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Development of Arabic Literature Learning Model Based on Local Wisdom of Bugis-Makassar

Pengembangan Model Pembelajaran Sastra Arab Berbasis Kearifan Lokal Bugis-Makassar

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Abstract

Arabic literature instruction in Indonesian Islamic universities frequently faces challenges of student relevance and engagement due to the cultural gap between the Arabic literary heritage and the lived cultural experience of Indonesian students. This article examines the development of an Arabic literature learning model that integrates Bugis-Makassar local wisdom as a pedagogical bridge between the Arabic literary tradition and the cultural context of students in South Sulawesi. The developed model integrates five elements of Bugis-Makassar local wisdom, namely pappaseng, elong, lontara, tudang sipulung, and mappacci, with representative Arabic literary texts from pre-Islamic, classical, and modern periods. A research and development (R&D) approach is employed to design, validate, and empirically test the model. The findings indicate that the Bugis-Makassar local wisdom-based learning model significantly improves learning motivation, literary appreciation, and comprehension of ethical values in Arabic literary texts compared to the conventional approach.

Keywords: Arabic literature; local wisdom; Bugis-Makassar; learning model; culturally responsive teaching

Abstrak

Pembelajaran sastra Arab di perguruan tinggi Islam Indonesia kerap menghadapi tantangan relevansi dan keterlibatan mahasiswa akibat kesenjangan budaya antara warisan sastra Arab dan pengalaman kultural peserta didik Indonesia. Artikel ini mengkaji pengembangan model pembelajaran sastra Arab yang

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mengintegrasikan kearifan lokal Bugis-Makassar sebagai jembatan pedagogis antara tradisi sastra Arab dan konteks kultural mahasiswa di Sulawesi Selatan. Model yang dikembangkan mengintegrasikan lima unsur kearifan lokal Bugis-Makassar, yaitu pappaseng, elong, lontara, tudang sipulung, dan mappacci, dengan teks-teks sastra Arab representatif dari periode pra-Islam, klasik, dan modern. Pendekatan penelitian dan pengembangan (R&D) digunakan untuk merancang, memvalidasi, dan menguji model secara empiris. Hasil kajian menunjukkan bahwa model pembelajaran berbasis kearifan lokal Bugis-Makassar secara signifikan meningkatkan motivasi belajar, apresiasi sastra, dan pemahaman nilai-nilai etis yang terkandung dalam teks sastra Arab dibandingkan pendekatan konvensional.

Kata Kunci: *sastra Arab; kearifan lokal; Bugis-Makassar; model pembelajaran; culturally responsive teaching*

Introduction

Arabic literature is one of the oldest and richest cultural legacies in the world's literary treasures, storing millions of texts of poetry, prose, drama, and narrative spanning more than fourteen centuries ranging from the pre-Islamic era (*Jahiliyah*) to contemporary Arabic literature of the 21st century. In the context of Islamic education in Indonesia, the learning of Arabic literature has a very strategic position because it not only opens access to the beauty of the Arabic language as an aesthetic medium, but also provides a rich window of understanding into the historical, theological, and cultural contexts in which the most important Islamic texts were born and developed. However, the reality of learning Arabic literature in Indonesian Islamic universities shows a picture that is far from ideal. Various studies have identified that students experience deep difficulties in appreciating and understanding Arabic literary texts, not only because of linguistic barriers but more fundamentally because of the cultural distance between the world of imagination and experience assumed by Arabic literary texts and the cultural world that Indonesian students actually live (Allen, 2015).

The local wisdom of Bugis-Makassar holds a rich tradition of science, aesthetics, and ethical values and has been proven over the centuries to be able to assimilate creatively with Islamic values without losing its distinctive cultural identity (Muhsyanur, 2015, 2016, 2020, 2023; Muhsyanur Muhsyanur, 2018).

Traditions such as *pappaseng* (ancestral wills), *elong* (Bugis poetry), *lontara* (ancient manuscripts), *tudang sipulung* (customary deliberations), and *mappacci* (rituals of purity) contain universal values that are very close to the ethical and aesthetic values celebrated in the best Arabic literature, ranging from the appreciation of honor (*siri'*) that resonates with *the value of muruuwwa* in pre-Islamic literature, to the tradition of politeness and scholarship that reflects the spirit of manners in the classical Islamic literary tradition (Pelras, 2006). This proximity opens up very rich pedagogical opportunities to make the local wisdom of Bugis-Makassar a bridge that brings students into the world of Arabic literature in a more natural, meaningful, and engaging way.

The *culturally responsive teaching* (CRT) approach developed by Gay (2018) provides the strongest theoretical foundation for the Arabic literature learning model based on local wisdom. CRT argues that the most effective learning occurs when content and pedagogy acknowledge, value, and build on the cultural background and life experiences of learners. In the context of learning Arabic literature in South Sulawesi, this means designing a learning experience that uses local Bugis-Makassar wisdom not as a mere decoration or an interesting opening, but as an interpretive framework that genuinely shapes the way students approach, understand, and appreciate Arabic literary texts. Gay (2018) asserts that students whose cultural experiences are accommodated in the learning process show higher engagement, deeper understanding, and consistently better academic achievement.

Research on the integration of local wisdom in language and literature learning in Indonesia has shown very promising results. The study conducted by Sibarani (2014) confirms that the oral traditions and local wisdom of the archipelago are not only culturally rich but also have aesthetic and rhetorical structures that are very compatible with the conventions of classical Arabic literature, so that they can function as an effective pedagogical scaffold. Widodo's (2016) research on local wisdom-based language learning in higher education found a significant increase in student motivation and engagement when learning

materials were explicitly associated with their own cultural traditions. In the specific context of South Sulawesi, Faisal's (2018) study on Bugis-Makassar values in Islamic education shows that the integration of local cultural values consistently strengthens students' identity and moral commitment to the Islamic values they learn.

The theoretical framework for the development of learning models used in this study refers to the ADDIE (*Analysis, Design, Development, Implementation, Evaluation*) model which is one of the most comprehensive and empirically validated instructional design frameworks in the educational technology literature (Branch, 2009). The ADDIE model provides a systematic and iterative framework for developing learning models that are not only theoretically interesting but also practical, effective and responsive to specific implementation contexts. The integration of the ADDIE model with the principles of CRT Gay (2018) and the theory of local wisdom Sibarani (2014) resulted in a model development framework that simultaneously pays attention to universal instructional design standards and the contextual peculiarities of Bugis-Makassar culture.

This article aims to comprehensively examine the development of an Arabic literature learning model based on Bugis-Makassar local wisdom, with discussions organized in three sub-sections: first, the conceptual foundation of the integration of Bugis-Makassar local wisdom in Arabic literature learning; second, the design and components of the developed learning model; and third, the results of validation and trial of the model and its implications for the learning of Arabic literature in Indonesian Islamic universities. This study is expected to make a meaningful academic and practical contribution to the development of a more contextual, relevant, and impactful Arabic literature pedagogy in Indonesia.

Research Method

This research uses a research and development (*R&D*) approach with the ADDIE development model as the main procedural framework. According to Branch (2009), the ADDIE model provides a systematic process that includes five phases that are continuous: needs and context analysis, learning model design,

development of materials and instruments, implementation in the context of real learning, and formative and summative evaluation of the effectiveness of the model. The analysis phase was carried out through a comprehensive needs study involving a survey of 120 students of the Arabic Language and Literature study program at three Islamic universities in South Sulawesi (UIN Alauddin Makassar, IAIN Bone, and As'adiyah Sengkang Islamic University), in-depth interviews with 12 lecturers of Arabic literature, and analysis of applicable curriculum documents.

The design and development phase involved an interdisciplinary team consisting of two Arabic literature experts, one Bugis-Makassar cultural expert, and one instructional design expert, who collaboratively designed the learning model and all its supporting components. Model validation was carried out through two stages: *expert validation* involving five validators from the fields of Arabic literature, language education, and Bugis-Makassar culture; and *practitioner validation* involving eight experienced Arabic literature lecturers who provided an assessment of the model's feasibility and relevance in a real-world context.

Model testing was carried out in three increasingly extensive phases according to the R&D procedures recommended by Creswell and Creswell (2018). The *small-scale trial* was conducted in a class of 28 students at IAIN Bone for one semester, using a one-group pretest-posttest design to identify the initial weaknesses and strengths of the model. The *large-scale trial* involved two groups: the experimental class (n=32) using a model based on Bugis-Makassar local wisdom and the control class (n=31) using a conventional approach at UIN Alauddin Makassar, with a quasi-experimental pretest-posttest control group design. Data collection instruments included an Arabic literature appreciation test developed specifically for this study with Cronbach's alpha = .84 reliability, an Arabic literature learning motivation questionnaire ($\alpha = .87$), an observation sheet of student involvement in learning, and a post-trial semi-structured interview guide. Quantitative data analysis used independent samples t-test and ANCOVA to control for differences in initial ability between groups, while qualitative data from

observations and interviews were analyzed thematically following the procedure of Miles et al. (2014) to enrich the interpretation of quantitative findings.

Results and Discussion

1. The Conceptual Foundation of the Integration of Bugis-Makassar Local Wisdom in Arabic Literature Learning

The integration of Bugis-Makassar local wisdom in the learning of Arabic literature rests on a fundamental epistemological premise: that the cultural knowledge that has been deeply lived by students is an invaluable cognitive and affective resource that can and should be a starting point for the expansion of their intellectual and aesthetic horizons towards broader literary traditions. Vygotsky (1978, in Lantolf & Thorne, 2006) through his concept of *zone of proximal development* emphasizes that the most effective learning occurs when the knowledge and experience that students already have is used as scaffolding to achieve more complex understandings that cannot be achieved independently. In the context of learning Arabic literature, the local wisdom of Bugis-Makassar functions as a cultural scaffolding that allows students to approach the complexity of Arabic literary texts by using an interpretive framework that is familiar and meaningful to them.

An in-depth comparative analysis between the Bugis-Makassar literary tradition and classical Arabic literature reveals a number of very significant conceptual similarities that can be used pedagogically. First, the concept of *siri'* (honor, self-respect) in Bugis values resonates very strongly with the concept of *muruwwa* (courage, masculinity, glory) which was a central theme in the pre-Islamic poetry of Jahiliyah, especially in the *mu'allaqat* of great poets such as Imru' al-Qays, Antarah ibn Shaddad, and Zuhayr ibn Abi Sulma. Second, the pappaseng tradition as a genre of parental will to children has a rhetorical structure and social function that is very similar to the genre hikam (aphorism) in the Arabic literary tradition, and this analogy can be used effectively to help students understand the conventions of genre in Arabic literature (Pelras, 2006).

The value of *sipakatau* (mutual respect for fellow human beings) which is one of the most central ethical principles in the Bugis-Makassar culture contains a very deep resonance with the principles of Islamic humanism celebrated in classical Arabic literature, ranging from *panegyric* (madih) poems that celebrate the glory of human beings, to the argumentative prose of al-Jahiz that defends human dignity and equality in the face of racial and national differences. When students approach Arabic literary texts through the lens of the values of sipakor that they have internalized since childhood, they find that the humanistic dimensions of Arabic literature are not something foreign or exotic but are universal expressions of values also lived by their own ancestors and communities, a discovery that is very significant for the development of a deep and personal appreciation of literature (Gay, 2018).

The lontara tradition as a system of writing and storing knowledge of the Bugis-Makassar ancestors has a very strong parallel with the tradition of makhtutat (Arabic manuscripts) which is one of the main objects of study in the Arabic literature study program at Islamic universities. When Bugis-Makassar students understood that their ancestors also created and maintained a rich tradition of writing, including manuscripts that record the epic I La Galigo and various customary law texts, they developed an awareness of the continuity between local scientific traditions and Arabic Islamic scientific traditions that have been productively influencing each other for centuries. This awareness became a very strong foundation for their appreciation of the meaning and social function of Arabic literary texts in the context of broader Islamic civilization (Faisal, 2018).

1. Rancangan dan Komponen Model Pembelajaran Sastra Arab Berbasis Kearifan Lokal Bugis-Makassar

Tabel 1. Components of the Arabic Literature Learning Model Based on Local Wisdom of Bugis-Makassar

Learning Phase	Elements of Local Wisdom	Integrated Arabic Literary Texts	Pedagogical Activities	Competency Objectives
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1. Pappaseng (Wills)	Values of sipakatau & siri' na pacce	Al-Mutanabbi: A Poem of Glory and Self-Esteem	Text comparison of pappaseng qasida	Appreciation of cross-cultural ethical values
2. Elong (Poetry)	Bugis aesthetics, local rhythms	Amr al-Qais: Mu'allaqat (Powaisi Pra Islam)	Analysis of rhythm & metaphor across traditions	Arabic stylistic & prosody competencies
2. Elong (Poetry)	Local writing and scientific traditions	Makamah al-Hariri: Prosa ritmis	Exploration of parallel texts and texts	Textual literacy & hermeneutics
4. Tudang Sipulung (Customary Discussion)	Al-Jahiz: Prosa argumen & retorika	Al-Jahiz: Prosa argumen & retorika	Socratic Discussion Guided by Arabic Text	Rhetorical competence & argumentation
5. Mappacci (Ritual)	Values of purity, intention and preparation	Puisi Sufi: Ibn al-Farid & al-Hallaj	Spiritual reflection & creative writing	Appreciation of Islamic spiritual literature

The Arabic literature learning model based on Bugis-Makassar local wisdom developed in this study consists of five learning phases each of which integrates one element of Bugis-Makassar local wisdom with one genre or corpus of Arabic literature selected based on its thematic and structural relevance, as summarized in Table 1. The first phase uses pappaseng as an entry point to usher students into the genre of hikam and maqamat in Arabic literature, utilizing the structural and functional similarities between the two genres to build a fast and resonant conceptual understanding. The second phase integrates elong (Bugis poetry) with pre-Islamic mu'allaqat, using comparative analysis of prosody and metaphor as a method to develop an aesthetic appreciation of Arabic poetry. The next three phases progressively take students into increasingly complex Arabic literary texts, always using relevant elements of local wisdom as an interpretive framework and pedagogical scaffolding.

The assessment components in this model are designed consistently following the principles of authentic assessment that allow students to demonstrate their understanding and appreciation of literature through various forms of creative products that integrate both traditions. The assessment tasks developed include: a comparative essay that compares the ethical values in pappaseng with the themes in the Arabic qasida; the creation of contemporary songs inspired by the themes and imagery of Arabic poetry; presentation of parallel analysis of Arabic texts; and philosophical reflections on the universal values found at the intersection of the two traditions. Tomlinson (2014) emphasizes that authentic product-based assessments like this not only measure understanding more validly and comprehensively, but also serve as a learning tool itself that encourages the internalization of the values studied.

The design of the learning environment in this model is an often overlooked but very crucial component. The classrooms are designed to reflect the aesthetic of the fusion of Arabic literature and Bugis-Makassar culture, with side-by-side displays of Arabic and pappaseng poetry texts, a map of the archipelago's Islamic scientific network that connects the traditions of South Sulawesi Islamic boarding schools with Arabic scientific centers, and a mini-library containing bilingual editions of classical Arabic literary texts and lontara collections. More than just decoration, the design of this environment creates what Wenger (1998) calls a community of practice that physically affirms the legitimacy and value of both traditions studied, providing a strong affective signal to students that their cultural identity as Bugis-Makassar people is an asset, not an obstacle, in the learning of Arabic literature.

The *teacher's guide* is one of the most important components of this model, as the success of implementation is highly dependent on the competence and readiness of lecturers to facilitate this complex cross-cultural learning. The guide was developed based on the results of expert validation and limited trials, and includes: the cultural and contextual background for each element of integrated local wisdom; guide question guide for each phase of the discussion; strategies for

managing diverse and unexpected student responses; as well as guidance to provide critical but respectful feedback on students' interpretations of Arabic literary texts through the lens of their local wisdom. Branch (2009) emphasizes that a comprehensive teacher guide is a component that determines whether an innovative learning model survives beyond the context of its experiment.

1. Validation Results, Trials, and Model Implications

The results of expert validation showed that the Arabic literature learning model based on Bugis-Makassar local wisdom received excellent assessments from all validators. The average overall validation score reached 4.67 on a scale of 5.0, with the highest scores obtained in the aspect of cultural relevance (4.82) and the clarity of learning procedures (4.71), while the lowest score was obtained in the aspect of ease of implementation (4.41) which reflected the validators' concerns about the complexity and workload demanded of lecturers implementing the model. Qualitative feedback from validators emphasized the importance of adequate lecturer training prior to implementation and the need to simplify some components of teacher guidance without compromising their pedagogical depth. These two recommendations were integrated in the model revision before wider trials were implemented.

The results of the limited trial show very promising findings about the effectiveness of the model in increasing students' engagement and appreciation of Arabic literature. Classroom observations revealed that the level of active participation of students in discussions of Arabic literary texts increased dramatically when discussions began with parallel explorations of relevant local wisdom traditions, with the average student actively contributing increasing from 34% in conventional classes to 71% in classes using local wisdom-based models. Post-trial interviews revealed that students experienced what can be described as a moment of cultural recognition, when they realized that the values they believed in through their Bugis-Makassar identity were reflected and reinforced in the Arabic literary texts they studied, an experience that was very significant for the development of their identity and learning motivation (Gay, 2018).

The results of the wider trial provide strong statistical confirmation of the effectiveness of the model. ANCOVA's analysis showed that after controlling for initial ability, the experimental group using a model based on local wisdom showed a statistically significant improvement in Arabic literary appreciation scores ($F(1.60) = 23.7, p < .001, \eta^2 = .28, d = 1.09$) compared to the control group, with a large effect size according to Cohen's criteria. The most striking improvement occurred in the dimension of understanding ethical values in Arabic literary texts ($d = 1.34$) and the dimension of affective engagement with the text ($d = 1.21$), while the increase in the dimension of formal linguistic analysis skills was more moderate ($d = 0.67$). These findings are consistent with the CRT theory's prediction that local culture-based learning has the strongest impact on the value and affective dimensions, while the impact on technical linguistic ability requires a more explicit and structured approach (Gay, 2018).

The implications of this research for the development of Arabic literature learning in Indonesian Islamic universities are multidimensional. First, the results of this study confirm the need for a fundamental reorientation in the philosophy of Arabic literary learning from a text-centered philological approach to a learner-centered cultural approach, without sacrificing the depth of textual study that is a hallmark of high-quality literary learning. Second, the model developed provides empirical evidence that the rich local wisdom of the archipelago is a very valuable and unoptimized pedagogical resource in the learning of Arabic language and literature, and that investment in the development of materials based on local wisdom will provide significant results for the quality of learning. Third, the most broad implication is that this model provides a methodological template that can be adapted to other cultural contexts in Indonesia, opening up opportunities for the development of similar models for local wisdom of Javanese, Sundanese, Batak, Minangkabau, and various other cultural traditions that are rich and relevant to the learning of Arabic literature in their respective regional contexts.

Conclusion

The development of an Arabic literature learning model based on Bugis-Makassar local wisdom studied in this article has resulted in a pedagogical approach that has been proven to be empirically effective in increasing the motivation, involvement, and appreciation of Arabic literature of students in South Sulawesi. Through the creative integration of the five elements of Bugis-Makassar local wisdom, namely pappaseng, elong, lontara, tudang sipulung, and mappacci, with a carefully selected corpus of Arabic literary texts based on their thematic and structural relevance, this model creates a meaningful pedagogical bridge between two rich and complementary literary traditions. The results of excellent expert validation and the results of trials that show a large and consistent effect size confirm that the approach based on local wisdom is not just a theoretically interesting pedagogical innovation, but an intervention that produces a real and measurable impact on the quality of learning Arabic literature. This success strengthens the argument that the most effective learning of Arabic literature in Indonesia is one that places learners as active cultural subjects, appreciating and building on the richness of their own cultural traditions as a foundation for appreciating the rich rich traditions of Arabic literature.

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