

Local Wisdom Rhetoric In Teacher Character Formation: A Balaghah-Based Instructional Model For Arabic Language Education Students Using Bugis Pappaseng

Received 2025-10-05
Accepted 2026-03-31
Published 2026-04-02

Haniah^{1*}, A-eshah Waemamah², Fachrul Ghazi³

¹Department of Arabic Language Education of Alauddin Islamic State University of Makassar, Indonesia, ²Department of Arabic Language of Princess Naradhiwas University, Thailand,

³Department of Arabic Language Education of Raden Intan Islamic State University of Lampung, Indonesia

haniah@uin-alauddin.ac.id^{*1}, aeshah.w@pnu.ac.th²,

fachrul_ghazi@radenintan.ac.id³

To cite this article: Haniah, Haniah., Waemamah, A-eshah., Ghazi, Fachrul. (2026). Local Wisdom Rhetoric In Teacher Character Formation: A Balaghah-Based Instructional Model For Arabic Language Education Students Using Bugis Pappaseng. Ijaz Arabi: Journal of Arabic Learning, 9 (2), 889-900, DOI: <https://doi.org/10.18860/ijazarabi.V9i2.40268>

Abstract:

This study aims to develop a local-wisdom-based *balaghah* instructional model as part of the conceptualization of Balaghah Nusantara, integrating classical Arabic rhetorical theory with Bugis cultural values expressed in *pappaseng* texts. The main problem in university-level *Balaghah* instruction lies in its cognitive-theoretical orientation, which neglects the affective and character-building dimensions. Employing a *Design-Based Research (DBR)* approach through design, limited implementation, evaluation, and refinement stages, this study analyzes three principal *pappaseng* using *tahlil balāghī* (ma'ānī–bayān–badī') and pragmatic stylistics methods. The findings reveal that *pappaseng* contains rhetorical structures such as *isti'ārah tamthīliyyah*, *kināyah 'an sifah*, *uslub al-qasr*, and *ijāz*, which embody the core Bugis values of *siri'* (integrity), *pacce* (empathy), *lempu'* (honesty), *paccing* (purity), and *reso'* (diligence). The synthesis led to the formulation of the Local-Wisdom-Based Balaghah Model (BBKL–PBA) or *Ethno-Balaghah Pedagogy*, positioning *pappaseng* as a rhetorical reading, value reflection, and discourse-production medium for Arabic language education students. The study concludes that *pappaseng Bugis* functions as both an epistemic and pedagogical device in forming ethically grounded Arabic language teachers while reinforcing the conceptual foundation of Balaghah Nusantara as a culturally rooted paradigm of Islamic rhetoric.

Keywords: Balaghah Nusantara; Ethno-Balaghah Pedagogy; Bugis Pappaseng; Local Wisdom; Character Education; Design-Based Research

INTRODUCTION

Balāghah instruction in Arabic Language Education programs at the university level has generally been oriented toward theoretical mastery of *ma'ānī*, *bayān*, and *badī'* through linguistic examples derived mainly from classical Arabic texts (Haniah et al., 2018). This orientation is academically valid; nevertheless, it tends to position *balāghah* as a cognitive discipline concerned with conceptual knowledge of stylistic forms. (Wemamah et al., 2023), rather than as a rhetorical system capable of shaping attitudes, communicative character, and the moral quality of speakers. In the classical Arabic tradition, however, *balāghah* does not merely denote knowledge of linguistic beauty. It

also aims at *taḥqīq al-ta'thīr* and *al-iqnā'*, namely the realization of persuasive effect through communicative wisdom ('Abd al-Qāhir Al-Jurjānī, 1954; Ibn al-Athīr, 1983). Therefore, *balāghah* instruction should ideally contribute to the formation of students' communicative character rather than stopping at the analysis of linguistic forms (Abdurahman & Hasanah, 2024).

Conceptually, *Balāghah* represents the culmination of Arabic linguistic competence and comprises three major disciplines: 'ilm al-ma'ānī, which concerns meaning and context; 'ilm al-bayān, which concerns figurative and symbolic expression; and 'ilm al-badī', which concerns stylistic beauty and rhetorical ornamentation (Al-Sakkākī, t.t.). These disciplines aim to achieve *al-iblāgh bi al-ma'nā al-ṣaḥīḥ*, the ability to communicate a message accurately, effectively, and contextually (Ibn al-Athīr, 1983). In the thought of 'Abd al-Qāhir al-Jurjānī, the essence of *balāghah* lies not simply in linguistic form but in *naẓm al-kalām*, the harmonious ordering of words, meanings, and speech situations (Á. Q. Al-Jurjānī, 2005). This concept is highly relevant to Arabic language education, because a language teacher is not merely a transmitter of grammatical rules but also a rhetorical, educational, and ethical communicator.

In the context of modern Arabic language education, *Balāghah* is understood not merely as a discipline concerned with linguistic aesthetics, but also as an instrument for cultivating communicative competence and ethical linguistic character. Conceptually, al-Hāshimī positions *Balāghah* as a science that guides the precision of expression in accordance with contextual demands through the study of *ma'ānī*, *bayān*, and *badī'*. In the pedagogical domain, 'Aṭīyyah emphasizes the importance of Arabic language teaching strategies oriented toward performative skills. Accordingly, *Balāghah* instruction may be directed toward fostering *al-ta'bīr al-fa'āl*, namely an effective form of expression that integrates aesthetic form, semantic precision, and appropriateness to the communicative context. From the perspective of Islamic education, this orientation is consistent with the principles of the Prophet's da'wah, which emphasize wisdom, gentleness, clarity, and balance in conveying messages, as discussed in Muḥammad al-Ghazālī's thought on da'wah (Al-Ghazali, n.d.). Therefore, *balāghah* can become a medium for moral and aesthetic education, enabling prospective Arabic teachers to select diction with adab, organize meaning with wisdom, and internalize ethical communication.

Within this framework, local wisdom as a cultural knowledge system provides an important epistemic space for developing *balāghah* pedagogy (Ilham & Rahman, 2024). One form of local wisdom that contains a rich rhetorical apparatus is *pappaseng*, a body of Bugis wisdom sayings transmitted across generations to cultivate moral values, social ethics, and a worldview of dignified living (Mattulada, 1985; Pelras, 2006). *Pappaseng* is not simply descriptive. It is formulated in concise, metaphorical, and implicit expressions; thus, its discursive structure resonates with the principle of *al-naẓm* as conceptualized by al-Jurjānī, according to which meaning does not reside in isolated words but emerges through contextual relations among words, meanings, and situations. In Bugis culture, *pappaseng* refers to inherited moral counsel that functions as a guide to life (*pangaja*), a reminder of social ethics (*pappasangeng*), and a means of character formation within the community (Mattulada, 1985; Pelras, 2006). Linguistically and semantically, *pappaseng* employs a compact, symbolic, and rhythmic rhetorical style. These features resemble the style of classical Arabic wisdom literature (*adab al-ḥikmah*) and moral exhortation (*al-maw'izah*). For instance, the expression "*Rebba sipatokkong*,

malik siparappe, sirui menre tesirui no, malilu sipakaingek” contains a pattern of *tasybīh tamthīlī*, or illustrative simile, which depicts social solidarity. Its parallel structure reflects an ordering of meaning similar to al-Jurjānī’s notion of *naẓm al-ma’nā*. Accordingly, *pappaseng* may be regarded as a form of local rhetoric that is rich in moral value and comparable to *Balāghah al-maw’izah* in the Arabic tradition.

Previous studies have emphasized the role of *pappaseng* in shaping Bugis character, including Sikki (1998) dalam *Nilai dan Manfaat Pappaseng dalam Sastra Bugis* (Sikki et al., 1998), Abbas (2013) dalam *Pappaseng : Kearifan Lokal Manusia Bugis yang Terlupakan* (Abbas, 2013); F Firman et al (2022) dalam *Developing The Indonesian Student’s Personality Through Recognizing Local Culture And Literature: A Brief Study Of Bugis Pappaseng* (Firman et al., 2022), Syamsudduha (2014) dalam *Educational Value and Character in Pappaseng Bugis (Buginese Massage)*(Syamsudduha et al., 2014). These studies indicate that *pappaseng* is not merely folklore but a living and communicative value system. It contains moral messages that correspond to Islamic principles such as *ta’āwun*, *ṣidq*, and *‘amal ṣāliḥ*.

Despite this potential, the integration of *pappaseng* into *balāghah* instruction in higher education has received limited scholarly attention. Studies on Bugis culture have often remained within anthropological, normative, or identity-based accounts (Sikki, 1995) whereas *balāghah* studies continue to be centered predominantly on classical and modern Arabic texts without substantially engaging local wisdom traditions. This situation reveals a research gap: no systematic pedagogical model has yet brought together, on the one hand, *balāghah* as a science of rhetorical meaning and, on the other hand, *pappaseng* as a medium for character-value internalization. For students of Arabic Language Education who are being prepared as future teachers, integrating these two domains has the potential to produce educators who are rhetorically competent in communication and culturally grounded in character.

The integration of Arabic *Balāghah* theory and Bugis local wisdom proceeds from their shared moral orientation: both teach meaningful, beautiful, and ethical communication. In Arabic language education, this integration affirms that rhetorical competence cannot be separated from the ethical character and social empathy of the teacher. This approach corresponds to the Islamic theory of character education proposed by al-Attas (1993), especially the concept of *ta’dīb*, which refers to the formation of adab and moral refinement through intellectual cultivation. Zakiah Daradjat (1996) similarly stresses that Islamic character education should be rooted in local culture insofar as it does not contradict Islamic values (Al-Attas, 1993; Daradjat, 1996). Recent studies also affirm that the integration of local cultural values can contribute to students’ character formation (Anggita et al., 2024; Hasanuddin & Rusydi, 2024; Mansur & Sholeh, 2024) By combining *Balāghah* as an aesthetic-rhetorical system and *pappaseng* as a local value system, it becomes possible to construct a learning model that teaches not only linguistic skills but also social, religious, and humanistic values. Such a model enriches the *maqāṣid al-sharī’ah* dimensions of education, particularly the preservation of intellect (*ḥifẓ al-‘aql*), life (*ḥifẓ al-nafs*), and dignity (*ḥifẓ al-‘ird*).

The integration described above gives rise to *Ethno-Balāghah*, a pedagogical approach that combines Arabic rhetorical analysis with the cultural context of the Indonesian archipelago. This model aims to develop students’ capacity to analyze linguistic sense within social and religious contexts, express ideas through rhetorical styles that are polite and culturally appropriate, and internalize moral values and local

wisdom in communicative practice. Ethno-*Balāghah* is aligned with Tammām Ḥasan's view in *al-Lughah wa al-Taḥkīm wa al-Ittiṣāl* that linguistic meaning is always bound to the cultural context of its speakers (Tammām, 1985). Consequently, students do not merely understand rhetorical theory cognitively; they also live out communicative values rooted in local traditions. This orientation is also consistent with twenty-first-century educational directions that emphasize local-wisdom-based education (Suwandi, 2019; Tilaar, 2004). Ultimately, Ethno-*Balāghah* seeks to produce Arabic language teachers who are linguistically fluent, courteous in communication, wise in interaction, and rooted in noble Bugis cultural values.

Based on this framework, this study has three objectives: first, to analyze the *Balāghah* structures contained in three principal *pappaseng* texts representing the values of *siri'*, *pacce*, *lempu'*, *paccing*, and *reso'*; second, to describe the rhetorical functions and the construction of character-education values in *pappaseng*; and third, to design a local-wisdom-based *Balāghah* instructional model for Arabic Language Education students, hereafter referred to as BBKL-PBA, oriented toward rhetorical awareness and character formation.

Theoretically, this study contributes to expanding the horizon of *balāghah* in a local context through the notion of *Balāghah* Nusantara: an understanding of *balāghah* that is not limited to Arabic texts but also extends to oral and cultural traditions possessing metaphorical density and aesthetic meaning. Pedagogically, it offers a learning design that positions students not merely as analysts of language but also as moral subjects who process meaning in order to build character. The study is therefore expected to strengthen the professional and personal competencies of prospective Arabic language teachers in higher education.

METHOD

This study used a qualitative approach with a descriptive-analytical orientation and was informed by Design-Based Research (DBR). The qualitative approach was selected because the object of inquiry, namely Bugis *pappaseng* texts and Arabic *Balāghah* concepts, is cultural, symbolic, and interpretive in nature. The descriptive-analytical design enabled the researchers to explain rhetorical phenomena and character-education values embedded in *pappaseng* while also formulating an instructional model integrated with *Balāghah* theory. The study was grounded in a hermeneutic-rhetorical paradigm, in which rhetoric is understood as an interpretation of meaning. In this perspective, cultural texts such as *pappaseng* are treated as discourses that contain semantic structures, stylistic patterns, and moral functions that can be interpreted within an educational context (Zayd, 1996, 2000).

The primary data consisted of three Bugis *pappaseng* texts containing moral, social, and religious values: “*Rebba sipatokkong, malik siparappe, sirui menre tesirui no, malilu sipakaingek*”; “*Dua riala sappo, unganna panasae, belona kanukue*”; and “*Resopa temangingi naletei pammase Dewata*.” These texts were selected because they represent the values of *siri'*, *pacce*, *lempu'*, *paccing*, and *reso'*. Additional primary data included classical Arabic rhetorical sources such as works by al-Jurjānī, Ibn al-Athīr, and al-Hāshimī, which provided theoretical foundations for analyzing stylistic devices and rhetorical functions.

In-depth interviews were also conducted with Bugis cultural figures and with lecturers and students of Arabic Language Education at UIN Alauddin Makassar. These

interviews were intended to identify the social context of *pappaseng* and explore needs and perceptions regarding the development of local-wisdom-based *balāghah* instruction. Secondary data included books and scholarly articles on classical and modern Arabic *balāghah*, character education rooted in local culture, and previous research on the integration of local wisdom in language learning and Islamic education (Irwan, 2018; Mahmud, 2021; Pelras, 2006).

Data were collected through textual documentation, in-depth interviews, and library research. Textual documentation involved collecting *pappaseng* from written manuscripts, Bugis cultural books, and verified cultural sources. The interviews were conducted in a semi-structured manner to explore the symbolic meaning, social context, and moral function of *pappaseng* in Bugis character formation. Informants were selected purposively on the basis of cultural and educational competence. Library research was conducted to examine classical and modern *balāghah* theory, character education, and local wisdom as conceptual foundations for the analysis. Data were analyzed using thematic rhetorical analysis in three stages. The first stage was rhetorical-structural analysis, which identified elements of *Balāghah* in *pappaseng* texts, including *tasybīh*, *isti'ārah*, *kināyah*, *muqābalah*, *ijāz*, and *itnāb*. This analysis referred to al-Jurjānī's theory of *nazm al-ma'nā* and Ibn al-Athīr's conception of *uslūb al-hikmah*.

The second stage was ethical-value analysis, which interpreted the moral and educational messages of *pappaseng* in relation to Islamic values and *maqāsid al-sharī'ah*, such as honesty (*ṣidq*), diligence (*ijtihād*), solidarity (*ta'āwun*), and social responsibility (*amānah*). The third stage was integrative analysis or Ethno-*Balāghah* Pedagogy mapping, which linked the results of rhetorical and ethical analysis to a *Balāghah* instructional model relevant to Arabic Language Education students. The mapping connected *Balāghah* features, *pappaseng* values, and the moral identity of prospective teachers.

Data Validity and Research Stages

Trustworthiness was ensured using the four criteria proposed by Lincoln and Guba (1985): credibility through triangulation of texts, informants, and documents; transferability through a detailed description of the research context; dependability through consistency checks involving researchers and cultural experts; and confirmability by ensuring that findings were grounded in empirical and textual data rather than researcher assumptions. The research proceeded through five stages: preliminary theoretical review, inventory of *pappaseng* texts, rhetorical and value analysis, formulation of the Ethno-*Balāghah* instructional model, and expert discussion for validation and refinement.

Table 1. Research Stage

Research Stage	Main Activity	Output
Theoretical Review	Review of <i>Balāghah</i> theory and local-wisdom literature	Conceptual framework of Ethno- <i>Balāghah</i>
Data Collection	Text documentation and interviews with cultural figures	Primary <i>pappaseng</i> data
Data Analysis	Rhetorical and character-value analysis	Categories of stylistic devices and moral values
Synthesis	Integration of <i>Balāghah</i> and <i>pappaseng</i>	Local-wisdom-based <i>Balāghah</i> instructional model

Validation	Expert discussion involving <i>Balāghah</i> and Bugis culture specialists	Model refinement
------------	---	------------------

RESULTS AND DISCUSSION

Balāghah Structures in Bugis *Pappaseng*

The analysis focused on three *pappaseng* considered representative of five noble Bugis values: *siri* (dignity), *pacce* (social empathy), *lempu* (honesty), *paccing* (purity of heart and thought), and *reso* (work ethic). The three texts display compact, parallel, and metaphorical linguistic structures, resembling *uslūb al-ḥikmah* in the Arabic *Balāghah* tradition. *Pappaseng* I states: “*Rebba sipatokkong, malik siparappe, sirui menre tesirui no, malilu sipakaingek, maingekpi napaja.*” It may be translated as: “When one falls, others help to raise them; when one is swept away, others bring them ashore; people help one another to rise, not to pull one another down; they remind one another when someone forgets.” This text is structured through patterns of *muṭābaqah* and thematic repetition, producing balance through antithesis and parallelism. From the perspective of *Balāghah*, the text contains at least four major devices. First, it employs *tibāq*, or antithesis, in the lexical pairs *rebba/patokkong* (falling/raising) and *malik/parappe* (being swept away/bringing ashore). These pairs create rhetorical balance and reinforce a social meaning: when one person falls, others should help them stand. Second, the text contains *tasybīh tamthīlī*, as the physical images of falling and rising, or drifting and being brought ashore, operate as analogies for social dynamics. Third, it includes *isti’ārah makniyyah*, because “raising the fallen” metaphorically denotes moral assistance, while “bringing the drifting ashore” signifies saving those who are socially or morally lost. Fourth, it uses *ijāz bi al-ḥadhf*: the subject “we” or “people” is omitted, creating an elliptical style with universal moral force.

In terms of cultural values, this *pappaseng* represents *pacce*, *siri*, and *lempu*. Its parallel and antithetical structure repeatedly impresses moral meaning upon the learner’s memory. It may therefore be understood as *uslūb al-ḥikmah al-jamā’iyyah*, a rhetoric of collective wisdom that fosters solidarity and mutual responsibility in teacher character education. *Pappaseng* II states: “*Dua riala sappo, unganna panasae, belona kanukue.*” This may be translated as: “There are two fences of life: the jackfruit flower, which symbolizes *lempu*, and the ornament of the nail, which symbolizes *paccing*.” The expression contains *tasybīh balīgh* because it conveys comparison without an explicit comparative particle. The jackfruit flower functions as a symbol of honesty, while the ornamented nail represents purity and moral beauty. It also contains *kināyah ‘an al-ṣifāt*, as concrete objects refer indirectly to ethical qualities. The expression further uses *itnāb bi al-tafṣīl* by presenting two symbolic images to clarify layered values: honesty and purity.

The ethical significance of this *pappaseng* lies in its affirmation of *lempu* as a moral foundation and *paccing* as spiritual refinement. Rhetorically, it exemplifies *uslūb al-tasybīh al-maḥsūs li al-ma’qūl*, in which abstract values are explained through concrete images. Such symbolic pedagogy is effective for character education because it aligns with the principle of *al-ta’līm bi al-tamthīl*, teaching through illustration and analogy. *Pappaseng* III states: “*Resopa temangingi naletei pammase Dewata.*” It may be translated as: “Only tireless hard work will be accompanied by God’s grace.” The expression contains *isti’ārah taṣrīhiyyah* because diligent effort is imagined as a dynamic struggle that leads toward divine mercy. It also exhibits *ijāz qaṣr*, since two brief clauses establish

a powerful causal relationship between human effort and divine grace. Pragmatically, the utterance functions not merely as information but as moral exhortation, encouraging the listener to work persistently as a form of devotion. The central value in this *pappaseng* is *reso*, which refers to diligence, perseverance, and reliance upon God. Its rhetorical structure establishes a theological balance between human agency (*kasb al-insān*) and divine grace (*pammase Dewata*). From a *Balāghah* perspective, it exemplifies *uslūb al-targhīb*, motivational rhetoric that arouses religious and productive spirit. It can therefore be used in *Balāghah* instruction to discuss the relationship between literal and figurative meaning, as well as between rhetorical persuasion and spiritual motivation.

Table 2. *Balāghah* Structure in Bugis *Pappaseng*

<i>Pappaseng</i> Text	Dominant <i>Balāghah</i> Devices	Cultural Values	Rhetorical and Educational Function
<i>Rebba sipatokkong</i>	<i>Tibāq, tasybīh tamthīlī, isti'ārah</i>	<i>Siri', pacce, lempu'</i>	Strengthens solidarity, mutual support, and social responsibility
<i>Dua riala sappo</i>	<i>Tasybīh balīgh, kināyah, itnāb</i>	<i>Lempu', paccing</i>	Internalizes honesty and moral purity through concrete symbolism
<i>Resopa temangingi</i>	<i>Isti'ārah, ijāz qaṣr, uslūb al-tahrīd</i>	<i>Reso', siri'</i>	Encourages work ethic, perseverance, and religious motivation

Rhetorical Functions and Character-Education Values in Bugis *Pappaseng*

Functionally, *pappaseng* does not merely transmit moral messages descriptively. It uses language to persuade (*iqnā'*) and educate (*ta'dīb*). Within the framework of *Balāghah*, this moral rhetorical function is close to *uslūb al-ḥikmah* and *uslūb al-maw'izah*, as found in Qur'anic and Prophetic discourse. According to al-Jurjānī (Al-Jurjani, 2000), the rhetorical power of *pappaseng* lies in the relation between linguistic form and moral purpose. Its use of analogy, contrast, and repetition is not ornamental only; it is intended to implant wisdom in the listener's consciousness. In the Bugis context, *pappaseng* functions as a "call to virtue" that encourages people to become to *sipakatau*, that is, persons who humanize others, to cultivate *pacce*, and to preserve *siri'*. The language of *pappaseng* is advisory rather than authoritarian. It moves awareness rather than merely demanding obedience.

The social rhetorical function appears most clearly in the first *pappaseng*. Its parallel and rhythmic structure creates a rhetoric of social balance. The oppositional diction of *rebba/patokkong* and *malik/parappe* represents relational equilibrium as the basis of social harmony. In character education, this function develops social cohesion and collective empathy. The parallel style reinforces the idea of "raising one another," while the illustrative simile transforms social experience into a concrete mental image. The ethical rhetorical function is evident in the second *pappaseng*. The images of the jackfruit flower and the ornamented nail operate as moral metaphors that stir imagination rather than merely conveying rational instruction. The text teaches honesty and purity by transforming ethical values into memorable aesthetic images. Thus, *lempu'* and *paccing* become not only concepts to be understood but virtues to be felt and practiced. This is consistent with the principle of *al-ta'lim bi al-jamāl*, education through good manners.

The spiritual rhetorical function is most explicit in the third *pappaseng*. Its concise structure combines two dimensions: human effort and divine grace. The relationship between *reso* and *pammase Dewata* reflects the Islamic theological principle of balancing causality and *tawakkal*. In character education, *reso* is positioned as a

manifestation of faith: working diligently becomes worship, and perseverance becomes evidence of spiritual sincerity. The prophet Muhammad said:

إن الله يحب إذا عمل أحدكم عملاً أن يتقنه

“Indeed, Allah loves a person who works diligently and completes his work”. (HR. al-Bayhaqī, *Syu‘ab al-Īmān*).

From the three *pappaseng* analyzed, an integrative character education value construction between social morality, personal ethics, and religious spirituality was formed. These values are conceptualized as follows:

Table 3. Rhetorical Functions and Character-Education Values in Bugis *Pappaseng*

Core Value	Pedagogical Meaning	Rhetorical Function	Implication for Arabic Teacher Education
<i>Siri</i>	Maintaining dignity and moral responsibility	<i>Uslūb al-muqābalah; isti‘ārah</i>	Forms teacher integrity and professionalism
<i>Pacce</i>	Social empathy and human solidarity	<i>Tasybīh tamthīlī; tardīd</i>	Develops social sensitivity in communication
<i>Lempu</i>	Honesty in thought and action	<i>Tasybīh balīgh; kināyah</i>	Strengthens academic honesty and linguistic ethics
<i>Paccing</i>	Purity of heart, mind, and intention	<i>Uslūb al-tamthīl al-akhlāqī</i>	Cultivates sincerity and moral intention in teaching
<i>Reso</i>	Work ethic, perseverance, and <i>istiqāmah</i>	<i>Isti‘ārah; ijāz qaṣr</i>	Strengthens professional and spiritual commitment

The table shows that *pappaseng* values are not merely local ethics but also universal foundations for Islamic character education. Their rhetorical structures reinforce value internalization through beautiful and memorable language. *Pappaseng* can therefore serve as an educational rhetorical instrument because it possesses stylistic structures comparable to classical Arabic rhetoric, contains persuasive moral functions, and employs linguistic beauty to motivate ethical awareness. As affirmed by al-Ghazālī that "*kalām al-ḥikmah yaḥtāj ilā jamāl al-‘ibārah li-yadkhulu al-qalb*." "Words of wisdom require the beauty of expression to enter into the heart." (*Iḥyā’ ‘Ulūm al-Dīn*, juz II (Al-Ghazālī, 2005)

In *Balāghah* learning, *pappaseng* offers a contextual medium through which students can understand that rhetorical devices are not abstract categories detached from life. Rather, they are communicative strategies that shape social attitudes, moral imagination, and professional identity. This finding supports the validity of Ethno-*Balāghah* Pedagogy as a bridge between Arabic rhetorical theory and the local wisdom of the Indonesian archipelago.

The *Pappaseng*-Based Ethno-*Balāghah* Pedagogical Model

Balāghah instruction for Arabic Language Education students has often been textually oriented, focusing on the analysis of classical Arabic structures without adequate connection to students’ social and cultural contexts. The Ethno-*Balāghah* model is designed to bridge classical Arabic rhetoric and Bugis local wisdom through an instructional approach that integrates language, value, and culture. The rationale of the model rests on three principles. The first is the linguocultural connection: meaning lives within the social context of its speakers. The second is rhetorical character education: linguistic beauty can become a medium for moral-value internalization. The third is the contextualization of *Balāghah* in contemporary learning, so that students understand that rhetorical beauty is not found only in classical Arabic texts but also in local cultural

expressions that embody ethical wisdom. The model aims to develop students' rhetorical and communicative competence in Arabic, internalize the values of *siri'*, *pacce*, *lempu'*, *paccing*, and *reso'* in the learning process, and cultivate reflective and ethical attitudes among prospective Arabic teachers in their use of language as an instrument of education and moral formation.

Table 4. Theoretical Sources of Ethno-Balāghah Pedagogical Model

Dimension	Theoretical Sources	Core Idea
<i>Balāghah</i>	al-Jurjānī, Ibn al-Athīr, and al-Sakkākī	The beauty of meaning, appropriateness to maqām, and the educational function of rhetoric
Local Wisdom	Mattulada, Pelras, and Abbas	<i>Pappaseng</i> as a moral and social rhetorical system in Bugis society
Character Education	al-Attas, Daradjat, and Tilaar	Ta'dīb as the formation of adab, integrity, and social empathy in Islamic education

The model consists of four sequential components that form a contextual-rhetorical learning cycle. The first is the exposure stage. Students are introduced to selected *pappaseng* texts and comparable Arabic texts, such as Qur'anic verses, hadith, or poetry. This stage builds awareness that every culture possesses moral rhetorical expressions. Activities include reading, listening, and discussing literal meanings and social contexts. The values emphasized are *siri'* and *pacce*.

The second component is the analytical stage. Students analyze *Balāghah* structures, such as *tasybīh*, *isti'ārah*, *kināyah*, *ijāz*, and *itnāb*, in both *pappaseng* and comparable Arabic texts. This stage develops analytical thinking and appreciation of rhetorical beauty. The values cultivated are *lempu'*, as intellectual honesty, and *paccing*, as purity of intention. The third component is the reflective stage. Students reflect on the moral meaning embedded in rhetorical style and relate it to their future role as teachers. Activities may include reflective essays, value presentations, and educational case studies. The values highlighted are *pacce* and *siri'*, which relate to professional empathy and teacher dignity. The fourth component is the practical stage. Students apply *Balāghah* concepts in communication and Arabic teaching practices, such as designing teaching materials, composing motivational speeches, or creating culturally based rhetorical texts. Activities may include micro-teaching, creative projects on "Local *Balāghah*," performance, or educational vlogs. The values developed are *reso'*, *lempu'*, and *paccing*. The model may be represented as follows: Bugis local wisdom in *pappaseng* becomes the source text; students proceed through exposure, rhetorical analysis, value reflection, and rhetorical application; the values of *siri'*, *pacce*, *lempu'*, *paccing*, and *reso'* are integrated throughout the cycle; and the final outcome is the formation of Arabic language teachers who are rhetorical, ethical, and culturally rooted.

Table 5. Components of Ethno-Balāghah Pedagogical Model

Stage	Learning Activity	Method and Media	Expected Value
Exposure	The lecturer presents <i>pappaseng</i> texts with Arabic equivalents or translations	Interactive lecture and audiovisual media	Cultural awareness and social responsibility (<i>siri'</i>)
Rhetorical Analysis	Students analyze <i>pappaseng</i> style through <i>Balāghah</i> theory	Group discussion and <i>uslūb</i> mapping table	Academic honesty (<i>lempu'</i>)
Value Reflection	Students write a reflection on empathy in <i>pappaseng</i>	Narrative writing and peer review	Empathy and introspection (<i>pacce</i>)
Rhetorical Application	Students produce an educational speech or mini-project using <i>Balāghah</i> style	Micro-teaching and creative project	Work ethic and courtesy (<i>reso'</i> , <i>paccing</i>)

The advantages of the Ethno-*Balāghah* model are fourfold. First, it is integrative because it connects linguistic, moral, and cultural dimensions. Second, it is contextual because it draws on students' local experiences and values. Third, it is reflective and transformational because it encourages character formation through linguistic and cultural experience. Fourth, it is innovative because it enriches *Balāghah* instruction with cross-cultural rhetoric.

The model contributes theoretically by introducing Ethno-*Balāghah* Pedagogy as a paradigm for teaching Arabic rhetoric through local wisdom and by demonstrating the relevance of al-Jurjānī's and Ibn al-Athīr's rhetorical theories beyond classical Arabic texts. Practically, it may serve as a learning model for *Balāghah* lecturers and Arabic Language Education programs in cultivating students' character, and it may be developed into alternative teaching materials grounded in local values and Islamic spirituality. Future development of the model may include empirical validation through Research and Development (R&D) in Arabic Language Education classrooms, digital integration through platforms such as Genially, Canva, or learning management systems, and cultural expansion by studying wisdom expressions from other ethnic traditions in South Sulawesi, including Makassar, Mandar, and Toraja traditions. In this sense, the Bugis *pappaseng*-based Ethno-*Balāghah* model is a pedagogical innovation that combines linguistic beauty with local wisdom. It treats rhetoric not merely as the art of speaking but as an instrument for forming future Arabic language teachers as *murabbī* who are rhetorical, ethical, and culturally grounded.

CONCLUSION

This study finds that Bugis *pappaseng* constitutes a form of local-wisdom rhetoric whose structures, functions, and values correspond to major principles of classical Arabic *Balāghah* while expressing moral character in ways that are contextual to Islam in the Indonesian archipelago. The analysis of three representative *pappaseng* shows that rhetorical devices such as *tibāq*, *tasybīh tamthīlī*, *isti'ārah*, *kināyah*, and *ijāz qaṣr* function not only aesthetically but also ethically and spiritually. Through this living rhetoric, *pappaseng* becomes a medium of character formation that internalizes *siri'* as integrity and dignity, *pacce* as social empathy, *lempu'* as honesty, *paccing* as purity of heart, and *reso'* as work ethic. These five values are woven into linguistic structures that educate, guide, and motivate, thereby forming an original and locally grounded system of *Balāghah* pedagogy.

The synthesis produced an Ethno-*Balāghah* instructional model that integrates Arabic rhetorical theory with Bugis local wisdom through four reflective stages: exposure, analysis, reflection, and application. The model is designed to develop rhetorical competence, cultural awareness, and the character of prospective Arabic language teachers who are communicative, ethical, and rooted in national culture. Based on these findings, *Balāghah* instruction in Arabic Language Education programs should move toward a contextual and reflective approach by integrating local wisdom such as Bugis *pappaseng* as an authentic learning resource. The model requires further empirical testing through R&D studies in Islamic higher education institutions to evaluate its effectiveness in improving rhetorical competence and teacher character formation. Future research may also compare Bugis *pappaseng* with other cultural wisdom traditions, such as Minangkabau proverbs or Javanese *serat*, in order to broaden the paradigm of cross-cultural *Balāghah* within Islamic education. Practically, the findings may support a

curriculum grounded in local wisdom and Islamic character values while strengthening Arabic language education as a means of forming *al-mu'allim al-baligh*: a teacher who is fluent, civilized, and culturally rooted.

REFERENCES

- Abbas, I. (2013). *Pappaseng: Kearifan Lokal Manusia Bugis Yang Terlupakan. Sosiohumaniora*, 15(3), 272–284.
- Abdurahman, R., & Hasanah, A. (2024). The Urgency of Integrating Character Education Values in Balaghah Learning. *Alsuniyat*, 7(1). <https://ejournal.upi.edu/index.php/alsuniyat/article/view/66891/27056>
- Al-Ghazali, M. (n.d.). *Fiqh al-Sirah*. Dar al-Qalam.
- Al-Jurjani, A. A.-Q. (2000). *دلائل الإعجاز* (M. Syakir (ed.)). Maktabah al-Usrah.
- Ali, A., Abdel, M., Issa, K., & Ebrahim, M. A. (2025). Al Tsunaiyah Al-Jamaliyah fil Balaghah Al-Arabiyah Al-Kinayah wat Tawriyah Anmudzajan. *Ijaz Arabi Journal of Arabic Learning*, 8(1), 451–463.
- Anggita, S., Endraswara, S., & Rohman, A. (2024). Revitalizing Local Wisdom within Character Education through Ethnopedagogy Apporach: A Case Study on a Preschool in Yogyakarta. *Heliyon*, 10(10), e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Firman, Hannani, & Haramain, M. (2022). Developing The Indonesian Student ' s Personality Through Recognizing Local Culture And Literature : A Brief Study Of Bugis Pappaseng. *Journal of Positive School Psychology*, 6(8), 6509–6519.
- Haniah, H., Ainin, M., & Lubis, T. (2018). Tathwîr Al-Kitâb Al-Dirâsî Li 'Ilmi Al-Balâghah Fî Dhaui Al-Tadzawwuq Al-Balâghî Li Al-Ahâdîts Al-Arba'in Al-Nawawiyah. *Arabiyat : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 5(1), 141–154. <https://doi.org/10.15408/a.v5i1.7377>
- Hasanuddin, S., & Rusydi, M. (2024). The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School: Strategies and Implications. *Al-Ishlah: Jurnal Pendidikan*, 16, 1655–1663. <https://doi.org/10.35445/alishlah.v16i2.5285>
- Ilham, M., & Rahman, F. (2024). Character Education of Local Wisdom-based : A Study of Moral Aspect of Quotes belong to Bugis People. *Journal of Ecohumanism*, 6798, 1125–1140. <https://ecohumanism.co.uk/joe/ecohumanism/article/view/3443/2706>
- Mansur, & Sholeh, M. (2024). Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School. *Journal of Integrated Elementary Education*, 4(1), 54–70.
- Sikki, M., Rijal, S., Nasruddin, & Alam, S. (1998). *Nilai dan Manfaat Pappaseng dalam Sastra Bugis*. Departemen Pendidikan dan Kebudayaan.
- Syamsudduha, Kamaruddin, Hanafi, H., & Tang, M. R. (2014). Educational Value and Character in Pappaseng Bugis (Buginese Message). *Journal of Language Teaching and Research*, 5(5), 1092–1102. <https://doi.org/10.4304/jltr.5.5.1092-1102>
- Wemamah, A., Noor, S. S. B. M., Salleh, A. W. bin, & Haniah. (2023). The Effectiveness of 5E's Learning According to The Constructivist Theory in The Acquisition of Quranic Rhetorical Systems Toward Non-Arabic Speakers. *Ijaz Arabi Journal of Arabic Learning*, 6(1), 90–103.

Zayd, N. H. A. (1996). *Al-Ittijāh al-'Aqlī fī al-Tafsīr: Dirāsah fī Qadīyat al-Majāz fī al-Qur'ān 'inda al-Mu'tazilah*. Hindawi.

Zayd, N. H. A. (2000). *al-Khiṭāb wa-al-Ta'wīl*. Hindawi.