing that what a speaker says is a good and a need for themselves, seeing where not a few people have the assumption of coming by just sitting and silently listening to the lecture is a waste. Time and not important, but another case with the tradition of sayyang pattu'du is in addition to being a medium of Islamic shear and da'wah also becomes a means of entertainment for the people in lapeo village. The unique and distinctive appearance of sayyang pattu'du and its devices such as parrawana, and kalinda'da'nya raises interest in the community from being initially saturated to taking the initiative to take the time to come witness it.

Syiar Islam through the tradition of sayyang pattu'du can leave a longer impression on the environment and the community. Through the tradition of sayyang pattu'du the delivery of religious messages looks real and real so that even though the event has been completed the impression will stay longer in people's memories. The delivery of religious messages through this tradition at the same time invites people to do good habits, although this activity is something unusual but does not necessarily become something wrong.

Disciplinary Values

A discipline is an act that demonstrates orderly behavior and adheres to various rules and regulations (Ramdhani et al., 2021). Discipline is the process of implementing the tradition of sayyang pattu'du as seen at the time of its implementation. Generally, the people in lapeo village carry out the tradition of sayyang pattu'du in maulid month, this has been going on until now, and the discipline also lies in the series of traditions sayyang pattu'du where it has become a rule there must be people who will khatam al-Qur'an, horse pattu'du, la'lang (umbrella for horsemen), parrawana (people who play tambourine instruments), pakkalinda'da (people who chant pantun speaking mandar), pesarung (one who guards and accompanies horsemen), and passage (older people to accompany children who are sitting on the back of horses), without

any tradition sayyang pattu'du will not take place, because each of them has a function in the implementation of the tradition of sayyang pattu'du in the land of mandar, especially in the village of Lapeo.

The Value of Hard Work

Hard work is behavior that shows earnest effort in overcoming various learning barriers and tasks and completing tasks as well as possible (Maksum et al., 2021). The earnest effort shown by a child in the process of learning for the Qur'an is when a child tries to correct the reading of his wrong verse to the right by being guided by the teacher and can also ask a sitting friend who is close to him. Through this, it has been seen in a child one of the characteristics of hard work as expressed by Kesuma can organize existing resources to complete their tasks and responsibilities (Kesuma, 2011). It has become one of the obligations for parents in Mandar who have children to guide their children to be able to preach and conversely children in Mandar are obliged to learn to preach to khatam, for someone to have fulfilled that obligation, this Qur'anic khatam ceremony is held and attended by all villagers.

Value Appreciate Achievement

Appreciating achievement is an attitude and action that encourages itself to produce something useful for society, and recognize and respect the success of others, in the world of education indicators that can be used as a basis in measuring appreciation for achievement as expressed by the ministry that is, hanging the highest ideals possible, making plans to pursue the desired ideals, working hard to achieve the achievements expressed by the ministry (Walker et al., 2015). Boasting, grateful for the achievements achieved by contributing to the benefit of the nation, state, and religion, and giving appreciation to the achievements achieved by others, as well as in the tradition of saying that a child has had the idea of immediately khatam Al-Qur'an, then parents make plans by including their children in the landfill in mosques and children work hard with routine every afternoon learning to preach both at home and in the mosque. So that he can complete his education in reading the Qur'an. Children are also taught to appreciate the achievements of others by happily welcoming the celebration of the Qur'an of others and then taking lessons from the success of others to achieve the achievements of the khatam Qur'an.

Friendly/Communicative Values

Friendly / Communicative is an action that shows pleasure in talking, getting along, and working with others (Annette, 2005). The value of friendship / communicative is seen in the tradition of sayyang pattu'du, namely in the process of learning to preach when a child justifies his friend's wrong reading by using the phrase istigfar. Reminding a friend's wrong reading with an agreed sentence can train the child to have pleasant behavior and give a sense of comfort to others who make mistakes in reading the Qur'anic verse.

The Value of Reading

A fondness of reading is the habit of making time to read various readings that give him virtue. The value of reading in the tradition of sayyang pattu'du is fond of reading the Qur'an. This tradition is very closely related to the interest in reading the Qur'an of the people of Lapeo village. Growing the child's favorite in terms of reading the Qur'an is inseparable from the large role of parents and teachers. The existence of learning activities in this child can foster a penchant for reading the Qur'an, where children who have never previously read the Qur'an now read the Qur'an at least 1 time a day.

The Value of Social Care

Social care is an attitude and action that always wants to give help to others and communities in need (Davies et al., 2005). The tradition of sayyang pattu'du is a social system because it consists of interactions by various parties and elements that realize social integration. The tradition of sayyang pattu'du has an important role in realizing cooperation with the community in Lapeo village in particular and the bloody people in general. Those who have the blood of the Mandar tribe despite having been outside the area whenever this event is held, they will return to their hometown to gather with family. The process of implementing the tradition of sayyang pattu'du certainly involves many people and in me,t there is an interaction between individuals so that there is a sense of togetherness, brotherhood,d and a sense of unity

throughout the community involved, ranging from preparation, equipment, preparing dishes to the stage of the implementation of this tradition.

In the process of preparing for the celebration of saytu'du they help each other as the women are busy cooking and the men are busy taking care of the needs outside. The tradition of sayyang pattudu becomes a means of binding and unifying people in lapeo village that have different social statuses.

Value of Responsibility

Responsibility is a person's attitude and behavior to carry out his duties and obligations, which he should do, to himself, society, the environment (nature, society, and culture), the state, and God Almighty. The success of a child in completing his Qur'anic reading education is a form of responsibility of a child to meet the expectations of parents and of course, also is the desire of the child himself.

D. CONCLUSION

The results and discussions described above can be concluded that Sayyang Pattu'du means dancing horse, or animal taught by dance movements. This tradition is a form of appreciation from parents to their children when they have khatam Qur'an, which is to parade children around the village on horseback. This tradition is carried out once a year. The values of character education contained in the tradition of sayyang pattu'du are 1) Religious Values, 2) Disciplinary Values, 3). Values of Hard Work, 4) Values of Appreciating Achievement, 5) Friendly / Communicative Values, 6) Values of Reading, 7) Values of Social Care, 8) Values of Responsibility.

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