

***SAYYANG PATTUDU* TRADITION: HOW IT IMPLIES TO SOCIETY SOCIO-ECONOMICS**

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ABSTRACT

The Sayyang pattu'du 'tradition was held at the moment to commemorate the birthday of the Prophet Muhammad. Usually followed by tens of more participants in the village of Lero, among the participants in the village of Lero there are also those who come from the village or neighboring village of Ujung Labuang village. The implementation of this activity is usually held en masse in the village of Lero but sometimes there are those who do it themselves outside of the Prophet's Birthday as in marriages. A qualitative method with a social approach was adopted in completing this research. This tradition has economic implications for the Lero community in carrying out the Sayyang pattu'du tradition, namely the people who carry out the tradition can carry out consumption activities, namely renting various Sayyang pattu'du traditional equipment, including horses, mustard (horse handlers), parrawana, pesarung (companions), pakkalinda'da ', Mandar and badawara traditional clothes (clothes for children who share the Qur'an) and can buy food ingredients to make food that is served to guests who come, where in the rental there are some people who rent all the equipment and there are also people who do not rent all the equipment.

Keywords: Sayang Pattudu; Tradition; Socio-economics.

ABSTRAK

Tradisi Sayyang pattu'du 'diadakan pada saat memperingati hari kelahiran Nabi Muhammad. Biasanya diikuti oleh puluhan peserta lebih yang ada di Desa Lero, diantara peserta yang ada di Desa Lero juga ada yang berasal dari desa atau desa tetangga desa Ujung Labuang. Pelaksanaan kegiatan ini biasanya dilakukan secara masal di desa Lero namun terkadang ada yang melakukannya sendiri di luar Maulid Nabi seperti dalam pernikahan. Metode kualitatif dengan pendekatan sosial digunakan dalam menyelesaikan penelitian ini. Tradisi ini mempunyai implikasi ekonomi bagi masyarakat Lero dalam melaksanakan tradisi Sayyang pattu'du, yaitu masyarakat yang melaksanakan tradisi tersebut dapat melakukan kegiatan konsumsi yaitu menyewa berbagai perlengkapan tradisional Sayyang pattu'du, diantaranya kuda, sawi (pawang kuda), parrawana, pesarung (sahabat), pakkalinda'da', pakaian adat mandar dan badawara (pakaian untuk anak-anak yang membagikan Alquran) dan dapat membeli bahan makanan untuk membuat makanan yang disajikan kepada tamu yang datang, di mana di persewaan Ada sebagian orang yang menyewakan semua perlengkapannya dan ada juga yang tidak menyewakan semua perlengkapannya.

Kata Kunci: Sayang Pattudu; Tradisi; Ekonomi-sosial.

INTRODUCTION

In general, meeting the needs will provide additional physical, spiritual, intellectual or material benefits, while fulfilling the desires will add satisfaction. If a need is desired by someone, then the fulfillment of these needs will give birth to *mashlahah* as well as satisfaction, but if the fulfillment of needs is not based on desire, then it will only provide benefits, Islamic teachings do not prohibit humans from fulfilling their needs or desires, as long as with that fulfillment, human dignity can increase (Pusat Pengkajian dan Pengembangan Ekonomi Islam, 2012). A person's desire to buy or own an item / service can arise because of a need or a want factor, this need is related to everything that must be met in order for an item to function perfectly. The need factor also affects the people in Indonesia if they will carry out a tradition / customs in each region (Amiruddin, Ismail, et al., 2019). Indonesia is famous for having a diversity of cultures and traditions ranging from art, customs to the types of traditional foods that adhere to and color them. Therefore, it is not surprising that so many cultures we have, and as is known each region has specificity both customs, social conditions, climate and so fort (Koto, 2004).

One of the regions in Indonesia that has a tradition is in Pinrang Regency, precisely in Lero village. The majority of Lero villagers are from the Mandar tribe. Mandar is one of the big ethnic groups besides Bugis, Makassarese, and Toraja. Apart from West Sulawesi, the ethnic Mandar is also widely spread in South Sulawesi, South Kalimantan and East Kalimantan, and several places on Java and Sumatra. Not much different from the Bugis tribe, the Mandar tribe is also famous and has characteristics as a formidable tribe at sea. Not surprisingly, the livelihoods carried out by the majority of family heads in the village of Lero are as fishermen. Just like other tribes in Indonesia, the Mandar tribe also has a culture that is no less interesting, ranging from government procedures, food, clothing, holiday celebrations, sacred traditional ceremonies, and various traditions. Therefore, the village of Lero organizes a tradition that is inseparable from the culture of the Mandar tribe. The tradition in question is *Sayyang pattu'du* (Dancing Horse) where the tradition is held in the series of events of the Prophet Muhammad's birthday.

This tradition is carried out based on people's beliefs and is traditional or hereditary, the tradition itself is a way of thinking and feeling of a group of people, functioning to strengthen the current order or in other words reaffirming the concepts, ideas, ideas that have

been adopted by the community certain. The *Sayyang pattu'du* 'tradition was held at the moment to commemorate the birthday of the Prophet Muhammad. Usually followed by dozens of more participants in the village of Lero, among the participants in the village of Lero there are also those who come from the village or neighboring village of Ujung Labuang village. The implementation of this activity is usually held en masse in the village of Lero, but also sometimes there are those who hold it themselves outside of the Prophet's Birthday as in marriages.

Sayyang pattudu is also a means of socialization because it involves citizens in a joint effort to achieve common goals. In addition, it can also enhance and strengthen the process of solidarity. This tradition they still preserve well and no one knows for sure when the tradition was first held. The tradition is thought to have begun when Islam became the official religion of several kingdoms in Mandar, about the XVI century.

The season of *Sayyang pattu'du* 'starts after the first 12 rabbis and *Sayyang pattu'du* ' is also identical to the riders, namely children or teenagers who are new to the Qur'an and adult women who sit in the front, they are called pissawes. Initially the uniforms of women who sat on horseback, especially those who sat in the front, were pairs of mamea (red mandar traditional clothes), and there were also those who wore wedding dresses (in mandar customs), pokko clothes, and other colored pairs. The decoration is quite exaggerated, while the child who khatam al-Qur'an uses padawara which is a clothing that is generally used by someone who is just performing the pilgrimage (Yasil & Et.al., 2013).

In carrying out a custom or tradition related to *Sayyang pattu'du* ', of course, the Lero community needs a lot of money as a means of payment in buying and renting equipment used to carry out the implementation of *Sayyang pattu'du* ' both in terms of clothing, horses used for the implementation of *Sayyang pattu'du* ' and the foods that must be served to guests who come as well as other needs, with the many needs that must be met for the implementation of *Sayyang pattu'du* ' then the Lero community, especially those who carry out the tradition, of course provide money first in large quantities. The economic activities carried out by the majority of the family heads of the Lero village community to obtain money from their work as fishermen and earn enough income and income also to meet their daily needs. Economic activity in the view of Islam is a demand of life. In addition, it is a suggestion that has a dimension of worship (Amiruddin, 2019), said in Q.S. Al-Mulk

(67:15): “*He is the one who made the earth easy for you, so walk (looking for sustenance in life) in all corners and eat some of his sustenance. Only to Him you (return after being resurrected)*” (Kementerian Agama RI, 2012). For this reason, Allah SWT says in Q.S. An-Naba’ (78:11): “*We made it afternoon to make a living*” (Kementerian Agama RI, 2012).

Based on the verses of the Qur'an clearly shows that property (material wealth) is a very important part in the lives of Muslims (Amiruddin, 2019). Thus, it can be said that Islam does not want its people to live in economic underdevelopment and backwardness (Lubis, 2014). Islam positions economic activity as one of the important aspects to get glory (falah) and therefore economic activities as well as other activities need to be guided and controlled so that it runs in tune with the teachings of Islam as a whole. Falah will only be obtained if the teachings of Islam are carried out thoroughly or in *kaffapp*. Islam provides guidance on how humans should interact with God and how humans carry out community life (mu'amalah), both in the family environment, neighboring, state, economic, socializing among nations and so on.

The consistency and coherence of Islamic teachings between aspects of life is manifested in the form of a unity between belief (faith), deeds (charity) and morality (morals). Charity can be categorized into two broad groups, namely worship and mu'amalah. Economic activities are part of mu'amalah and must be based on the right creed so as to produce moral or moral economic activity. Economic activity will only be able to bring to falah as long as it is carried out based on Islamic creed and colored with Islamic morals (Pusat Pengkajian dan Pengembangan Ekonomi Islam, 2012).

Economic activities are certainly very influential for the needs of the community, especially the Lero community who hold the *Sayyang pattu'du* 'tradition because the economy is very important in meeting the needs, with the *Sayyang pattu'du* 'tradition in Lero village, of course there are still many communities, especially for writers who do not know yet the *Sayyang pattu'du* 'system or procession in Lero village and the economic activities carried out by the Lero community in meeting all their needs in carrying out these traditions. Based on the explanation above, this study aims to unravel the traditions that exist in the village of Lero namely *Sayyang pattu'du* 'and how it implies for the socio-economic community.

RESEARCH METHODS

This is research that uses qualitative methods. The method of approach used by the author in this study is the Sociological Approach by looking at the social aspect, the interaction that occurs in the community with regard to a matter related to the subject matter. The author examines in Lero Village Suppa District Pinrang Regency whose research focus focuses on the systems used by the Lero community and the economic benefits for the Lero community in carrying out the *Sayyang pattu'du* 'tradition.

RESULT AND DISCUSSION

SAYYANG PATTU'DU TRADITION

Etymologically *Sayyang pattu'du* 'is defined as "dancing horse" which is a procession of a horse shaking its head and two front legs, which on top of the majority of female riders is one or two and a small portion of men. *Sayyang pattu'du* 'is identical to the rider, that is, a boy or girl who is new to the Khatam al-Qur'an and adult women sitting in the front, they are called pissawes.

The *Sayyang pattu'du* 'tradition is not known exactly when it began, it is thought that the tradition began when Islam became an official religion, some of the kingdoms in Mandar initially only developed in the circle of the Palace, which was carried out at the celebration of the Birthday of the Prophet Muhammad. From the historical side, the beginning of the emergence of this tradition when the entry of Islam into the land of Mandar around the 1600s during the reign of the Fourth Balanipa Kingdom in the 16th century Daetta Tommuane, Kakanna I Pattang grandson of I Manyambungi The first King of the Kingdom of Balanipa, brought by the propagators of Islam such as Raden Suryodilogo or Guru Ga'de, Shaykh Abdul Mannan or tosalama 'in Salabose, Shaykh Abd. Rahim Kamaluddin or tosalama in Binuang, K.PP. Muhammad Thahir Imam Lapeo, and others (Yasil & Et.al., 2013).

Historically, the existence of the *Sayyang pattu'du* tradition began to develop around the sixteenth century, during the reign of King 1 Todilaliang or Manyambungi, since Islam became a role model in the land of Mandar. In the past, horses were one of the most important means of land transportation, especially in the Mandar area, and every young man was encouraged to become an expert in horse riding, by looking at these conditions, there was a

desire by the community to make them the entertainment facilities of the Mandar region called the *Sayyang pattu'du* tradition.

In its development, *Sayyang pattu'du* 'became a motivational tool for young children to finish the Koran immediately. When a child starts learning the Qur'an by his parents he is promised that he will be paraded around the village with *Sayyang pattu'du* 'if he reads the Qur'an. Because he wanted to ride the dancer's horse immediately, the child wanted to be smart in reciting the Koran and for the great Qur'an.

The *Sayyang pattu'du* 'tradition, which was originally only held in the Mandar area, is also preserved in the village of Lero, which has a majority of Mandar tribes. This tradition can only be done for children who already have a large Qur'an as much as 30 Juz, because they are motivated to teach their children not to be lazy to recite the Koran and parents also hope that their children finish the Koran immediately. In large, the parents promised their children to ride the love pattu'du 'as a form of gratitude to Allah SWT.

Based on the results of research conducted by researchers through the interview process about the *Sayyang pattu'du* 'tradition, that is, some of the people understand the meaning of *Sayyang pattu'du* ' and other people do not understand it, they only participate in the implementation of the tradition. As for some of the people who understand the meaning of the *Sayyang pattu'du* 'tradition, that is Mr. Bachring who is a religious figure in the village of Lero. During the interview, he said: *If according to my understanding of the Sayyang pattu'du 'tradition it is a tradition carried out by the Lero villagers when a child has completed a large Qur'an and this tradition had previously existed in the Mandar area precisely in Majene because the majority of the Lero villagers used to reside living in the Majene area and then moving to the village of Lero, the Sayyang pattu'du 'tradition will also be preserved in the village of Lero, where the tradition is actually not an obligation for every child who has a large Khatam because the word must be true- rightly done by someone but the tradition is implemented if the community is able in terms of material and the implementation of the Sayyang pattu'du tradition is also a form of gratitude to Allah SWT because the child has completed the Qur'an as much as 30 Juz and according to the religious view of the sayyang tradition pattu'du 'is not against religion because of the implementation of the Sayyang pattu'du ' tradition it motivates children to actively recite the Koran and*

complete the Qur'an. (Interview with Mr. Bacring, Imam of mosque in Lero village, 63 years old, address Lero at Adolang hamlet, on August 2nd).

Ms. Nurjannah, who once carried on the *Sayyang pattu'du* tradition, also understood the meaning of the tradition and at the time of the interview also said: *Sayyang pattu'du tradition is a tradition that is carried out if a child has completed a large Qur'an as much as 30 Juz, the implementation of Sayyang pattu'du is done so that children are motivated to diligently recite and reward children when graduating and the issue regarding whether or not a child is obliged when khatam al-Qur'an to ride the Sayyang pattu'du is not a problem because the implementation of these traditions depends on the economic conditions of the child's parents or can be said to be financially capable. Then the problem regarding the emergence of the Sayyang pattu'du tradition in Lero village originated from an ancestor and came from the Majene area of Mandar village.* (Interview with Mrs. Nurjannah, A fish seller, in Lero village, 47 years old, address Lero, on August 2nd).

As for some people who do not understand the meaning of the *Sayyang pattu'du* tradition, they only participate in the implementation of the tradition, namely Mrs. Hj. Saidah and Ibu Suhrah said that: *I did not understand the meaning of the Sayyang pattu'du tradition', but when there was a Sayyang pattu'du in Lero village, I immediately enrolled my child in the committee so that my child could participate in the Sayyang pattu'du procession.* (Interview with Mrs. Suhrah and Mrs. Saidah, in Lero village, 47 and 48 years old, address Lero, on August 5th).

Based on the above interview results it can be concluded that not all people in Lero village understand the meaning of the *Sayyang pattu'du* tradition and those who understand the meaning of the tradition explain that the *Sayyang pattu'du* tradition is a tradition carried out by the community as an appreciation of children who completed the 30 Juz al-Qur'an, and the tradition originated from the Mandar region, namely Majene and was then preserved in Pinrang Regency precisely in Lero village, there was the preservation of the Sayattattu 'in Lero village because the majority of the Lero people used to live in Majene then they moved to the Lero village and therefore the practice of the *Sayyang pattu'du* tradition in the Lero village was due to the community itself. The tradition is actually not an obligation for every child who has completed the great Qur'an because the word must be done but rather the ability of parents in material matters, with the ability of the child to follow the tradition

Sayyang pattu'du and in the religious view of the *Sayyang pattu'du* 'tradition it does not contradict because the existence of that tradition actually motivates children to actively study and complete the Koran. As for those who do not understand the meaning of the *Sayyang pattu'du* 'tradition only participate in the implementation of the tradition.

The *Sayyang pattu'du* 'tradition in Lero village Pinrang Regency has a system or procession in its implementation and the system or procession of the *Sayyang pattu'du* 'tradition is the process before the implementation of the *Sayyang pattu'du* tradition, the process at the time of the implementation of the *sayyang pattu* tradition 'du', and the process after the implementation of the *Sayyang pattu'du* tradition '.

Clearly written that describes the results of research from the second subject. The results and discussion of the media are a continuation of the results and the first discussion which are mutually correlated with the issue being analyzed.

HOW SAYYANG PATTUDU IMPLIES TO THE SOCIO-ECONOMICS

The horse rental system is carried out by the Lero villagers who will carry out the *Sayyang pattu'du* tradition, which is an oral payment agreement and the payment is made if the horse in Majene area has been delivered and arrives at the house of the community that holds the tradition, when the horse is rented conducted for 2 days where the horse is delivered one day before the implementation of the *Sayyang pattu'du* 'tradition and the horse rental price is around Rp.700,000 and the horse rental price may change every year, as said by Suryan's: *I held the Sayyang pattu'du 'tradition in 2007 and when I was going to do it first I rented various traditional equipment such as horse, horse rental at that time around Rp.700,000 and the rental was paid in advance when the horse arrived at home delivered by horse owners in the Majene area.* (Interview with Mrs. Suryani, Entrepreneur, in Lero village, 34 years old, address Adolang hamlet, on August 5th).

During the interview, Ms. Samsiah and Ms. Hadijah also said: *In 2013 I carried out the Sayyang pattu'du 'tradition and at that time I rented a horse to be used in carrying out the Sayyang pattu'du tradition' and the rental price of the horse was around Rp. 750,000 and the payment is made verbally or the payment is made in advance and in 2015 the horse used in the Sayyang pattu'du 'tradition has a rental price of Rp. 900,000 and payments are*

also made in advance. (Interview with Mrs. Samsiah and Mrs. Hadijah, Merchants, in Lero village, 42 and 44 years old, address Adolang hamlet, on August 5th and 14th).

From the description above it can be understood that in leasing a horse which will be used during the implementation of the Sayyang Pattuu 'tradition, it makes an oral payment agreement when the horse has been delivered by its owner who is from Majene and has arrived at the house of the community who will hold the tradition. and when to rent a horse for two days. As for the horse rental price, it can change every year as evidenced when Syriac mother carried out the *Sayyang pattu'du* 'tradition in 2007 the horse rental price was Rp.700,000 and in 2013 Ms. Samsiah carried out the *Sayyang pattu'du* 'tradition by renting horses at Rp. .750,000. And in 2015 Mrs. Hadijah carried out the tradition by renting a horse for Rp. 900,000. When the event or tradition of *Sayyang pattu'du* 'was carried out by the Lero villagers, the horse rental was completed and returned to the owner.

Before renting a tambourine/ parrawana, the community first talks directly to the parrawana group and determines the rental price of the tambourine and the people involved in playing tambourines or commonly called the parrawana group. The rental payment system is carried out by the people who carry out the *Sayyang pattu'du* 'tradition, namely paying it when the completion of the *Sayyang pattu'du* 'tradition and the price of the tambourine rental including the parrawana itself is Rp. 900,000 and the rental period was before and during the procession of the *Sayyang pattu'du* 'tradition.

Pesarung is a group of adult men consisting of 4-6 people whose job is to guard tomisawe (people who ride horses) so as not to fall. As for the rental system that is used to rent the Pesarung that is paying when the completion of the *Sayyang pattu'du* 'tradition and the rental price of Rp. 50,000 per person. Rental of the pesarung is done by some people only because there are also some people who do not rent it because the pesarung is a family member of to Tamma '.

The rental system is carried out by the people who carry out the *Sayyang pattu'du* 'tradition when renting clothes, namely the Mandar traditional clothing worn by pissawe and the clothes worn by Tamma' (the son of the Khatam al-Qur'an), ie paying it when the completion of the tradition *Sayyang pattu'du* ', the lease of clothing includes home decor that is used as home decoration which carries out the *Sayyang pattu'du* 'tradition. The rental price of clothing and home decor is Rp. 500,000.

Other means referred to in the *Sayyang pattu'du* 'equipment are musical instruments such as electones, shooting equipment and photographers. The equipment is not necessarily carried out by every community involved in the implementation of the *Sayyang pattu'du* 'tradition, but only those who are capable or have the desire to rent the equipment. The people who rent the facilities are intended as entertainment and documentation. The contract of payment made by the community when the completion of the tradition and the electone rental price of Rp. 700,000 and the rental price of shooting equipment including a photographer is Rp. 900,000.

From the description above it can be understood that in the system of renting *Sayyang pattu'du* 'equipment carried out by the Lero villagers where some of the people who carry out the rental activities are in accordance with the principles of consumption in the Islamic economy and some people who do not rent activities in accordance with the principles of consumption in Islamic economics.

The economic activities that are in accordance with the principles of consumption in the Islamic economy are only renting a part of its equipment and included in the principle of simplicity (Amiruddin, Haq, et al., 2019), meaning that people who will carry out the *Sayyang pattu'du* 'tradition should carry it out simply and not luxuriously or extravagantly because the principle of simplicity in consumption means that people should take modest food and drink and not overdo it because overeating is harmful to health. The principle of simplicity also applies to shopping, people must not apply miser or wasteful (Chaudry, 2012). Islam invites to be modest in the expenditures listed in Q.S. Al-Isra (17: 29) :

“And do not make your hands bound to your neck and do not take it out too much, therefore you become despicable and sorry.” (Kementerian Agama RI, 2012)

From the description above, it can be understood that in spending it should not spend anything until it runs out or spend it wastefully and we should not be reluctant to spend what is in us. The people who rent equipment *Sayyang pattu'du* 'which are not in accordance with the principles of consumption in the Islamic economy both in terms of renting equipment and in terms of spending food to be served to guests who come. As for the terms of the rental and expenditure is done excessively and included in the category of waste.

The tradition of *Sayyang pattu'du* usually involves two families including the family of the totamma party' and the family of the pissawe party but there are also communities

involved both meaning that the pissawe and to tamma 'are one family. As for the implementation of the *Sayyang pattu'du* tradition 'which is involved in different families, which is where the pissawe only accompanies the khatam children to ride the *Sayyang pattu'du*' and the equipment rented by the pissawe is usually horses and the rest is rented by the totamma '. some of the families of to Tamma 'and Pissawe work together to pay the rent of horses and there are also some family parties to Tamma' who rent all the equipment of *Sayyang pattudu* including horses. in addition there are some people who do not rent clothes worn by to Tamma' and Pissawe but only lent by the closest family of the party to Tamma' who owns the clothes.

Ms. Husnia said that, *The Mandar traditional clothes that my child wore when Missawe was only clothes borrowed by the totamma family*'. (Interview with Mrs. Husnia, in Lero village, 47 years old, on August 2nd).

While Mrs. Hadijah said, *All equipment is provided or rented from the family to Tamma 'including Mandar traditional clothes worn by Pissawe*. (Interview with Mrs. Hadijah, Merchant, in Lero village, 44 years old, address Adolang hamlet, on August 5th).

The statement above can be concluded that there are parties from the pissawe family to wear the Mandar traditional clothes, some are rented and some are lent by the family to Tamma '. In addition to these equipments, there are also people who hold *Sayyang pattu'du*, that is, the parents of the child who khatam al-Qur'an who rent some other equipment such as home decoration, and rent a camera, shooting equipment as a form of perpetuation and there are also who rent elektone as entertainment (Amiruddin, 2016). The equipment is not necessarily done by every community that holds *Sayyang pattu'du* 'only people who can afford it and have the desire to rent.

From the description above explains that when going to carry out the *Sayyang pattu'du* tradition 'previously the people who carried out the tradition rented some of the equipment needed in carrying out the *Sayyang pattu'du* tradition (Muhammad Majdy Amiruddin, 2020). Lero village in carrying out the *Sayyang pattu'du* 'tradition that is economically useful in the consumption activities carried out by the Lero villagers because with these activities the Lero community can consume something in this case is to be able to rent *Sayyang pattu'du*' equipment and can buy food -food for use in the implementation of the *Sayyang pattu'du* 'tradition.

Consumption is a human business activity in order to meet the needs of goods or even the needs of services. Consumption activities mean human activities to use goods and services gradually or at the same time used up to fulfill needs. In economics, consumption means spending wealth to fulfill human desires such as food, clothing, housing, daily necessities, education, health, personal and other family needs, and so on (Chaudry, 2012).

Consumption is essentially issuing something in order to meet needs. Consumption includes necessity, pleasure and luxury. Pleasure or beauty is permissible as long as it is not excessive that is not exceeding the limits needed by the body and also not exceeding the limits of halal food (Diana, 2012).

The Consumption activities carried out by the Lero villagers, especially those who carry out the *Sayyang pattu'du* 'tradition, namely consuming or renting some *Sayyang pattu'du* equipment including horses, parrawana, decorations, traditional Mandar clothes, foods and there are also some people who rent pesarung and there are also people who rent facilities such as electons, shooting equipment and cameras to entertain the event documentation. As for the people who carry out the *Sayyang pattu'du* 'tradition, there are some people who rent all the *Sayyang pattu'du* ' equipment and there are also those who do not rent all the traditional equipment.

Mrs. Suryani, when interviewed, she said, "*When I held the Sayyang pattu'du 'tradition, I rented various equipment such as horses with a rental price of Rp. 700,000, parrawana at a rental price of Rp. 900,000, pesarung with a rental price of Rp. 200,000 for 4 people, Mandar traditional clothing / home decoration with a rental price of Rp. 500,000, electon with a rental price of Rp. 700,000, shooting equipment and camera as documentation with a rental price of Rp. 900,000 and I also bought food ingredients to make food that was served to guests who came by spending Rp. 1,000,000 and other costs. The total cost I spent at that time was around ± 20 million rupiah.*" (Interview with Mrs. Suryani, An entrepreneur, in Lero village, 34 years old, address Adolang hamlet, on August 5th).

Then Mrs. Samsiah also said: "*I rented various Sayyang pattu'du 'traditional equipment including horses at a rental price of Rp. 750,000, parrawana from the Mandar area and includes electons, the rent of Rp. 5,000,000, pesarung with a rental price of Rp. 200,000 for 4 people, home decoration and clothes including the rental price of Rp. 4,000,000, shooting equipment and camera as documentation with a rental price of Rp.*

900,000 as well as several other necessities and the total money I spent at that time was around \pm 30 million rupiah.” (Interview with Mrs. Samsiah, in Lero village, 42 years old, on August 14th).

Andi Purnama also said: “*At the time of the implementation of the Sayyang pattu’du*’, I also rented a number of Sayyang pattu’du equipment, including horses with a rental price of Rp. 700,000, parrawana with a rental price of Rp. 500,000, pesarung with a rental price of Rp. 200,000 for 4 people, clothes at a rental price of Rp. 3,000,000 with fancy decorations like a wedding party, and rent shooting equipment and cameras at a rental price of Rp. 1,000,000 and other necessities including food served. The total cost I spent \pm 20 million rupiah.” (Interview with Mr. Andi Purnama, in Lero village, 28 years old, on August 14th). As for some people who rent some equipment in the Sayyang pattu’du’ tradition, among them:

Mrs. Rasmawati, she said: “*When I held a Sayyang pattu’du*’ event, I only rented a few of the equipment such as horses with a rental price of Rp. 700,000, parrawana at a rental price of Rp. 500,000, decoration and camera as documentation with a rental price of Rp. 800,000 While others such as the Mandar Indigenous clothes were only lent by my closest family and the pesarung was also not rented because it included my immediate family and I also bought some food then made food to be served to guests who came. The total cost I spent was \pm 5 million rupiapp. (Interview with Mr. Rasmawati, Cookie Seller, in Lero village, 43 years old, on August 2nd).

Then Hj.Saidah’s also said: “*When I carried on the Sayyang pattu’du*’ tradition, I only rented a part of the equipment such as a horse for Rp. 750,000, pesarung with a rental price of Rp. 300,000 for 6 people, parrawana with a rental price of Rp. 500,000, clothes at a rental price of Rp. 500,000, camera for documentation with a rental price of Rp. 500,000 and other necessities such as buying food ingredients. The total cost I spent at that time was \pm 5 million rupiah.”

Based on the above statement, it can be concluded that when going to carry out the Sayyang pattu’du’ tradition event the community will carry out a consumption activity such as consuming Sayyang pattu’du’ equipment. As for some people who rent all the Sayyang pattu’du’ equipment and there are also people who do not rent all the equipment because it is only lent by their immediate family. The number of consumption activities carried out by

the Lero villagers, especially those who rent all the tools of the sayyang pattu'du 'tradition certainly very influential on the economy of the Lero villagers because the economy determines the course of a *Sayyang pattu'du* tradition' event so that the people who carry out the tradition spend a lot of money and included in the category of extravagance and luxury (Amiruddin, 2018). Explained in Q.S. Al-Furqan/25: 67.

“And those who, when they spend (property), are not exaggerated and are not miserly, and are (spending) in the midst of such” (Kementerian Agama RI, 2012).

“And give to families who are close to their rights, to the poor and to those who are on the way and do not waste (your wealth) wastefully” (Kementerian Agama RI, 2012).

“And give to families who are close to their rights, to the poor and to those who are on the way and don't waste (your wealth) wastefully” (Al-'Assal & Karim, 1999).

Based on the explanation above, it can be concluded that in carrying out a *Sayyang pattu'du* 'tradition, the economy has so many benefits. As for the economic benefits for the Lero community in carrying out the *Sayyang pattu'du* 'tradition, that is, being able to buy food ingredients as a dish and being able to rent the *Sayyang pattu'du* tradition equipment' with the rental, the community can carry out the tradition. As for leasing equipment, the public should not be too extravagant in spending anything, meaning that the community can carry out the tradition in a simple way and does not need to be extravagant in carrying out the *Sayyang pattu'du* 'tradition (Syatar et al., 2020).

CONCLUSION

The economic benefits for the Lero community in carrying out the *Sayyang pattu'du* tradition, namely the people who carry out the tradition can carry out consumption activities, namely renting various *Sayyang pattu'du* traditional equipment, including horses, mustard (horse handlers), parrawana, pesarung (companions), pakkalinda'da', Mandar and badawara traditional clothes (clothes for children who share the Qur'an) and can buy food ingredients to make food that is served to guests who come, where in the rental there are some people who rent all the equipment and there are also people who do not rent all the equipment.

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