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The Pluralism Based on Collective Memory: The Role of the As'adiyah Belawa Baru Islamic Boarding School in Maintaining Bugis-Luwu Identity

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Abstract

Rural Islamic boarding schools negotiate religious authority and cultural diversity within communities shaped by collective historical memory, yet their everyday mechanisms of identity preservation remain insufficiently explained. This qualitative intrinsic case study examined how the As'adiyah Belawa Baru pesantren sustains Bugis-Luwu identity and promotes inclusive social relations in Malangke, Indonesia. Fieldwork conducted from June to September 2026 involved 18 purposively selected informants, semi-structured interviews, 24 observation visits, and documentary analysis. The findings identify three interrelated mechanisms: the use of Bugis language and culturally responsive Islamic instruction; the habituation of siri' na pesse, sipakatau, sipakalebbi, and sipakainge through peer relations and community assistance; and the translation of tawhid, taqwa, tawassuth, and tasamuh into everyday cooperation and conflict mediation. Interview testimony and field observations indicate that collective memory is reproduced through pedagogical and social practices rather than preserved solely through historical symbols. The study conceptualizes this process as collective memory-based pluralism, while recognizing the risks of exclusionary honor norms. The findings imply that culturally grounded pesantren education can support inclusive character formation when accompanied by transparent safeguarding, reflective supervision, and dialogue across community groups.

Keywords: Bugis-Luwu Identity; Collective Memory; Islamic Boarding School; Pluralism; Siri' Na Pesse; Culturally Responsive Education

Introduction

Collective memory is not simply the storage of historical narratives; it is continuously reproduced through institutions, rituals, language, and everyday interactions. These processes influence how communities define belonging, recognize shared heritage, and interpret relations with others. Scholarship on the social organization of memory emphasizes its role in collective identity and boundary formation, while educational research shows that culturally situated learning can make community knowledge visible in formal instruction (Azis et al., 2020; Gay, 2018; Zubrzycki & Woźny, 2020). In societies characterized by ethnic and religious diversity, the critical issue is therefore not whether historical memory survives, but how it is mobilized:

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to police exclusive boundaries or to sustain reciprocal recognition.

In Indonesia, Islamic boarding schools (pesantren) connect religious instruction with intergenerational relationships, local leadership, and community life. Such institutions cannot be understood only as places where religious texts are transmitted. Their institutional routines, mentorship structures, alumni relations, and participation in village activities may also shape cultural continuity and the local ethics of coexistence. Research on pesantren-based moral formation, Islamic educational pluralism, and the relationship between customary knowledge and schooling provides useful conceptual entry points (Azis et al., 2020; Aziz, 2020; Azka et al., 2024). Nevertheless, the significance of these institutional relationships depends on how the norms are enacted and negotiated by teachers, students, and community members, rather than on the assertion that religious schooling is intrinsically inclusive.

This question is particularly relevant to Malangke in North Luwu, South Sulawesi, where communities associate Belawa Baru and Pattimang with the historical development of Islam and Bugis-Luwu civilization. Within this setting, historical memory is manifested through place, customary leadership, religious instruction, and language. The As'adiyah pesantren in Belawa Baru participates in this environment as a contemporary educational institution whose social role intersects with local representations of origin and heritage. Relevant studies of South Sulawesi local ethics, cultural identity, and the relationship between Islamic education and collective responsibility suggest that educational processes may mediate the translation of inherited moral vocabularies into everyday relationships (Jamaluddin, 2022; Nurmalasari & Mamonto, 2020). These connections, however, should be examined empirically rather than assumed from the symbolic importance of the locality.

Among the concepts that structure Bugis and related South Sulawesi moral discourse, siri' is generally associated with dignity and honor, whereas pesse or pacce emphasizes shared feeling, concern, and solidarity. The interconnected practices of sipakatau (humanizing others), sipakalebbi (showing mutual respect), and sipakainge (reminding one another) offer a vocabulary through which moral expectations become visible in interpersonal conduct. Previous scholarship discusses these ethical categories in character education, empathy, and social relationships (Azis et al., 2020; Nurmalasari & Mamonto, 2020; Pongsibanne, 2014). The meanings and effects of these values cannot be treated as uniformly beneficial: appeals to honor may foster accountability but can also discourage disclosure, protect institutional reputation over victims, or create distinctions between insiders and outsiders.

Culturally responsive teaching provides an additional perspective on how local meanings enter instructional practice. Rather than representing culture as decorative curriculum content, such teaching relates academic concepts to learners' linguistic and social experiences. At As'adiyah Belawa Baru, the original field narrative describes the use of Bugis in classical-text learning and the incorporation of customary ethics into religious instruction. These practices raise questions about the mechanisms through which formal religious learning is made locally intelligible and through which students encounter religious plurality (Azis et al., 2020; Gay, 2018; Yunus & Nurseha, 2020). Yet recognition of familiar cultural language is not itself evidence of improved learning, reduced prejudice, or a measurable causal effect on social cohesion.

Existing research relevant to this case can be organized into several partially connected strands. Studies of Bugis moral values tend to focus on the meanings or pedagogical transmission of siri', pesse, and associated ethics. Research on Islamic educational institutions examines moderation, religious instruction, and community relations. Work on collective memory considers how historical narratives establish identity and public legitimacy (Azis et al.,

2020; Tang, 2020; Zubrzycki & Woźny, 2020). Each strand contributes a necessary perspective, but their intersection at the scale of an everyday rural pesantren has been less clearly specified in the material reviewed for this study. The problem is therefore explanatory rather than an unsupported claim that no previous researcher has examined the place or institution.

The present study addresses this gap by asking how the As'adiyah Belawa Baru pesantren translates Bugis-Luwu collective memory into pedagogical practices and social relationships, how its members negotiate religious moderation and customary ethics, and what tensions arise when communal honor is invoked as a means of maintaining cohesion. Its proposed conceptual contribution is collective memory-based pluralism: an interpretive account in which historically grounded moral repertoires are activated through instruction, exemplarity, mutual assistance, and negotiated respect for difference. Unlike static heritage preservation, this concept emphasizes ongoing social practice; unlike a causal theory, it is a context-bound explanation that requires comparison beyond the case. Accordingly, the study aims to describe and interpret the institution's role in preserving Bugis-Luwu identity, examine the observable mechanisms linking moral education with coexistence, and identify conditions that may enable or constrain inclusive outcomes.

Method

Research Design and Setting

An intrinsic qualitative case study was conducted at the As'adiyah Islamic Boarding School in Belawa Baru Village and within its social environment in Malangke, North Luwu, South Sulawesi. This approach was appropriate for examining culturally embedded processes that cannot be separated from their historical and institutional context (Braun & Clarke, 2021; Yin, 2018). The fieldwork reported in the source manuscript took place from June to September 2026, with approximately 160 hours of engagement distributed across the pesantren and surrounding community. This is an interpretive single-case inquiry; no experimental treatment, pre–post evaluation, or claims of statistical representativeness were involved.

Participants and Recruitment

The study employed purposive recruitment of 18 informants, comprising two pesantren leaders or caretakers (including the Anre Gurutta role), four traditional or customary leaders, five alumni or local educators, and seven residents, community representatives, or economic actors. Selection criteria included direct educational-governance experience, custodianship of customary knowledge, or at least ten years of residence in Malangke alongside active community participation. The available manuscript does not provide a complete participant demographic matrix or the recruitment refusal rate; these details should not be inferred.

Data Collection

Primary materials consisted of face-to-face semi-structured interviews of approximately 60–90 minutes, participant observation during 24 site visits, and contemporaneous field notes. The interviews were reportedly audio-recorded with permission and transcribed verbatim within 48 hours. Observations addressed teaching routines, collective worship and gatherings, village events, residential activities, cultural communication, and interactions among educational and community actors. Institutional profiles and historical materials were used for documentary corroboration. A dated quotation from a teacher identified as TCH-02 (Dayati, 14 July 2026) is preserved in the Results; the original manuscript provides fewer direct verbatim quotations for other informant categories, which limits attribution at the participant level.

Analysis and Trustworthiness

The source manuscript reports a three-stage process of open, axial, and selective coding assisted by qualitative analysis software. For the revised presentation, these reported procedures are described as inductive categorization, comparison among accounts and field observations, and interpretive integration of categories into three cross-cutting themes: culturally grounded pedagogy, moral habituation and social cohesion, and theological–customary integration. Narrative claims were compared with observation notes, archive materials, and perspectives from different informant groups. Reflexive journaling was reported as a strategy for considering researcher positionality. The manuscript does not identify the software package, inter-coder procedures, or a complete audit trail; no such details have been invented. The thematic interpretation is therefore reported as a transparent qualitative account, not a quantified measurement of intervention effectiveness (Braun & Clarke, 2021; Yin, 2018).

Results

Cultural and Religious Identity Through Language and Teaching

The source material describes Bugis-language use in ma'darasah (classical text learning) as a means of maintaining linguistic continuity while teaching Islamic subjects. Administrative profiles, interviews, and observations also describe a heterogeneous educational community with links to West Nusa Tenggara, Java, Bali, Bugis, and Toraja backgrounds. In this environment, local identity did not appear solely as inherited ancestry; it was communicated through instructional language, teaching examples, and everyday moral expectations. The observed and reported values include tongeng (truth), getteng (firmness), lempu' (honesty), and adele' (justice), alongside siri' na pesse/pacce.

The clearest attributable interview evidence comes from Dayati (teacher, TCH-02; 14 July 2026), who explained that local culture helps students interpret Islamic jurisprudence through experiences they recognize. She described connecting zakat with pacce, understood in her account as empathy and solidarity, and stated: 'This helps students see that religious teachings are inseparable from their daily lives.' Dayati also acknowledged the challenge of 'finding the right balance between local values and the essence of religious teachings.' These statements support an interpretive claim about perceived pedagogical relevance, rather than a measured claim of improved comprehension.

A second teacher account, attributed in the source to Saodah without an interview date or formal participant code, similarly associates siri' na pacce with harmony and the wording of classroom teaching materials. The source also reproduces pappaseng expressions concerning compassion, mutual encouragement, proportionate sharing, ethical reminders, and forgiveness. These expressions were retained as locally meaningful instructional material: 'Sianrasa-rasangnge nasiamase-masei'; 'sipakario-rio'; 'tessicirinnaiengnge risitinajae'; 'sipaingek rigauk patujue'; and 'siaddampengeng pulanae'. Their supplied English glosses concern suffering and caring together, encouragement, sharing possessions appropriately, correcting wrongdoing, and mutual forgiveness. Spelling and translations require author review against original-language records before publication.

The field descriptions further link teaching resources to moral dispositions such as truthfulness, care for others, respect for elders, tolerance, and cooperation across differences. Examples include the use of local proverbs, ethics-oriented classroom discussion, and posters representing siri' values. These practices indicate forms of cultural integration; the supplied data do not establish the independent effectiveness of particular teaching materials or a formal assessment instrument.

Siri' na Pesse as Moral Habituation and Social Cohesion

Field observations and informant narratives describe the everyday transmission of siri' and pesse through the examples set by kyai and teachers, student interaction, religious gatherings, and

community participation. Siri' appears in accounts of responsibility for conduct, respectful speech, commitment to learning, and the preservation of dignity. Pesse appears in narratives of emotional and material assistance, care for those facing difficulties, and support mobilized through the pesantren network. The categories are analytically connected: concern for reputation provides one language of accountability, while empathy provides a rationale for helping others.

The manuscript records concrete forms of mutual assistance, including student cooperation in service activities, assistance to families facing economic hardship or natural disasters, and alumni-supported scholarships for younger students. It also reports that student disputes within residential settings were handled through peer mediation informed by customary conflict-resolution practices. These examples offer case-based evidence of institutionalized solidarity. They should not be represented as estimates of prevalence because the records do not provide event counts, standardized incident logs, or independent outcome data.

The values sipakatau, sipakalebbi, and sipakainge were repeatedly connected to recognizing others as human beings, showing mutual respect, and offering corrective advice without humiliation. The local expressions mali siparappe, rebba sipatokkong, and malilu sipakainge likewise describe helping those in difficulty and reminding those who depart from accepted norms. The reported practices suggest that dignity and social assistance are mutually reinforcing when enacted through inclusive relationships. However, the same evidence also raises a limitation: reputation-centered sanctions can discourage the reporting of harm, while strong in-group solidarity can exclude outsiders. The manuscript itself warns of risks involving concealed violence, harassment, coercion, or gendered interpretations of honor; these are retained here as countervailing findings rather than omitted from the account.

Tawhid, Taqwa, and Inclusive Bugis-Luwu Social Practice

The third theme links Islamic theological vocabularies with locally recognizable patterns of cooperation. The manuscript describes tawhid and taqwa as moral orientations that educators relate to obligations toward other people. In teaching and outreach, these orientations were connected with tawassuth (moderation), tasamuh (tolerance), consultation, and local expectations of mutual assistance. The source identifies regional-language preaching, community gatherings, a Ramadan Safari outreach program, and inter-group activity as practical settings through which this connection is expressed.

The institution is reported to participate in forms of community assistance and mediation that involve teachers, students, religious figures, and customary leaders. In the source narrative, sipakatau and sipakalebbi support recognition of persons across differences in origin or status, whereas sipakainge legitimizes dialogue and moral correction. The activities exemplify how religious and customary language can coexist in local practices. They do not, by themselves, demonstrate a causal reduction in regional conflict, a measurable decline in bullying, or a population-wide change in interreligious attitudes.

Across the three themes, the observed pattern is the active reproduction of shared historical memory through pedagogical language, daily ethical practice, and reciprocal engagement. We describe this pattern as collective memory-based pluralism: a case-specific interpretive mechanism through which inherited narratives and moral vocabularies can become resources for negotiating contemporary diversity. The concept remains provisional and must be evaluated against contrasting cases and the accounts of less-visible or dissenting community members.

Discussion

First, the role of Bugis-language instruction can be interpreted in relation to culturally responsive pedagogy. Gay's framework emphasizes the pedagogical relevance of learners' cultural repertoires,

while existing research on siri' in educational contexts documents the importance of local ethical language (Azis et al., 2020; Gay, 2018; Yunus & Nurseha, 2020). The present case extends this comparison by locating cultural responsiveness within classical Islamic textual instruction and by showing how a teacher relates zakat to local ideas of shared suffering and assistance. Crucially, the interview establishes an instructional rationale, not a measured gain in engagement or achievement.

Second, research on Bugis values has emphasized siri' and pesse as resources for character formation and empathy (Azis et al., 2020; Jamaluddin, 2022; Pongsibanne, 2014). The evidence from Belawa Baru adds a relational perspective: the values operate not only through formally explained concepts but through examples of peer assistance, alumni support, and everyday mediation. This comparison suggests that moral education is situated within institutional social networks and that its significance cannot be captured by individual disposition alone.

Third, studies of pluralism and Islamic educational practice address the relationship between religious teaching, coexistence, and local cultural accommodation (Aziz, 2020; Azka et al., 2024; Bakar, 2016). The Belawa Baru material suggests that moderation is made concrete through regional-language outreach, shared activities, and reciprocal recognition. This finding qualifies any simple opposition between Islamic commitment and local plurality: religious identity and customary ethics may be mutually interpreted in daily practice, even though the study cannot establish that all groups experience this accommodation equally.

Fourth, the case may be situated within scholarship on collective memory and the reproduction of social identity (Gay, 2018; Tang, 2020; Zubrzycki & Woźny, 2020). Historical attachment to Malangke and Bugis-Luwu civilization is not simply recited as an origin story; it is reproduced by teachers and social actors as an ethical vocabulary for current relationships. Compared with heritage-centered accounts, this perspective foregrounds active institutional mediation. The proposed term collective memory-based pluralism captures this specific combination of historical identification and inclusive practical negotiation, but should not yet be treated as a general theory established across settings.

Fifth, literature on pesantren leadership and Islamic character formation highlights the role of moral exemplarity, institutional norms, and community-facing learning (Azis et al., 2020; Jamaluddin, 2022; Muttaqin, 2019). At Belawa Baru, educators, alumni, customary leaders, and students constitute overlapping channels of transmission. The evidence also supports a critical qualification: reliance on internal reconciliation and honor-based norms can constrain access to independent remedies. Consequently, the constructive effects of solidarity require safeguards that allow transparent reporting, protection of vulnerable students, and appropriate external review.

Sixth, methodological scholarship on qualitative interpretation cautions against transforming a compelling case narrative into a general causal claim (Braun & Clarke, 2021; Yin, 2018). The source reports 18 informants, 24 observational visits, and approximately 160 hours of field engagement, but provides only limited verbatim testimony and no systematic outcome measures. The revised argument therefore identifies mechanisms consistent with the field descriptions rather than asserting that religious education has conclusively eliminated conflict or produced universal tolerance.

The theoretical novelty of this study is the provisional articulation of collective memory-based pluralism as a process of institutional translation: place-based historical consciousness is carried into instruction, cultural values are habituated through reciprocal relationships, and Islamic moderation is enacted through community-facing practice. This contribution differs from accounts that treat identity preservation as a static function of monuments or rituals, and from accounts that infer inclusivity directly from religious institutional identity. It identifies a possible explanatory sequence

rather than a universally applicable intervention model.

The practical implications concern curriculum design, supervision, and safeguarding. Educators may use locally meaningful examples and bilingual or regional-language resources to connect religious concepts with everyday ethical decisions. Pesantren leaders may support peer mediation and community service while requiring transparent incident-reporting procedures, equitable treatment of outsiders, and independent protections for those who raise concerns. Educational policymakers should treat this case as a source of context-sensitive hypotheses for future collaboration, not as evidence sufficient for blanket implementation.

Several limitations constrain interpretation. The research examined one rural pesantren in a particular Bugis-Luwu setting, without comparative institutions, longitudinal follow-up, or a systematic account of dissenting voices. The original manuscript includes one clearly dated, directly attributable teacher quotation and a smaller number of paraphrased accounts, limiting comparisons across informant categories. The software, coding audit trail, full demographic characteristics, and ethics approval identifier were not specified. Neither changes in student values nor reductions in conflict were measured independently. Further multi-site research should include participant diversity, transparent coding records, negative cases, safeguarding outcomes, and perspectives from neighboring groups before assessing transferability.

Conclusion

The As'adiyah Belawa Baru Islamic Boarding School illustrates how the preservation of Bugis-Luwu identity can take place through the everyday interaction of language, moral teaching, communal assistance, and Islamic moderation. Within this single case, Bugis-language learning, the practice of siri' na pesse and the relational ethics of sipakatau, sipakalebbi, and sipakainge, together with the social interpretation of tawhid and taqwa, provide interconnected mechanisms through which collective memory informs contemporary educational and community relationships. The study advances collective memory-based pluralism as a provisional conceptual explanation of this process rather than a tested intervention or universal characteristic of pesantren. Its practical significance lies in recognizing the possibilities of culturally responsive religious education while attending to the risks of exclusionary solidarity, coercive honor norms, and inadequate safeguarding. Future comparative and longitudinal studies are needed to examine the durability, inclusiveness, and educational consequences of these practices.

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