



## The Values of Islamic Education in *Pappasêng* of the Bugis Tribe and Its Implementation in Elementary School Learning

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### Abstract

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#### Keywords:

Islamic Values;  
*Pappasêng*; Bugis  
Tribe; Elementary  
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*Pappasêng* is one of the oral literature of the Bugis tribe in the form of traditional expressions or admonitions that are often conveyed by parents (to riyolo) to the next generation (to ri munri). The advice contains advice to be used as a guideline in living life. *Pappasêng* is still firmly held by the Bugis people, especially the people in Cina District, Bone Regency. They state that the values in *Pappasêng* remain relevant to today's life. The purpose of this research is to describe the value of Islamic character in *Pappasêng* who lives in the Cina sub-district community. This research is a qualitative descriptive research with a naturalistic approach. The data in the study are *Pappasêng*'s expressions from the sources and the documentation studies that support the research. The results of this study show that *Pappasêng*'s expression is in line with Islamic teachings. The expression *Pappasêng* contains several Islamic character values, namely monotheism, honesty, hard work, firm stance (*istiqamah*), good prejudice (*husnuzan*), compassion, and cleverness. These values should be instilled in the next generation by maintaining *Pappasêng* and continuing to pass it on, including in elementary school learning. This can be done by making *Pappasêng* as a learning material for local languages, inserting *Pappasêng* when giving advice or stories to students, and using *Pappasêng* in explaining other learning materials.

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### Abstrak

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#### Kata kunci:

Nilai Islami;  
*Pappasêng*; Suku  
Bugis; Sekolah Dasar.

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*Pappasêng* merupakan salah satu sastra lisan suku Bugis berupa ungkapan tradisional atau nasihat yang sering disampaikan oleh orang tua (to riyolo) kepada generasi berikutnya (to ri munri). Nasihat tersebut berisi saran untuk dijadikan pedoman dalam menjalani kehidupan. *Pappasêng* masih dipegang teguh oleh masyarakat Bugis, khususnya masyarakat di Kecamatan Cina, Kabupaten Bone. Mereka menyatakan bahwa nilai-nilai di *Pappasêng* tetap relevan dengan kehidupan saat ini. Tujuan penelitian ini adalah untuk mendeskripsikan nilai karakter Islam di *Pappasêng* yang tinggal di masyarakat kecamatan Cina. Penelitian ini merupakan penelitian deskriptif kualitatif dengan pendekatan naturalistik. Data dalam penelitian ini adalah tuturan *Pappasêng* dari narasumber dan studi dokumentasi yang mendukung penelitian. Hasil penelitian ini menunjukkan bahwa tuturan *Pappasêng* sejalan dengan ajaran Islam. Ungkapan *Pappasêng* mengandung beberapa nilai karakter Islam, yaitu monoteisme, kejujuran, kerja keras, sikap tegas (*istiqamah*), prasangka yang baik (*husnuzan*), welas asih, dan kepandaian. Nilai-nilai tersebut harus ditanamkan pada generasi penerus dengan mempertahankan *Pappasêng* dan terus mewariskannya, termasuk dalam pembelajaran sekolah dasar. Hal ini dapat dilakukan dengan menjadikan *Pappasêng* sebagai bahan pembelajaran bahasa daerah, menyisipkan

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*Pappasêng* saat memberikan saran atau cerita kepada siswa, dan menggunakan *Pappasêng* dalam menjelaskan materi pembelajaran lainnya.

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## INTRODUCTION

Oral literature is one of the products of local culture. Each ethnic group in Indonesia has its own characteristics related to its oral literature. The Bugis tribe in South Sulawesi is no exception. Oral literature is a literary expression of cultural citizens that is disseminated and transmitted orally (Amir, 2013; Hutomo, 1991). Oral literature is closely related to oral and linguistic traditions. Darson explained that oral tradition as a whole consists of four dimensions, namely language, language, literature, and cultural values (Sukatman, 2009). Oral literature is also a manifestation of the oral tradition itself (Amir, 2013). Thus, oral literature, oral traditions, and language are inseparable.

The oral literature of the Bugis tribe is very diverse. *Pappasêng* is one of them. *Pappasêng* comes from the word *pasêng* which means message or instruction (Pelras, 2006; Said, 1977). The message contains advice and advice from parents that children can understand and use as a guideline in daily life (Mattalitti, 1986; Mustafa, 2014; Punagi, 1983; Sikki, et al., 1998; Suhra, 2019).

*Pappasêng* was originally spoken orally. This method is known as *maggaligo*. *Pappasêng* was then collected from time to time and written in a manuscript called *Lontaraq* (Elfira, 2013). *Pappasêng* is present in the Bugis community as an instrument of moral education. *Pappasêng* seeks to establish the ideal personal qualities of society, which should bring benefits to the universe. Therefore, it is often found in *Pappasêng*'s lessons on noble morals, which according to researchers can be adopted and applied in daily life.

*The Pappasêng* who live in the Bugis community are very numerous, reaching hundreds or even thousands. The forms are also diverse, ranging from *elong* (poetry), *werekkada* (proverbs or expressions), and conversations, in the form of monologues and dialogues. In addition, the language in *pappasêng* has a denotative meaning and some is connotative. In his narration, the speaker sometimes adds *pappasêng* to the story to make the conversation more interesting and make the listener more serious about listening to the conversation (Sugirma, 2017).

*Pappasêng* as a cultural product has several characteristics or characteristics. The judge (in the Ministry of National Education, 1999) explained several of its characteristics, including:

## Solid Meaning

*Pappasêng* has a dense meaning. This is because the form of *Pappasêng* is only in the form of sentences with a specific context of use. To understand the density of the meaning of *Pappasêng* requires in-depth research and analysis. The purpose of this research is to re-present the rich content of *Pappasêng* values and life philosophy to be imitated in life. Judging from the expression of its meaning, there are *papasêng* that are translucent and some that are not translucent. In general, *Pappasêng* whose meaning is translucent uses common words or phrases that have denotative meanings. On the other hand, expressions that are not translucent tend to use connotative meanings.

## In the Form of Orders or Prohibitions

If he wanted to communicate something, *Pappasêng* usually used expressions that contained commands or prohibitions. In addition to characteristics, *Pappasêng* has a delivery structure. Ramadhan (2019) revealed that the structure of *Pappasêng* consists of: (a) an introduction in the form of sentences *anngêrangi pasêng-pasengna to riolota, Iyanaritu...* "Remember the message of our people of the past, namely..." ; *ajak lalo, muallupai pappasêngna tomatoatta ri olo, iyanaritu...* "Never forget the messages from our parents in the past, namely..."; atau *naasêng tomatoatta riolo yaro...* "Our parents always say that..."; (b) speech in the form of commands, prohibitions or statements; and (c) the content of the message.

*Pappasêng* belongs to the Bugis people. One of them is the Bugis tribe who inhabit the Bone Regency area, more precisely in the Cina District area. In this regard, there is an interesting phenomenon: the existence of *pappasêng* is still maintained there (Ramadan, et al., 2018). They explained that *Pappasêng* is rich in life values and it is very important for today's young generation to know and practice them. That's why they still care and still pass it on to their children. This is in line with the view of Rahmi (2016) who states that *Pappasêng* contains many moral values that can be used as a guideline in living life.

By looking at the wealth of values contained in *Pappasêng*, the author is interested in delving deeper into these values. In this study, the author focuses on the study of the values of Islamic education contained in the *Pappasêng*. This is based on the fact that the system of regulations or *panngadêrêng* that binds the life of the Bugis people contains five things, namely *Adêq* or Customs, *Rappang* or Jurisprudence, *Speech* or Justice, *Wariq* or Social Layering, and *Sharia* or Islamic Sharia (Nurnianingsih, 2015). Then, after analyzing these grades, the researcher implemented the grades into student learning at the elementary school level. This is

done to instill these values in students from an early age and starting at the elementary school level.

## METHODS

*Pappasêng* is an oral literary product that is still maintained by the Bugis people. This is clearly seen in the Bugis community in Bone Regency, especially in the Cina District area. The people who live there continue to follow the Bugis philosophy and Islamic teachings in their lives. They continue to live a good social life, even though life is currently moving towards an instant and pragmatic lifestyle (Noor, 2011).

Based on this, the author decided to photograph the existence of *Pappasêng* in the Cina District and study his Islamic values. Therefore, the author conducted qualitative descriptive research using a naturalistic approach. This is in accordance with the view of Endraswara (2006) who shows that the naturalistic approach is very compatible with qualitative research that aims to find research phenomena as natural as possible, or as they are.

The data of this study is a collection of *Pappasêng* who live in the Bugis community, Cina District, Bone Regency. The data of this study is divided into two parts, namely primary data and secondary data. Primary data in the form of oral discourse was collected from extensive interviews with informants who understood *Pappasêng* and often used *Pappasêng* to convey teachings to others. The secondary data, then, is in the form of a study of documents from the *Pappasêng transcription* published by the Ministry of Education and Culture as part of the Indonesian and Regional Literature Book Publishing Project, journals, diaries, and other written sources related to the main research issue.

To obtain the main information, the author consulted various informants from various backgrounds, including: Drs. A. Pamelleri and H. Lallo Dg. Pasere as Bone cultural experts; A. Paelori, S.H. as the former Head of Tanete Harapan Village, Cina District; Dra. St. Marwah as a Local language Teacher at SMPN 2 Cina; and H. A. Alimuddin as the Imam of Al-Falah Mosque in Cina District.

After being collected, the data is then analyzed using the Miles and Huberman model analysis technique (Sugiyono, 2017) which consists of three stages, namely data reduction, data presentation, and verification. The data reduction stage, namely the data obtained is described in detail, then the data is sorted and selected in accordance with the research needs. In this case, *Pappasêng* was chosen which contains Islamic values. Then, at the data presentation stage, the data is analyzed and presented in the form of a detailed description related to Islamic values in

*Pappasêng*. Furthermore, at the verification stage, conclusions are drawn on the results of the research.

## FINDINGS AND DISCUSSION

*Pappasêng* is a Bugis oral literature which means a collection of messages or instructions (Pelras, 2006). The form of *Pappasêng* is in the form of sentences or series of sentences with certain contexts. *Pappasêng* aims to build the ideal personal qualities of society, which brings benefits to others and the universe. Therefore, there are often teachings about noble character in *Pappasêng*.

*Pappasêng* is usually spoken when the speaker wants to give advice to children or younger people. *Pappasêng's* narration does not stand alone, but is inserted into the conversation with the aim of attracting the attention of the speaking partner to listen and pay attention to the conversation properly (Ramadan, 2019). *Pappasêng* contains many life values, including Islamic values. Based on the results of interviews with several sources in the Cina District, it was found that some *Pappasêng* data and the Islamic values contained in it were found. The explanation of these values can be seen as follows.

### Monotheism

Monotheism is the first Islamic value found in *Pappasêng*. *Tauhid* or obeying God is the main foundation in Islamic teachings (August, 2018). This is reflected in the Bugis community in Cina District. In the will or message conveyed to the next generation, they always insert *Pappasêng* which contains the values of monotheism. This can be seen in the following data.

*Iyaro tuota ri lino, têllumi riala sappo: tau é ri Déwata Séuwaé; siri é ri watakkaléta; siri é ri padatta rupa tau.*

Meaning: In life in this world, only three things are used as a fence: fear of the One God, shame of oneself, shame of others.

In the speech data, the word *Déwata Séuwaé* is shown which means One God. In the Bugis society, God is referred to as *Déwata*. It comes from the mention of the gods or creators of the world in the epic *La Galigo*. The Bugis people before embracing the teachings of Islam strongly believed in the epic of *La Galigo* which contained the origin of human creation on earth. The creators or *Goddesses* sent down the first human named *To Manurung* (the person who was revealed). Humans are believed to breed to produce descendants of the Bugis people.

After Islam was introduced and embraced, the name of *Goddess* changed from what was previously many to *seuwaé* or one. This teaching is always maintained and even included in *Pappasêng* with the aim of instilling value in the next generation that in living life, we always fear the One God.

Furthermore, the meaning of the data does not only come to the understanding of the oneness of Allah, but invites the next generation to always hold three principles as their protectors, namely fear of Allah, shame of oneself, and shame of others. Fear of Allah will make people cautious in their activities. All forms of deeds that are not pleasing to Allah will always be shunned by humans and all deeds that are pleasing to Allah will always be carried out by humans. Then, shame towards oneself and others makes a man respect himself and stay away from all things that are not good because he does not want to see himself in disgrace.

### **Honesty**

Honesty is the second Islamic value found in *Pappasêng*. This value is highly upheld by the Bugis people. Saleh (2006) stated that if honesty is not maintained, then anxiety, anxiety, and suffering will arise among the Bugis people. There are several *Pappasêng* that contain the values of honesty in them. This can be seen in the following data.

*Aju maluruémmi riala paréwa bola.*

Meaning: Only straight wood is used as a pillar of the house.

The speech data is related to the context of maintaining honesty. The *pappasêng* is usually inserted in conversation with the aim of giving advice to the speaking partner or listener to always maintain honesty in life. *The pappasêng* uses the analogy of honesty with the word *aju maluru*. The Bugis Bone people generally use a type of stilt house as their residence. In fact, the Bugis Bone traditional house is in the form of a stilt house, as seen in the following picture.



Figure 4.1  
Bugis Bone Traditional House

The house uses *aju maluru* (straight wood) as its support poles. Straight wood serves to strengthen the position of the house. If the wood used is not straight, it will have an impact on

the unsturdiness of the house. The word *maluru* in the Bugis language is synonymous with the word *lêmpuq* which means honest. Honesty and a straight house pillar both serve to strengthen, respectively in life and home. Therefore, honesty is very necessary to have as a basis in living life, like a straight wood as a pillar of a house.

*Duami riala sappo. Unganna panasaé na bêllona kanukué.*

Meaning: Two things are used as a fence. Young jackfruit and nail polish.

The speech data is related to the context of maintaining honesty. *Pappasêng's* speech is usually inserted in the speaker's conversation with the aim of giving advice to speaking partners to always maintain honesty and purity because those two things are used as a fence in life. In *Pappasêng's* speech, there is a play of symbols in describing honesty and purity. In this speech there are two phrases that describe honesty and purity, namely *unganna panasa é* and *bêllona kanukué*. The Bugis Bone people call it *unganna panasa é* (young jackfruit) by the name of *lêmpu*. The word is homographed with the word *lêmpuq* which means honest. When written in the Bugis script, the two words refer to the same form.

*Lêmpu* - young jackfruit      →   
*Lêmpuq* - honesty      \_\_\_\_\_ ↑

The same is true of the phrase *bêllona kanukué* (nail polish) which is called *pacci* by the Bugis Bone people. That word is homographed with the word *paccing* which means purity. The two words, if written in the Bugis script, refer to the same form.

*Pacci* - nail polish      →   
*Paccing* - purity      \_\_\_\_\_ ↑

Thus, the two phrases in the speech refer to honesty and purity that must always be maintained because they are fences in life. This speech, in addition to being spoken in a free situation, is sometimes also spoken in a marriage situation, especially in the ceremony of giving henna to women. Usually, the preacher slips the *pappasêng* when starting the henna giving event. This is done because the henna giving ceremony in the Bugis language is known as *mappacci* which is closely related to the phrase *bêllona kanukué* in *Pappasêng*.

### Hard Work

Hard work is the third Islamic value found in *Pappasêng*. Hard work is the maximum effort made to achieve a goal. Acts of hard work have been made one of the mandatory actions in living life for the Bugis tribesmen. They hate any form of laziness and they believe that no matter how heavy obstacles can be overcome with hard work. This is evident in the following *Pappasêng*.

*Uwa é têtik é sêbbok batu léppanak*

Meaning: Water dripping through the hole in the napar stone.

The speech data means that no matter how hard the obstacle is, it will be defeated by patience, perseverance, and other maximum efforts. All forms of these efforts will not be in vain and will lead humans to the goals they want to achieve.

*Résopa na tēmmanginngi na malomo nalétéi pammasé Déwata.*

Meaning: Hard work and never giving up get God's grace.

The speech data is related to the context of hard work. *The pappasêng* is usually inserted by the speaker in his speech with the aim of giving advice or messages to the speaking partner to always work hard and never give up in this life. Hard work is not only pleasing to fellow humans, but also highly pleasing to God. God will give grace to anyone who works hard and never gives up.

### **Firm Stance (*Istiqamah*)**

*Istiqamah* is the fourth Islamic value found in *Pappasêng's* speech. *Istiqamah* or firm stance is a value upheld by the Bugis people. These values are found in *Pappasêng* in the Cina District, Bone Regency, such as:

*Ajak mumajjêkko méng.*

Meaning: Don 't curve like a hook.

This *Pappasêng's* speech is usually inserted into the speaker's conversation with the aim of giving advice to the speaking partner so that it is not easy to change his stance. *A majjêkko méng* or curved like a hook is a tool used to get something with a bait. It is likened to someone who achieves his goal with a bait. He is willing to use his life handle as bait to achieve his desired goals. In other words, he is willing to pawn the goodness in himself if it is indeed required to achieve the desired goal. Thus, the person's attitude can be bought easily because it is lured by the goal he wants.

From this explanation, it can be understood that the Islamic values contained in it are the value of *istikamah* or firm standing. This is evident in the fact that it avoids *majjêkko méng*

### **Good Prejudice (*Husnuzan*)**

Good prejudice or *husnuzan* is the fifth Islamic value found in *Pappasêng*. Good prejudice is one of the values taught in Islam. In living life, a human being should be prejudiced against

everything that happens to him. Good prejudice is also found in *Pappasêng's* speech in the Cina District. This can be seen in the following data.

- Engka êppa paramata mattappa ri watakkalé é, êppa to sampoi na dé nattappa*  
- *Lêmpuq é nênniyya gêtêng. Naiyya sampoénngi iyanaritu céko*  
- *Ada tongêng sibawa têtê'é. Naiyya sampoénngi iyanaritu bêllé-bêllé*  
- *Siri é sibawa getting. Naiyya sampoénngi iyanaritu ngoa é*  
- *Akkalêng é sibawa nyamêng kininnawa. Naiyya sampoénngi iyanaritu paccairêng é*

Meaning: There are four jewels that shine in our body, there are also four that are covered so that they do not glow

- Honesty and strong determination, which masks his light is cunning
- Speaking the truth and istikamah, who covers the light is a liar
- Shame, which masks its light is greedy
- Reason and prejudice are good, what masks the light is anger.

The speech data is usually given to the next generation with the aim of providing advice regarding the importance of maintaining the four jewels in oneself. The gem is a light that can shine if properly maintained, but it can make the person who carries it fall when its purity is not maintained. The jewel of honesty cannot shine if one is cunning. A verbal gem by telling the truth cannot shine its light if one is always lying. The gem of shame will only shine if one is not greedy. The jewel of reason will shine well if it is filled with good prejudice (*husnuzan*), but dim if it is filled with the nature of always being angry and following lust.

### Compassion

The value of compassion is the sixth value found in *Pappasêng*. This value is one of the values taught in Islam, especially in the relationship of *hablu minannas* (relationship with fellow humans). In living life, a human being cannot live alone, but needs the presence of others. In establishing a relationship, of course, it must be based on affection.

In Bugis philosophy, the value of affection is very important. In fact, this value is enshrined in the Bugis people's life guidelines called the 3 S's, namely *sipakatau* (humanizing each other), *sipakalêbbi* (mutual respect), and *sipakaingêq* (reminding each other). This value can also be found in *pappasêng* in the Bugis community, Cina District. This can be seen in the following data.

*Eppai rupanna padécéngi asséajingêng: Salassurêng é siamaséng maséajing; Siadampêngêng pulanaé masséajing; Têssicirinnaiyangngé waramparang masséajing, riséséna gauq sitinajaé; Sipakaingeq pulanaé masséajing riséséna gauq patujue sibawa winru madécéng*

Meaning: There are four ways to improve the family: Always love each other in the family; always forgive each other; always help each other; always remind each other of the right deeds.

In the speech, it is stated that in order to establish good brotherly relations with fellow humans, an affectionate relationship is needed. The relationship is manifested in the form of mutual love; forgiving each other for mistakes; helping each other, both materially and morally; and remind each other to always carry out good and right deeds.

The Bugis community in the Cina District, according to the results of observations, always practice this value in life. They believe that affection can strengthen relationships with fellow human beings and avoid conflict. The value of affection is in line with the Qur'anic verse Surah Ar-Rum verse 21 (Nurnianingsih, 2015).

### **Cleverness**

The value of cleverness is the seventh Islamic value found in *Pappasêng* in the Cina District, Bone Regency. This value can be found in the following data.

*Aja nasalaiko acca sibawa lêmpuq.*

*Naiyya riyasêng e acca de namasussa napugau, de to ada masussa nabali ada madeceng malêmme e na matêppê ri padanna rupa tau.*

*Naiyya riyaseng e lêmpuq makêssinngi gauqna, patuju nawa-nawana, madeceng ampena nametau ri Dewata e*

Meaning: Never be abandoned by cleverness and honesty.

What is meant by being smart is not finding it difficult to do something, nor does it feel difficult to respond to harsh words with soft words, and trusting others. What is meant by honesty is good temperament, upright thought, good manners, and fear of God Almighty.

The speech data is related to the context of maintaining intelligence and honesty in oneself. This speech is usually given by parents to the next generation with the aim of providing direction or advice to always try to be smart and maintain honesty. The intelligence referred to in the speech is being able to solve all the problems experienced and being able to control oneself

by speaking kindly. Then, the honesty meant is straightforward-thinking, good behavior, and fear of Allah Swt. By maintaining these two things, it is hoped that children's lives will run well in the future.

### **Implementation of *Pappasêng* in Elementary School Learning**

*Pappasêng* as one of the oral literature of the Bugis tribe contains many educational values, including the value of Islamic education. By looking at these values, it is appropriate if the existence of *pappasêng* is maintained and taught to children from an early age. One of them can be taught in elementary schools. Learning *pappasêng* in elementary school can be done in various ways, including:

#### **Making *pappasêng* as a material for learning local languages**

Local language learning is a learning that can still be found at the elementary school level. Learning the Bugis local language is no exception. Then, *pappasêng* which contains many Islamic educational values is in the form of the Bugis local language. Thus, the content of *pappasêng* is very suitable to be taught to elementary school students through learning local languages, especially Bugis.

Teachers can teach the Bugis local language, such as reading and writing *the lontaraq* script to students while instilling the values of *pappasêng* in them. In learning the local language, teachers can make *pappasêng* a special material and teach it to students. By doing so, students are expected to understand the meaning of *pappasêng* and implement the values of Islamic education in their daily lives (Hidayah, Azis, & Akhir, 2023).

#### **Inserting *pappasêng* when giving advice or stories to students**

Teachers as educators, in educating, often give advice to students to improve their attitudes and behaviors (Ramadan, 2024; Ramadan & Adriani, 2023). In giving this advice, every teacher in elementary school can insert *pappasêng* with the aim of instilling Islamic educational values in them. With the insertion of *pappasêng*, it can make the advice conveyed more attractive for students to listen (Ramadan, 2019).

In addition to advice, teachers also sometimes give stories or fairy tales to students to attract their attention and interest in learning. When telling stories, teachers can use or insert *pappasêng* into their stories. It can increase the quality of the story content and instill educational values in elementary school students (Handayani & Sunarso, 2020; Ramadan, 2019; Syahril, 2018).

### **Using *pappasêng* in the explanation of other learning materials**

In addition to using *pappasêng* as a learning material in regional language learning, *pappasêng* can also be inserted into other learning in elementary schools. This is done because regional language learning has limitations, namely it is only taught in the lower grades, namely grades 1 to 3. In fact, the teaching of *pappasêng* is not only limited to the lower grades, but must be taught until the 6th grade. Thus, *the content of pappasêng* can still be taught by inserting it into other learning.

The learning in question is adjusted to the needs of the teacher. One of the learnings that can use *pappasêng* is Indonesian (Hidayah, Azis, & Akhir, 2023; Ramadan, 2019; Syamsudduha, 2014). When the teacher teaches a short story, poem, or other literary work, the teacher can insert *pappasêng* into the material. It can stimulate students to understand their local culture. One of them is the Papal Culture. Learning can also be more contextual because it takes material that is close to students' lives. Then, by understanding *pappasêng*, students can implement the content of the *pappasêng* value into their daily lives.

### **CONCLUSION**

*Pappasêng* as a local oral literature of the Bugis tribe contains many life values, including Islamic values. This is because the Bugis tribe adhered to Islam when Islam entered the archipelago. In fact, in history, it is said that the inclusion of Islam in the Bugis culture is something beneficial because Islam is used as part of social identity that strengthens the pre-existing identity (Wekke, 2013).

If the essence of *Pappasêng* is actualized in everyday life, then life can go well. This is in line with the view of Abbas (2013) who states that a person who is guided by *Pappasêng*, his life will always be protected from bad things, his behavior will be maintained, his position will be respected, and respected in society.

*Pappasêng* contains several Islamic values, including the values of monotheism, honesty, hard work, firm stance (*istiqamah*), good prejudice (*husnuzan*), compassion, and cleverness. Departing from the explanations of these values, it is natural that *Pappasêng*'s oral literature is preserved and passed on to the next generation to be used as a guideline for life. His legacy is not only carried out in the family, but also implemented in early learning, one of which is in elementary school. The implementation can be done in various ways, namely (1) making *pappasêng* as a learning material for regional languages, (2) inserting *pappasêng* when giving advice or stories to students, and (3) using *pappasêng* in explaining other learning materials (Ramadan, 2019; Syamsudduha, et al., 2014).

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