



***Mappammaq Mangaji* in Mandar, West Sulawesi: Childrearing Patterns Based on the Qur'an in the Anthropological Perspective of the Islamic Law**

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Abstract

This study seeks to examine the *Mappammaq Mangaji* tradition in Mandar, West Sulawesi, in connection with Al-Quran-based child-rearing practices from an Islamic legal anthropological viewpoint. *Mappatammaq mangaji* is a practice observed by the community when an individual demonstrates fluency in reading the Qur'an. This research is an empirical legal analysis employing an anthropology approach to Islamic law as a methodological instrument. Data was collected through comprehensive interviews and reviews of literature. This study suggests that the *mappatammaq mangaji* custom practiced by the Mandar people in West Sulawesi represents an acculturation of the Islamic teachings and cultural values. *Mappatammaq mangaji* encompasses *sayyeang pattuqduq* (dancing horses), *kalindaqdaq* (Mandar poetry), and *mabbaranji*. From a legal anthropology standpoint, the *mappammaq mangaji* tradition in the Mandar society represents a merger and acculturation of the Islamic law and indigenous customs. This local tradition has evolved into a living rule and remains integral to the culture of the Mandar people. It can be asserted that if the Islamic law is implemented inside the society and has evolved into a cultural norm, it will persist in the present and future, as the Islamic law occupies a cultural domain. If it pertains to the purposes of the Islamic law, particularly the concept of benefit, it yields advantages, especially with child-rearing practices informed by the Qur'an, ensuring that children receive care and education from parents and families grounded in Quranic values.

Keywords: Tradition, *Mappatammaq Mangaji*, parenting strategies, Mandar Society, Islamic Legal Anthropology

Abstrak

Kajian ini bertujuan untuk membahas tentang tradisi Mappammaq Mangaji di Mandar, Sulawesi Barat kaitannya dengan pola asuh anak berbasis al-Qur'an perspektif antropologi hukum Islam. Mappatammaq mangaji adalah sebuah tradisi yang dilakukan oleh masyarakat ketika seorang telah mampu membaca al-Qur'an dengan lancar. Kajian ini merupakan studi hukum empiris dengan pendekatan antropologi hukum Islam sebagai alat analisisnya. Data dikumpulkan dengan berdasarkan pada wawancara mendalam dan studi literatur. Kajian ini menyimpulkan bahwa tradisi mappatammaq mangaji dilakukan oleh masyarakat Mandar di Sulawesi Barat merupakan akulturasi dari nilai-nilai ajaran Islam dan budaya. Mappatammaq mangaji, meliputi sayyeang pattuqduq (kuda menari), kalindaqdaq (syair Mandar) dan mabbaranji. Tradisi mappammaq mangaji dalam masyarakat Mandar jika dilihat dalam perspektif antropologi hukum merupakan integrasi dan akulturasi antara hukum Islam dengan tradisi lokal. Tradisi lokal tersebut telah menjadi hukum yang hidup (living law), dan terus dipraktikkan dalam budaya masyarakat Mandar. Sehingga jadi dapat dikatakan bahwa hukum Islam yang dipraktikkan dalam masyarakat dan telah menjadi budaya maka hal tersebut akan terus bertahan saat ini dan yang akan datang, sebab hukum Islam memiliki ruang budaya. Jika dikaitkan dengan tujuan hukum Islam khususnya maslahat, maka hal ini memberikan sisi maslahat terutama dalam konteks pola asuh anak yang berbasis al-Qur'an, sehingga anak-anak tersebut mendapat pengasuhan dan pendidikan dari orang tua dan keluarga berdasarkan nilai-nilai al-Qur'an.

Kata Kunci: Tradisi, Mappatamma' Mangaji, pola asuh, masyarakat Mandar, antropologi hukum Islam

Introduction

Indonesian civilization encompasses a multitude of cultures that have been practiced since the advent of Islam, which was embraced by the majority in the early history of the archipelago. Local wisdom associated with religious activities has evolved into a live legal framework to the present day. Consequently, it is not an overstatement to designate these practices as the customary law, which have integrated into the legal sources of the national law alongside the Islamic law. From a sociological and anthropological standpoint, Indonesia's cultures and practices exhibit greater richness and diversity than Islam in the Middle East, North Africa, and South Asia.¹

Cultural phenomena manifest as written works, oral recordings, behaviors, dialogues encompassing conceptions, understandings, viewpoints, emotional

¹ Arskal Salim, *Contemporary Islamic Law in Indonesia: Sharia and Legal Pluralism*, United Kingdom: Edinburgh University Press, 2015. Amin Abdullah, "Islam as A Cultural Capital in Indonesia and The Malay World: A Convergence of Islamic Studies, Social Sciences and Humanities," *Journal of Indonesian Islam* 11, No. 2 (2017).

emotions, dreams, and depictions of human life experiences. Cultural research is alternatively known as cultural discourse or text analysis. Numerous phenomena in life can be regarded as sign systems that convey certain meanings. Cultural facts derived from an individual's consciousness do not represent an accurate depiction of reality; rather, they are the product of personal perception and contemplation mediated by language.²

The *khatam* of al-Qur'an tradition, as a cultural manifestation associated with the Islamic ideals in Indonesia, is evident throughout various ethnic groupings inside the country. In West Sumatra, where the traditional philosophy of *basandi syara'* and *syara' basandi kitabullah* prevails, there exists a tradition of *khatam* al-Qur'an known as *khatam kaji*. This custom involves expressing thanks for children who have recited the Qur'an. The *khatam kaji* traditions encompass *bajamba* eating, *jawi mandabiah*, *talempong* music traditions, processions, and *manyumbang* practices, all of which are imbued with Islamic *sharia* ideals.³

The tradition of *khatam* Al-Quran has been longstanding among the inhabitants of North Maluku, Ternate. This customary practice includes *kalifa* (reciting instructor), *lilian* (child's family), *gogoro* (invitation), and *ngigu adat* (traditional dish). The practice of *khatam* al-Quran cultivates religious character, discipline, thankfulness, respect for educators, and mutual assistance.⁴ The Bugis people in South Sulawesi is also familiar with the tradition of *khatam* al-Quran, referred to as *mappenre' tamme'*. *Mappenre' tamme'* is laden with significance and ideals derived from the socio-religious framework of the Bugis ethnic group. This tradition encompasses ideals related to faith, morals, intellect, physicality, psychology, and social interaction.⁵

Mandra elucidated that under the cultural framework of Mandar, the traditions of a community are invariably intertwined with the religion practiced by that people. Consequently, the practices in Mandar are now derived from and influenced by the Islamic faith. The entirety of Mandar's life philosophy, as documented in the *lontaraq* and manifested in its social structure, aligns closely with the principles of the Islamic faith. This principle directs and promotes Islamic studies to adopt an approach that integrates local wisdom with authentic Islamic teachings.⁶

² Nuraliah, "Makna Simbolik Dalam Prosesi Saeyyang Pattuddu Etnik Mandar, *Jurnal Bahasa Dan Sastra* 2 No 1 (2017), p. 1.

³ Gusnanda, "Khatam Kaji: Resepsi al-Qur'an Masyarakat Pauh Kamang Mudiak Kabupaten Agam, *Mashdar: Jurnal al-Quran dan Hadis* 1, No. 1, 2019. Wirdanengsih, "Makna dan Tradisi-Tradisi dalam Rangkaian Tradisi Khatam al-Quran di Nagari Balai Gurah Sumatera Barat, *Gender Equality: International Journal of Child and Gender Studies*, Vol. 5, No. 1 Maret, 2019, p. 9.

⁴ Agustang K, "Tradisi Khatam Qur'an Sebagai Upaya Perwujudan Pendidikan Karakter Islami Di Kota Ternate Maluku Utara," *Foramadiahi: Jurnal Kajian Pendidikan Keislaman* 11, no. 1 (2019), p. 49.

⁵ Anwar Iskandar, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Mappanre Temme' Pada Masyarakat Bugis Di Kecamatan Soppeng Riaja Kabupaten Barru," *Baruga: Jurnal Ilmiah* 9, No. 1 (2019).

⁶ Andi Muis Mandra, *Beberapa Kajian tentang Budaya Mandar*, Sendana Majene: Yayasan Saq-Adawang, 2001, p. 2.

This ethos leads to the emergence of the name "Islam Nusantara" within the context of Indonesia's multi-religious and multicultural society.⁷ Religion and local culture are regarded as sources of virtuous ideals that should not be in conflict, as both are believed to embody commendable principles. The variety of cultures and tribes throughout the archipelago renders Indonesian culture vibrant, therefore influencing Islam in the region.

The Mandar people's philosophy of life can be basically defined as socio-cultural values employed by their community as guiding principles in daily activities. The normative ideals inherent in the Mandar community serve as the essence in shaping mental processes and motivating activities within the society. The traditions and culture of the Mandar group, along with the Bugis and Makassar, promote a work ethic and character, stemming from ethical principles rooted in customary culture as a lifestyle. This traditional culture is still maintained and serves as the focal center of the Mandar, Bugis, and Makassar cultures, encompassing all facets of human existence.⁸

This research employs an empirical legal methodology with an Islamic legal anthropology perspective.⁹ Islamic legal anthropology serves as an analytical framework pertinent to societal legal processes, as the Islamic law possesses an anthropological dimension, hence necessitating the use of social theories to examine the acculturation of Islamic law with indigenous culture.¹⁰ Legal anthropology analyzes the practice of the Islamic law in relation to the *mappatammaq mangaji* tradition. The data was executed via comprehensive interviews with religious and traditional leaders in Mandar, West Sulawesi.

Sharia and Tradition in the Mandar Society

Islam in Tanah Mandar constitutes a segment of the historical narrative of Islam in the archipelago from its inception to the present. The Islamization of the archipelago via cultural avenues has fostered the proliferation of Islam, which is deeply embedded in the cultural foundations of Indonesian society throughout its subsequent development. The institutionalization phase of Islamic law accommodates local knowledge values as a factor in the formulation of Islamic law.¹¹

⁷ Hanum Jazimah Puji Astuti, 'Islam Nusantara: Sebuah Argumentasi Beragama Dalam Bingkai Kultural', *Interdisciplinary Journal of Communication* 2, no. 1 (2017), p. 27–52.

⁸Amri, "Makna Simbolik Bentuk Ragam Hias Sarung Tenun Sutura Mandar Di Polewali Mandar," *Laga-Laga*, 1 (2), (2017), p. 168.

⁹Tajul Arifin, *Antropologi Hukum Islam*, (Bandung: Pusat Penelitian dan Penerbitan UIN Bandung, 2016). Sohrah Sohrah, et.al., "Songkabala Tradition in the Makassar Society: Local Values and Messages of the Al-Qur'an an Anthropological Perspective on Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 1 (2023).

¹⁰ Beni Ahmad Saebani and Encup Supriatna, *Antopologi Hukum*, Bandung: Pustaka Setia, 2017.

¹¹ Anwar Sadat, et.al., Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). Asni, "Kearifan Lokal Dan Hukum Islam Di Indonesia", *Jurnal Al-'Adl* 10, no. 2 (2017), p. 54–69.

Islam was introduced to Mandar, West Sulawesi in two phases. Initially, it transpired in the 14th century, specifically via Muslim merchants engaged in commerce in this region. Islam was subsequently introduced to the local populace through them. During the second stage, in the 16th to 18th centuries, there was interaction between the proponents of Islam and the community. Initially, trade served as a conduit for disseminating Islam; however, this approach proved less effective as the primary objective of these Muslim merchants was economic gain rather than religious propagation. The Muslim traders' demonstration of respect for tradition and the monarchy ultimately garnered the king's affection, resulting in the kingdom extending protection and resources to them.¹²

Lontaraq Balanipa indicates that the introduction of Islam in Mandar was initiated by Sheikh Abdurrahim Kamaluddin, also referred to as Tosalamaq in Binuang. He arrived to Tammangalle Balanipa Beach, Polewali Mandar Regency. The influence of this charismatic priest led *Mara'dia Pallis (Kanne Cunang)*, Kakanna I Pattang Daenta Tommuane, the 4th King of Balanipa, to be the inaugural individual to adopt Islam in Mandar. According to Lontaraq Gowa, the introduction of Islam in Mandar was facilitated by Tuanta Sheikh Yusuf al-Makassari (tuanta salamaka in Makassarese). A letter from Mecca indicates that Islam was introduced to Mandar by Sayid Al-Adiy, known as teacher *Ga'de*, who originated from Arabia and was a descendent of Sheikh Malik Ibrahim from Java, one of the Wali Songo.¹³

Historical records indicate that Islam was introduced to the region of Mandar by pioneers, including numerous scholars, including Sheikh Abdul *Mannan Tosalamaq* in Salabose (Majene), Kapuang Jawa, and Zayyid Zakariah. The dissemination of Islam in Mandar occurred through peaceful channels via monarchs, resulting in an inseparable fusion of Islamic influence with Mandar culture, leading to absorption and acculturation of Islamic doctrines within the local traditions.¹⁴ The Balanipa lontara records indicate that the introduction of Islam in Mandar was initiated by Abdurrahim Kamaluddin, also referred to as Tosalamaq in Binuang. He arrived at Tammangalle Beach in Balanipa. The inaugural individual to adopt Islam was Kanne Cunang Mara'dia Raja Pallis, Kakanna I Pattang Daenta Tommuane, the fourth monarch of Balanipa. The Gowa lontara states that the introduction of Islam in Mandar was facilitated by Tuanta Sheikh Yusuf al-Makassari (Tuanta Salamaka).

The inaugural monarch of Mandar to adopt Islam was Kanna I Pattang, the grandson of Todilaling and the son of Todijallo. Following his father's demise, he was succeeded by Kanna I Pattang. Following a three-year tenure as the leader of the Balanipa kingdom, a preacher known as Tosalamaq from Binuang visited Balanipa upon his return from Mecca. He championed Islam in Balanipa and

¹² Ridhwan, et.al., "Kalindaqdaq Tradition of Mandar Community in West Sulawesi: Islamic Education Study Based on Local Wisdom," *El-Harakah: Jurnal Budaya Islam* 23, No. 2 (2021).

¹³ Suardi Yasil, *Ensiklopedi Sejarah, Tokoh, Dan Kebudayaan Mandar*, Makassar: LAPAR dan Forum Studi dan Dokumentasi Sejarah dan Kebudayaan Mandar, 2004, h. 88-89. Ruhayat, Tradisi Sayyang Pattu'du di Mandar (Studi Kasus Desa Lapeo), *Studi Agama dan Masyarakat*, 13, No. 1 (2017), p. 1-26.

¹⁴ Suardi Yasil, *Ensiklopedi Sejarah, Tokoh*, p. 88-89.

converted Kanna I Pattang to the faith, subsequently influencing all his followers, who were Balanipa citizens dispersed throughout several locations, including Napo, Samasundu, Mosso, and Todang-Todang (now part of Polewali Mandar Regency). They have implemented the pillars of Islam, which include the faith, prayer, fasting, zakat, and purifying practices such as the *junub* cleanse, *istinja*, and the establishment of Friday prayers across Balanipa.¹⁵

The Mandar community and its customs originated and evolved on the western coast of Sulawesi, specifically in the southern and western peninsulas. The Mandar area is a federation of 14 adjacent kingdoms unified under a single administration and culture. The federation is referred to in the Mandar community as "*Pitu baqbana binanga*, and *pitu ulunna saluq*." The kingdoms include, firstly, *pitu baqbana binanga*, specifically *Balanipa*, *Sendana*, *Banggae*, *Pamboang*, *Tappalang*, *Mamuju*, and *Benuang*. The seven kingdoms situated at the river bank are Rantebulahan, Aralle, Tabulahan, Mambi, Matangga, Tabang, and Bambang.¹⁶

The acculturation process refers to the prolonged interaction between Islamic beliefs and local cultural values, wherein people, groups, and communities engage with their existing cultural frameworks. The rise of protests against new teachings should be interpreted as a manifestation of the community's affection for local wisdom values. On one hand, it is an educational endeavor to comprehend new values, specifically Islam. In such circumstances, it is inappropriate to assert claims of victory or defeat between Islam and local culture.¹⁷ This aligns with the notion of "preserving beneficial antiquities while embracing more advantageous innovations."

West Sulawesi Province, with a population of approximately one million, comprises 95% Muslims, while the remainder consists of Catholics and Protestant Christians. The Mandar community is present in six districts of West Sulawesi Province (Polewali Mandar, Majene, Mamuju, Central Mamuju, Pasangkayu, and Mamasa) as well as in Pinrang Regency, Pangkajene Islands, and Makassar City in South Sulawesi. Individuals residing outside South Sulawesi are located in Donggala, Toli-Toli, Central Sulawesi, East Kalimantan, East Java, and several other regions in Indonesia, with an estimated population exceeding two and a half million.¹⁸

Muhaimin elucidated that tradition is occasionally synonymous with custom, which the general populace perceives as an identical construct. The term 'custom' originates from Arabic, specifically *'adat*, the plural of *'adah*, which signifies habit. It is regarded as synonymous with *'urf*, a term that is widely recognized or

¹⁵ Ali Parman, et.al. *Sejarah Islam di Mandar*, Jakarta: Puslitbang Lektur dan Khazanah Keagamaan Badan Litbang dan Diklat Kementerian Agama, 2010, h. 85-86. Abu Muslim, "Simbol pada Makam Syekh Bil Ma'ruf dan Sosio-Religi Pulau Tangtanga Sulawesi Barat," *Lektur Keagamaan*, 14, No. 2 (2016), p. 268.

¹⁶ Ridhwan, et. al., "Tradisi Kalindaqdaq Pada Masyarakat Mandar.

¹⁷ Nurhuda Widiana, 'Pergumulan Islam Dengan Budaya Lokal: Studi Kasus Masyarakat Samin Di Dusun Jepang Bojonegoro', *Theologia* 26, no. 2 (2015), p. 198–215.

¹⁸Ulfiani Rahman, et.al., "Men and Women in The Distribution of Inheritance in Mandar, West Sulawesi, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 1 (2022).

approved.¹⁹

The Tradition of Mappatamma' Mangaji in Mandar

1. Saeyyang Pattu'duq Tradition

Historically, this tradition commenced when Islam was introduced to the Mandar region in the 1600s during the reign of Arajang Balanipa IV Daetta Tommuane Kakanna I Pattang, the grandson of I Manyambungi Raja I of the Balanipa Kingdom. This introduction was facilitated by Islamic propagators and advocates, including Raden Suryodilogo, also known as Guru Ga'de, Syaikh Abdul Mannan, or *Tosalama'* in Salabose, and Syaikh Abd. Rahim Kamaluddin, also known as *Tosalama'*, in Binuang, K.H. Muhammad Thahir Imam Lapeo, among others.²⁰ The convergence of Mandar culture with the Islamic teachings resulted in the emergence of traditions that subsequently evolved into Islamic customs inside the Mandar society. During its initial evolution, the messawe tradition was practiced by the descendants of noble families in Pitu Ba'bana Binanga (Seven Kingdoms on the Coast) and Pitu Ulunna Salu' (Seven Kingdoms on the Mountain) who had mastered the Qur'an. In later phases, the messawe ritual gained popularity under the moniker *saeyyang pattu'du'* (dancing horse).²¹

Saeyyang pattu'du' serves as a mechanism for socialization by engaging the community in a collaborative endeavor to attain shared objectives. Furthermore, it can enhance and fortify the process of solidarity. They consistently maintain the integrity of this event. The Mandar people residing outside West Sulawesi will return to their hometowns to participate in the festival. This event has a long history; however, the exact year of its inception remains unknown. No historical evidence indicating the initiation of this activity has been identified by community leaders and historians. It can be estimated that around the 16th century, Islam penetrated the Balanipa Kingdom, evidenced by the conversion of King IV Balanipa Kakanna I Pattang to Islam. The uniqueness of this occasion lies in the culmination of the *khatam* Al-Quran, marked by the holding of *saeyyang pattu'du'*, which possesses its own allure. This occasion is animated by a horse parade through the hamlet or countryside, including attractive girls and children who have memorized the Al-Quran. Each female rides a horse that has been adorned accordingly. The horses are expertly trained to synchronize with the beat of the celebration, capable of walking while dancing to the accompaniment of tambourine music and traditional *Mandar pantun* (*kalinda'da'*) that enhances the procession. During the vibrant occasion, the host and women are occupied with the preparation of many dishes and pastries for the visitors. The living room is adorned with an assortment of dishes presented on

¹⁹Muhaimin, *Islam dalam Bingkai Budaya Lokal: Potret dari Cirebon*, Ciputat: Logos Wacana Ilmu, 2001, p. 11.

²⁰Suardi Yasil, *Ensiklopedi Sejarah, Tokoh, dan Kebudayaan Mandar*, Makassar: LAPAR dan Forum Studi dan Dokumentasi Sejarah dan Kebudayaan Mandar, 2004, p 88.

²¹Rahmat Suyanto, *Tradisi Saeyyang pattu'du' Di Mandar (Studi Kasus Desa Lapeo, Kec. Campalagian, Kab. Polewali Mandar)*, Skripsi Jurusan Sosiologi Fakultas Ilmu Sosiologi Dan Ilmu Politik Universitas Hasanuddin, 2015, p. 5.

trays, prepared to delight the palates of the event's attendees.²²

The *Saeyyang Pattu'du'* culture is an ancestral legacy that continues to be maintained by the Mandar community. *Saeyyang Pattu'du'* is performed on specific occasions, such as the Prophet's Birthday, weddings, and the completion of the Al-Quranic recitation. During the *Saeyyang Pattu'du'* procession, *kalindaqdaq* (recitation of *pantun* or poetry) is performed by designated individuals. This research focused on the *saeyyang pattu'du'* procession, as it represents a performing arts culture that embodies the expressions of the Mandar ethnic group, containing meanings that can be elucidated by semantic and semiotic analyses. The verbal symbolic significance of the *Saeyyang Pattu'du'* procession can be elucidated through *Kalindaqdaq* (*pantun* literature) encompassing both connotative and denotative connotations. Simultaneously, the nonverbal symbolic significance of the *Saeyyang Pattu'du'* procession can be elucidated through the perception of the Mandar people in the region. *Saeyyang pattu'du'* comprises two Mandar words: '*Saeyyang*,' meaning horse, and '*pattu'du*,' signifying nodding or swaying. The *Saeyyang Pattu'du'* is a horse that bobs its head or sways, adorned in a manner recognized by the Mandar people as a dancing horse.²³

In its evolution, *Saeyyang pattu'du'* served as an incentive for children to promptly complete their reading of the Qur'an; the assurance of being paraded throughout the village on a *Pattu'du'* horse proves to be a highly effective motivator for children. A unique pride emanates from the child who is showcased across the village on horseback.²⁴ Over time, the advent of Islam and its significant cultural influence in Mandar, coupled with the authority of the reigning monarch, facilitated the processes of Islamization and cultural acculturation, which persist to this day.²⁵

The data indicates that the introduction of Islam in the village of Lapeo was facilitated by K.H. Muhammad Thahir (Imam Lapeo). Every child in Lapeo village who has recited the Qur'an will receive an award, specifically a parade around the village on horseback. During the Mandar era, horses were a prestigious mode of transportation, reserved for noble classes or royal families for such *paradesni*.²⁶

In Lapeo village, Campalagian subdistrict, this region is recognized not just for its religious significance but also for a unique tradition of the Mandar tribe. The completion of the Quran, accompanied by the *saeyang pattu'du'*, serves as an expression of thanks for a child's achievement in reading all 30 *juz* of the Qur'an, which is very significant. The local tradition is *Totamma*, serving as both a tradition and an identity for the Mandar peopler.²⁷

Historically, *saeyyang pattu'du'* served a transcendental purpose in

²² Rahmat Suyanto, *Tradisi Saeyyang pattu'du'* ..., 2015, p. 5.

²³ Nuraliah, "Makna Simbolik Dalam Prosesi Saeyyang Pattu'du' Etnik Mandar, *Jurnal Bahasa Dan Sastra* 2, No. 1 (2017), p. 1.

²⁴ Nuraliah, *Makna Simbolik dalam Prosesi Saeyyang Pattu'du'*, p. 3-4.

²⁵ Ruhayat, Tradisi Saeyyang Pattu'du' Di Mandar (Studi Kasus Desa Lapeo), *Jurnal Studi Agama Dan Masyarakat* 13, No. 1 (2017), p. 12.

²⁶ Rahmat Suyanto, *Tradisi Saeyyang pattu'du'*, p. 55.

²⁷ Rahmat Suyanto, *Tradisi Saeyyang pattu'du'*, p. 63.

stimulating children's motivation to rigorously recite the Qur'an. When a young child commenced their Qur'anic studies, their parents pledged to parade them around the village with *saeyyang pattu'du'* upon completion of the Qur'an. The child desires to swiftly ride a dancing horse and to be intelligent and engaged in memorizing the Qur'an. Aside from worship, no action in this world encompasses socio-cultural dimensions devoid of dangers, advantages, and detriments. An action is deemed virtuous if its advantages significantly surpass any potential detriment.²⁸

In Mandar, during the era following the advent of Islam, parents were tasked with instructing their children in the recitation and reading of the Qur'an. Children were required to master the Qur'an in its entirety, as it was considered a source of great embarrassment for both children and parents if they were unable to recite the Qur'an fluently. This may explain why numerous parents in Mandar are illiterate in Latin, yet possess considerable proficiency in reading and writing Arabic script, or at least demonstrate competence in reciting verses from the Holy Quran. To satisfy that requirement, a *khatam* Qur'an ceremony is conducted, attended by all communities, and executed collectively.²⁹

The Mandar ethnic *Saeyyang pattuqduq* parade also included the recitation of *pantun* or poetry. The *pantun* recited is termed *Kalindaqdaq*, and the individual who recites the *Kalindaqdaq* or *pantun* is referred to as *Pakkalindaqdaq*. The meaning of *Kalindaqdaq/pantun* among the Mandar ethnic group is derived from symbolic verbal connotation and symbolic verbal denotation. The examination of connotation necessitates the provision of denotation to facilitate comprehension among the general populace, particularly the Mandar ethnic group, regarding the authentic significance of *Kalindaqdaq/pantun*, as exemplified in *kalindaqdaq*:³⁰

The social solidarity function seen in the execution of the *Saeyyang pattu'du'* event is its capacity to reconnect the Mandar community, despite their geographical dispersion. Each time this occasion occurs, participants return to their hometown to reunite with their families, despite having traveled considerable distances to partake in this ritual. The solidarity observed in the preparation of the *saeyyang pattuqduq* celebration manifests through mutual assistance in organizing essential equipment. During this period, women engage in cooking while men attend to external needs. In sociological terms, this is referred to as mechanical solidarity, characterized by unity arising from shared race, ethnicity, and religion.³¹

Upon meticulous examination of the *khatam* Qur'an and *messawe totamma'* practices, commonly referred to as the *Saeyyang Pattuqduq* tradition, the advantages of adhering to this tradition extend beyond community interpretation as a legacy from their ancestors. There are also inherent benefits, specifically:

1. Encouraging children and teenagers to diligently study the Qur'an, enabling

²⁸ Andi Muis Mandra, *Transliterasi dan Terjemahan Lontar Balanipa Mandar*, Makassar: Kretakupa. 2015, p. 87-88.

²⁹ Rahmat Suyanto, *Tradisi Saeyyang pattu'du'*, p. 73.

³⁰ Nuraliah, "Makna Simbolik Dalam Prosesi Saeyyang Pattu'du' Etnik Mandar, *Jurnal Bahasa Dan Sastra* 2 No 1 (2017), p. 5.

³¹ Rahmat Suyanto, *Tradisi Saeyyang Pattu'du'*, p. 73

them to complete it swiftly and be honored during the *saeyyang pattu'du'* traditional celebration, as many children aspire to participate in this historically significant event in their lives,

2. Bestowing a unique sense of pride upon the child who has been showcased across the community, riding a horse like to an artist or a monarch for a day,
3. Motivating parents to exert effort to enhance their income, enabling them to facilitate their child's graduation with the *messawe* occasion,
4. Serving as a medium of human communication, both intra- and inter-village, which can reinforce connections,
5. Serving as a catalyst for the advancement of regional literature, particularly *kalindaqdaq*,
6. Enhancing the societal perception of religion.³²

The *saeyyang pattu'du'* tradition among the Mandar tribe can be summarized in various manners, specifically:

1. The dancing horse attraction, also referred to as *sayyang pattuqduq*, is a distinctive cultural feature of the Mandar tribe in West Sulawesi. *Saeyyang pattuqduq*, accompanied by tambourine rhythms and Islamic-Mandar lyrics, is typically performed during *Maulid* and *khatam* al-Quran ceremonies,
2. The distinctiveness of this attraction captivates the attention of numerous individuals along the roadway. Local people and tourists experience joy and participate in dancing. Such events represent a synthesis of cultural preservation and religious dissemination (cultural acculturation). Historically, the dancing horse served as an instrument for disseminating Islam in the region of Mandar,
3. With the progression of time, the role and function of *sayyang pattu'du'* have also evolved. *Saeyyang pattu'du'* is not designed for youngsters who have finished the Qur'an; moreover, its purpose and function have evolved. pertaining to the social dynamics of the *Saeyyang pattu'du'* event, including the rise of materialistic ideals and a transformation in its role as a vehicle for political advocacy,
4. The *Saeyyang pattuqduq* tradition within the Mandar community of Lapeo Village serves as a mechanism for socializing, as it engages community members in a collaborative endeavor to attain shared objectives. Furthermore, it might enhance integration and fortify the solidarity process among inhabitants,
5. The *Saeyyang pattuqduq* event, as a contemporary cultural legacy, offers diverse interpretations within the community. The *Saeyyang pattuqduq* festival serves multiple functions for the community, including cultural communication, spiritual significance, and social cohesion,
6. To execute the *khatam* Qur'an event or the *saeyyang pattu'du'* tradition, the following elements are essential: a) The individual undergoing *khatam* (to *messawe*), b) A small committee comprising individuals knowledgeable in

³² Rahmat Suyanto, *Tradisi Saeyyang pattu'du'*, p. 75.

Islamic and Mandar culture, c) A *parrawana* group, d) A *pattu'du'* horse, e) A *pesarung* (companion), f) A *passaweang* (an elder accompanying the tamat person on horseback, with one individual per horse, seated in front while the tamat sits behind), g) A *pakkalindaqdaq* group (individuals reciting Mandar *pantun*/poems during the *messawe* procession). The aforementioned conditions indicate that each circumstance or item must be present, as each has a specific function in the celebration of *Sayang Pattu'du' in Tanah Mandar*.³³

2. *Kalindaqdaq* Tradition

Kalindaqdaq is an ancient literary piece classified as poetry. The term *kalindaqdaq* is etymologically derived from the word *kali*, meaning "to be," and *daqdaq*, meaning "chest." *Kalindadaq* refers to the contents of the chest related with the heart. The emotions of the heart that are excavated for communal expression.³⁴ In Arabic, *daqdaq* derives from the term *qaldan*, signifying to spin. This term pertains to the careful spinning of yarn. The preparation of *kalindandaq* necessitates vigilance. Besides the term *qaldan*, there exists the term *qallidun*, which denotes a storehouse. This term pertains to storage, particularly in relation to *kalindaqdaq*, a location designated for the preservation of diverse riches of knowledge, science, and policy. The term "*qalaaid*" denotes a necklace. Necklaces constitute women's adornments. If linked to *kalindaqdaq*, it possesses exquisite language and profound significance. Nonetheless, the contents of *kalindaqdaq* may also encompass sarcasm and mockery.³⁵

The structure of *kalindaqdaq* closely resembles that of the Malay *pantun*, consisting of four lines. Typically, the first line comprises eight syllables, the second line contains seven syllables, the third line consists of five syllables, and the fourth line has seven syllables.

Nurhayati asserts that *Kalindadaq* serves as a vehicle for religious education among the Mandar community.³⁶

Example (1)

Ahera oroang tongan

Lino dindan di tiaq

³³ Rahmat Suyanto, *Tradisi Saeyyang Pattu'du'*, p. 77.

³⁴ Nurhayati, S. *Kalidaqdaq* Sebagai Sarana Berkomunikasi Masyarakat Mandar Sulawesi Barat, Indonesia, *Prosiding Seminar Antarabangsa Ke-2 Arkeologi, Sejarah Dan Budaya Di Alam Melayu*, Universiti Kebangsaan Malaysia, Bangi 26 – 27 November 2013, p. 83.

³⁵ Nurhayati, S. *Kalidaqdaq* Sebagai Sarana Berkomunikasi Masyarakat Mandar Sulawesi Barat, Indonesia, *Prosiding Seminar Antarabangsa Ke-2 Arkeologi, Sejarah Dan Budaya Di Alam Melayu*, Universiti Kebangsaan Malaysia, Bangi 26-27 November 2013, p. 84.

³⁶ Nurhayati, "Kalindaqdaq (Puisi Mandar) Sebagai Sarana Pendidikan Agama Bagi Masyarakat Mandar, Prosiding Komperensi Internasional VI, Penguatan Budaya Lokal, dalam Mendukung Wisata Lokal, Nasional dan Internasional dalam Menggapai Masyarakat ekonomi ASEAN (MEA), Lampung 24-26 September 2016, p. 396.

Borong to landur
Leppang dipettullungni.

Meaning:

The day after is the final destination
 The worldly life is but a temporary possession
 Just like a traveller
 Merely dropping by to get some rests

The term "*kalindaqdaq*" is utilized by a parent or elders to impart religious education to a youngster indirectly. The aforementioned example illustrates that *Kalindaqdaq* imparts religious education to his child regarding the afterlife, emphasizing that worldly pursuits should not be the exclusive objective of life. Nevertheless, the afterlife must also be sought. This world is but a transient abode or a fleeting existence.

The five daily prayers are prescribed by the Prophet Muhammad (SAW). This must be executed as stipulations for the hereafter. The following *Kalindaqdaq* suggests:

Example (2)
Sambayang di tiaq tu-uq
Namaka di pesulo
Kedo macoa
Namaka di pekasor

Meaning

Prayer is paramount
 Utilized as a torch in darkness
 An honorable endeavor
 Materials appropriate for use as mattresses

Parents in Mandar instruct their children to pray or to address someone. Initially, their children were instructed to pray using language with denotative significance. If the youngster disregards the parents' instructions to pray, the subsequent method for parents to encourage their child to pray is to utilize the *kalinqdaq* (Mandar poetry) mentioned above. *Kalindaqdaq* is typically more efficacious for signaling the five daily prayers.

To enhance the efficacy of the prayer, it is succeeded by the subsequent *kalidaqdaq*:³⁷

Example 3
Tandi soppoi sambayang
Tandi teweq-i jenqne

³⁷ Suardi Yasil, *Ensiklopedi Sejarah, Tokoh*, p. 83.

Iyamo tiaqMaparri di pogau

Meaning:

The prayer will not be conducted.

Wudhu will not be performed.

That is challenging to execute.

The *kalindaqdaq* above cautions children or individuals that the prayer is neither burdensome nor weighty. This *kalindaqdaq* is illustrated in the subsequent example,

Example 4

Meillong domai kubur

Siola sulo-oq mai-Bojang dikukbur

Taq lalo mapattannag.

Meaning:

The grave would be the indication

It is advisable to prepare a torch.

Because the grave's

Profound blackness is unparalleled

If the youngster persists in disregarding the parents' counsel to pray, the parents will continue the aforementioned *kalindaqdaq*. Typically, youngsters react when they perceive circumstances in a dark cemetery. The children will be appalled to hear the *kalindaqdaq* above and often they promptly proceed to pray.

Example 5

Manu-manu disuruga

Saiccoq pole boi

Mappettuleang-To sukku sambayanna.

Meaning:

Exquisite avians of paradise

Consistently surveilling and

Ask those who are excellent in their prayers.

Moreover, upon observing their children praying, parents proceed with the aforementioned *kalindaqdaq*, and they remind their children that the avian is consistently watching those who are doing well in their prayers.

3. The *Barzanji* Tradition

The book *Al-Barzanji* was authored by Ja'far Al-Barzanji Ibn Hasan Ibn Abdul Karim ibn Muhammad Ibn Abdul Rasul. Although it originally bore the title *'Iqd Al-Jawâhir* (Jewel Necklace), the work is commonly referred to as Al-

Barzanji, emphasizing the author's name, *Barzanji*, derived from the *Barzanji* region, a village in the Syahrazur area of Iraq. The first impetus for the development of *Al-Barzanji* originated not from *Barzanji* himself, but from a 12th-century Islamic warlord known as Sultan Salahuddin Yusuf Al-Ayyubi. As the Islamic power waned, Salahuddin contemplated how Muslims could sustain their fervor while simultaneously serving as a symbol of Islam for all Muslims globally. Salahuddin Al-Ayyubi proposed a global call to Muslims to commemorate the birthday of the Prophet Muhammad (SAW). What annually elapses without notable observance must now be commemorated in substantial assemblies and gatherings (Aminuddin, 1988). This was an effort by the warlords to cultivate admiration and excitement for the figure of the Prophet Muhammad SAW.³⁸

The practice of reciting *Barzanji* emerged as Islam was introduced to the archipelago by the ulama from the Middle East. The majority of readers see the *Barzanji* book as sacrosanct in every respect. The components of sacredness comprise: Firstly, the content dimension. The aspect of his pronunciation. The reader's disposition. Fourth, his arcane experience. *Barzanji* encompasses narratives detailing the life history of the Prophet Muhammad, alongside the elevation and virtue of his character. *Barzanji* employs aesthetically pleasing phrases with significant literary merit in its pronunciation, allowing discerning readers to appreciate it by reciting it with a melodious cadence. It is advised that readers maintain a condition of purity, free from both minor and significant contaminants, and cover their genitals. The esoteric experience, rooted in the reader's conviction of receiving a recompense from Allah, fosters a proactive disposition towards performing virtuous actions for the afterlife.³⁹

The *Barzanji* tradition can be classified as a *Sunnah* worship due to several factors, notably: Firstly, it enhances the spirit of love and the practice of the ideals of piety towards the Prophet Muhammad SAW. as a commendable model for contemporary society to adopt. This situation involves the transference of great principles exemplified by the Prophet, which can be applied in daily life. Secondly, to reinforce Islamic camaraderie among Muslims, as the *barzanji* performance inherently engages several participants and attracts significant public viewership, thereby providing educational value through the recitation of the *barzanji* tradition and enhancing engagement within the community. Third, to enhance specific worship practices for persons who consistently read *Barzanji* during their leisure time, as *Barzanji* explicitly instructs one in adhering to a fundamental aspect of faith, namely about the Apostles and Prophets of Allah.⁴⁰

Barzanji in the Mandar society is not an isolated event; it is conducted

³⁸ Abdul Fattah, "Mabbarazanji: Tradisi Membaca Kitab Barzanji dalam Upaya Meneladani Kehidupan Nabi Muhammad SAW," *Wahana Islamika: Jurnal Studi Keislaman* (2021).

³⁹ Idham Hamid, "Tradisi Barzanji Antara Sakral dan Profan di Masjid Raya Campalagian," *Jurnal Pappasang* 3, No. 1 (2021).

⁴⁰ Idham Hamid, "Tradisi Barzanji Antara Sakral dan Profan...", p. 62.

throughout several occasions of thanksgiving, such as before to a marriage ceremony, during *aqiqah*, upon moving into a new house, before and after doing Hajj, and when someone engages in *mappatammaq mangaji*. In the Mandar community, it may be asserted that during expressions of gratitude, referred to as *slametan* in Javanese, *barzanji* is invariably present. This constitutes an expression of thankfulness to Allah, followed by the recitation of *salawat* and the study of the life history of the Prophet Muhammad.⁴¹

The *mbarazaji* tradition has become a significant aspect of the religious activities of the Mandar people. Some parties contest this *barzanji*, deeming it baseless or heretical, primarily since the majority of Mandar society subscribes to the Imam Syafii school of thought and follows the *Ahlusunnah wal Jammah* sect. The practice of *Barzanji* has been extensively observed from ancient times to the present, similar to the customs in Indonesia. This practice offers numerous advantages and fosters societal prosperity.⁴²

Mappatamma' Mangaji: Parenting Paradigms from the Perspective of Islamic Legal Anthropology

"*Mappatamma*" refers to the process of completing the Qur'anic recitation, representing the utmost recognition for youngsters who have successfully read and finished the Qur'an. Beginning with *ma' lefu* (spelling/reading the *hijaiyah* letters in abbreviated forms), progressing to reading *Qoro'an keccu'* (little Quran/*juz amma*) and culminating in reading *Qoro'an kayyang* (Qur'an of 30 *juz*).⁴³

A boy clad in traditional Arab attire, featuring a long robe and headbands, accompanies girls dressed in Muslim garments adorned with headscarves and accessories such as earrings, necklaces, and long bracelets. They sit gracefully on a decorated dancing horse, circling the mosque three times before being paraded through the village. The Mandar people of West Sulawesi conduct the '*mappatamma*' parade for their boys and girls who have completed their Qur'an studies. In local terminology, this *mappatamma'* is frequently designated as *totamma' messawe di pengajarng pattu'du'* (a youngster who has finished the Qur'an while mounted on a dancing horse).⁴⁴

The *mappatamma* procession commences in the morning at the mosque, following the recitation of sacred passages from the Qur'an. -The Quran and *massikir* (*barzanji*) are typically recited during this event, which is often hosted by the event's owner in their houses in the evening. Subsequently, *marrattassi baca* (smoothing the reading) is performed between the *totamma'* and the Qur'an instructor. The event

⁴¹Interview with Ridhwan, Religious Scholar and Public Figure of Mandar in IAIN Bone, November 22, 2023.

⁴²Interview with Syukran Husain, Counsellor at Religious Affairs Office Banggae, Majene, September 20, 2024.

⁴³Muhammad Ridwan Alimuddin, *Mandar Nol Kilometer*, Jakarta: Ombak, 2013, p. 128.

⁴⁴Nursakinah, "Nilai Sosial Budaya Mappatamma' Masyarakat Mandar dalam Memotivasi Santri Belajar Membaca al-Qur'an," *Indonesian Journal of Islamic Counseling* 1, No. 1 (2019), p. 100.

features *bukkawen* (skewered boiled eggs) alongside *atupe nabi* (little hexagonal-shaped *ketupat*) affixed to banana stems, as well as traditional foods or cakes, and *sokkol* (a dish created from sticky rice combined with coconut milk).⁴⁵

The cultural practice of *mappatamma'* significantly enhances motivation and passion for Qur'anic studies throughout society, particularly among children and adolescents now engaged in learning to read and write the Qur'an. Furthermore, the advancement of advanced information technology captivates the community's attention, leading to a neglect of their duty as Muslims to read the Qur'an. Particularly for contemporary children and adolescents who exhibit a reluctance to engage in reading and the study of sciences. Familiarity with the Qur'an. Consequently, the presence of the *mappatamma'* culture, sometimes referred to as the *totamma' mangaji* procession, fosters passion and enhances students' motivation to study the Qur'an with greater diligence. In lexical words, this refers to pupils who are studying Islam and have completed the process of learning to recite the Quran.

The tradition of *sayyeng pattudu'*, manifested through this parade, aims to inspire and invigorate children and the younger generation to consistently engage with and study the sacred verses of the Qur'an. It serves as a manifestation of Islamic propagation during the kingdom era. However, this *sayyeng pattudu'* is exclusively conducted by the Mandar tribes, who constitute the majority in a village. Conversely, Mandar tribes in the diaspora encounter challenges in procuring horses, which are essential for the equestrian performance, as these horses are deemed special and reserved solely for traditional events. Once the performance concludes, the horses are kept without exerting their energy.⁴⁶

In Indonesia, the framework of open customary law permits the incorporation of external components, provided they do not contradict the customary law itself. Simple denotes modesty, lack of complexity, unwritten clarity, and ease of comprehension and implementation grounded in mutual trust. The potential for various interpretations is evident in the inclusion criteria of the customary law community, which prompts discourse regarding the personal identities of individuals within this group. This pertains to the acknowledgment of the relationship between societal groups and individuals as constituents of a unified entity referred to as the customary law community. The integration and acculturation of customary practices and Islamic law within Indonesian society establish '*urf* (custom and community context) as a crucial foundation for deliberation in the formulation of Islamic law.⁴⁷

Methodologically, the production of Islamic law congruent with the Indonesian setting involves a dialectical engagement between the texts of the Qur'an and the Hadith of the Prophet and the prevailing '*urf* within society.⁴⁸ According to the idea of Islamic law that recognizes custom as a source of law (*al-adatu*

⁴⁵ Nursakinah, "*Nilai Sosial Budaya Mappatamma'*", p. 100.

⁴⁶ Nursakinah, "*Nilai Sosial Budaya Mappatamma'*", p. 103.

⁴⁷ Dedi Sumanto, "Hukum Adat di Indonesia Perspektif Sosiologi Dan Antropologi Hukum Islam," *Jurnal Ilmiah Syariah* 17, No. 2 (2018).

⁴⁸ Agus Moh Najib, "Reestablishing Indonesian Madhhab: 'Urf and the Contribution of Intellectualism," *al-Jami'ah: Journal of Islamic Studies* 59, No. 1 (2020).

muhakkamah), the convergence of custom and Islamic law occurs seamlessly, without opposition. The application is founded on the notion of "*Al-Muhafazah ala al-qadim al-shalih wa al-akhdzu bil jadid al-ashlah*" (preserving beneficial old traditions while embracing superior new traditions). Consequently, traditions such as *mappatammaq*, *kalindaqdaq*, and *barazanji* are commendable cultural practices that yield advantages and align with Islamic legal principles.

Mappatamaq mangaji is a practice consistently observed by the Mandar people, particularly during the month of Rabiul Awwal, referred to in Mandar language as the month of *Pammunuan* (the month of *Maulid*). During that month, children participate in the *tammaq mangaji* procession, either individually with their families or collectively organized by the Al-Qur'an Education Park Institution (*Taman Pendidikan Al-Qur'an/TPA*). Some individuals engage in this activity with formal government backing at various levels, including village, sub-district, and district.⁴⁹

Consequently, the combination of *mappatammaq mangaji* and *barazanji*, when examined through the lens of Islamic Education, significantly impacts students. Children who engage in *mappatammaq mangaji* will be inspired and motivated to diligently learn to recite the Qur'an, as they aspire to emulate their peers. In Islamic Education, this is referred to as the *ethno-pedagogic* technique, which is education grounded in culture or practices. This educational approach has demonstrated efficacy in imparting religious principles rooted in the local wisdom present within the community.⁵⁰

The *mappammaq mangaji* tradition in Mandar society, analyzed through the lens of legal anthropology, represents an amalgamation and acculturation of Islamic law and indigenous customs. This local tradition has evolved into a living rule and remains integral to the culture of the Mandar people. Islamic law, entrenched in societal practice and culture, is poised to endure both presently and in the future due to its cultural significance. If aligned with the principles of Islamic law, particularly *maslahat*, this offers a beneficial aspect, especially regarding child-rearing practices derived from the Qur'an, ensuring that children receive care and education from parents and families grounded in Qur'anic ideals.

Conclusion

The *mappammaq mangaji* tradition in Mandar society, analyzed through the lens of legal anthropology, represents an amalgamation and adaptation of the Islamic law and indigenous customs. This local tradition has evolved into a de facto law and remains integral to the culture of the Mandar community. It can be asserted that the Islamic law implemented inside society, which has become ingrained in culture, will persist both now and in the future, as Islamic law occupies a cultural domain. If

⁴⁹Interview with Nadhirah, Community figures in Banggae District, Majene, West Sulawesi, November 20, 2023.

⁵⁰Interview with Muhammad Sumaila a teacher and educational practitioner, in Banggae District, Majene, West Sulawesi, September 20, 2024. Interview with Mahyuddin, Religious Leader at Pamboang District, September 20, 2024.

aligned with the principles of Islamic law, particularly *maslahat*, this presents a beneficial aspect, especially regarding child-rearing practices derived from the Qur'an, ensuring that children receive care and education from parents and families grounded in Qur'anic ideals.

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