
Religious Values and Multiculturalism in the Sayyang Pattu'du Tradition in West Sulawesi Indonesia

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Abstract: *The value of religious character is very important in efforts to develop the human resources of a nation. The value of religious character can be extracted from cultural treasures that are in line with the characteristics of the local community, including the value of religious character which can be explored in the sayyang pattu'du tradition in Polewali Mandar. This study aims to determine: 1) the process of implementing the sayyang pattu'du tradition in Polewali Mandar, and 2) the values of religious character contained in the sayyang pattu'du tradition in Polewali Mandar. This research paradigm is qualitative with the type of field research and a phenomenological approach. The data collection process was carried out by observation, interviews, and documentation. The data analysis includes data reduction, data presentation, and conclusion. The result of this research is Sayyang Pattu'du which means a dancing horse or animal which is taught with dancing movements. This tradition is a form of appreciation from parents to their children when they have learned the Qur'an, namely parading children around the village on horseback. This tradition is carried out once a year. Children who ride horses wear traditional Mandar clothes and before they get on the horse they have to bow to their Qur'an teacher, as a form of respect. The route of the procession starts from the mosque and then continues around the village, in a situation like this the dancing horse (sayyang pattu'du) constantly displays its skill in dancing to the tambourine interlocking rhythm. The values of character religion contained in the sayyang pattu'du tradition are 1) Islamic religion.*

Keywords: *value, character, religion, sayyang pattu'du, Islamic education.*

INTRODUCTION

Indonesia is currently in the modern era of the 21st century. This era is marked by the birth of the millennial era that has penetrated regional boundaries. An opportunity and challenge for the children of the age who are present amid a global society that has caused a shift in values. Experts from various fields admit that changes in modern human life are more or less influenced by the flow of globalization. Various social inequalities that occur are part of the negative impact caused by advances in information technology [1].

The phenomenon of violence in society that fills national television broadcasts every day has become a common thing. Manipulation of information (Hoaks) is a common thing that

makes people blaspheme against each other. other crises in the form of increasing promiscuity, rampant rates of violence against children and adolescents, crimes against friends, theft of teenagers, the habit of cheating, drug abuse, pornography, rape, looting, and destruction of other people's property have become social problems that until now has not been completely resolved [2].

The behaviour of our youth is also coloured by cheating, bullying habits at school, and brawls. in this case, the social conditions of modern Indonesian society which tend to be individualistic seem to have left Indonesian culture. This is also inseparable from the lack of cultural activities that involve the interaction of friendship that was built by the predecessors. This condition is a loud sign that warns us all that Indonesia is now much different from Indonesia in the past [3].

Seeing the social phenomenon that is being faced by the nation today, character education is a solution to improve the morals of a nation, so it is important to instil in children the period of growth and development 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 [4]–[6].

In addition, character education tends to be very important for the function of preventing, correcting, and developing juveniles from delinquency that they can commit. Thus, the importance of character education is to be implemented in every educational institution, both formal (school), informal (family), and non-formal (community). So, character education will run effectively and intact if it involves three institutions, namely family, school, and community [7].

Character education in cross-history in Indonesia was launched in 1947, along with the implementation of the curriculum system in education in Indonesia, which is popularly known as leer plan, meaning teaching plan. Since then, the vision and mission of education based on character building have been developed. Subsequent curriculum changes and developments occurred in 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, to 2013 by further strengthening the character-based aspects of education [8], [9].

Discussing the concept of character education in Indonesia, it is necessary to understand that there is a concept of character education that is original (genuine) in Indonesia. 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, and leadership practices that have long been applied in Indonesia. Indonesian society is a multi-pluralist society which of course has many customs and cultures, including customs and culture related to character education. One of them is the Sayyang Pattu'du tradition in West Sulawesi Province, precisely in Polewali Mandar, Lapeo village [10]–[12].

The educational content of today's nation's life is the basis of the argument for education to always be connected to people's lives in various aspects of a better nation's life, and to position education that is always connected to the social, cultural, and natural environment. This view is important because the educational content of today's national life provides a deeper meaning for the superiority of the nation's culture in the past to be utilized and developed into a part of today's life [13].

The Sayyang Pattu'du tradition is a traditional performance in the Mandar community which is held to appreciate a child who has completed the Qur'an, by parading around the village riding a horse accompanied by tambourine music, and mandar language rhymes (Kalinda'da). as well as to maintain the balance of the rider required a companion (passarung). Sayyang Pattu'du or tomessawe (riding/riding a horse) is a religious tradition that is a meeting between Mandar culture and Islamic teachings. The beginning of the emergence of Sayyang Pattu'du or tomessawe was when Islam entered Mandar land 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 [14], [15].

Initially, this tradition only developed in the palace where every young man was advised to be good at riding because horses were the main means of transportation to spread Islamic teachings, on the trip, they were required to make sounds so that the horse being ridden became the spirit of walking and that's when the horse could blend in with the horse. is the sound of a tambourine. Thus, society and culture are a single duality that is difficult to distinguish, in which several integrated knowledge with beliefs and values determine the situation and condition of the behaviour of community members. So, this is the basis of the author's thinking to analyze the values of character education in the tradition of seeing the phenomena that occur in modern society today, and considering that tradition and society also have a close relationship [16], [17].

This research was conducted in the village of Lapeo, Kec. Campalagian Kab. Polewali Mandar Prov. West Sulawesi. The people in Lapeo village have very high enthusiasm for carrying out the tradition of sayyang pattu'du every year, which is carried out collectively based on the time specified in the month of Maulid [18].

Based on the phenomena presented in the background, the focus of this research is as follows: 1) how is the process of implementing the sayyang pattu'du tradition in Polewali Mandar? 2) what character education values are contained in the sayyang pattu'du tradition in Polewali Mandar?

The benefits that result from this research are two concrete benefits, namely the benefits from a scientific perspective in the context of developing knowledge (academic benefits) and practical benefits: Islam, and other benefits to provide scientific study materials, especially for students who focus on the problem of Islamic character education. The practical benefit is that this manuscript can be used as study material for other researchers who want to study more deeply with topics and focuses that are relevant to this problem.

METHODOLOGY

This research paradigm uses a qualitative approach. a qualitative approach is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon. The purpose of qualitative research is to find answers to a phenomenon or question through the application of scientific procedures systematically using a qualitative approach [19], [20].

This type of research is Field Research, which aims to collect data and information from the facts that occur. In this case, the researcher wants to reveal the facts that occur in the field to be studied in depth so that in the end the findings of the data needed according to the research objectives are obtained. In this study, the data needed is data related to the Sayyang Pattu'du tradition that occurred in Polewali Mandar Regency to find the values of character education according to the research objectives [21].

This research approach is a phenomenological approach (Phenomenology), which is approaching the depth of a phenomenon that grabs the attention of the wider community because of the uniqueness and awesomeness of these facts affecting the community, the phenomenological approach can also be interpreted as a qualitative approach that seeks to understand the meaning of an event and the interaction of people in certain situations, In the context of this research, the phenomenon that occurs is the Sayyang Pattu'du tradition [22].

Primary data sources are data taken from field research obtained from interviews, observations, and documentation with resource persons or informants. In this study, the informants were the people and cultural observers in the Polewali Mandar Regency. Secondary data sources are supporting data from primary data, namely those obtained from books, documents, and references that are related and relevant to this research [23].

The object of this research is located in Lapeo Village, Campalagian District, Polewali Mandar Regency, West Sulawesi Province. This location was chosen because there are still many people who carry out this tradition. The subject of this research focuses on residents or communities who carry out and know the implementation of the Sayyang Pattu'du tradition and cultural and Traditional Figures who know the origins of the Sayyang Pattu'du tradition in Polewali Mandar Regency [24].

RESULTS AND DISCUSSION

Tradition is generally understood as something that is passed down from generation to generation in the form of habits, doctrines, knowledge, practices, and so on. Mutakin explained that tradition comes from the word tradition which means something that is received, obtained, and owned by a person or group that is passed down from generation to generation through the process of identification, imitation, adaptation, and socialization [25], [26].

Badudu Zain also said that tradition is a custom that is carried out continuously by the community and is passed down from generation to generation from different places and tribes. Tradition involves the continuation of the past in the present rather than simply pointing to the fact that the present derives from the past. Speaking of tradition, the relationship between the past and the present must be close. There are two forms of continuity of the past in the present, namely form: material and ideas, or objective and subjective. Thus, tradition is all material objects and ideas that originate from the past but are still present and have not been destroyed, discarded, destroyed, and forgotten. Shils said that tradition is everything that is inherited or transmitted from the past to the present. Tradition is part of a culture which is a form of culture because tradition is full of values, norms, or rules that form the basis of human behaviour [27], [28].

The Birth of Tradition. Port Stompka in his book *Sociology of Social Change* suggests the birth of tradition in two ways, namely born from below and from above. From the bottom, it means that tradition is born by a spontaneous mechanism, just happens, and involves many people. For some reason, certain individuals find historical heritage that attracts attention, admiration, admiration, and love which is then disseminated in many ways that affect the masses. The admiration and reverence turned into actions in the form of ceremonies, research, and restoration of ancient relics as well as reinterpreting old beliefs. All of these things reinforce attitudes and admiration, and individual actions become common property and turn into real social facts [29].

Tradition emerges from above through the mechanism of coercion, something that is considered a tradition is chosen and brought to public attention or imposed by individuals who have power or influence. For example, a king imposes his traditional dynasty on his people, a military commander tells the history of major battles to his troops, and a dictator draws the attention of his people to the glory of his nation in the past. Famous fashion designers find inspiration from the past and dictate "old-fashioned" styles to consumers [30].

Tradition Function. Tradition has the following functions: Tradition is a hereditary policy, its place in consciousness, norms, beliefs, and values held today, and in objects created in the past. Tradition provides fragments of historical heritage that are seen as useful. Giving legitimacy to the existing view of life, beliefs, institutions, and rules. As a symbol of collective identity, it strengthens primordial loyalty to groups or communities and the nation. As a place of escape from dissatisfaction complaints and disappointments in modern life [31].

The Tradition of Sayyang Pattu'du

One of the many ancestral pearls of wisdom of the Mandar people that is currently developing is the Sayyang Pattu'du tradition. Sayyang pattu'du comes from the Mandar language which means dancing horse. At first glance, it appears that this tradition has an

Islamic background because this tradition was born as a form of appreciation for parents for their children who have completed the Qur'an [32].

The Mandar community views the celebration of the khatam al-Qur'an as part of Islamic culture so in this case, the relationship between religion and culture is seen as a social reality and fact as well as a source of value in social action. The relationship between the two results in synthesis (the realization of a new culture), assimilation (mixing), and acculturation (merging), the relationship between culture and religion occurs persuasively while maintaining its authenticity. At first, the religions that came to certain areas were not taken for granted by the local community [33].

This is due to the difference in perspective on the social dynamics that occur in the community itself. The culture that exists in a group or society is a manifestation of the mindset, behaviour, and values held by the community. Talking about religion and culture is a conversation about something that has two sides. On the one hand, religion contributes to cultural values, and on the other hand, religion as a revelation has absolute truth, especially divine religions so that religion can coexist or even assimilate and make accommodations with cultural values that exist in society [34].

Culture is present like a soul and a benchmark of human quality because culture is unique to humans, only humans are cultured as a form of productivity and creativity as a developer of the mandate of the caliphate on earth. Culture as understood is the result of a response to a challenge. Arnold in A Study of History says that the beginning of civilization is not a biological product or a geographical product but from the interaction of the two [35].

"It is clear that the geneses of civilization are not the result of biological factors or geographical environment act separately, they must be the result of the same kind of interaction between them."

Based on this narrative, the birth of culture is due to the interaction of two things, or in other words, humans respond to challenges from the geographical environment and their social environment by producing cultural products. There are several components of life from elements of cultural formation that cannot be separated from humans as bearers of the cultural mandate, namely: livelihoods, technology systems, language, religion, social organization, knowledge systems, and the arts [36].

In line with Ahmad M. Sewang's narrative, the embodiment of religious teachings in social life will be easier when viewed from the initiation ceremony or implementation of a tradition, and the life cycle as a ceremony to mark the transition of one phase of life within an individual. The tradition of sayyang pattu'du is proof of the formation of a culture from one of the elements of cultural formation, namely religion [37].

The basic principles of culture are universal and control all types of human behaviour, regardless of the particular socio-cultural context. Humans will continue to create their culture consciously or unconsciously in human culture the fundamentals of individual behaviour have different subjectivity and orientations. These differences can be integrated by the existence of certain norms. Existing norms can bring motivational orientation and value orientation into one. The motivational dimension and the value dimension as an element of human self-orientation can merge into a form of social behaviour [38]-[40].

Then culture is formed. Likewise, in the tradition of sayyang pattu'du, it becomes a motivational tool for a small child, which in the past could only be seen by the nobles/kings, now it can also be seen by various circles. Parents in the land of Mandar when their children learn to read the Qur'an promise their children will be paraded around the village on horses when the child has completed the Qur'an, so it is undeniable that this tradition is a motivation for a child to immediately finish the Qur'an [41]-[43].

The tradition of sayyang pattu'du was born on the indirect influence of the teachings of Islam. This tradition is a manifestation of the ancestral culture of the Mandar tribe. Cultural

heritage inherited by ancestors is a value order that is actualized through various interactions that occur, then this acculturation process is so that humans and other humans, humans and their natural environment, and humans and their sociality, all of which can be a development space to open themselves to understand and understand what is implied and written [44].

Likewise, the Mandar tribe from a cultural point of view is not understood instantly or easily because all aspects that support the occurrence of cultural events originate from the reality of values and morality. In the past, in the field of art before the arrival of Islam, dance events were originally an offering to something revered, but now dances have functioned as part of customs, performance aesthetics, and entertainment [38].

So, Sayyang Pattu'du means a dancing horse or an animal taught with dancing movements. The origin meaning of Pattu'du' is that it consists of the origin of the word Tu'du which means dance and Pa is the actor, so pattu'du is a dance movement of the performer dressed in regional custom and guided by song and accompanied by drums and gongs or other artistic instruments. It is explained that pattu'du' is a dancer, but in Mandar society, there are three kinds of pattu'du', namely first: all types of traditional dances and creations of mandar dance are called pattu'du', second: traditional clothes worn or worn in events such as marriages or other events where the performers wear the same clothes worn by pattu'du' dancers, and thirdly: animals taught with dance movements are also called pattu'du'. It is called a pattu'du' horse because the horse ridden by a totamma' (a child who has completed the Qur'an) is a trained horse that can dance to the rhythm [45].

Sayyang Pattu'du' originally appeared after the entry of Islam to the land of Mandar during the reign of the fourth king Balanipa Daenta Tommuane, around the 1600s, or in the 16th century in the Mandar islands. At that time Data Tommuane gathered 40 children of kings or nobles to read the Qur'an to completion. After khatam they were forbidden to set foot on the ground before riding the Messenger's vehicle, namely a camel, however, because there were no camels in Mandar land, horses were used.

The Process of Implementing the Sayyang Pattu'du Tradition

The Sayyang Pattu'du tradition in Lapeo village is held once a year at the Nurut Taubah Mosque in Lapeo to coincide with the month of Maulid or the celebration of the birthday of the Prophet Muhammad. This tradition is one of a series of activities at the Maulid celebration, where before the implementation of the Sayyang Pattu'du tradition, a mappatamma' (Khatam al-Qur'an) is held for children who have completed their education in reading the Qur'an. After determining the day of the implementation of the Sayyang Pattu'du tradition, the mosque administrator will announce to the public and open registration for parents who will mappatamma' their child until two nights before the day of implementation and at that time the serial number of Sayyang Pattu'du horse will be drawn [46]–[48].

The meaning of the sayyang pattudu tradition for the Mandar community is a form of gratitude and as a form of motivation. The celebration of the khatam al-Qur'an is a form of gratitude to Allah SWT for the blessings and gifts for strengthening the relationship between families and communities in Lapeo village. This celebration is also a form of gratitude for the parents because the child has completed the holy book of the Qur'an [49].

The Mandar community in Lapeo village also interprets this tradition as a motivational tool for a child to study the Qur'an diligently. Giving a promise in the form of a procession around the village with dear pattu'du if the child has completed the Qur'an is seen as something that can encourage the child to be smart and active in the Qur'an until he finishes the Qur'an.

The Existence of the Sayyang Pattu'du Tradition Celebration

The tradition of sayyang pattu'du which is still carried out today is not without a reason, various factors are the reasons why this tradition is still maintained by the people in the village of Lapeo, one of these factors is that the tradition of sayyang pattu'du has a function as a

means of cultural communication for the community. The function intended in this case is that these activities will be a way to pass on the cultural values they have to the younger generation so that they can recognize and maintain their cultural wealth. As a means of cultural communication, the tradition of sayyang pattu'du will indirectly strengthen the identity of the local community [50].

Character Education Values Embodied in the Sayyang Pattu'du Tradition

Culture has such an important position in people's lives, making culture a source of value in cultural education and national character. Talking about culture, Indonesia can be said to be a source of essence from various cultures, one of which is sayyang pattu'du in Lapeo village, Campalagian district, Kab. Polewali Mandar Prov. West Sulawesi. The government through the Ministry of Education and Culture, the sayyang pattu'du tradition has been designated as a national intangible cultural heritage in 2013 with the domain of performing arts [51], [52].

Sayang pattu'du as a cultural heritage that is manifested in the form of this ceremony has its meaning, function, and values for the Mandar community. Sayyang pattu'du culture is a culture favoured by the Mandar people in general. The people of Mandar see this culture as a tradition that has cultural value and a civilization that has high aesthetic value. So it is not surprising that this culture can attract the attention of many people [53]. For this reason, after researching various methods of collecting data through observation, interviews, literature studies, and documentation, it was found that some of the values of character education in the Sayyang Pattu'du tradition were as follows:

Religious Value

The value of character education contained in the first Sayyang Pattu'du' tradition is religious. Religion is an obedient attitude in carrying out their religion, tolerance for the implementation of worship of other religions, and living in harmony with other religions. obedient attitude in carrying out the religion he adheres to in this tradition is shown by the child reading the Qur'an to completion [54].

Khatam al-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 foster faith and the human person also functions 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 strong individuals who hold fast to the teachings of the Qur'an. teachings of the Qur'an and Sunnah [55].

Reading the Qur'an is the most important remembrance and Muslims are required to read it carefully. Humans should always read it night and day, when travelling or when relaxing at home. By the word of Allah SWT in QS. Al-Anfal verse 2:

"Verily, those who believe are those whose hearts tremble at the mention of Allah's name, and when His verses are recited to them, their faith increases and they put their trust in God alone." (Qs Al-Anfal: 2)

It is stated that believers have an extraordinary relationship with the Qur'an, namely when they are mentioned in the name of Allah their hearts tremble and when they hear the recitation of its verses, their faith increases. One of the many obligations of parents in Mandar is to guide their children to be able to recite the Qur'an and read the Qur'an, on the other hand, children in Mandar are obliged to learn the Qur'an until they are finished. Religious values are the values of life that reflect the growth and development of religious life which consists of three elements, namely aqidah, worship, and morals which guide human behaviour in following divine rules to achieve prosperity and happiness in the hereafter [56].

The Sayyang Pattu'du tradition instils a religious character through Cultivation by habituation. A person will grow up with the right faith, decorated with Islamic ethics, even to the peak of high spiritual values, and the main personality if he is equipped with two factors, namely the main Islamic education and a good environment. Habituation serves as a

reinforcement of the object or material that has entered the heart of the recipient of the message. The habituation process emphasizes direct experience and functions as a glue between character actions and one's self, in this tradition planting with habituation is to familiarize children from an early age by regularly reading the Qur'an both at home and in the mosque together with peers at the village of Lapeo. Thus, the child gets an education to read the Qur'an and is in a good environment [57], [58].

Planting with exemplary. Exemplary is a form of inculcating good religious character values. Exemplary can be accepted if exemplified by the closest person. The teacher of the Qur'an is a good example for his students, and parents are a good example for their children. The example of the Qur'an teacher and parents in this tradition starts from the way of dressing, behaviour, speech, and so on so that it can be used as an example in the daily behaviour of children [59].

Cultivation with rewards and punishments. To encourage and speed up the process of inculcating the religious values of parents in the village of Lapeo in the tradition of sayyang pattu'du', they give a reward in the form of a festive procession around the village to a child when he has completed the Qur'an. The rewards given are very attractive to the children in the village of Lapeo so they encourage them to compete to get them. This is where the importance of training, motivation, and practices that support the process of inculcating religious values [60], [61].

The next religious value is seen in the clothes of children who complete the Qur'an, totammaq clothes wearing hajj clothes. For the people of Lapeo village, hajj clothing is a symbol of religious values that become an identity that distinguishes Islam from others. The form of religious values can also be seen in the kalinda'da' text which contains religious messages and advice.

The tradition of sayyang pattu'du not only gives spiritual values to children who are learning the Qur'an but also to the Lapeo village community, namely the delivery of Islamic symbols through culture. Seeing the current conditions, one of the big obstacles in spreading the religion of Islam is the ability to attract people's attention, one example is the difficulty of the community to fulfilling invitations to witness da'wah or lectures and ensure that what a lecturer conveys is a good thing and a necessity for themselves, seeing where not a few people have the opinion that coming by just sitting and listening to lectures is a waste of time and not important, but it is different with the tradition of sayyang pattu'du, apart from being a medium of Islamic syiar and da'wah, it is also a means of entertainment for the people of Lapeo village [62].

The existence of unique and distinctive appearance of Sayyang Pattu'du along with his instruments such as Parravana, and Kalinda'da has aroused interest in the community from being bored at first to taking the initiative to take the time to come and see it.

Discipline Value

The value of character education contained in the next Sayyang Pattu'du tradition is the value of discipline. Discipline is an action that shows orderly behaviour and obeys various rules and regulations. In essence, the family is the first and foremost place for children to develop mental habituation and character formation then perfected by the school. Parents have a responsibility to lay the foundations and develop self-discipline in children, as well as in the tradition of sayyang pattu'du parents have the responsibility to strive for children to have the self-discipline to carry out a relationship with God who has created them [63].

As Hurlock argues that four main elements can train children's discipline including rules, punishments, rewards, and consistency. Parents in Lapeo village have trained their children's discipline by providing rules, consistency, and rewards.

Discipline in the tradition of sayyang pattu'du is not only the responsibility of the parents but also of the teacher of the Qur'an. The process of learning the Qur'an in the village of

Lapeo, which is located at the Nurut Taubah mosque, starts at 15.30 and ends at 17.00 WITA. Based on the observations of the researchers before the call to prayer for Asr prayer sounded, a group of children wearing mukenas walked to the mosque and attended the Asr prayer in the congregation and after that, they learned to recite the Qur'an until the time set for completion.

In addition to the discipline of time, there is also discipline in the material taught to children by the Qur'an teacher, namely the material starts from ma'lefu or reading the Qur'an Iqra' by spelling hijaiyyah letters in the form of short words, this is also known as learning the Qur'an using the Qur'an method. Iqro' is a method of reading the Qur'an by emphasizing directly on reading practice. This method was compiled by Ustadz As'ad Human. after finishing with ma'lefu, proceed with reading Quroan keccu' (little Qur'an/Juz Amma). Juz Amma is one part of the Qur'an listed in the 30th chapter, starting from Surah An-Naba to An-Naas. then finally read Qur'an kayyang (al-Qur'an 30 Juz) [64].

Hard Work Value

Hard work is a behaviour that shows a genuine effort in overcoming various learning and task barriers and completing tasks as well as possible. The earnest effort shown by a child in the learning process to khatam al-Qur'an is when a child tries to correct the reading of the verse that is wrong to correct with being guided by the Qur'an teacher and can also ask a sitting friend who is close to him. This has been seen in a child, one of the characteristics of hard work as expressed by Kesuma is being able to organize existing resources to complete tasks and responsibilities [65].

Value Appreciate Achievement

Then the parents make plans by including their children in the TPA in the mosque and the children work hard every afternoon to learn the Qur'an both at home and in the mosque so that they can complete their education in reading the Qur'an. Children are also taught to appreciate the achievements of others by participating happily in welcoming the celebration of the completion of the Qur'an by others and then taking lessons from the success of others to achieve the achievement of completing the Qur'an [66].

Friendly/Communicative Value

Friendly/Communicative is an action that shows a sense of pleasure in talking, hanging out, and working with other people. Friendly/communicative values are seen in the sayyang pattu'du tradition, namely in the process of learning the Qur'an when a child justifies his friend's reading that is wrong by using istigfar sentences. Reminding a friend to read the wrong sentence with an agreed sentence can train children to have pleasant behaviour and provide a sense of comfort to others who make mistakes in reading verses of the Qur'an [67].

The Value of Reading

Love to read is the habit of taking time to read various readings that give virtue to him. The value of reading fondness in the Sayyang Pattu'du tradition is the love of reading the Qur'an. This tradition is closely related to the interest in reading the Qur'an of the Lapeo village community. Cultivating a child's passion for reading the Qur'an cannot be separated from the great role of parents and teachers of the Qur'an. The existence of this Qur'an learning activity in children can foster a fondness for reading the Qur'an, where children who have never read the Qur'an before now read the Qur'an at least once a day [68].

Social Care Value

Social care is an attitude and action that always wants to help other people and communities in need. The tradition of sayyang pattu'du is a social system because it consists of interactions between various parties and elements that create social integration. The tradition of sayyang

pattu'du has an important role in realizing cooperation with the people of Lapeo village in particular and the people of Mandarin in general. Those who have Mandar ethnicity, even though they have been outside the area every time this event is held, will return to their hometown to gather with their families. The process of implementing the Sayyang Pattu'du tradition, of course, involves many people and in it, there is the interaction between individuals, so that a sense of togetherness is realized [69].

In the process of preparing for the Sayyang Pattu'du celebration, they help each other as the women are busy cooking and the men are busy taking care of their outside needs. The tradition of sayyang pattudu becomes a means of binding and unifying the Mandar community in Lapeo village who have different social statuses.

Value of Responsibility

Responsibility is the attitude and behaviour of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (nature, social, and culture), the state, and God Almighty. The success of a child in completing his education to read the Qur'an is a form of responsibility from a child to himself, the environment (social and cultural), and religion as well as to meet the expectations of parents and of course also the desire of the child himself [70], [71].

CONCLUSION

The results and discussion described above conclude that the religious values in the tradition of sayyang pattu'du in polewali mandar are: Sayyang Pattu'du means dancing horses, or animals taught with dancing movements. This tradition is a form of appreciation from parents to their children when they have completed the Qur'an, namely parading children around the village on horseback. The values of character education contained in the sayyang pattu'du tradition are 1). Religious Values; 2). Discipline Value; 3). Hard Work Value; 4). Value of 5). Appreciating Achievement; 6). Friendly/Communicative Values; 7). Value for Reading; Value of Responsibility; 8). Value of Social Care. So the recommendation from this research is for observers of historical, cultural, and educational values to continue to be active in introducing and growing awareness of the nation's history and culture to the younger generation while still maintaining the originality of the implementation of traditions amid an increasingly advanced era. Likewise, the government should provide facilities for the younger generation to support activities related to regional cultural values for a better future and education.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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