

## **Family Communication and the Intergenerational Transmission of Pappaseng Values in Shaping the Ideal Character of Bugis Women**

*Fathiyah<sup>1</sup>, Tuti Bahfiarti<sup>2</sup>, Muliadi Mau<sup>3</sup>, Alna Hanana<sup>4</sup>*

<sup>1</sup>Program Studi Komunikasi dan Penyiaran Islam, Sekolah Tinggi Agama Islam Negeri Majene, Indonesia

<sup>2,3</sup>Department of Communication Science, Faculty of Social and Political Sciences, Universitas Hasanuddin, Indonesia

<sup>4</sup>School of Communication, Universiti Sains Malaysia, Malaysia

E-mail: [fathiyah.jameel@stainmajene.ac.id](mailto:fathiyah.jameel@stainmajene.ac.id), [tutybahfiarty@unhas.ac.id](mailto:tutybahfiarty@unhas.ac.id), [muliadimau@unhas.ac.id](mailto:muliadimau@unhas.ac.id), [alnahanana@student.usm.my](mailto:alnahanana@student.usm.my)

### **Abstract**

*This study examines how pappaseng, ancestral Bugis moral advice are transmitted through family communication and how such processes shape the ideal character of Bugis women. Using a qualitative descriptive design, the research integrates textual analysis of lontaraq pappaseng manuscripts with interviews and participant observation among culturally embedded informants selected through purposive sampling. Data were analyzed through thematic coding, symbolic interactionist micro-analysis, and discourse-narrative synthesis to identify dominant moral themes and communicative mechanisms. The findings reveal that pappaseng messages directed toward women emphasize honor (siri'), loyalty, domestic responsibility, moral self-discipline, and relational intelligence. These values are transmitted through a triadic mechanism: verbal advice, narrative reinforcement through proverbs and storytelling, and behavioral modeling by parents and extended kin. Family discourse functions as a dynamic arena of meaning-making in which daughters internalize, negotiate, and occasionally reinterpret inherited norms. While vertical parent-to-child transmission remains dominant, horizontal and oblique channels, as well as digital and educational influences, recalibrate but do not eliminate indigenous ethical continuity. The study demonstrates that pappaseng operates as a living symbolic system reproduced through interpersonal communication rather than as static textual heritage. By integrating symbolic interactionism and social learning theory within an indigenous framework, this research contributes to intercultural communication and character education scholarship and offers a family-centered model for revitalizing local wisdom in contemporary contexts.*

**Keywords:** *Bugis women; character education; family communication; indigenous moral values; intergenerational transmission.*

### **INTRODUCTION**

Family communication plays a central role in sustaining cultural continuity in traditional societies. In the Bugis community of South Sulawesi, moral education is not primarily institutional but relational, occurring within everyday interaction among parents, children, and extended kin. Through advice, storytelling, symbolic metaphors, and behavioral modeling, families transmit normative expectations concerning honor, gender roles, and social responsibility. However, rapid modernization, urban mobility, and digital media exposure have begun to reshape intergenerational communication

patterns, raising questions about how local moral systems are maintained, negotiated, or transformed in contemporary contexts.

In the Bugis context, *pappaseng* should be examined not only as a textual heritage preserved in lontaraq manuscripts, but also as a communicative resource through which moral values are interpreted and transmitted within family life. As ancestral advice, *pappaseng* contains ethical guidance concerning honor (*siri'*), marital responsibility, modesty, and self-regulation, particularly in relation to women's character formation. Its continued relevance in contemporary Bugis society raises important questions about how inherited moral teachings are communicated, negotiated, and recontextualized amid changing educational, professional, and digital environments.

Over the past decade, research on family communication and cultural transmission has emphasized ethnic-racial socialization, dialogic negotiation, and bidirectional meaning-making (Young et al., 2020; Cox et al., 2022; Nelson et al., 2023; Green & Bryant, 2023). Studies highlight that children do not passively receive moral instruction but interpret and reshape it within changing socio-cultural environments. In parallel, scholarship on digital mediatization demonstrates how online platforms reshape intergenerational discourse and value circulation (Stæhr, 2024; Suizzo et al., 2025). However, most of these studies focus on Western or multicultural minority contexts and rarely examine Indigenous Southeast Asian moral systems.

In the Bugis context, recent studies have shown that local wisdom traditions remain socially operative in governance, ritual life, and character education. Research on Bugis leadership ethics demonstrates that principles such as *lempu* (honesty), *getteng* (steadfastness), *ada tongeng* (truthful speech), *assitinajang* (propriety), *acca* (wisdom), and *warani* (courage) are rooted in the *pappaseng* tradition and continue to inform contemporary governance practices (Arafah et al., 2025). Studies of ritual communication among the Bugis Tolotang further reveal how values such as *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng* are reproduced through ceremonial interaction to maintain cross-religious harmony (Hadawiah et al., 2025). Similarly, research on the *rapo-rapoang* marriage tradition shows that ancestral messages (*pappaseng to riolo*) are integrated with Islamic teachings through spiritual communication processes (Munirah et al., 2025).

In the educational sphere, scholarship highlights the potential of Bugis oral quotations and *pappaseng* to strengthen character education amid digital era challenges (Ilham & Rahman, 2024), while needs-analysis studies emphasize integrating local character values into formal learning resources (Bahri et al., 2023). Historical-philosophical analyses of *pangadereng* within *pappaseng* traditions further underline their role as ethical foundations in social and political organization (Teng et al., 2021). Collectively, these studies confirm the normative richness and contemporary relevance of *pappaseng* across multiple social domains.

Within Indonesian scholarship, recent work has explored Bugis gender constructions and the negotiation between Islam and local tradition, including recognition of multiple gender categories in

Bugis society (Amir et al., 2025). Earlier communication research also demonstrates that interpersonal communication within Bugis families plays a decisive role in transmitting gender values, using methods such as advising, role modeling, dialogue, reward, and punishment to internalize gender norms in children (Fariza et al., 2017). These findings confirm that gender in Bugis society is not only culturally defined but communicatively reproduced within the family sphere.

Other local studies define *pappaseng* as a cultural communication system containing moral directives directed toward women, emphasizing values such as *matanre siri'*, *malebbiq*, *mapakkeq*, *misseng dapureng*, generosity, and loyalty (Fathiyah et al., 2017). While these studies clarify the normative content of *pappaseng* and underline the importance of interpersonal transmission, they primarily describe value categories and general communication patterns. Systematic analysis of how these values are symbolically enacted, dialogically negotiated, and theoretically explained through micro-level family interaction remains limited.

Nevertheless, these studies primarily examine institutional, ritual, political, or educational dimensions of Bugis cultural values or focus on describing normative value systems. As a result, the micro-level communicative processes through which *pappaseng* values are enacted, interpreted, and negotiated within everyday family interaction remain underexplored. Existing scholarship tends to treat *pappaseng* either as cultural heritage preserved in texts or as moral guidance embedded in formal institutions, rather than as a dynamic discourse reproduced through interpersonal communication within families.

Furthermore, although research on family communication has increasingly emphasized dialogic socialization and meaning negotiation (Young et al., 2020; Cox et al., 2022; Nelson et al., 2023), these theoretical insights have rarely been applied to the study of indigenous moral discourse in Southeast Asian societies. Consequently, there remains limited understanding of how traditional moral teachings such as *pappaseng* operate as symbolic communicative resources that structure everyday family interaction and gendered moral formation.

This limitation also reflects a broader theoretical gap in the literature. Existing studies of Bugis culture often document normative values or ritual practices, while studies of family communication primarily examine socialization processes in Western or multicultural contexts. Few studies explicitly integrate indigenous moral discourse with communication theory frameworks such as symbolic interactionism and social learning theory to explain how cultural values are reproduced through interpersonal interaction.

Theoretically, this study draws on symbolic interactionism, which views meaning as emerging through social interaction, and social learning theory, which emphasizes modeling and observational learning in moral development. Intergenerational transmission theory further explains how values move vertically (parent to child), horizontally (peer to peer), and obliquely (through elders and community

figures). Integrating these frameworks enables analysis of *pappaseng* as a living symbolic system rather than a static moral code.

Addressing this gap is important because Bugis society historically attributes a central role to women in maintaining family honor, social harmony, and moral continuity through cultural principles such as *siri'* and communal ethics. At the same time, Bugis cultural traditions also recognize women's intelligence, leadership capacity, and advisory roles within the household and community. These dual expectations reflect a complex gender system in which women are expected to safeguard family dignity while actively participating in social and decision-making roles within Bugis society (Nur et al., 2024; Yusuf et al., 2021)

Based on these considerations, this study aims to analyze (1) the forms of *pappaseng* messages directed toward Bugis women, (2) the communicative processes through which these messages are transmitted within family communication, and (3) how such transmission contributes to constructing the "ideal" character of Bugis women. The term "ideal character" refers to a culturally articulated model emphasizing honor (*siri'*), loyalty, domestic competence, emotional discipline, and social intelligence, while also acknowledging women's agency in leadership and advisory roles.

This research contributes to intercultural communication and Indigenous character education by providing a micro-level analysis of family-based moral transmission in a non-Western context. It offers practical implications for family-centered cultural revitalization and theoretical implications for understanding how local wisdom persists through dialogical negotiation amid social change. Although this qualitative study does not test a statistical hypothesis, it proceeds from the analytical assumption that *pappaseng* values are sustained through communicative interaction and adaptive reinterpretation rather than through rigid preservation alone.

By integrating symbolic interactionism, social learning theory, and intergenerational transmission perspectives, this research conceptualizes *pappaseng* not merely as a static cultural artifact but as a living symbolic system reproduced through communicative practice. Through this approach, the study contributes to intercultural communication and indigenous character education scholarship by demonstrating how local moral systems persist through dialogical negotiation within family life.

## RESEARCH METHODS

This study adopted a qualitative descriptive design. Qualitative research is widely used to examine how individuals construct meanings through lived experiences and social interaction within specific cultural contexts (Bernardi, 2021). In this research, the researcher served as the primary instrument, while the *pappaseng* texts and communicative practices within the family functioned as the main units of analysis. Qualitative studies commonly position the researcher as the main instrument in collecting, interpreting, and constructing meaning from social interactions and contextual experiences (Bayuo et al., 2025)

The analysis was grounded in symbolic interactionism, social learning theory, and cultural transmission frameworks, which emphasize that social meanings, identities, and moral values are constructed and interpreted through ongoing social interaction and communication among individuals (Bernardi, 2021). These perspectives guided the examination of how moral meanings are constructed, negotiated, modeled, and internalized through symbols, language, gestures, and patterned interactions within family life. Symbolic cultural practices within families also function as important mechanisms for transmitting cultural values and social norms across generations (B et al., 2024). The research was conducted in South Sulawesi, Indonesia, within the Bugis cultural context, combining observations in both rural and urban settings to capture the continuity and adaptation of cultural practices across social environments.

The primary object of this study was the *lontaraq pappaseng*, which contains moral messages explicitly addressed to women. The unit of analysis consisted of advisory expressions, metaphors, proverbs, and narrative passages concerning the formation of female character. In the Bugis context, messages directed toward women generally emphasize three broad dimensions of character: safeguarding family honor (*siri'*), loyalty and devotion within marriage, and leadership capacity accompanied by moral responsibility in the household and community. These dimensions served as analytical categories for identifying patterns of gender-based moral construction.

Data were obtained from two main sources: textual materials and field data. The primary textual data consisted of transliterated *lontaraq pappaseng* manuscripts, originally written in Bugis and later compiled by Bugis scholars and philologists. The selected sources included widely recognized compilations and academic works documenting advisory messages to women. Selection criteria were based on explicit relevance to women's character formation, thematic emphasis on honor, marital conduct, domestic responsibility, and moral leadership, as well as availability in published transliterations commonly used in Bugis cultural studies.

Field data were collected through semi-structured interviews and participant observation. Interviews explored participants' childhood experiences of receiving *pappaseng*, communication patterns used by parents (both verbal and nonverbal), differences in messages conveyed to sons and daughters, processes of reinterpretation or retransmission to the next generation, and conceptions of the "ideal" Bugis woman. Informants were selected through purposive sampling based on their cultural embeddedness and social roles within Bugis society. To obtain diverse perspectives, participants were drawn from five professional backgrounds: academics or educators, politicians, entrepreneurs, professionals, and civil servants.

Data collection combined library research and field research. Library research involved systematic reading and documentation of *pappaseng lontaraq* and related scholarly literature. Field research consisted of semi-structured interviews and participant observation to document lived

communication practices within families. All interviews were audio-recorded with participants' consent and transcribed verbatim for analysis.

Informants were determined using purposive sampling, with the main criteria being Bugis cultural background, familiarity with *pappaseng*, and experience in the intergenerational transmission of these values within family life. This study involved five informants (N = 5), all of whom identified as Bugis and represented different professional backgrounds: politician/advocate, academic/educator, entrepreneur, professional, and civil servant. These occupational categories were selected to capture diverse perspectives on how *pappaseng* values are received, interpreted, and transmitted across family and social contexts

**Table 1**  
**Informant Profile**

No.	Informant Code	Professional Category	Ethnic Identity	Relevance to the Study
1	I1	Politician / Advocate	Bugis	Provided insight into family-based transmission of Bugis values
2	I2	Academic / Educator	Bugis	Provided perspective on cultural values and education
3	I3	Entrepreneur	Bugis	Reflected everyday cultural practice in family life
4	I4	Professional	Bugis	Reflected negotiation of traditional values in contemporary life
5	I5	Civil Servant	Bugis	Reflected moral and social norms in family and community contexts

Data analysis proceeded through an integrated process of identification, categorization, and interpretative synthesis. First, *pappaseng* messages explicitly addressed to women were identified from textual sources and interview transcripts. Second, these messages were grouped into thematic clusters related to honor regulation, marital relations, domestic competence, leadership, and moral discipline. Finally, symbolic motifs found in the texts were connected with observed family communication practices to construct an integrated model of intergenerational transmission.

## RESULTS AND DISCUSSION

### Forms of *Pappaseng* Messages for Bugis Women

The analysis of *lontaraq pappaseng* manuscripts and interview data shows that advisory messages directed toward Bugis women are organized around relational ethics, communal responsibility, and intergenerational reciprocity. Women are positioned as guardians of family

harmony, moral continuity, and social cohesion, consistent with Indigenous advisory traditions (Hernández et al., 2020; Colaner et al., 2022; Imamura et al., 2022).

Within the corpus examined, *pappaseng* messages addressed to women emphasize character typology, moral self-guarding, sexual propriety, marital obedience, domestic competence, and spiritual vigilance. One well-known classification states: “*Eppa 'Isipa'na makkunraie: massipa arungi, massipa tau sugi, massipa anana'i, massipa asui*”. This typology categorizes women as resembling a queen, a wealthy person, a child, or a dog. Rather than describing social class, the classification evaluates temperament authority, pride, immaturity, or uncontrolled desire. Femininity is therefore framed as a matter of disciplined character formation.

Another advisory reads, “*E-makkunrai sappok-i alemu nasabak sirikna, E worawane sappok-i alemu nasabak asabarakeng*” (Sikki, 1998: 48). Women are urged to guard themselves for the sake of *siri'* (honor), while men are reminded to guard themselves for the sake of patience. Moral self-regulation is thus articulated as gender-differentiated responsibility.

Metaphorical expressions further encode this regulation. The statement “*Apaq iyaritu riyasenggé makkunrai riyebaraq i kaca...*” likens a woman to glass. Once cracked by reputational damage, she remains permanently marked; once shattered, she loses value. Similarly, “*Iyamakkunraiyé rirapangngi aju mamata. Naiya worowané rirapangngi bara api namasuwa*”. Compares women to damp wood and men to blazing fire, suggesting that proximity to temptation may ignite moral decline. The warning “*Ia nae pappasengna tomatoa rioloe... ajaq lalo mussitudangeng oroanae sipaqdua iko makkunraie...*”. Advises against seclusion between unrelated men and women. Together, these metaphors frame sexual restraint and boundary maintenance as central to feminine respectability.

Marital obedience is reinforced through theological legitimation. “*Sininna makkunraie ritu... nainappataukna ri woranena, apak iyatu woranena passulenai Allah Taala ri alena lino*” describes the husband as God’s representative in worldly life and instructs wives to obey him. Texts from *Lontaraq Daramatasia* and *Lontaraq Budhiistihara* promise divine reward for women who cook for, respect, and pray for their husbands. Domestic competence, reverence, and spiritual devotion are therefore linked to salvation.

These messages do not operate as isolated virtues. They form an interconnected moral system that defines Bugis womanhood through protection of *siri'*, emotional restraint, obedience, competence, and spiritual accountability.

**Table 2**

**Encoding of Gender-Specific Behavioral Expectations**

Dimension	Encoding Mechanism	Constructed Gender Order
Moral Evaluation	Typology of women (queen, wealthy, childlike, dog-like)	Femininity framed as disciplined character formation

Honor Regulation	Glass metaphor; self-guarding injunction	Women as bearers of family reputation
Sexual Boundary	Wood-fire metaphor; prohibition of seclusion	Emphasis on modesty and restraint
Sacred Authority	Husband as God's representative	Hierarchical yet theologically legitimized marital structure
Reciprocal Obligation	Male provider symbolism	Complementary but unequal gender expectations
Moral Cultivation	Raw wood metaphor	Femininity shaped through guidance and discipline

Table 2 demonstrates how *pappaseng* encode gender expectations through typology, metaphor, prohibition, and theological framing, thereby structuring gender within Bugis society. Interview data, however, reveal that these prescriptions coexist with acknowledgment of women's agency. Informants emphasized that Bugis women historically occupied visible political and leadership roles. Values such as intelligence, courage, and strategic wisdom are also embedded in *pappaseng*, indicating that moral discipline does not eliminate women's authority. This dual framing aligns with scholarship recognizing female education and leadership as integral to community resilience (Imamura et al., 2022; Wilson, 2025).

Interview data further show that the moral values found in *pappaseng* are remembered as concrete family messages rather than merely as textual prescriptions. The politician/advocate informant recalled her mother's advice as follows:

"Pesan yang selalu saya ingat dari ibu saya itu selalu bilang, 'biar kau hidup dalam telunjukku kalau bukan kau yang jamin dirimu kau akan rusak juga.' Biar diberikan kebebasan mau sekolah mau kuliah tapi yang penting jaga nama baik keluarga" (I1).

This statement shows that *siri'* is not only an abstract cultural concept, but also a practical moral principle used to guide daughters' behavior.

The civil servant informant also remembered advice directed to young women in relation to discipline and religious practice:

"Saya kan bersaudara tiga orang perempuan, jadi kita selalu diingatkan untuk disiplin. Anak laki-laki juga harus disiplin, tapi ada yang selalu diajarkan sama bapak untuk kami anak perempuannya:

'Anak dara parellu moto' maele masepajang subuh bukai tollongenna, aja' monro ri sumpang e maetta. Ajaq mutudang ri adengg nge.' Dan semua itu ada maknanya... karena sudah sering dikasi tau begitu lama-lama kita ini semua terbiasa, bangun pagi, sholat subuh, jadi terbiasa disiplin" (I5).

This excerpt demonstrates that *pappaseng*-related values are internalized through repeated family reminders that connect femininity, religious morality, and everyday discipline.

From a theoretical standpoint, these findings show that *pappaseng* should be understood not only as ancestral advice, but as an indigenous moral discourse that continues to regulate family life through interaction, modeling, and communicative repetition. As indigenous moral discourse, *pappaseng* provides the ethical vocabulary through which gender, honor, restraint, and obligation are culturally defined. Symbolic interactionism helps explain how this vocabulary gains meaning in everyday interaction: metaphors such as glass, fire, and damp wood do not function as passive cultural ornaments, but as condensed symbolic cues through which family members define situations, interpret behavioral risk, and regulate gendered conduct. In this sense, meaning is not stored in the text alone but continually actualized in interaction.

At the same time, social learning theory clarifies why these symbols become behaviorally effective: repeated exposure to advice, correction, and embodied example enables daughters to associate moral language with observable conduct. Family communication provides the relational setting in which these processes converge, because the family is the site where ancestral discourse is spoken, interpreted, modeled, and normalized. The findings therefore extend symbolic interactionism by demonstrating how inherited cultural metaphors remain socially effective when they are routinely recontextualized in everyday family talk, while also showing that symbolic meaning and observational learning operate simultaneously within family communication.

The findings contribute to family communication studies by showing that moral instruction in the family is not limited to direct advice or explicit rule transmission. In the Bugis context, family communication relies on the integration of indigenous moral discourse, symbolic interaction, and observational learning. A brief metaphor or ancestral phrase may evoke wider moral expectations already shared across generations, while repeated parental conduct gives those expectations practical credibility. This suggests that family communication scholarship can benefit from paying closer attention to how culturally embedded symbols compress moral authority, how modeling stabilizes interpretation, and how intergenerational dialogue enables adaptation without dissolving normative continuity. In other words, the family is not only a place for exchanging messages, but also a place where cultural values are brought to life, discussed, practiced, and applied in everyday behavior. This local pattern also helps explain a broader issue faced by many families, cultural continuity is often maintained not by rigid repetition, but by adapting inherited values through everyday communication.

#### **Processes of Transmission within Family Communication**

Based on the findings, the transmission of *pappaseng* values takes different forms in each family, with parents playing a central role in shaping daughters' moral understanding. In some families, mothers become the main source of advice concerning honor, self-control, and domestic responsibility, while in others fathers play an important role in discipline, moral correction, and reflective family conversation. This variation shows that family-based transmission is not uniform, but is shaped by

parental roles, household communication patterns, and children lived experiences. Interviews therefore indicate that the transmission of pappaseng values is dialogical rather than strictly monologic.

In everyday family communication, pappaseng-related values function as conversational anchors through advice, reminders, and reflective family talk. Rather than always appearing in fixed metaphorical forms, these values are often expressed through practical messages about family honor, discipline, responsibility, and self-control. One informant recalled her mother’s advice that educational freedom must be accompanied by the responsibility to protect the family’s good name:

“Biar diberikan kebebasan mau sekolah mau kuliah tapi yang penting jaga nama baik keluarga” (I1).

This statement shows that pappaseng values are not only preserved as textual heritage, but are also recontextualized through everyday communication within the family.

Narrative reinforcement operates in a similar way. Parents and elders transmit ancestral values through stories, reminders, and repeated moral explanations. These narratives allow younger family members to compare inherited norms with present realities and to relate them to contemporary contexts such as education, work, and social interaction. Internalization therefore involves interpretive negotiation rather than passive acceptance.

Behavioral modeling also strengthens this process. Daughters do not only receive moral advice verbally, but also observe how parents embody values such as honesty, responsibility, discipline, patience, and respect in everyday life. The politician/advocate informant explained how her father transmitted values more through example than direct instruction:

“Memang bapak lebih senang mengajarkan anaknya lewat contoh dan perbuatan... Bapak saya itu orang jujur, lempu, dan sebagai orang punya jabatan kepala desa di kampung dia itu sangat bertanggung jawab, itumi barangkali yang kakek saya bilang getteng. Jadi biar bapak itu jarang kasi nasehat pake kata-kata tapi hal seperti itu kami pelajari dari kesehariannya bapak” (I1).

This excerpt shows that lempu, getteng, and ada tongeng become meaningful because children observe how parents practice honesty, responsibility, and firmness in everyday social life. Thus, the transmission of pappaseng values occurs through a combination of advice, narrative reinforcement, and behavioral modeling. These adaptations reflect bidirectional socialization, in which inherited values are maintained while being reinterpreted in relation to contemporary family life (Cox et al., 2022; Young et al., 2020).

**Table 3**  
**Processes of Transmission within Family Communication**

<b>Transmission Mode</b>	<b>Description</b>	<b>Empirical Illustration</b>	<b>Outcome</b>
Verbal Advice	Direct citation of <i>pappaseng</i>	Mothers referencing glass metaphor	Internalization of honor norms

Narrative Storytelling	Repetition of ancestral messages	Grandmothers recounting moral consequences	Moral reflection and contextual negotiation
Behavioral Modeling	Embodied patience and respect	Observing maternal conduct	Learning through imitation and adaptation
Dialogic Negotiation	Intergenerational reinterpretation	Reframing obedience as mutual respect	Adaptive continuity of values

The interviews also show that the transmission of Bugis moral values adapts to linguistic change. The politician/advocate informant explained:

“Kalau sama suami ya, pake bahasa Bugis... Tapi kalau dengan anak-anak kami jarang pake bahasa Bugis, kebanyakan bahasa Indonesia... Jadi nasehat-nasehat dan ajaran-ajaran itu memang disampaikan bukan lagi pake bahasa Bugis tapi bahasa Indonesia tapi nilai-nilainya tetap sama” (I1).

The academic/educator informant expressed a similar view:

“Nilai-nilai itu tidak diajarkan dalam bahasa Bugis... Nasehat-nasehat itu disampaikan dalam bahasa Indonesia tapi intinya tetap sama” (I2).

These accounts indicate adaptive continuity even when language shifts from Bugis to Indonesian, the moral content of pappaseng-related values continues to be transmitted.

The family communication process identified here expands existing research in two ways. First, it confirms that family socialization is interactive and negotiated rather than purely top-down (Young et al., 2020; Cox et al., 2022), while also supporting the view that family discourse is a space where moral authority is interpreted and reaffirmed (Nelson et al., 2023; Colaner et al., 2022).

In this study, such negotiation occurs within a moral framework rooted in adat, religion, and ancestral discourse, allowing dialogue to sustain rather than weaken moral authority. Second, the findings show that intergenerational transmission is multimodal: values are conveyed through advice, stories, reminders, emotional tone, and behavioral example, consistent with research showing that family meaning-making occurs through talk, narrative, observation, and relational performance (DeSouza et al., 2022; Green & Bryant, 2023; Glover et al., 2024). Together, these patterns indicate that moral traditions remain alive when they are continually reactivated through everyday family communication rather than preserved only as cultural memory.

From the perspective of symbolic interactionism, the triadic transmission pattern demonstrates that meaning emerges through interpretive sequences rather than isolated utterances. Advice gains force when supported by stories; stories gain credibility when supported by everyday conduct; and conduct becomes meaningful because family members interpret it through previously shared symbols. Yet this process is not symbolic alone.

Social learning theory helps explain why repeated exposure to modeled behavior strengthens internalization, while the framework of indigenous moral discourse clarifies why those behaviors are

perceived as morally authoritative rather than merely habitual. Family communication is the relational process through which these layers are combined. This layered circulation of meaning therefore extends symbolic interactionism beyond dyadic interaction by showing how symbolic continuity may be sustained across repeated communicative forms within kinship networks, while also demonstrating that meaning-making and behavioral learning are co-constitutive in the transmission of local moral systems.

### **Construction of the Ideal Bugis Woman**

Across textual and interview data, the “ideal” Bugis woman emerges as a communicatively constructed figure rather than a static category. Mothers teach daughters that siri’ must be protected through speech, dress, conflict management, and public interaction. Loyalty and obedience are discussed alongside mutual respect and shared responsibility. Domestic competence signifies maturity and reliability, not merely household confinement.

At the same time, informants stress that pappaseng value intelligence, courage, and advisory capacity. Women are expected to remind husbands of religious duties, manage family decisions wisely, and represent the family honorably in public. The ideal woman is therefore respectful yet assertive, obedient yet morally firm. This dialogic construction aligns with Indigenous ethical systems that regulate gender while acknowledging women’s agency (Munirah et al., 2025; Wilson, 2025; Imamura et al., 2022).

Women’s voices in the interviews show that the ideal Bugis woman is not understood only through obedience, modesty, or domestic competence. The entrepreneur informant recalled the advice she received from the aunt who raised her:

“Saya hanya ingat pesannya beliau bahwa kita harus selalu hargai orang lain... Dan dia juga selalu berpesan bahwa perempuan itu harus kuat... kalau kita ini perempuan harus bisa mandiri, jadi perempuan itu harus kuat, itu saya rasa kenapa saya bisa seperti sekarang” (I3).

This excerpt complicates the image of Bugis womanhood as merely domestic or submissive. Femininity is associated with strength, independence, respect for others, and spiritual reliance on God.

The professional informant also emphasized women’s agency in family and social life:

“hampir di semua budaya menempatkan laki-laki sebagai sosok yang punya tanggung jawab lebih besar dibanding perempuan, tapi dalam hal-hal tertentu perempuan justru lebih menentukan dibanding laki-laki. Terutama ketika setelah menikah biarpun suami adalah pemimpin rumah tangga tapi suami itu kalau ambil keputusan tetap atas pengaruh dan izin dari istri” (I4).

This statement shows that Bugis women’s moral position cannot be reduced to obedience alone; they are also viewed as influential actors in household decision-making.

From a symbolic interactionist perspective, pappaseng operate as shared symbols repeatedly interpreted within family interaction. Concepts such as siri’, obedience, and responsibility gain meaning through dialogue with mothers and elders. References to divine reward, heaven (surga), and hell (neraka) integrate Islamic theology with adat norms, reinforcing moral authority.

Internalization is dynamic. Daughters reinterpret rather than reject inherited advice, adjusting meanings to contemporary contexts (Young et al., 2020; Colaner et al., 2022). Thus, pappaseng survive through dialogical recontextualization grounded in religious-cultural legitimacy. The entrepreneur informant's account indicates that respect for the husband remains an important moral value in Bugis family life, but it is not understood as a limitation on women's education, career, or public participation. Her experience shows that marital responsibility can be negotiated through flexibility between husband and wife, allowing women to continue their professional roles while maintaining family and religious obligations. In this sense, obedience is reinterpreted not as passive submission, but as mutual adjustment within contemporary marital life.

Social learning theory clarifies how observation reinforces verbal instruction. Mothers model sabbara, respect, and domestic responsibility. These behaviors embody Islamic ethics in everyday practice. Consistent modeling strengthens credibility, while inconsistency weakens moral authority (Green & Bryant, 2023; Green et al., 2021; Glover et al., 2024; Varga et al., 2024). Even in urban settings, imitation and relational closeness remain central to moral formation.

The study confirms three channels of transmission: vertical (parents to daughters), horizontal (siblings and peers), and oblique (grandparents and elders). Vertical transmission remains primary, while horizontal interaction allows contextual adjustment. Oblique transmission reinforces communal and religious authority through ritual repetition and ancestral narratives (DeSouza et al., 2022; Young et al., 2020; Green & Bryant, 2023; Glover et al., 2024).

**Table 5**  
**Transmission Dynamics and Internalization Outcomes**

Transmission Channel	Main Actors	Communicative Form	Internalization Outcome
Vertical	Parents → Daughters	Advice, modeling	Moral continuity and gender role formation
Horizontal	Peers, siblings	Discussion, reinterpretation	Contextual adaptation
Oblique	Grandparents, elders	Ritual narrative repetition	Reinforcement of communal-religious authority

The construction of the ideal Bugis woman adds to family communication studies by showing that gender identity is not simply determined by parents but formed through repeated interaction within the family across generations (Young et al., 2020; Cox et al., 2022; Nelson et al., 2023). Instead of passing down a fixed model of womanhood, families create a space where daughters learn which values should be maintained, adjusted, or reinterpreted, as also found in studies showing that intergenerational communication often involves reinterpretation rather than simple repetition of norms (Colaner et al., 2022; Green & Bryant, 2023). This process can be understood through the integration of indigenous

moral discourse, symbolic interactionism, and social learning. Moral values provide the framework, everyday interaction shapes how these values are understood, and observation of mothers and elders reinforces behavior through modeling and example (Green et al., 2021; Glover et al., 2024; Varga et al., 2024). Together, these processes show that gender socialization in non-Western families involves continuity, negotiation, reinterpretation, and learning through observation. In this context, the Bugis case shows that local moral traditions shape womanhood not as a fixed identity but as a negotiated form that combines respectability, authority, and adaptability.

The findings also extend symbolic interactionism by showing that the “self” formed in family interaction is shaped not only by immediate interpersonal responses, but also by historically layered symbolic systems. In this case, daughters interpret themselves through a moral vocabulary already sedimented in *pappaseng*, Islamic discourse, and family expectations. The self is therefore dialogically formed at the intersection of present interaction and inherited symbolic memory. At the same time, because this self is reinforced through imitation, correction, and repeated observation of morally valued conduct, the findings suggest that symbolic interactionism is most productive here when read together with social learning theory. Such integration helps explain not only how daughters interpret moral expectations, but also how those interpretations become habitualized through patterned family practice.

Overall, the findings demonstrate that *pappaseng* function as a living moral system sustained through symbolic interaction, modeling, and multi-channel transmission. Their endurance depends not only on textual preservation but on dialogical practice within Bugis family life, where *adat* and *syara* converge to legitimize gendered moral expectations.

More broadly, the study offers an integrated theoretical contribution rather than a single-theory extension. First, it shows that indigenous moral discourse is not merely background culture, but an active normative system that provides the language, symbols, and ethical orientation of family interaction. Second, it demonstrates that symbolic interactionism can be extended beyond face-to-face meaning negotiation to include the circulation of inherited cultural symbols that retain authority because they are continually reactivated in everyday interaction. Third, it shows that social learning theory is essential for explaining how those symbols become embodied through observation, imitation, and reinforcement in family life. Fourth, it demonstrates that family communication studies can be enriched by greater attention to indigenous moral systems, where communication is inseparable from the preservation, adaptation, and moral authorization of local wisdom.

The Bugis family emerges not merely as a private interpersonal unit, but as a key communicative institution through which culture is interpreted, modeled, stabilized, and renewed across generations. Taken together, these findings suggest a wider point: locally rooted family communication can offer internationally relevant insight when it helps explain shared issues such as cultural continuity, moral education, gender negotiation, and the resilience of indigenous knowledge in contemporary societies.

## CONCLUSIONS AND RECOMMENDATIONS

### Conclusion

This study examined how *pappaseng* values are transmitted through family communication and how this process contributes to shaping the moral and gendered character of Bugis women. The findings show that the transmission of *pappaseng* is not merely the preservation of ancestral texts, but a communicative process embedded in everyday family interaction. Moral principles such as *siri'* (honor), loyalty, domestic responsibility, emotional discipline, and relational intelligence are reproduced through verbal advice, storytelling, symbolic metaphors, and behavioral modeling.

The study also demonstrates that vertical transmission from parents, particularly mothers to daughters remains the central mechanism of moral continuity. However, this process is not purely hierarchical. Horizontal and oblique interactions involving siblings, peers, and elders create dialogical spaces where inherited values are interpreted and adapted to contemporary social conditions. As a result, *pappaseng* values are maintained while their meanings are recalibrated to educational, professional, and digital contexts.

By integrating symbolic interactionism and social learning theory within an indigenous moral discourse framework, this research clarifies how meaning-making and observational learning operate simultaneously in the intergenerational transmission of cultural values. The “ideal” Bugis woman therefore emerges not as a fixed cultural prescription but as a communicatively constructed identity shaped through continuous negotiation between tradition, religion, and lived experience.

Overall, the findings indicate that *pappaseng* functions as a living moral system sustained through dialogical interaction within families. Cultural continuity is maintained not through rigid preservation of tradition but through communicative reinterpretation that allows indigenous values to remain meaningful in changing social environments.

### Recommendations

Efforts to sustain *pappaseng* values should focus on strengthening communication within the family. Storytelling, open conversations, and consistent examples from parents remain important ways for younger generations to understand and practice these moral values. Therefore, cultural revitalization programs should encourage meaningful dialogue between parents and children in everyday family life, rather than treating *pappaseng* only as a symbolic tradition or ceremonial heritage.

Educational institutions may also incorporate *pappaseng* within character education programs by encouraging contextual discussion of local moral teachings. Such integration should emphasize critical understanding and cultural reflection so that students can appreciate both the ethical foundations and contemporary relevance of Bugis moral traditions.

Future research could expand this study by examining how indigenous moral transmission evolves in different socio-cultural settings, including urban–rural contexts, migrant communities, and digitally mediated family environments. Comparative studies across ethnic groups would also help

clarify how gendered moral systems adapt while maintaining cultural continuity in diverse cultural settings.

## REFERENCES

- Amir, A., Haerah, M., & Azisa, K. (2025). Islamic Views on Gender (Bissu, Calalai, Calabai, Makkurai, and Urane). *Palakka: Media and Islamic Communication* 6 (2), 138  
<https://doi.org/10.30863/palakka.v6i2.10388>
- Arafah, B., Hasyim, M., Arafah, A. N. B., Taqdir, T., Nursidah, u., & Arafah, F. R. B. (2025). Local Wisdom And Leadership Values In Bugis Governance: Insights into Indigenous Political Ethics In South Sulawesi. *Scientific Culture*, 11(3.2), 224–234.  
<https://doi.org/10.5281/zenodo.11322518>
- Bahri, n., Jumadi, J., Syukur, M., & Tati, A. D. R. (2023). Need Analysis of Character Education-Based Local History Learning Resources. *Journal of Social Studies Education Research*, 14(4), 406–437.
- Bayuo, J., Kwok, W. Y. Y., Wong, F. K. Y., Wong, A., & Lam, K. (2025). Dyadic and Triadic Interviewing Techniques in Qualitative Research: Theoretical Underpinnings and Methodical Considerations. *Journal of Advanced Nursing*. <https://doi.org/10.1111/jan.70061>
- Bernardi, L. (2021). Qualitative longitudinal research in family sociology. In *Research Handbook on the Sociology of the Family*. <https://doi.org/10.4337/9781788975544.00015>
- B, S. A., Stutesman, M. G., & Varier, D. (2024). Conceptual review of symbolic cultural practices in children ' s racial / ethnic identity : Making room for mixed methods inquiry. *Family Relations*, June 2023, 561–577. <https://doi.org/10.1111/fare.12985>
- Colaner, C. W., Atkin, A. L., Elkhalid, A., Minniear, M., & Soliz, J. (2022). Communication in Interfaith and Multiethnic-Racial Families: Navigating Identity and Difference in Family Relationships. *Journal of Social and Personal Relationships*, 40(6), 1673–1705.  
<https://doi.org/10.1177/02654075221137317>
- Cox, B., Hughes, D., Das, S., Brown, J., Akles, M., Blood, T., Keryc, C., Martinez, A. M., & Way, N. (2022). White Families' Communications About and Around Race: Conversations Between White Adolescents and Their Mothers. *Journal of Research on Adolescence*, 32(3), 896–918.  
<https://doi.org/10.1111/jora.12774>
- DeSouza, L. M., Grossman, J. M., Lynch, A. D., & Richer, A. M. (2022). Profiles of Adolescent Communication With Parents and Extended Family About Sex. *Family Relations*, 71(3), 1286–1303. <https://doi.org/10.1111/fare.12667>
- Fariza, M. N., Farid, M., & Bahfiarti, T. (2017). WARISAN NILAI-NILAI GENDER DALAM SUKU BUGIS (PERAN KOMUNIKASI INTERPERSONAL DALAM KELUARGA). *KAREBA : Jurnal Ilmu Komunikasi*, 6(2), 309. <https://doi.org/10.31947/kjik.v6i2.5342>
- Fathiyah, Cangara, H., & Rahman, N. (2017). PAPPASENG: PEWARISAN PESAN PESAN KOMUNIKASI BUDAYA DALAM PEMBENTUKAN KARAKTER PEREMPUAN BUGIS DI SULAWESI SELATAN. *KAREBA : Jurnal Ilmu Komunikasi*, 6(1), 120.  
<https://doi.org/10.31947/kjik.v6i2.5342>
- Glover, C. S., Jiménez, A., Overton, D., & Ricketts, J. (2024). Unpacking Ethnic-Racial Messages and Coping Socialization Profiles: Family Relationship Quality and Demographic Differences. *Emerging Adulthood*, 12(6), 1099–1111. <https://doi.org/10.1177/21676968241266292>

- Green, M. N., & Bryant, S. (2023). The Multiracial-Black Socialization Model: Conceptualizing Racial Socialization in Multiracial-Black Families. *Family Process*, 62(3), 1075–1092. <https://doi.org/10.1111/famp.12899>
- Green, M. N., Charity-Parker, B. M., & Hope, E. C. (2021). What Does It Mean to Be Black and White? A Meta-ethnographic Review of Racial Socialization in Multiracial Families. *Journal of Family Theory & Review*, 13(2), 181–201. <https://doi.org/10.1111/jftr.12413>
- Hadawiah, H., Sulaeman, S., Nurdin, A., Sulastri, I., & Fitriyani, A. (2025). Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia. *Human Arenas*. Scopus. <https://doi.org/10.1007/s42087-025-00517-7>
- Hernández, E., Carmichael, K., & Dunsmore, J. C. (2020). Toward Integrating Research on Parent–child Emotion Talk and Linguistic Theory: A Spotlight on Parents’ (In)direct Communication. *Social Development*, 30(1), 38–56. <https://doi.org/10.1111/sode.12472>
- 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*, 3(3), 1125–1140. <https://doi.org/10.62754/joe.v3i3.3443>
- Imamura, M., Dow, E. H., & Uehara, N. (2022). Transmission of Gender Ideology Through Family Discourse. *Journal of Asian Pacific Communication*, 33(1), 12–37. <https://doi.org/10.1075/japc.00077.ima>
- Munirah, R., Karnay, S., Maria, J. F., Kamaruddin, K., & Darlis, S. (2025). Spiritual Communication in Achieving the Marital Harmony: The Rapo-Rapoang Tradition in Bugis Community. *Juris (Jurnal Ilmiah Syariah)*, 24(1), 1. <https://doi.org/10.31958/juris.v24i1.13194>
- Nelson, L. R., Fitzgerald, S., & Hutchins, D. (2023). “Look at Them... Wasting That Good, White Skin”: Exploring Messages of White Privilege in Black Americans’ Family Discourse. *Journal of Social and Personal Relationships*, 40(12), 4314–4334. <https://doi.org/10.1177/02654075231193441>
- Stæhr, A. (2024). Texting, Teens, and Parental Challenges in Practices of Family Socialization. *Journal of Linguistic Anthropology*, 34(1), 107–126. <https://doi.org/10.1111/jola.12416>
- Suizzo, M., Mata, R. A., Lama, D., Klovert, J., & Nauman, C. (2025). Adolescent Emotional Competence Mediates Relations Between Parental Emotional Vulnerability During Conversations and Adolescent Depressive Symptoms. *Journal of Family Issues*, 46(9), 1433–1456. <https://doi.org/10.1177/0192513x251347320>
- Yusuf, M., Wekke, I. S., Salleh, A., & Bukido, R. (2021). Legal Construction of the Buginese Understanding. *Jurnal Ilmiah Al-Syir’ah Vol.*, 19(2), 242–255.
- Young, J. L., Kim, H., & Golojuch, L. A. (2020). “Race Was Something We Didn’t Talk About”: Racial Socialization in Asian American Families. *Family Relations*, 70(4), 1027–1039. <https://doi.org/10.1111/fare.12495>
- Wilson, B. L. (2025). “The Talk I Received from My Parents, I Gave to My Little Brother”: Black Emerging Adults’ Experiences of Intergenerational and Bidirectional Racial Socialization. *Journal of Black Psychology*. <https://doi.org/10.1177/00957984251386525>