

## THE *KUDA PATTU'DUQ* TRADITION FROM THE PERSPECTIVE OF THE *MAQASHID AL-SYARI'AH*

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**Abstrak:** Penelitian ini mengkaji peran tradisi kuda pattu'duq dalam masyarakat Kecamatan Campalagian, Kabupaten Polewali Mandar, dengan pendekatan perspektif maqashid al-syari'ah. Masalah yang menjadi fokus penelitian adalah bagaimana tradisi ini memberikan makna sosial dan religius serta dampaknya terhadap kehidupan masyarakat. Penelitian bertujuan untuk mengidentifikasi signifikansi tradisi kuda pattu'duq, menelaah relevansinya dengan prinsip maqashid al-syari'ah, serta menganalisis implikasinya terhadap kehidupan sosial dan keagamaan. Metode yang digunakan adalah kualitatif dengan pendekatan fenomenologis, sosiologis, dan syariah. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi dari tokoh budaya, pemimpin masyarakat, pemuda, agama, dan pejabat pemerintah, lalu dianalisis secara tematik. Hasil penelitian menunjukkan bahwa kuda, penunggang, busana, kalindaqdaq, dan rebana memiliki makna simbolik sosial dan religius; perspektif maqashid al-syari'ah menekankan hifdz ad-din, hifdz an-nafs, dan hifdz al-maal sebagai pedoman pelaksanaan tradisi; sedangkan implikasinya meningkatkan solidaritas, promosi budaya, motivasi membaca Al-Qur'an, dan ungkapan syukur orang tua. Penelitian ini menunjukkan bahwa tradisi kuda pattu'duq memperkuat identitas budaya Mandar sekaligus menumbuhkan pemahaman religius generasi muda.

**Kata Kunci:** Kuda Pattu'duq, Maqashid Al-Syari'ah, Tradisi Mandar

**Abstract:** This study examines the role of the kuda pattu'duq tradition in the community of Campalagian District, Polewali Mandar Regency, from the perspective of maqashid al-shari'ah. The research focuses on how this tradition conveys social and religious meaning and its impact on community life. The objectives are to identify the significance of kuda pattu'duq, explore its relevance to maqashid al-shari'ah principles, and analyze its implications for social and religious life. A qualitative approach was employed, combining phenomenological, sociological, and sharia perspectives. Data were collected through observation, interviews, and documentation from cultural figures, community leaders, youth, religious leaders, and government officials, then analyzed thematically. Findings indicate that horses, riders, traditional attire, kalindaqdaq, and rebana hold symbolic social and religious meanings; maqashid al-shari'ah emphasizes the protection of religion (hifdz ad-din), life (hifdz an-nafs), and wealth (hifdz al-maal) as guiding principles for the tradition; while its social and religious implications include enhanced solidarity, cultural promotion, motivation for Qur'an recitation, and parental expressions of gratitude. This study demonstrates that the kuda pattu'duq tradition strengthens Mandar cultural identity while fostering religious understanding among the younger generation.

**Keywords:** Kuda Pattu'duq, Maqashid Al-Shari'ah, Mandar Tradition

## INTRODUCTION

Indonesia is a country with a very high level of diversity, in terms of ethnicity, religion, language, culture, and customs. This diversity is reflected in the national motto, *Bhinneka Tunggal Ika*, which means “unity in diversity.” This principle demonstrates that differences do not hinder the Indonesian people from living side by side and working together to build a harmonious nation and state (Syamhari, 2019). In this context, cultural diversity is an important aspect that not only reflects the identity of the people but also serves as a space for interaction between local and universal values, including religious teachings (Irmayanti & Rodiah, 2024).

Culture, at its core, is a way of life that develops within a society and is passed down from generation to generation. Culture is influenced by various factors, such as religion, politics, customs, language, clothing, and works of art. While this cultural diversity enriches the tapestry of social life, it also has the potential to create complex differences in efforts to unify the values within society. Furthermore, culture can be understood as a concrete product of human knowledge as social beings, used to understand and interpret experiences and the environment, which ultimately helps shape societal behavior patterns (Syamhari, 2019). In this context, culture is not static but dynamic and constantly undergoing transformation, including in its interaction with religious values.

One concrete manifestation of these cultural dynamics can be found among the Mandar people, particularly in Campalagian Subdistrict, Polewali Mandar Regency. This region boasts a variety of local traditions that

are still preserved to this day. One unique and captivating tradition is the *kuda pattu'duq*, which literally means “dancing horse.” This tradition takes the form of a horse procession in which the horses perform specific movements, such as shaking their heads and lifting their front legs, with a woman riding atop each one. The procession serves as a cultural expression of the community that is not merely for entertainment but also carries strong social and symbolic significance (Suriyanto & Larissa, 2020). Community participation in this tradition demonstrates a commitment to the preservation of local culture, which should be an integral part of social life and a priority in efforts to ensure its sustainability (Muis et al., 2022).

Preliminary research indicates that the *kuda pattu'duq* tradition is quite popular among the Mandar people. This tradition not only represents local culture but also contains religious elements, as it is often associated with celebrations marking a child's successful completion of the Qur'an. Thus, the *kuda pattu'duq* tradition can be understood as a form of acculturation between local culture and Islamic values. This tradition is carried out regularly and is an important part of the social life of the Mandar community, giving it a unique appeal to the wider public.

However, beyond its popularity and symbolic value, the *kuda pattu'duq* tradition also presents a number of issues worthy of scientific study. Based on the author's preliminary findings, the practice of this tradition involves a significant number of participants—approximately 200–300 horses from various villages, as well as dozens to hundreds of female riders. This situation

naturally entails significant costs, ranging from transportation and horse training to decorations and other equipment. Additionally, the event involves various supporting elements, such as riders using umbrellas, the presence of attendants known as *pesarung*, and the accompaniment of rebana music and pantun recitations by “pakkalindaqdaq.” The entire sequence requires substantial production costs, rentals, and complex preparations. This issue then raises a critical question regarding the extent to which this practice aligns with the principles of Islamic teachings, particularly from the perspective of the value of public interest.

Another issue of equal importance is the shift in social practices associated with this tradition. In the past, the horse rider’s companion (*pesarung*) was generally a mahram of the rider (*pessawe*). However, as times have changed, this practice has evolved, such that the companion is no longer always a mahram. This situation raises serious concerns from an Islamic perspective, as it potentially conflicts with the principles of Sharia governing interactions between men and women. Thus, the *kuda pattu’duq* tradition cannot be viewed merely as a cultural practice but also as a socio-religious phenomenon requiring further in-depth study.

A number of previous studies have examined the *kuda pattu’duq* tradition from various perspectives. One such study was conducted by Baharuddin, titled *The Sayyang Pattu’duq Tradition in the Maulid Celebration in Balanipa Subdistrict, Polewali Mandar Regency*. That study employed a qualitative field approach using interview techniques and

demonstrated that the practice of the *kuda pattu’duq* tradition during the Maulid celebration is inseparable from religious elements, such as the recitation of the Barzanji and prayers for the Prophet, although it remains deeply integrated with strong local cultural elements. The similarity between that study and this one lies in the focus on the acculturation between Islam and local culture, as well as the process of carrying out the *Sayyang Pattu’duq* tradition. However, there is a fundamental difference: Baharuddin’s study emphasizes the context of the Maulid Nabi celebration, whereas this study focuses on the *kuda pattu’duq* tradition within the context of the khataman Al-Qur’an and analyzes it using the *maqashid al-syari’ah* perspective. This difference, as noted by , indicates the existence of a research gap that has not yet been thoroughly examined.

Based on the above discussion, this study generally aims to analyze the phenomenon of the *kuda pattu’duq* tradition among the community of Campalagian Subdistrict, Polewali Mandar Regency, from the perspective of *maqashid al-syari’ah*. Specifically, this study aims to examine the significance of the *kuda pattu’duq* tradition for the local community, analyze its alignment with the principles of *maqashid al-syari’ah*, and identify its implications for the social and religious life of the community. Thus, this study is expected to provide a scientific contribution to a more comprehensive understanding of the relationship between local culture and Islamic teachings, while also offering a critical perspective in evaluating cultural practices based on the values of public interest.

Based on these various issues, the researcher is interested in conducting a more in-depth study of the *kuda pattu'duq* tradition in the community of Campalagian Subdistrict, as well as how the perspective of *maqashid al-syari'ah* views this practice and its implications for community life. This study is expected to provide not only a descriptive overview but also a critical analysis that can serve as a reference for the development of Islamic and local cultural studies.

## METHOD

This research method employs a qualitative approach with a phenomenological design, integrally combined with sociological and Sharia-based normative perspectives. The phenomenological approach is used to understand the meaning of the community's lived experiences regarding the practice of the *kuda pattu'duq* tradition, particularly how they interpret this tradition within their social and religious lives. Meanwhile, the sociological approach is used to analyze the social dynamics underpinning the continuity of the tradition, including inter-actor relations, social structures, and changes in practices occurring within the community. The normative Sharia approach serves as an evaluative framework to assess the alignment of traditional practices with the principles of *maqashid al-sharia*, ensuring that this research is not merely descriptive but also analytical and critical.

This study was conducted in Campalagian Subdistrict, Polewali Mandar Regency, as the primary location representing the practice of the *kuda pattu'duq* tradition. The location was

selected through purposive sampling, taking into account the continuity of the tradition and the community's active involvement in its implementation. The data sources for this study consist of primary and secondary data. Primary data was obtained from informants selected through purposive sampling, namely community leaders, religious leaders, youth leaders, cultural figures, and local government officials who possess direct knowledge and experience regarding the tradition. Meanwhile, secondary data was obtained from various scholarly literature, such as books, journal articles, and previous research relevant to cultural studies and the perspective of *maqashid al-syari'ah*.

Data collection methods included participant observation, in-depth interviews, and documentation. Observation was used to directly observe the process of carrying out the tradition and the social interactions that took place within it. In-depth interviews were conducted using a semi-structured approach to comprehensively explore the informants' understanding, perspectives, and experiences. Documentation was used to supplement the data in the form of archives, photographs, and notes related to the *kuda pattu'duq* tradition. To ensure the validity of the data, this study employed source and method triangulation, as well as member checks with informants to verify the information obtained.

Data analysis was conducted thematically through the stages of data reduction, data presentation, and drawing conclusions (Miles et al., 2014). The collected data was classified into specific themes relevant to the research focus, then

analyzed in depth by linking empirical findings with the theoretical framework, particularly from the perspective of *maqashid al-shari'ah* and local cultural values. The analysis process was conducted iteratively and reflectively to produce a comprehensive understanding of the phenomenon under study (Creswell, 2007). Thus, this method is expected to provide a complete picture and critical analysis of the *kuda pattu'duq* tradition within the social and religious context of the Muslim community.

## RESULTS AND DISCUSSION

### The Essence and Significance of the *Pattu'duq* Horse Tradition

Every region certainly has its own traditions or customs. These traditions are often found in areas such as marriage, agriculture, the economy, the arts, language, beliefs, and social life. Of course, the local history of each region is deeply rooted in its identity (Herman, 2024)

The *kuda pattu'duq* tradition is one of the most popular traditions among the Mandar people, particularly in Campalagian Subdistrict, Polewali Mandar Regency. This tradition is often held in conjunction with the Prophet's Birthday, but it is also commonly observed during weddings, festivals, and ceremonies welcoming guests to Mandar. The significance of the *kuda pattu'duq* tradition in these contexts includes:

#### 1. The Horse (*sayyang*) as a Symbol of Honor and Social Status

This tradition involves a procession through the village using horses that have, of course, been trained. The use of horses in the procession is not merely for entertainment; it

holds significance regarding why the *Pattu'duq* horse tradition employs horses as a means of transportation. Based on an interview conducted with informant Mr. Muhammad Ishaq:

“Actually, son, the *Sayyang Pattu'duq* tradition isn't just about parading around the village—there's definitely a symbolic meaning to it. For example, why use horses when nowadays some people use rickshaws or motorcycles? But the sacred tradition requires the use of horses. Why does the ' ' use horses? Because in the past, horses were the most common means of transportation in Mandar, and they also strongly symbolized strength, luxury, and nobility.” (Muhammad Ishaq, Interview, 2025).

Ishaq explained that the use of horses as a means of transportation *in the pattu'duq procession* is seen as a symbol of strength and luxury. The horses paraded around the village clearly signify that this tradition is not merely a spectacle for the community, but a symbol of religious appreciation for the children who have completed the recitation of the Qur'an.

Horses can be seen as symbols of social class in society; the darker and larger the horse, the higher the social class represented by the rider. Thus, those ranked from first to last according to the social hierarchy of the time were typically of noble descent and held a certain status. However, the current practice is more relaxed; the mosque committee conducts a lottery to determine the order of the horses, drawing lots from first to last (Dewi Sartika, 2024).

#### 2. The Rider (*Pessawe* Child) as a Symbol of Maturity

*Children* who have completed their Quranic studies will participate in the *kuda*

*pattu'duq* tradition, which involves riding a decorated horse, carrying a decorated umbrella, and wearing a numbered tag attached to *their* clothing. In Campalagian Subdistrict, Polewali Mandar Regency, the *kuda pattu'duq* ceremony takes place after the noon prayer, following the Prophet's Birthday celebration, *barazanji*, and *marratas recitation* held in the morning. Once the *totamma'* is ready with all preparations, including wearing traditional Mandar attire and mounting the decorated horse, the individuals serving as *pesarung* are also prepared (Amiruddin et al., 2024). As in the interview conducted with Mr. Baharuddin:

“A *pessawe* is usually a family member who has completed the recitation of the Quran. Their role is usually to assist and cooperate; they wear the full Mandar traditional attire and must be skilled, as maintaining the horse's stability on crowded streets requires caution—and there are cases where children in the back feel scared, so *the* female *pessawe* must be able to help calm the children in the back. We must also ensure that the procession remains dignified and does not devolve into a mere spectacle devoid of religious significance.”

A rider (*pessawe*) must possess a sense of maturity. A *pessawe* must exhibit the maturity necessary to ensure that the children riding behind—known as *tamma'*—feel safe. *The pessawe* must also offer a warm smile to the spectators lining the streets. *The rider* must also be skilled, as a female *rider* is needed who can control herself on horseback and minimize the risk of falling so that the traditional *pattu'duq horse* event can proceed smoothly.

### 3. Traditional Attire and Ornaments as Symbols of Aesthetics and Cultural Grandeur

The riders are children or teenagers who have just completed memorizing the Quran, and adult women known as *pessawe*, who sit in the front. The women on horseback—especially those in the front—usually wear *pasangang mamea* (traditional red Mandar attire). They also wear various colors of traditional Mandar wedding attire. Based on an interview conducted with Mr. Yunus:

“Yes, that's right, dear. That's how the tradition of '*saying pattu'duq*' used to be. The clothing worn is noble and sacred, so children who have completed the recitation of the Qur'an must be honored by being dressed in garments that hold religious significance—not ordinary clothes. Why is that? So that children know that reciting the Qur'an is a noble act with great reward. Furthermore, we as parents instill this from a young age so that the children feel a sense of pride in being close to the Qur'an. Boys are usually dressed in a turban, while girls wear a hijab. However, these are not merely imitations of what is worn by those going on the Hajj, but rather a sign that the children must be respected and a prayer that, perhaps one day, they will truly make the pilgrimage.”

Based on the interview, the *Kuda Pattu'duq* tradition holds deep spiritual significance in the use of Hajj-inspired attire. He stated that children participating in the *kuda pattu'duq* procession wear clothing similar to Hajj attire as a way to instill religious values in children and the community as a whole, and that Hajj attire symbolizes purity, piety, and one's closeness to Allah SWT. This is done to teach children

from a young age that studying the Qur'an is an extraordinary spiritual achievement equivalent to performing major acts of worship in Islam.

*Messawe kuda pattu'duq*, which means “riding a horse” for those who have completed the recitation of the Qur'an—or what is known as *totammaq mangaji*—is accompanied by traditional Mandar attire, such as a *bayu pokko* (shirt), a *lipaq sa'be* (silk sarong), *gallang balleq* (bracelets typically worn at Mandar weddings), and *ratte doiq* (a necklace made of coins), as well as *beruq-beruq* and wearing *dadiq* (earrings) as adornments on the ears of a girl who has completed the Quran (Mudfainna et al., 2023)

#### 4. *Kalindaqdaq* as a Symbol of Cultural and Religious Expression

*Kalindaqdaq* is a Mandar poem typically sung in front of a horse. It praises a woman sitting atop a horse, and its language usually consists of very delicate phrases or sentences. As it evolved, *kalindaqdaq* began to incorporate Indonesian and no longer followed the poetic patterns typically used when it first emerged in *kuda pattu'duq*. At the end of each verse of *kalindaqdaq* that is chanted, the horse becomes more spirited, dancing and shaking its head (Suprianto, 2022) . As stated in an interview with the cultural figure of *kalindaqdaq*, Mr. Abdul Rasyak:

“That ‘*Kalindaqdaq*’ isn’t just a pantun or a poem; of course, there’s a deeper meaning or significance within its words. Every verse carries its own meaning—for instance, ‘*bittoeng dipilismu*’ means ‘a star on your cheek,’ which signifies a face that shines with captivating beauty, like a star in the

night sky. It’s not just about physical beauty, but also depicts the kindness, grace, and gentleness of character— — that makes a person shine in the eyes of others.”

Based on the results of these interviews, it was concluded that *the kalindaqdaq* in the *kuda pattu'duq* tradition is not merely a form of praise for *the pessawe*—the person riding the dancing horse—but carries a deeper meaning. This meaning serves not only as a form of praise for physical beauty but also embodies the aesthetic and moral values of Mandar culture.

#### 5. The Rhythm of the Rebana as a Symbol of Joy and Religious Spirit

The rebana is also known as the *redap*, *kompanan*, or *gendangan*. This instrument comes in various shapes and sizes and is made of a circular piece of wood with a diameter between 25 and 30 cm. One side of the rebana is covered with tanned goatskin, which is nailed to the rim. Some rebana are equipped with metal pieces inside the frame so that when played, they produce a jingling sound (Sinaga, 2006) . As in an interview conducted by cultural expert Mr. Sukri:

“The rebana is a musical instrument made from cowhide and shaped like a circle. This instrument is also closely associated with the *Sayyang Pattu'duq* tradition. It’s as if the rebana and this tradition cannot exist without one another. The *Sayyang Pattu'duq* tradition wouldn’t be exciting without the rebana music. The rebana breathes life into the tradition, as its music energizes both the community and the horses to move their legs.”

The tambourine music in the *Kuda Pattu'duq* tradition symbolizes joy, uplifts

the spirits of the community and the horses, and affirms the Mandar people’s cultural connection to Islamic values and the Qur’an.

The full meaning and significance of this tradition are summarized in the following table.

**Table 1.** Symbolic Meanings of the Kuda *Pattu’duq* Tradition

No	Tradition	Description of Practice	Symbolic Meaning	Analysis
1	Horse ( <i>Sayyang</i> )	A procession around the village featuring trained horses as the main attraction.	A symbol of honor, strength, luxury, and social status	Horses symbolize nobility; historically stratified, now more egalitarian through a lottery.
2	Rider ( <i>Pessawe</i> )	A child who has completed the recitation of the Qur’an is accompanied by a <i>pessawe</i> who controls the horse.	A symbol of maturity, responsibility, and social readiness	The <i>Pessawe</i> maintains stability, calms the participants, and ensures the religious significance of the procession.
3	Traditional Attire and Ornaments	Mandar traditional attire with religious accessories such as a turban, <i>hajj</i> headscarf, and traditional jewelry.	Symbols of purity, cultural grandeur, and spiritual achievement	<i>Hajj</i> attire reflects purity, the glory of completing the recitation of the Qur’an, and Mandar cultural identity.
4	Kalindaqdaq	Mandar poems or <i>pantuns</i> recited during processions	A symbol of cultural expression, aesthetics, and moral values	Kalindaqdaq offers subtle praise, conveying ethical and cultural values, not merely entertainment.
5	Rebana Rhythm	Accompanying music using the <i>rebana</i> accompanies the traditional procession	A symbol of joy, collective spirit, and religious significance	The <i>rebana</i> livens up the atmosphere, stirs up enthusiasm, and blends local culture with Islamic values.

**The Maqashid al-Shariah Perspective on the *Pattu’duq* Horse Tradition**

The *Pattu’duq horse* tradition is a form of local wisdom among the people of Campalagian Subdistrict, Polewali Mandar Regency, embodying Islamic values that are worth preserving. This tradition is practiced as an expression of gratitude for a child who has completed the recitation of the Qur’an. From *the perspective of maqashid al-syari’ah*, this tradition is inseparable from the fundamental objectives of Islamic law. The following explains the connection between *maqashid al-syari’ah* and the *kuda pattu’duq* tradition:

1. *Hifdz al-Din* (Preserving the Religion)

The *kuda pattu’duq* is still regarded as a rite of passage in local culture, but its current meaning focuses more on the child’s spiritual development. From an Islamic perspective, this procession celebrates academic success and acknowledges greater religious and moral responsibilities. Children who have read the Qur’an are considered ready to enter a new phase of life involving greater religious responsibilities (Junaedi & Anggariani, 2025).

The *pattu’duq horse* tradition is viewed by the community as a way to nurture children’s religious faith. As stated

by Mr. Hasanuddin, a religious leader, in an interview:

Of course, the *Sayyang Pattu'duq* tradition helps preserve the faith; for instance, it helps children maintain their recitation of the Qur'an and improve their fluency. By doing all of this, it can certainly be said that they are preserving and upholding the faith. The *sayyang pattu'duq* tradition also enhances the value of worship because it encourages children to study and love the Qur'an as a foundation for their future, since religion is the most important thing in this world and for survival in the hereafter. This is a command from Allah to His servants; every Muslim must study the Qur'an.

Based on the results of interviews with informants, it was concluded that the *kuda pattu'duq* tradition has two meanings in terms of preserving the faith: first, as an activity to help children who have completed the recitation of the Qur'an maintain their recitation skills; and second, as a form of mutual assistance and a means of maintaining social bonds among the community. Therefore, the *kuda pattu'duq* tradition holds particular significance in preserving the faith.

## 2. *Hifdz an-Nafs* (Preserving the Soul)

*Hifz an-nafs* is defined in *the maqāshid al-shari'ah* as an effort to protect the soul, inner peace, and human dignity from both physical and psychological harm. The *Sayyang Pattu'duq* tradition can be said to be in line with *the maqashid al-syari'ah* if this tradition prioritizes the safety of *the pessawe* and *the pesarung*. As in the interview conducted with cultural figure Mr. Ishak:

This tradition can be said to preserve the spirit as long as the risk of falling or injury is properly addressed. Just as with

the safety of *the pessawe*, the *pesarung* standing on either side of the horse must, of course, ensure that *the pessawe* does not fall from the horse. Furthermore, the horse used must be completely tame and trained to follow the rhythm of the tambourine, and the *pessawe* must also be able to maintain balance while seated. If these factors are properly addressed, *the pessawe* will not fall from the horse.

Based on the results of the interviews conducted, preserving the tradition of *the pattu'duq horse* appears to involve certain risks but does not automatically conflict with the principle of safeguarding life, as the Mandar community has consciously minimized these dangers by taking precautions such as using well-trained horses and ensuring that *the pesarung* maintain a safe distance from the horses to avoid being trampled. Thus, the ability to ensure one's own safety can be said to have preserved life well and in accordance with the principles of *maqashid al-Shari'ah*.

## 3. *Hifdz al-Maal* (Preserving Wealth)

Preserving and managing wealth wisely is part of the *maqashid al-shariah* framework, specifically *hifdz al-maal*. Preserving wealth to prevent waste or loss is a way of managing it properly. However, in practice, the *pattu'duq horse* tradition is not inexpensive; it often requires significant expenses, such as horse rentals, traditional decorations, clothing, and food and drink. If the expenses incurred exceed one's means and create social pressure, this contradicts the principle of *hifdz al-maal* (preservation of wealth). As stated in an interview with Mr. Andi Rifai Baso, he said:

“There's no denying that the *pattu'duq horse* tradition involves significant

costs, so it's important for all community members to participate without feeling pressured. However, if this tradition causes anxiety among the community, it cannot be said to be nurturing the spirit; on the contrary, if this tradition does not cause stress, the community will be healthier.”

Based on the results of these interviews, in the *Kuda Pattu'duq* tradition, the practice of this tradition—particularly regarding its psychological and economic impacts on the community—if it gives rise to potential social pressures such as anxiety and stress, then its practice can be said to contradict *the maqashid of Sharia*; conversely, if this tradition is carried out voluntarily, then this perspective aligns with the fundamental principles of Islamic law.

### **Implications of the Kuda Pattu'duq Tradition on Social and Religious Life**

The *Pattu'duq horse* tradition is a cultural heritage of the Mandar people and a key aspect of Mandar identity; it would be a great shame if it were not preserved by the government and the community, as this culture appeals to both local and foreign tourists.

Humans tend to interact to meet their respective needs, build social relationships, and support one another. Individuals inevitably depend on one another in the realm of earthly existence. Therefore, it is not uncommon for people to help others because meeting someone's needs can exceed their own capabilities, making them dependent on others (Pasiska & Kurniati, 2023). The implications are as follows:

#### **1. Implications for Social Life**

One form of commitment to local culture is community participation. As a result of preservation efforts, the community must become more aware of the importance of the *kuda pattu'duq* tradition. Thus, the community will continue to participate (Mudfainna et al., 2023). Community participation must be voluntary, without coercion, aimed at preserving traditions, and involve direct engagement in cultural preservation, particularly the *kuda pattu'duq* tradition in Campalagian Subdistrict. Regarding social life, the implications of this tradition are as follows:

#### **a. Enhancing Community Solidarity**

The *kuda pattu'duq* tradition plays a significant role in fostering solidarity among communities in Campalagian Subdistrict, Polewali Mandar Regency. This tradition brings the community together. Many people from all walks of life participate in the celebration, from preparing the horses and traditional attire to performing *the kalindaqdaq* chant. This strengthens social bonds, brotherhood, and mutual cooperation within the community. Based on an interview with informant Sapri:

This tradition certainly helps foster a spirit of community cooperation, especially when it comes to preparing for the *Sayyang Pattu'duq* ceremony. The host naturally needs the help of the local community to prepare the food. Usually, you know, people come together to help *with* the event; everyone usually pitches *in*, like the women helping with the cooking.

Based on the results of the interviews conducted, the author concludes that this tradition demonstrates a strong sense of solidarity, such as when community members work together to prepare food and

supplies for the *kuda pattu'duq* celebration. The *kuda pattu'duq* tradition in Campalagian Subdistrict is one of the factors that fosters a spirit of mutual aid and strengthens solidarity among community members. Through this tradition, the community works together to ensure the success of the *kuda pattu'duq* tradition.

#### b. Serving as Cultural Promotion

The *Pattu'duq horse* tradition serves not only as a religious and social ritual but also functions as a medium for promoting the culture of the Mandar people, particularly in Campalagian Subdistrict, Polewali Mandar Regency. The appeal of this tradition lies in activities such as riding decorated horses, wearing stunning traditional attire, and being accompanied by captivating traditional music. As stated in an interview with Mr. Burhan:

The *Sayyang Pattu'duq* tradition serves as a defining aspect of Mandar identity; beyond celebrating the completion of the Quran, it embodies religious values, a sense of community, and cultural pride. By practicing the *Sayyang Pattu'duq* tradition, the community feels a deep connection to their ancestral heritage, which must be preserved and passed on to future generations. With its strong visual and symbolic elements—such as horse decorations, traditional attire, and folk music—the *Sayyang Pattu'duq* tradition can certainly be considered a form of cultural promotion. When this tradition is showcased in public spaces or broadcast in the media, outsiders become interested in learning about Mandar culture, and tourists even come specifically to witness it.

Based on the interview findings above, the *kuda pattu'duq* tradition blends religious principles, social solidarity, and cultural pride to serve as a cultural identity

for the Mandar community. This tradition not only celebrates the completion of the Qur'an but also serves as a means of passing on parental values to the next generation.

The *kuda pattu'duq* tradition is not merely an activity that demonstrates love for the Qur'an; more than that, it likely embodies and contains many cultural, educational, and other values of great importance, much like the benefits of the Qur'an completion tradition in general. This tradition encourages individuals or groups to practice and apply the teachings of the Qur'an. The completion of the Qur'an has become an inspiration for fostering social bonds (Japarudin et al., 2024).

Children and adolescents who are actively involved in this tradition have a significant influence on the identity-forming process of the younger generation. They are not merely direct observers; they are also active participants in the culture. They gain an understanding of religious values, customs, and the meaning of togetherness in social life (Marwah et al., 2025). This process fosters a sense of pride in one's cultural identity and strengthens the collective awareness that they are part of Mandar society.

#### 2. Implications of the Kuda *Pattu'duq* Tradition on Religious Life

The Kuda *Pattu'duq* tradition is not merely a cultural practice but also reflects religious values. This procession teaches discipline and respect for the Qur'an, while instilling spiritual awareness and religious identity in the lives of the Mandar people from generation to generation. Regarding

religious life, some of its implications include:

a. Motivating Children to Read the Qur'an

The practice of the *kuda pattu'duq* tradition is not merely a custom or ordinary ceremony, but is highly beneficial for the younger generation, especially for children who have completed the recitation of the Qur'an. Based on an interview conducted by the author with one of the informants, Sukri, he stated:

In my opinion, the *Sayyng Pattu'duq* tradition is one that children really love, because they get to ride horses around the village. The children get to wear beautiful clothes and makeup, and of course, their enthusiasm for reciting the Quran grows even stronger. The children will surely be even more motivated to improve their recitation of the Qur'an, more eager to study with their teacher, more enthusiastic about gathering with their friends to practice their recitation, and more determined to memorize the Qur'an. Undoubtedly, this tradition also greatly increases children's interest in reading the Qur'an.

Based on the interview, it is clear that the *kuda pattu'duq* tradition serves as a powerful motivator for children to continue reading the Qur'an. It has been proven that this kind of motivation is highly effective in fostering children's desire to study the Qur'an diligently. The *kuda pattu'duq* tradition is a way to reward children who have completed the Qur'an and encourage them to quickly achieve their reading goals. This tradition has evolved into a reward system that is viewed by the Mandar community as a form of social recognition and character education. This motivates children through parental encouragement and provides them with social recognition from their surrounding community

(Irmayanti & Rodiah, 2024; Tamaruddin et al., 2024).

b. Preserving the Sacred Values and Islamic Ethics

A cultural tradition steeped in religious values is the *kuda pattu'duq* tradition, which serves as a form of education and a means for parents to raise awareness about their children's future. Parents recognize that children can gain motivation and guidance from the Qur'an more than from their parents themselves (Hairul & Maburur, 2022).

Preserving the sacred values and Islamic ethics within the *Kuda Pattu'duq* tradition is crucial for everyone to ensure that the ceremonial aspects do not overshadow its religious purpose. The festivities surrounding the event can divert attention from the tradition's primary objective: reinforcing Islamic principles and fostering a love for the Qur'an. The roles of parents, religious leaders, and Quran teachers are vital in teaching children that *the kuda pattu'duq* is not merely a celebration or a procession; it is a symbol of the long process of learning and practicing Islamic teachings. As highlighted in an interview with Mr. Baharuddin:

“Of course, the *kuda pattu'duq* tradition preserves religious significance. For instance, since completing the recitation of the Qur'an is a major undertaking, it represents a spiritual achievement for the family and the village. Through *the kuda pattu'duq*, we express gratitude not only to Allah, but also pride that our generation has upheld religious principles. Most people view *the sayyng pattu'duq* as a symbol of pride in a child's success, ancestral traditions, and Mandar Muslim identity. The entire

village gathers to witness, give thanks, and ensure this tradition continues.”

Based on the interview results above, the *kuda pattu'duq* tradition is a symbol of pride in a child's achievements and a tradition that continues to uphold religious significance; this tradition demonstrates the importance of reading the Qur'an.

Recently, however, concerns have arisen regarding the sanctity of the *Pattu'duq horse* tradition. Preserving the sanctity of a tradition involves not only maintaining its physical form but also understanding and respecting its cultural values. For instance, in Tinambung Subdistrict, Polewali Mandar Regency, female riders have been engaging in excessive behavior on horseback, dancing merrily. As stated in an interview with cultural expert Mr. Ishaq:

“You know, there was this video that went viral of a female rider dancing on a horse. Well, that's what's damaging Mandar culture. Because if people outside of Polewali Mandar see that, they'll think, 'So this is what Mandar traditions are like.' People don't think the rider is charming. Instead, others see Mandar traditions as something very sacred.”

Based on the interview above, the meaning of the *kuda pattu'duq* tradition has shifted when someone posted on social media a video of a female rider appearing to dance on a horse in an atmosphere that resembled entertainment rather than a sacred ritual. Consequently, the essence of the original tradition—which should be imbued with respect, spirituality, and serve as a cultural identity of the Mandar people—has lost its meaning. Therefore, this tradition should continue to prioritize its original values and

remain an integral part of the Mandar people's pride.

Based on this, in instilling the values of sacredness and Islamic ethics—particularly within the tradition of the *pattu'duq horse*—it is crucial to uphold the values of courtesy, respect, responsibility, and conduct that reflect Islamic teachings so that they may be practiced and displayed correctly. It is also important to ensure that these values are not lost in their use or presentation on social media. Religious education that emphasizes the morals and ethics of the Qur'an and Sunnah, as well as the application of Islamic values in daily life, can help instill the values of sacredness and Islamic ethics.

#### c. As a Form of Gratitude from Parents

The *messawe kuda pattu'duq* ceremony is not limited to the royal family; families, fishermen, civil servants, and farmers also participate *in it*. The entire village joins in celebrating the achievement of their children who have completed the recitation of the Qur'an. This demonstrates that the tradition has evolved into an integral part of daily social life and is no longer merely a ritual performed by the nobility.

Mandar views the *Kuda Pattu'duq* tradition as a meaningful expression of gratitude to Allah for a child's successful completion of reciting all 30 chapters of the Qur'an. Beyond celebrating Qur'anic achievement, this tradition fosters religious devotion, reinforces social cohesion, and instills spiritual values. It serves as a medium to teach children and the wider community about faith, responsibility, respect, and gratitude, ensuring the continuity of cultural and religious heritage.

**Table 2.** Implications of the Kuda Pattu’duq Tradition from the Perspective of Maqashid Syar’iyah

No	Aspect	Implication	Description
1	Social Life	Community Solidarity	This tradition unites the community, fostering mutual aid, brotherhood, and cooperation.
		Cultural Promotion	Serves as a medium for promoting Mandar culture through decorated horses, traditional attire, and traditional music, fostering pride in cultural identity and attracting public attention.
2	Religious Life	Motivation for Reading the Qur’an	Children are motivated to study and memorize the Qur’an because this tradition is seen as a form of social recognition and character education.
		Preserving the Sacredness and Islamic Ethics	Preserving the religious significance of the tradition, instilling Islamic morals, responsibility, and courtesy, and preventing distortions of meaning caused by excessive entertainment.
		Parental Gratitude	Parents express gratitude for their children’s achievements, instilling spiritual, religious, and social values in daily life.

**CONCLUSION**

The *kuda pattu’duq* tradition is a distinctive and authentic cultural heritage of the community in Campalagian Subdistrict, Polewali Mandar Regency. This tradition holds dual significance, both socially and religiously; thus, it is not merely a celebration of the children’s success in completing the recitation of the Qur’an, but also serves as a medium for education, spiritual development, and character building for the younger generation. Through this tradition, children are motivated to love the Qur’an, improve their discipline in reading, and appreciate their spiritual achievements. From the perspective of *maqashid al-syari’ah*, the *kuda pattu’duq* tradition reflects the implementation of the principles of *hifdz al-din*, *hifdz al-nafs*, and *hifdz al-maal*. The principle of *hifdz al-din* is reflected through the recognition of children’s achievements in studying the Qur’an, thereby fostering a love for religion. The principle of *hifdz al-nafs* is applied by

ensuring the safety of participants through the use of tame horses and maintaining a safe distance during the procession. Meanwhile, *hifdz al-maal* is reflected in the management of the tradition’s costs, which do not burden the community, thereby remaining in accordance with Islamic law and the principles of social welfare. Socially, this tradition strengthens community bonds through participation, collaboration, and solidarity in preparing the horses, traditional attire, and ceremonial decorations. This activity fosters harmonious social interaction, builds a sense of community, and cultivates pride in the Mandar cultural identity. Meanwhile, from a religious perspective, the *kuda pattu’duq* tradition serves as a means of internalizing Islamic values, strengthening spiritual awareness, and instilling respect for the Qur’an. Thus, the *kuda pattu’duq* tradition is not only a visually and socially attractive cultural heritage but also an effective instrument of spiritual education, capable of integrating

religious, social, and cultural values into the lives of the Mandar community in a sustainable manner.

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