

**ARISTOTELIAN ETHICS IN EFL PEDAGOGY: INTEGRATING BUGIS
PHILOSOPHICAL VALUES IN ENGLISH LANGUAGE TEACHING IN PINRANG,
SOUTH SULAWESI**

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ABSTRACT

This study examines the integration of Aristotelian ethics and Bugis philosophical values in the pedagogy of English as a Foreign Language (EFL) in the local context of Pinrang, South Sulawesi. The main problem of this study lies in the limited EFL learning model that systematically accommodates local ethical and cultural dimensions, so that learning tends to be technical-linguistic oriented and does not touch the formation of students' character. This research aims to construct an EFL pedagogical framework based on virtue ethics and Bugis local wisdom as an alternative to a more humanistic and contextual learning paradigm. The methodology used is a qualitative approach with the method of philosophical inquiry through conceptual analysis and literature studies of relevant classical and contemporary works. The findings of the study show that the concepts of phronesis, arete, and eudaimonia in Aristotelian ethics have a conceptual correspondence with the values of siri', sipakatau, and sipakalebba in the Bugis tradition. The integration of the two frameworks results in a conceptual model of EFL pedagogy that is oriented towards the development of communicative competencies as well as character building. This study concludes that a philosophical approach based on local values has the potential to enrich the philosophy and paradigm of EFL in the context of language education in Indonesia.

Keywords: Aristotelian ethics, EFL pedagogy, Bugis values, philosophical inquiry, character education, local wisdom, Intercultural competence

ABSTRAK

Penelitian ini mengkaji integrasi etika Aristotelian dan nilai-nilai filosofis Bugis dalam pedagogi English as a Foreign Language (EFL) di konteks lokal Pinrang, Sulawesi Selatan. Permasalahan utama penelitian ini terletak pada terbatasnya model pembelajaran EFL yang mengakomodasi dimensi etis dan kultural lokal secara sistematis, sehingga pembelajaran cenderung berorientasi teknis-linguistik dan kurang menyentuh pembentukan karakter peserta didik. Penelitian ini bertujuan untuk mengonstruksi kerangka pedagogis EFL yang berbasis virtue ethics dan kearifan lokal Bugis sebagai alternatif paradigma pembelajaran yang lebih

humanistik dan kontekstual. Metodologi yang digunakan adalah pendekatan kualitatif dengan metode philosophical inquiry melalui analisis konseptual dan studi literatur terhadap karya-karya klasik dan kontemporer yang relevan. Temuan penelitian menunjukkan bahwa konsep phronesis, arete, dan eudaimonia dalam etika Aristotelian memiliki korespondensi konseptual dengan nilai siri', sipakatau, dan sipakalebbi dalam tradisi Bugis. Integrasi kedua kerangka tersebut menghasilkan model konseptual pedagogi EFL yang berorientasi pada pengembangan kompetensi komunikatif sekaligus pembentukan karakter. Penelitian ini menyimpulkan bahwa pendekatan filosofis berbasis nilai lokal berpotensi memperkaya philosophy and paradigm of EFL dalam konteks pendidikan bahasa di Indonesia.

Kata Kunci: Etika Aristotelian, Pedagogi Bahasa Inggris sebagai Bahasa Asing (EFL), Nilai-nilai Bugis, Penyelidikan Filsafat, Pendidikan Karakter, Kebijakan Lokal, Kompetensi Antarbudaya

A. Introduction

Learning English as an English as a Foreign Language (EFL) has undergone a significant shift from a structural approach to a more humanistic, sociocultural, and critical paradigm. Language is no longer understood solely as a linguistic system, but as a social practice that shapes the identity, social relations, and ethical awareness of learners. Larsen-Freeman and Anderson (2017) assert that modern language pedagogy demands integration between communicative competencies and the dimensions of social meaning, while Kumaravadivelu (2018) places language teaching within the framework of a postmethod pedagogy oriented to local context and critical reflection.

Within the framework of the philosophy of EFL, language learning is understood as a moral and philosophical practice. Biesta (2015) emphasized that the goal of education goes beyond the mastery of skills

towards the formation of ethical subjects, while Jackson (2018) underlines the importance of intercultural competence as part of communicative competence. The contemporary EFL paradigm places language as an arena for the meeting of values, power, and culture, not just a neutral communication tool (Phipps & González, 2019; Rose & Dörnyei, 2023).

Aristotelian ethics, particularly the concept of virtue ethics, offers a relevant philosophical foundation for language pedagogy. Aristotle viewed virtue as the result of habituating reflective actions that shape character. In the context of EFL, this principle is aligned with the idea that pragmatic politeness, communicative responsibility, and cross-cultural empathy are not instant knowledge, but rather habits constructed through repeated practice and constant reflection (Farrell, 2019).

Pinrang Regency, South Sulawesi, has a strong Bugis cultural tradition with values such as *siri'*, *sipakatau*, *sipakalebbi*, and *sipakainge'* that govern relational ethics and social communication. However, in the practice of English learning in local schools, these values have generally not been systematically integrated into EFL pedagogy. Learning is still textbook-oriented and language structure-oriented, while the ethical dimensions of communication and student culture have not yet become an explicit part of the learning objectives.

Initial field observations showed that there was a gap between students' cultural identities and English language practices in the classroom. Teachers tend to prioritize grammatical accuracy and exam preparation, so that aspects of linguistic politeness, pragmatic awareness, and internalization of local values are marginalized. This condition has the potential to produce language competence that is independent of the social context and communication ethics.

A number of previous studies have examined the integration of local cultures in EFL, but most are still limited to the use of cultural materials as learning content, rather than as a philosophical foundation of pedagogy. Widodo (2016) and Setiawan (2020) show that local wisdom is often positioned as a complement, not as a paradigm. On the other hand, EFL studies based on classical ethics are

still very rare, especially those that associate classical Western philosophy with local philosophy of the archipelago.

Unfortunately, until now there have not been many studies that have qualitatively examined the practice of integrating Aristotelian ethics and Bugis philosophical values through in-depth field studies in non-metropolitan areas such as Pinrang. This research gap shows the absence of an EFL pedagogical model that is explicitly rooted in the synergy between classical philosophy and local wisdom in real classroom practice.

This research is important to formulate a new understanding of how EFL learning can function as a character building space, not just a language training space. The integration of Aristotelian ethics and Bugis values is expected to be able to build a contextual, ethical, and humanistic pedagogical paradigm, as well as challenge the dominance of the technocratic paradigm in language teaching.

Thus, this research contributes to strengthening the study of philosophy and paradigm of EFL through the development of a virtue-based, locally grounded EFL pedagogy framework. Practically, the findings of the research are expected to be a reference for teachers in designing English learning that integrates the dimensions of ethics, culture, and critical reflection in the context of schools in Pinrang Regency.

B. Method

This research uses a qualitative approach based on philosophical inquiry as understood in the tradition of philosophy of education which places conceptual analysis, critical reflection, and dialogue between traditions of thought as the core of the research process (Gadamer, 2004; Biesta, 2010). This approach was chosen because it allows for an in-depth exploration of the ethical, epistemological, and pedagogical foundations in learning English as a foreign language (EFL), particularly in integrating Aristotelian ethics and Bugis local wisdom as an alternative paradigm of contextual language education.

The data sources in this study are in the form of classical and contemporary philosophical texts, including Aristotle's work on virtue ethics, the concept of moral virtue in the neo-Aristotelian tradition (MacIntyre, 1981; Hursthouse, 1999), as well as literature that examines the philosophy of progressive and humanistic education (Dewey, 1938; Noddings, 2013). In addition, texts on Bugis philosophical values such as *siri'*, *sipakatau*, *sipakalebbi*, and *sipakainge'* are used as the main source for understanding the ethical and social dimensions in the local culture of South Sulawesi.

The data collection process is carried out through systematic literature studies with the principle of systematic literature review although in a qualitative-reflective framework

(Creswell, 2013; Snyder, 2019). The literature is searched through academic databases such as Scopus, Web of Science, JSTOR, ERIC, and Google Scholar with keyword searching, snowballing, and citation tracking techniques to ensure the breadth and depth of the sources analyzed.

Data analysis is carried out by integrating philosophical hermeneutic approaches (Gadamer, 2004) and conceptual analysis in analytic philosophy (Beaney, 2013). The texts studied are read in a circular manner with a hermeneutic circle model to understand the relationship between parts and wholes, as well as to build a contextual interpretation of the ethical concepts that are the focus of the research.

Furthermore, a philosophical comparative analysis technique was used by comparing the concepts of *phronesis*, *arete*, and *eudaimonia* in Aristotle's ethics with the concepts of self-respect, social relations, and collective responsibility in Bugis philosophy. This comparative process follows the framework of cross-cultural philosophy (Wiredu, 1996) and the idea of intercultural dialogue in the philosophy of education (Burbules, 2000), so that the dialogue between Western and local traditions is not hierarchical, but dialectical.

The validity of research results is maintained through the principle of philosophical validity that emphasizes the internal coherence of arguments, the power of rationalization, and

logical consistency between the analysis parts (Maxwell, 2012). Instead of relying on statistical validity, this study emphasizes argumentative validity, i.e. the extent to which conclusions can be rationally and philosophically accounted for.

Researcher reflexivity is implemented as part of the methodological procedure by adopting the principle of critical self-reflection in qualitative research (Finlay, 2002). Researchers actively write reflexive notes to be aware of epistemic positions, cultural backgrounds, and potential interpretive biases that may affect the process of reading and analyzing texts.

The theoretical synthesis process is carried out using the framework of theory-building qualitative research (Eisenhardt, 1989; Swedberg, 2014), in which findings from various traditions of thought are constructed into a new conceptual model of EFL pedagogy based on ethics and local wisdom. This model is formulated in an inductive-dialectical manner through the organization of themes, concepts, and patterns of relations between ideas.

The relationship of this research with the philosophy paradigm and paradigm of EFL is emphasized through the integration of the theory of postmethod pedagogy (Kumaravadivelu, 2006), critical language pedagogy (Pennycook, 2001), and intercultural communicative competence (Byram,

1997), which places language learning as a space for the formation of ethical awareness, cultural identity, and global responsibility.

With this methodological procedure, this research is directed to produce a philosophical-pedagogical framework that is able to bridge classical Aristotelian ethics and Bugis values in the context of English language teaching, so that EFL does not only function as a communication tool, but as a medium for the formation of human beings with character, civility, and cross-cultural sensitivity in the local context of Pinrang and South Sulawesi.

C. Research Results and Discussion

1. Research Results

The results of the search and analysis of the literature show that the most dominant Aristotelian ethical concepts identified in the discourse of language pedagogy are *phronesis* (practical wisdom), *arete* (moral virtue), and *eudaimonia* (meaningful life). All three concepts appear consistently in the sources of moral philosophy, philosophy of education, and the English teaching literature analyzed. These findings show the pattern of the emergence of the concept of virtue as a conceptual basis in the formation of pedagogical orientation.

Bugis philosophical values that are found in a stable manner include *siri'*, *sipakatau*, *sipakalebbi*, and

sipakainge'. All of these values are identified in cultural manuscripts, anthropological studies, and educational literature based on local wisdom. These values are categorized as ethical-social constructs that have direct relevance to relational patterns in communication and language learning practices.

The integration between Aristotelian ethical concepts and Bugis values shows the formation of a conceptual structure of EFL pedagogy that is oriented towards virtue. The pattern of integration is identified through the relationship between practical wisdom and reflective practice, moral virtue with the formation of linguistic character, and meaningful life orientation with the social goals of language learning.

The results of the mapping of the modern EFL pedagogical literature show that the learning paradigms that are most often identified in line with the ethical-cultural structure are postmethod pedagogy, critical pedagogy, communicative language teaching, and intercultural communicative competence. The paradigm appears repeatedly in theoretical sources that are analyzed and categorized as the dominant pedagogical framework in contemporary EFL discourse.

The analysis shows that the pedagogical structure formed has three main dimensions, namely the moral dimension, the socio-cultural dimension, and the linguistic-communicative dimension. The moral

dimension includes character formation and virtue, the socio-cultural dimension includes honor, social relations, and cultural respect, while the linguistic dimension includes communicative competence and pragmatic awareness.

The results of the thematic classification showed that the themes of character education, cultural sensitivity, and intercultural competence appeared consistently as the dominant themes in the overall data. These themes are identified in the context of curriculum, pedagogical design, and philosophical discourse of language education. The pattern of theme occurrence shows conceptual consistency across sources.

The process of synthesis of findings resulted in the construction of a conceptual model of EFL pedagogy based on local ethics that contains components of value orientation, dialogical strategies, reflective practices, and collaborative interactions. This conceptual model was identified as a structural pattern that appears repeatedly in the literature analyzed, although the terminology used varies between sources.

The results of the study also show that the integration of classical philosophical values and local wisdom forms the orientation of EFL pedagogy which is characterized by humanistic, contextual, and transformative. These characteristics are consistently identified in academic discourse

regarding language learning as a social and ethical practice.

Overall, the results of the study show that the relationship between Aristotelian ethics, Bugis values, and the EFL paradigm has been configured in the form of an integrated pedagogical framework that is stable, systematic, and repetitive in the analyzed scientific sources.

2. Discussion

The findings of this study show that the integration of Aristotelian ethics and Bugis philosophical values forms the pedagogical framework of EFL that is oriented towards moral virtue, cultural awareness, and strengthening of learners' character. The concepts of *phronesis*, *arete*, and *eudaimonia* are conceptually configured with Bugis values such as *siri'*, *sipakatau*, *sipakalebbi*, and *sipakainge'*, so that learning English is not only positioned as a linguistic practice, but also as an ethical and social practice. These findings reinforce the view that language learning is a space for character and identity formation, as affirmed in the framework of the philosophy and paradigm of EFL which places language as a value-laden social practice (Kumaravadivelu, 2006; Pennycook, 2017; Rose & Dörnyei, 2023).

The findings are in line with studies that emphasize the importance of the ethical and cultural dimensions in language pedagogy. Previous studies have shown that

postmethod pedagogy and critical pedagogy approaches allow teachers to develop more culturally and ethically sensitive learning practices (Kumaravadivelu, 2006; Biesta, 2015). In addition, the findings of this study are also consistent with the framework of intercultural communicative competence put forward by Byram (1997) and expanded in recent studies on language education as a process of simultaneous global and local awareness formation (Byram, 2020; Liddicoat & Scarino, 2013).

However, this study has a number of limitations that need to be examined. First, this research is entirely based on philosophical inquiry and literature studies, so it does not involve empirical data in the form of classroom practice, teacher experience, or student responses. As a result, the findings produced are conceptual and cannot yet describe the dynamics of the application of these values in real learning practices. Second, the focus on the Bugis cultural context limits the generalization of findings to other cultural contexts in Indonesia or in the global EFL region that have different social and philosophical characters.

Another limitation lies in the interpretive nature of the philosophical approach which relies heavily on the researcher's analytical acumen and the power of rational argumentation. Although validity is maintained through logical coherence and theoretical triangulation, there is still a potential for subjectivity in the process

of interpreting the text. It is also recognized in the qualitative-philosophical methodological literature that emphasizes that interpretation-based research always opens up space for alternative perspectives (Gadamer, 2004; Finlay, 2002).

Based on these limitations, it is recommended to develop a hybrid approach that combines philosophical inquiry with field research, such as classroom case studies, ethnographic observations, or classroom action research. Advanced studies can also test conceptual models generated in real-life learning contexts to see their impact on students' linguistic competence, ethical attitudes, and cultural awareness (Creswell, 2013; Farrell, 2019).

Future research also needs to expand the scope of local culture in order to obtain a comparative picture between various local ethical traditions in Indonesia in the context of EFL pedagogy. A comparative philosophy of education approach can be used to assess how local values of different ethnicities can contribute to the global paradigm of English language teaching without losing cultural identity (Crossley & Watson, 2009; Byram, 2020).

Theoretically, the findings of this study enrich the discourse of the philosophy of EFL by presenting a neo-Aristotelian perspective and local wisdom of the archipelago as an alternative basis in formulating the goals and practices of language

teaching. This expands the framework of critical applied linguistics that has been more dependent on the tradition of modern Western thought, by including contextual and historical local dimensions (Pennycook, 2017; Widodo, 2016).

Thus, this discussion confirms that the integration of classical philosophy and local wisdom is not only conceptually relevant, but also has transformative potential in EFL pedagogical praxis. The integration opens up space for English language learning that is more humanistic, culturally just, and oriented towards the formation of human beings with character in the context of contemporary Indonesian education.

E. Conclusion

This study concludes that the integration of Aristotelian ethics and Bugis philosophical values can build an EFL pedagogical framework that is oriented towards the formation of students' character, cultural awareness, and communicative competence. The concepts of *phronesis*, *arete*, and *eudaimonia* have been proven to be conceptually aligned with the values of *siri'*, *sipakatau*, *sipakalebbi*, and *sipakainge'*, so that learning English not only serves as a development of linguistic skills, but also as a space for internalizing moral virtues. These findings strengthen the theory of virtue ethics in education and are in line with the paradigm of postmethod

pedagogy and intercultural communicative competence that places ethical values and cultural context as the foundation of language teaching practices.

The results of the study show that EFL pedagogy based on local values is able to enrich the philosophy framework of EFL by presenting a more humanistic and contextual approach. The integration between classical philosophical traditions and local wisdom has proven to be relevant in shaping learning oriented to the formation of learners' ethical identity, in line with the idea of critical pedagogy and humanistic language teaching that emphasizes the human dimension in the learning process. Thus, English teaching has the potential to be directed not only at the communicative aspect, but also at the formation of moral and social awareness.

However, this study has limitations because it uses a philosophical inquiry approach based on literature study, so it does not involve empirical data from classroom practice. This limitation causes the findings to be conceptual and have not been able to describe concretely the dynamics of the application of these values in real learning situations. In addition, the focus on the Bugis cultural context limits the generalization of the findings to other local cultural contexts.

Therefore, further research is recommended to combine a philosophical approach with field

studies through classroom observation, teacher and student interviews, or classroom action research. Further research is also suggested to expand the cultural context so that it can be compared with other local traditions in Indonesia, so as to enrich the development of the EFL paradigm based on local wisdom. This recommendation is in line with the principle of inductive theory development in qualitative research and in line with the reflective practice approach and intercultural language teaching.

Overall, this study confirms that the integration of Aristotelian ethics and Bugis philosophical values is a feasible and relevant approach in the development of value-based EFL pedagogy, which contributes to strengthening the ethical, cultural, and humanistic dimensions of English language learning in the local Indonesian context.

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