Saeyyang Pattuqdu Tradition in Polewali Mandar Society (Ethnographic Study of Communication)

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Abstract. Polewali Mandar is a district in West Sulawesi. Religious traditions and rituals can be found, and one of the most popular is the tradition of Saeyyang Pattuqdu. In major events, this tradition is always displayed as an effort to preserve and introduce culture. This study aims to discuss the forms of communication patterns of Saeyyang Pattuqdu. The data were obtained through field research on the indigenous people of Polewali Mandar who knew about this tradition. This study found that the communicative situation in the Barazanji tradition is carried out in a clean house or place while the tradition of kalinda’da can be done outdoor that are witnessed by crowds. Furthermore, the communicative event consisted of alternating readings of Barazanji and reciprocating Kalinda’da fellow Mandar literati. The commutative actions are found in the Barazanji process, namely by chanting wisdom of praise to the prophet Muhammad Saw and Kalinda’da process, there are moral and gulonan messages that can entertain the general public. For action, it can be seen from the verses used in the Barazanji activity which have a message of praise to the prophet while non-verbs can be seen from the objects used such as umbrellas that symbolize the social level.

1 Introduction

Polewali Mandar or known as Polman is a regency located in the province of West Sulawesi which consists of 16 sub-districts and 14 urban villages. This regency is directly adjacent to the province of South Sulawesi, namely the Pinrang regency. The people in Polewali Mandar regency are generally Mandar tribes and speak Mandar, the Mandar tribe is a tribe that comes from the Austronesian language family, the Mandar language grows and develops with languages located in southern Sulawesi, namely the Bugis language, Makassar and the Toraja language [1]. This is what makes the culture in these two provinces have a little similarity both in terms of traditional traditions and family traditions. In West Sulawesi, traditional events can be found at weddings, hatams Qur'an, grieving events, and other events.

Traditions are a custom that develops within a certain group of people and is considered sacred that is constantly maintained and preserved by generations to come. Tradition is a custom that is passed down from the past to the future whose origin comes from the word traditium [2]. There are many traditional traditions in West Sulawesi, one of which is the Tradition of Saeyyang Pattuqdu or dancing on a horse, this tradition can be found in Polewali

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Mandar district. This tradition is not easily carried out, usually, this tradition is carried out when parents want to spend their joy when their children have finished reading the Qur'an or khatam Qur'an, and or this event can be carried out when the local government carries out a festival as held on May 23, 2022. The event was carried out by the Polewali Mandar district government as an effort to introduce regional cultural heritage to UNESCO so that it could be introduced to the world. The interesting thing about this tradition is that the horse used is not a random horse but a horse that is used has gone through a minimum training stage of 1 month and before being used the horse through a safety ritual or barazanji (barazanji is a reading in Arabic that contains praises to the prophet, barazanji is a tradition that is often found in people on the island of Sulawesi) and the horse used must be black or white. Horses will dance to the drums, in this series of traditions there is also the chanting of kalinda'da'.

Based on data in the field, the tradition of Saeyyang Pattuqdu has much uniqueness in it, especially when viewed from the communication pattern which consists of communicative situations, communicative events, and communicative actions seen from ethnographic studies of communication. According to Dell Hymes an ethnographic study of language communication is related to culture and or language it is a unity with culture [3]. This Saeyyang Pattuqdu tradition looks very interesting by using horses that are dressed up by bringing beautiful Mandar women, seen at the festival on May 23, 2022, as many as 175 horses were also present to enliven the festival. This makes researchers interested in further studying the meaning behind the tradition, and why it is seen as important and still maintained, whether there is a pattern of communication contained in it.

There have been some studies on traditional events and ceremonies. First, studies ritual communication the title research on Ritual Communication in the Nganggung Tradition (Ethnographic Study of Communication about Ritual Communication in the Nganggung Tradition in Tuatunu Indah Village, Pangkalpinang City. This research uses the ethnographic method of communication with the theory of symbolic interaction, The results of this study are divided into 3 (three) aspects, namely (1) Communicative situation in the nganggung tradition where the ceremony is carried out, namely at the Tuatunu Grand Mosque with an atmosphere of joy celebrating Eid al-Fitr, (2) Communicative Events where the traditions carried out consist of a series of nganggung tradition processes, (3) Communicative actions, the dominant communication used is to use the Malay bangka dialect of Tuatunu, there is a series of prayers and zikir, and there is a symbol of the ancestral message "one roof one dulang or sepinut sedulang". While non-verbal, namely the mosque is a holy place for Muslims, dulang, and hoods have symbols, as well as the meaning of gratitude and almsgiving in the nganggung tradition. The similarity with this study is that they both discuss communication patterns consisting of communicative situations, communicative events, and communicative actions. Meanwhile, the difference lies in describing the results and discussion [4]. Then the title of research on Ritual Communication Activities of Jasad Bands (Ethnographic Studies of Communication Activities of Ritual Band Jasad Communication Activities). This research uses qualitative methods with ethnographic studies of communication. The results of this study show that in the traditional tradition there are 2 situations, namely the preparation situation and the situation of starting it. The difference with this study is that this study does not explain 1 series of customs specifically but explains the series of customs in general [5]. Next the title of research on The Symbol Relation Between Human and Nature in Palembang Tradition Marriage of Suap-Suapan and Cacap-Cacapan. This research uses qualitative type research methods, Research shows the presence of communicative actions in the tradition of Suap-Suapan and Cacap-Cacapan which are described sequentially based on the stage of their implementation. The difference from this study is in the form of verb actions [6].

The difference between the research above and the researchers studied is from the culture and customary traditions used. In addition, the difference also lies in the presentation of
results and discussions where this study the results and discussions adjust to the data found not based on communication patterns that must be found, namely communicative situations, communicative events, and communicative actions. In addition, the theory used is also different, in this study uses the theories of Dell Hymes and Ferdinand de sausere. The theories about semiotic concept.

2 Research Methods

This study uses a qualitative descriptive method, the data were obtained from Youtube videos and live broadcasts conducted by the Polewali regency government on May 23, 2022, the data were taken from festival participants who are indigenous people of the female sex and have an educational background as bachelor graduates. In addition, data was also obtained in literature through previous studies that have discussed the tradition of Saeyyang Pattuqdu which was carried out in the city of Polewali Mandar. According to Whitney the descriptive method discusses case studies regarding ongoing processes and affects a phenomenon related to certain situations [7]. The data obtained were then analyzed using the research results technique in the form of forms of communication patterns in the saeyyang Pattuqdu traditional tradition event.

In this study, it has a general purpose, namely to find out whether in the Saeyyang Pattuqdu tradition there are communication patterns in it ranging from communicative situations, communicative events, and communicative actions seen from the activities displayed in the Saeyyang Pattuqdu traditional event, this is what will be explained in the results and subsequent discussions. In line with the theory proposed by Ferdinand de sausere regarding his semiotic concept Ferdinand divides into 4 stages, one of which is Significant and Signifie which broadly explains that a person can understand a communication pattern through sound, visual so that it is transferred into one's mind and produces meaning. The next theory proposed by Ferdinand de sausere regarding his semiotic concept Ferdinand divides into 4 stages one of which is Significant and Signifie which broadly explains that a person can understand a pattern of communication through sound, and visual so that it is transferred into one's mind and produces meaning [8]. So that this study will see how sounds, images, and actions seen and listened to by humans produce a pattern of communication.

3 Results and Discussion

Saeyyang Pattuqdu comes from the word Saeyyang which means horse and Pattuqdu which means to dance so saeyyang pattuqdu means a horse that dances around. In tradition, it is generally carried out at the khatam Qur'an event or the maulid event of the prophet Muhammad saw. This tradition is led directly by the head of the custom or the aged people who understand the tradition. This tradition has a series of customs, namely (1) the family prepares the event starting from preparing the musical equipment used in accompanying and the black or white horses that have been trained, (2) after the first requirements are met, the children who will take turns to recite according to the direction of the teacher to recite it or ustad, (3) the child sits on a horse accompanied by a person who is aged or who has khatam Qur'an usually called pisawe, (4) after the above series is carried out then the children are paraded around the village using a horse or saeyyang pattuqdu which has been decorated by his horse handler [9]. The purpose of this tradition is to preserve the cultures that have been carried out for generations. This tradition is also an effort to introduce Islamic culture to the land of Mandar. Based on the data obtained in the field in this tradition, generally, someone who wants to do the khatam Qur'an sits on a horse with someone who has done the khatam Qur'an and has done the tradition.
Based on the data obtained in the field in this tradition, generally, someone who wants to do the khatam Qur'an sits on a horse with someone who has done the khatam Qur'an and has done the tradition. Then, the person was accompanied by 6 men standing next to the horse consisting of 2 people on the right side and 2 people on the left side who were referred to as Pesarung, then 1 person who was a horse handler and 1 person was an umbrella bearer. The 4 people who are on the left and right sides are generally the family of the person who will perform the khatam Qur'an. In Polewali Mandar society, consider that the umbrella used symbolizes the level of social degree, the more luxurious the umbrella decoration, the higher the social degree of the person and vice versa.

3.1 Barazanji

In general, daily communication in the community environment, must have a pattern of communication. In the tradition of saeyyang pattuqdu there are also found several patterns of communication in it. Starting from preparing the event equipment to the implementation of the event. The recitation of barazanji is generally included in the series of khatam processes of the Qur'an. In general, people recite barazanji at the moment before the procession of recitation of the khatam Qur'an begins. However, some villages in the Polewali Mandar region carry out the barazanji procession before the Saeyyang Pattuqdu activities begin or 12 hours before the event begins. Before the horse is used, the owner of the horse carries out a procession of readings of the barazanji with the aim that the used horse is protected from all sorts of troubles and protects the person who is going to board it. Here are some barazanji texts;

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\begin{align*}
\text{Ya robbi shal} & \text{li ala Muhammad} & \text{Ya Allah, bestow mercy upon the prophet Muhammad.} \\
\text{Ya robbi shal} & \text{li a} \text{layhi wassalam} & \text{Ya Allah, bestow mercy and greetings upon him.} \\
\text{Ya robbi b} & \text{allighu wasiilah} & \text{Ya Allah, Ya Allah tell him as an intermediary.} \\
\text{Ya robbi khus} & \text{shoh bilfaddililah} & \text{Ya Allah, specialize upon him with virtue.}
\end{align*}
\]

Above are some parts of the barazanji text used, generally, this barazanji is not performed by 1 person but rather by 3-7 people, the chanting of barazanji is done alternately and is recited melodiously so that the readers feel calm. From the barazanji activity, it can be seen that the communicative action is very wise because it must be done by people who understand reading barazanji, here not everyone can read the Qur'an can read barazanji because the way it is delivered is quite different, usually people who read barazanji are people who are aged, religious leaders or children who have learned specifically to learn to read barazanji. Barazanji itself has praises that describe man's relationship with his prophet, the situation describes an Islamic tradition that exists in the Mandar area, this event can be carried out in a clean or holy house or places that are likely to be carried out a barazanji activity. As said above, the barazanji activity carried out by the horse keeper is so that the horse is safe until the event is over. The event of the series of barazanji activities is the beginning of the reading of the barazanji read by the imam of the mosque and or ustad then continued by the person beside him then alternately reciting the barazanji according to the established reading limit and finally the closing of the barazanji is ended by the first person who reads it.

3.2 Kalinda’da

Kalinda’da is a Mandar literature applied in speech. Kalinda’da is a prayer-a series of events from Saeyyang Pattuqdu, at the end of the horse riding activity and when they arrive at their destination usually the group will be greeted with Kalinda’da. The content of Kalinda’da itself varies depending on what context the activity is carried out in, based on data from the Ministry of Education and Culture of the Republic of Indonesia in 2019 explained Kalinda’da
Kalinda'da is divided into 7 types, namely consisting of (1) Kalinda'da macca (sordid), (2) Kalinda'da pepaturu (advice), (3) Kalinda'da nanaeke (children), (4) Kalinda'da naiweine (maiden), (5) Kalinda'da naimuane (youth), (6) Kalinda'dataomauwen (parents), and (7) Kalinda'da masaalah (religion). Here's the text from Kalinda'da quoted from the charm of Mandar news (2011)[10]:

Mua matei paqboqaq  If you die, a coconut farmer
Da mu balungi kasa  Do not fancy with fish
Balungi benu  Kafan only with coconut husk
Tindaqi passukkenang  Passukkenang made it his tombstone

Above is a bit of a text example from Kalinda'da. Here the person who does Kalinda'da will interact with the guest directly by inviting the guest to be Kalinda'da, usually when the person who is invited understands he replies to it while if the person being invited does not understand they will laugh listening to the Kalinda'da act. This describes the situation and its communicative actions, where the communicative situation can occur outside the home, an open field, and or in open places that can be witnessed by many people. While the communicative events occur sequentially, namely guests or groups are greeted by Kalinda'da's action then guests witness and reply to the rhymes of the Kalinda'da and after they are finished people will enter the house and enjoy the dishes that have been served.

3.3 Relationship of Verb and Non Verb Actions

The relationship of the act of conveying a message verbally can be in the form of expressions spoken in an act of communication, while the delivery of non-verb messages in traditional ceremonies can include objects used in traditional ceremonies. In this study, there was a procession called barazanji. Barazanji is recited the day before the horse is used or barazanji is also recited when the khatam procession of the Qur'an is chanting, in this barazanji procession contains the message and hope of a servant to his god to give salvation and facilitate so that the customary traditions to be held the next day can run smoothly without any hindrance. The content of the barazanji message is an expression of praise to the prophet Muhammad saw and prayer to Allah SWT. Meanwhile, the non-verb messages found in this study can be seen in the objects used such as horse covers, using horses, and accompaniment fabrics that use white and black colors which in Islam are balanced between good and evil. The objects used contain a message to be conveyed that evil and good can come together when in the right place.

4 Conclusion

Based on the results and discussion above, it was found that the communicative situation in the barazanji tradition is carried out in a clean house or place while in the tradition of kalinda'da it can be done outdoors or in open places that can be witnessed by crowds. Furthermore, his communicative event consisted of alternating readings of barazanji and reciprocating kalinda'da fellow Mandar literati. His communicative actions are found in the barazanji process, namely by chanting wisdom of praise to the prophet Muhammad Saw, and in the kalinda'da process, there are moral and gulonan messages that can entertain the general public. As for the verb action, it can be seen from the verses used in barazanji activities which have a message of praise to the prophet while for non-verbs can be seen from the objects used such as umbrellas that symbolize the social level, and some clothes used that symbolize goodness.
References

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