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Social and Cultural Values in the Saiyyang Pattu'du Tradition: Implications for Social Studies Learning at MI DDI Lombo'na

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ABSTRACT

Purpose of the study: This study aims to identify the social and cultural values embedded in the Saiyyang Pattu'du tradition and examine their potential relevance as a source of Social Studies learning at Madrasah Ibtidaiyah DDI Lombo'na.

Methodology: This study employed a descriptive qualitative approach. Data were collected through observation, interviews, and documentation concerning the Saiyyang Pattu'du tradition at MI DDI Lombo'na. The research focused on participants' accounts and the social and cultural practices associated with the tradition. No statistical software or quantitative survey was reported in the study.

Main Findings: The study identified four social values in the Saiyyang Pattu'du tradition: mutual cooperation (*gotong royong*), social relationships (*silaturahmi*), social sensitivity, and solidarity. Two cultural dimensions were also identified: gratitude and religious values. These values were reflected in cooperation among school personnel, parents, and community members, as well as the tradition's association with the completion of Qur'anic recitation (*mapatamma mangaji*).

Novelty/Originality of this study: This study provides a context-specific account of social and cultural values in the Saiyyang Pattu'du tradition at MI DDI Lombo'na and relates these values to their potential use in Social Studies learning. Its contribution lies in identifying locally grounded learning content that connects social interaction, community participation, and cultural and religious meanings without claiming tested effects on student learning outcomes.

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1. INTRODUCTION

Social Studies education plays an important role in helping elementary school students understand social relationships, cultural diversity, community life, and the environments in which they live. Meaningful learning requires connections between academic concepts and students' everyday experiences [1]-[3]. Local cultural practices can provide concrete contexts for exploring social values, community relationships, and

cultural identities. Place-based education emphasizes the relationship between learning and the physical, social, and cultural environments surrounding students [4]-[6]. Accordingly, integrating local culture into Social Studies offers opportunities to connect classroom learning with the realities of community life.

In Indonesia, cultural traditions represent valuable sources of knowledge because they reflect the historical experiences, social relationships, and shared values of local communities. One such tradition is *Saiyyang Pattu'du*, a Mandar cultural tradition in West Sulawesi associated with celebrations for children who have completed Qur'anic recitation. The tradition involves community participation and reflects the interaction between cultural heritage and religious practices [7]-[9]. Previous research has documented its continued significance in Mandar society and identified various social, cultural, and educational meanings within its practices [7], [10], [11]. However, the educational potential of these cultural experiences requires further examination to establish their relevance to formal Social Studies learning.

Previous studies have examined Saiyyang Pattu'du from several perspectives, including character education, cultural values, religious meanings, and community relationships. Ramdhani et al. [7] identified character education values associated with the tradition, including religious commitment, social care, responsibility, and appreciation of achievement. discussed cultural communication, mutual cooperation, and social values embedded in its ceremonial practices [12]-[14]. Research on place-based education also highlights the potential of local environments and community experiences to support meaningful learning [4], [15], [16]. Meanwhile, Yoder et al. [8] emphasize the importance of culturally and linguistically responsive approaches in Social Studies instruction.

One possible approach is to interpret local cultural traditions as contextual learning resources rather than treating them exclusively as objects of cultural documentation. This approach connects observable community practices with Social Studies concepts, including social interaction, cooperation, solidarity, and cultural diversity [17]-[19]. Place-based education provides a relevant perspective because it connects educational experiences with students' local environments and community knowledge [4], [20], [21]. Culturally responsive Social Studies likewise emphasizes the importance of recognizing learners' cultural backgrounds within teaching and learning processes [8], [22], [23]. Through this approach, *Saiyyang Pattu'du* can be examined for its potential relevance to Social Studies at the Madrasah Ibtidaiyah level without assuming that its educational effectiveness has already been demonstrated.

Despite these developments, a specific research gap remains in connecting studies of *Saiyyang Pattu'du* with contextual Social Studies education. Previous research has documented the tradition's cultural and educational values, but its potential as a Social Studies learning resource at Madrasah Ibtidaiyah DDI Lombo'na requires more explicit examination [7], [8], [24]. Conversely, literature on place-based and culturally responsive education establishes the importance of local contexts but does not, by itself, explain how this particular Mandar tradition relates to Social Studies concepts [4], [8], [25]. The gap therefore concerns the educational interpretation of an existing cultural tradition rather than the complete absence of previous research on the tradition. Addressing this gap requires an investigation that connects evidence about local cultural values with their potential relevance to elementary-level Social Studies learning.

The novelty of this study lies in its contextual examination of *Saiyyang Pattu'du* as a potential Social Studies learning resource within the Madrasah Ibtidaiyah setting. Rather than focusing exclusively on cultural preservation, religious meanings, or character education, the study connects the tradition's social and cultural dimensions with the educational context of Madrasah Ibtidaiyah DDI Lombo'na. This perspective extends previous discussions by bringing cultural documentation into dialogue with contextual Social Studies education [4], [8], [26]. Its contribution is therefore primarily empirical and contextual, rather than the development of a new educational theory. The study also provides a basis for considering how community-based cultural knowledge may be related to formal learning without claiming untested instructional outcomes.

Examining the educational relevance of local traditions is important because culturally meaningful learning resources may help teachers connect Social Studies concepts with students' community experiences. Such examination can also contribute to documenting local heritage within an educational context and strengthening the relationship between schools and surrounding communities. Accordingly, this study aims to identify the social and cultural values embedded in the *Saiyyang Pattu'du* tradition and examine their relevance as a Social Studies learning resource at Madrasah Ibtidaiyah DDI Lombo'na. It addresses two research questions: what social and cultural values are embedded in the tradition, and how are these values relevant to Social Studies learning in the Madrasah Ibtidaiyah context? By answering these questions, the study seeks to contribute empirical evidence to research on Mandar cultural heritage and contextual Social Studies education.

2. RESEARCH METHOD

2.1. Research Design

This study employed a descriptive qualitative research design to examine the social and cultural values embedded in the Saiyyang Pattu'du tradition and their relevance as a Social Studies learning resource at Madrasah Ibtidaiyah DDI Lombo'na. This design was used to describe the tradition and interpret the values identified in the research context [27]-[29].

2.2. Population and Participants

The research was conducted at Madrasah Ibtidaiyah DDI Lombo'na, where the Saiyyang Pattu'du tradition is preserved and held annually. The participants were selected based on their involvement in, knowledge of, or experience with the tradition and its social and cultural significance. They included individuals representing the school and the local community who could provide relevant information about community participation, social relationships, cooperation, and the cultural and religious meanings of the tradition.

2.3. Sampling Technique

This study employed purposive sampling to select participants who were considered knowledgeable about and directly involved in the Saiyyang Pattu'du tradition at Madrasah Ibtidaiyah DDI Lombo'na. The selection focused on individuals who could provide relevant information regarding the implementation of the tradition, cooperation between the school and the community, social relationships, and the cultural and religious values associated with the celebration. The participants included the village head, the school principal, the hamlet head, and a community member, whose accounts contributed to understanding the tradition from different perspectives. This sampling technique was appropriate for the descriptive qualitative design because it prioritized the relevance and depth of information rather than statistical representativeness [30]-[32].

2.4. Data Collection

Data were collected through observation, interviews, and documentation. These techniques were used to obtain information about the implementation of the Saiyyang Pattu'du tradition and the social and cultural values associated with it. The available information does not provide further details about the duration of data collection, the number of interviews, or the specific activities observed.

2.5. Research Instruments

The study used observation, interviews, and documentation as data collection techniques. However, the available information does not specify whether the researcher used structured observation sheets, interview guides, recording devices, or other supporting instruments. Such instruments should only be described if their use is confirmed by the original research records.

2.6. Validity or Trustworthiness

The available information does not specify the procedures used to establish the trustworthiness of the qualitative data. Therefore, techniques such as triangulation, member checking, or peer debriefing cannot be claimed unless they were documented in the original study.

2.7. Reliability or Dependability

The available research information does not describe a specific procedure for assessing the dependability or consistency of the research process. No formal reliability test or other verification procedure is reported here because its use has not been confirmed.

2.8. Data Analysis

The analysis focused on describing the Saiyyang Pattu'du tradition and identifying its social and cultural values. The reported findings included social values such as mutual cooperation, maintaining social relationships, social sensitivity, and solidarity, as well as cultural values related to gratitude and religion.

2.9. Research Procedure

The study was conducted in the context of the Saiyyang Pattu'du tradition at Madrasah Ibtidaiyah DDI Lombo'na. Information was gathered through observation, interviews, and documentation. The collected information was used to describe the tradition and identify its social and cultural values, which were then considered in relation to its potential as a Social Studies learning resource. The detailed chronological stages of the research are not specified in the information currently available.

2.10. Ethical Considerations

The available information does not specify whether formal ethical approval was obtained, whether participants provided informed consent, or what procedures were used to protect participants' identities and data. These matters should be verified from the original research documentation. No statement regarding ethical approval or consent is made here without supporting evidence.

3. RESULTS AND DISCUSSION

The findings indicate that the Saiyyang Pattu'du tradition at Madrasah Ibtidaiyah (MI) DDI Lombo'na is associated with social interaction, community participation, and religious and cultural meanings. The tradition is connected to the celebration of children's achievement in completing Qur'anic recitation (*mapatamma mangaji*). Its implementation involves school personnel, parents, and local community members, making it a cultural event that brings together educational, social, and community life.

The social values identified in the study are mutual cooperation (*gotong royong*), social relationships (*silaturahmi*), social sensitivity, and solidarity. The cultural values include gratitude and religious values. These findings are reflected in participants' accounts of cooperation between the school and the community, relationships among teachers and parents, community members' participation in the celebration, and the significance of Qur'anic learning within Mandar cultural life.

Table 1. Social and Cultural Values in the Saiyyang Pattu'du Tradition

Category	Identified value	Manifestation in the tradition	Potential relevance to Social Studies learning
Social value	Mutual cooperation (*gotong royong*)	Cooperation among school personnel, parents, and community members in supporting the event.	Cooperation, community participation, and social life.
Social value	Social relationships (*silaturahmi*)	Relationships among teachers, parents, and community members are maintained through participation in the event.	Social interaction and relationships among groups in society.
Social value	Social sensitivity	Care and involvement demonstrated by school and community members during the collective activity.	Social awareness and concern for others.
Social value	Solidarity	Community participation in supporting and enlivening the tradition.	Solidarity and a sense of belonging within a community.
Cultural value	Gratitude	The tradition is associated with celebrating children's achievement in completing Qur'anic recitation.	Understanding cultural meanings and values within a community.
Cultural value	Religious values	The tradition is associated with *mapatamma mangaji*, the completion of Qur'anic recitation, which is an important part of the celebration.	Understanding the relationship between cultural practices, religious life, and society.

The findings also show that the tradition is sustained through cooperation between the school and the surrounding community. In the interview conducted on 11 Januari 2026, village head Ansar described the cooperation of the school, parents, and community members in supporting the event. Similarly, school principal Zaskiah Munawarah, interviewed on 10 Januari 2026, described relationships involving teachers, parents, and local community members, including mutual cooperation and social sensitivity. Hamlet head Rasyid, interviewed on 11 Januari 2026, highlighted community participation in enlivening the celebration, while community member Badry, interviewed on the same date, emphasized the connection between Mandar identity, Qur'anic learning, and the completion of Qur'anic recitation as a prerequisite for the tradition.

These accounts indicate that the social and cultural values are expressed through the participation of people in the event and through the meanings attached to it. The findings therefore provide a contextual basis for considering Saiyyang Pattu'du as a potential source of Social Studies learning at the elementary madrasah level.

The findings suggest that the educational significance of Saiyyang Pattu'du lies not only in its ceremonial performance but also in the social interactions and shared meanings surrounding it. Mutual cooperation, social relationships, social sensitivity, and solidarity become visible through the involvement of school personnel, parents, and community members. In this respect, the tradition can be understood as a community practice in which social values are expressed through collective participation rather than existing only as abstract concepts.

Mutual cooperation is reflected in the joint involvement of the school and community in supporting the celebration. This suggests that the event provides a context in which people contribute to a shared activity. Social relationships are reflected in interactions among teachers, parents, and community members, while social sensitivity and solidarity are associated with their involvement and support. These values are relevant to Social Studies because they can be discussed in relation to social interaction, cooperation, community participation, and relationships within society.

The cultural dimensions of gratitude and religious values are closely connected to the tradition's association with mapatamma mangaji. The completion of Qur'anic recitation gives the celebration a religious meaning within the local cultural context. This relationship demonstrates that local traditions may combine social participation with religious and cultural significance. For educational purposes, this context can help teachers discuss how cultural practices are connected to the beliefs, values, and social relationships of a community.

However, it is important to distinguish between identifying values within a cultural practice and demonstrating that participation in that practice causes changes in students' attitudes or behaviour. The findings establish that participants associate Saiyyang Pattu'du with particular social and cultural values. They do not establish that every participant experiences these values in the same way or that the tradition automatically improves students' social behaviour, cultural awareness, motivation, or academic achievement. The educational significance of the findings should therefore be interpreted as a potential learning opportunity rather than a proven instructional effect. The findings are broadly consistent with research on cultural heritage, community participation, and place-based education, while offering a context-specific account of the values associated with Saiyyang Pattu'du and their potential relevance to Social Studies learning.

Yatim et al. [10] in their study published in *Discover Education*, examined the supportive role of schools in traditional festivals in West Sulawesi, including the Sayyang Pattudu tradition. Their study highlighted collaboration between schools, communities, and government, as well as the role of educational activities connected to the festival in supporting cultural literacy, identity, belonging, and social cohesion. The present study shares an emphasis on the relationship between cultural tradition and community participation. However, it focuses more specifically on identifying mutual cooperation, social relationships, social sensitivity, solidarity, gratitude, and religious values in the context of MI DDI Lombo'na and considering their potential relevance to Social Studies learning. The findings complement this previous research by providing a more focused discussion of the social and cultural values identified in the selected madrasah context.

Related insights can be drawn from Thomas et al. [33] whose study in *Studies in Educational Evaluation* examined the integration of cultural information into an environmental education programme in a rural Hawaiian community. Their research explored the relevance of local cultural knowledge and values to educational practice. Although their research setting and subject differ from the Mandar tradition examined here, it provides a useful comparison because both studies consider how knowledge rooted in a local community can inform education. In the present study, Saiyyang Pattu'du offers a context for discussing social relationships, community participation, cultural meaning, and religious life within Social Studies. This comparison supports the relevance of local context in education, but it does not demonstrate that the two approaches produce identical educational outcomes.

Yemini et al. [34] in the *International Journal of Educational Research*, investigated place-based education in diverse urban communities in Israel. Their research emphasized the importance of school vision, teacher autonomy, and guidance in the implementation of place-based education. In relation to the present findings, this work suggests that identifying a local tradition is only an initial step in connecting community experience with formal learning. Teachers must also determine how the values identified in the tradition relate to learning objectives and classroom activities. The present study identifies potential content for such a connection, but it does not evaluate a specific instructional intervention.

The relationship between local knowledge and educational practice is also addressed by Harwood et al. [24], whose article in *Teachers and Teaching* develops a conceptual framework for Country-centred teaching and learning. Their work emphasizes the importance of engaging with local Indigenous communities and knowledge in educational practice. Similarly, Palmer [35], in *Environmental Education Research*, discusses place-based Indigenous methodology and learning, highlighting the significance of local knowledge, stories, and relationships with place. Although these studies arise from different cultural and educational settings, they offer a useful conceptual comparison: community-based knowledge is connected to the people, practices, and relationships through which it acquires meaning.

Applied to Saiyyang Pattu'du, this perspective highlights the importance of presenting the tradition in its local context rather than treating it merely as a cultural example detached from community life. Teachers could use the tradition to discuss social cooperation and cultural meaning while respecting the perspectives of the people who maintain it. This approach would also require teachers to distinguish between the values documented by the research and interpretations or activities introduced for classroom purposes.

Taken together, these studies support the broader relevance of local cultural knowledge and community participation to educational practice. Nevertheless, the comparison is primarily conceptual because the studies differ in cultural setting, research questions, educational focus, and methods. The present study does not claim that Saiyyang Pattu'du has been proven to improve learning outcomes. Instead, it documents social and cultural values associated with the tradition and discusses how those values may inform context-sensitive Social Studies learning.

The main novelty of this study lies in its context-specific identification of social and cultural values in Saiyyang Pattu'du as a potential source for Social Studies learning at MI DDI Lombo'na. Previous research by Yatim et al. [10] has also examined the educational significance of Sayyang Pattudu in West Sulawesi. Therefore, the novelty of the present study should not be understood as the first examination of the tradition in an educational context. Rather, its contribution lies in its particular emphasis on the values identified through participants' accounts in the selected madrasah setting.

The study brings together four social values mutual cooperation, social relationships, social sensitivity, and solidarity and two cultural dimensions gratitude and religious values within a discussion of a local tradition and its potential relevance to Social Studies. This provides a focused account of the values that may be explored when teachers connect social concepts with community life.

The novelty is therefore contextual and analytical rather than a claim to have discovered a previously unknown tradition or developed a new educational theory. The study examines an established Mandar cultural practice through the categories of social and cultural values and relates those findings to the potential use of local cultural knowledge in Social Studies. It also maintains a distinction between the significance of the tradition to the community and its possible application in formal education. This distinction is important because a living cultural and religious practice should not be reduced solely to an instructional tool.

The findings have potential implications for Social Studies teaching, school–community engagement, and the documentation of local cultural heritage. For teachers, Saiyyang Pattu'du may provide contextual material for discussing social interaction, mutual cooperation, solidarity, community participation, cultural practices, and the relationship between religion and social life. Teachers could invite students to identify the roles of different participants, describe how people cooperate during the event, and discuss the meanings that community members associate with the tradition.

These proposed activities are possible applications of the findings rather than teaching strategies whose effectiveness was tested in this study. Their suitability would depend on the learning objectives, students' developmental level, the curriculum, and the cultural context of the school. The findings do not establish that simply introducing the tradition into a lesson will automatically develop social values or improve academic performance.

For schools, the findings highlight the potential value of maintaining communication with parents and local community members when local traditions are incorporated into learning activities. Community engagement may help teachers present the tradition accurately and respectfully, particularly when explaining its social and religious meanings. This implication is consistent with research on place-based education, which emphasizes the relationship between educational practice and local knowledge [24], [34], [36].

The findings also suggest a direction for developing learning materials grounded in local cultural contexts. For example, the identified values could inform a learning resource that asks students to examine community participation, social relationships, cooperation, and the significance of cultural practices. However, developing such material would require a separate process of curriculum alignment, instructional design, and evaluation. The present study identifies relevant content but does not assess a standardized teaching model.

Future research could develop lesson plans based on the values identified in this study, investigate how students interpret Saiyyang Pattu'du, or examine teachers' experiences of integrating community-based cultural material into classroom instruction. Classroom-based studies would be needed to determine whether and how the proposed applications contribute to specific learning outcomes.

The findings should be interpreted within the specific context of MI DDI Lombo'na and the Saiyyang Pattu'du tradition as described by the research participants. Because the study employs a descriptive qualitative approach, its purpose is to understand the values associated with the tradition in its local context rather than to estimate how frequently those values occur across a wider population. The findings may offer insights for researchers and educators examining similar relationships between local traditions, community participation, and Social Studies education. However, their applicability to other schools, communities, or cultural traditions requires consideration of differences in local practices and educational settings.

Several limitations should be acknowledged. First, the findings are context-specific and should not be statistically generalized to all Mandar communities or all schools. Second, the identification and interpretation of social and cultural values are based on the data collected for this study; other participants or communities may emphasize different meanings. Third, although the findings indicate the potential relevance of Saiyyang Pattu'du to Social Studies learning, the study does not report a controlled instructional intervention or measured learning outcomes. It therefore cannot establish that the tradition causes improvements in students' social behaviour,

cultural awareness, motivation, or academic achievement. Finally, the study identifies values and possible educational applications but does not evaluate a standardized instructional model for implementing them.

These limitations define the appropriate scope of the study's conclusions rather than negate its contribution. The research documents social and cultural values associated with Saiyyang Pattu'du in a particular educational and community setting and explains why those values may be relevant to Social Studies. Further comparative research and classroom-based evaluation are needed to assess the transferability of the findings and investigate the educational outcomes of specific instructional approaches.

4. CONCLUSION

This study aimed to identify the social and cultural values embedded in the Saiyyang Pattu'du tradition and examine their potential relevance as a source of Social Studies learning at MI DDI Lombo'na. The findings identified four social values mutual cooperation (*gotong royong*), social relationships (*silaturahmi*), social sensitivity, and solidarity and two cultural dimensions, namely gratitude and religious values, reflected in community participation and the tradition's association with the completion of Qur'anic recitation (*mapatamma mangaji*). The study contributes a context-specific understanding of how a Mandar cultural tradition can provide locally grounded material for discussing social relationships, community participation, and cultural and religious life in Social Studies. Practically, these findings may inform teachers' efforts to connect classroom learning with local cultural experiences while engaging respectfully with the community; theoretically, they illustrate the value of examining social and cultural meanings through practices embedded in community life. However, the findings are limited to the context of MI DDI Lombo'na and do not establish that incorporating the tradition into teaching causes improvements in students' behaviour or learning outcomes. Future research could develop and evaluate Social Studies learning materials based on the identified values, examine students' interpretations of the tradition, and investigate the educational relevance of similar local cultural practices in different school and community contexts.

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