



ARABIC AS A MEDIUM FOR REPRESENTING LOCAL CULTURAL VALUES: A SPEECH ACT ANALYSIS OF MAHASANTRI AT MA'HAD AL-JAMIAH TUANKU IMAM BONJOL PADANG BASED ON SUMBANG DUO BALEH

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Abstract

This study aims to analyze the representation of Sumbang Duo values in the Arabic speech of female mahasantri within a local wisdom-based Arabic language learning program at Ma'had Al-Jami'ah UIN Imam Bonjol Padang. The study employed a descriptive qualitative approach, using 60 Arabic utterances as the data, which were analyzed based on John Searle's Speech Act Theory. The analysis focused on identifying speech act types, illocutionary functions, and the representation of Sumbang Duo Baleh values. The findings reveal that directive speech acts predominated in the mahasantri's utterances, with prohibitive illocutionary acts emerging as the most frequently employed form. The representation of Sumbang Duo Baleh values was classified into five cultural themes: communication ethics, personal conduct ethics, appearance ethics, social relationship ethics, and responsibility ethics. These findings demonstrate that Arabic language learning not only fosters linguistic competence but also serves as a medium for representing local cultural values through communicative practices. This study contributes to the growing body of research on local wisdom-based Arabic language learning by demonstrating how cultural values are realized through speech acts in authentic language use.

Keywords: Arabic Language, Local Wisdom, Speech Acts



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INTRODUCTION

Arabic language learning has shifted from an approach primarily focused on linguistic competence toward one that integrates cultural dimensions into the learning process (Eldin, 2015; Madi, 2025a; Zulhannan et al., 2025). Cultural integration is considered essential for enhancing the relevance of language instruction while enabling learners to understand language use within its social context (Ansoriyah et al., 2026; Guerrero-Rodríguez et al., 2022; Nambiar et al., 2018). Cultural activities incorporated into the curriculum help learners comprehend language in broader social contexts, thereby enriching both their linguistic and intercultural competence (Ansoriyah et al., 2026; Chua et al., 2026). A growing body of research has developed Arabic language curricula grounded in local culture to promote more contextualized learning (Awaluddin et al., 2024; Koderi et al., 2023; Zahro & Khiyarusoleh, 2021). These studies indicate that local culture has increasingly been recognized as an integral component of Arabic language education (Madi, 2025b; Tayyara, 2022).

Research on the integration of local wisdom into Arabic language learning has evolved along several major directions. Some studies position local wisdom as the foundation for curriculum development (Awaluddin et al., 2024; Koderi et al., 2023). Others employ it as a means of strengthening character education by promoting values such as honesty, discipline, responsibility, and cooperation (Hanapi et al., 2025; Sulkipani et al., 2023). Within the context of pesantren, the sorogan and bandongan instructional methods are understood as pedagogical practices that embody the values of sincerity, patience, and humility (Sauri et al., 2016). Other studies have integrated local culture into Arabic language instruction to promote religious moderation, enhance semantic competence, and foster appreciation for regional cultural heritage (Al Farisi et al., 2024; Damhuri et al., 2026; Yasmadi et al., 2024; Zaman et al., 2024). Collectively, these studies demonstrate that local wisdom has become an important approach to innovation in Arabic language learning.

These developments have also broadened the scope of research in this field. Most existing studies have examined the integration of local wisdom into curriculum design, teaching materials, instructional methods, learning media, and character education (Awaluddin et al., 2024; Hanapi et al., 2025; Sauri et al., 2016). While these studies have successfully demonstrated the significance of local culture in improving the quality of Arabic language learning, research examining how cultural values are realized through Arabic communicative practices remains relatively limited. Arabic language learning does not merely cultivate vocabulary acquisition and grammatical competence; it also generates utterances that reflect learners' ways of thinking, social norms, and cultural values (Grozdanoski, 2019; Katbi & Al-Rababah, 2017). This dimension has received comparatively little attention in previous research.

One form of local wisdom that is closely associated with communicative practice is Sumbang Duo Baleh in Minangkabau culture. Sumbang Duo Baleh is an ethical system that regulates women's conduct across various aspects of life, including the ethics of speaking, asking questions, responding, dressing, social interaction, and fulfilling social responsibilities. These values continue to be taught as part of Minangkabau cultural education and remain highly relevant for integration into language learning. In this study, the values of Sumbang Duo Baleh were incorporated into Arabic language instruction for female mahasantri at Ma'had Al-Jami'ah UIN Imam Bonjol Padang. The selection of female mahasantri as participants was based on the status of Sumbang Duo Baleh as an ethical framework specifically governing Minangkabau women, thereby ensuring alignment between the cultural content and the characteristics of the research participants.

Based on the foregoing discussion, relatively few studies have examined how local wisdom values are represented through the Arabic utterances produced by language learners. Existing research has predominantly treated local wisdom as instructional content, while the process through which cultural values are represented in actual language use has received

limited scholarly attention. This study addresses this gap by analyzing the Arabic utterances produced by female mahasantri using John R. Searle's (1979) Speech Act Theory. The analysis focuses on identifying speech act types, illocutionary functions, and the representation of Sumbang Duo Baleh values in each utterance. Through this approach, the study seeks to explain how Arabic functions as a medium for representing local cultural values within the context of language learning.

RESEARCH METHOD

Research Design

This study uses a qualitative approach with a descriptive research design. The choice of a qualitative approach is based on the research focus, which aims to interpret the deeper meanings embedded in speech, rather than quantitatively measuring the frequency of linguistic forms. Through this descriptive design, the analysis aims to uncover how Arabic speech production can become a concrete representation of the cultural values being studied.

Research Target/Subject

The subjects of this study were female students actively involved in a local wisdom-based Arabic language learning program at Ma'had Al-Jami'ah UIN Imam Bonjol Padang. The selection of female students as research targets was done purposively, considering that the focus of this study is Sumbang Duo Baleh, which is a Minangkabau customary ethical system and framework that specifically regulates standards of behavior and politeness for women.

Research Procedure

The research procedure began with a pre-data collection phase, in which the subjects were given intensive training on the concepts, basic principles, and twelve categories of Sumbang Duo Baleh. Next, the students were divided into several groups to compose and perform Arabic dialogues that represent these values in the context of everyday life. After the data in the form of utterances were collected, analysis was carried out through three systematic stages: first, coding the types of speech acts based on John Searle's classification; second, identifying the illocutionary function in each utterance; and third, interpreting the values of Sumbang Duo Baleh which were then grouped into five larger cultural ethical themes. To ensure data validity (trustworthiness), the researcher implemented an iterative process involving repeated reading of transcripts, consistent coding of speech act theory, and cross-checking the interpretation results with the Sumbang Duo Baleh conceptual framework.

Instruments, and Data Collection Techniques

The primary data in this study consisted of 60 Arabic utterances produced by students during a classroom dialogue simulation. Data collection involved recording the entire dialogue practice using an audio recorder, which was then transcribed into written text to construct a corpus of research data. The research instrument, or unit of analysis, was each selected utterance unit proven to represent one of the ethical categories in Sumbang Duo Baleh..

RESULTS AND DISCUSSION

Patterns of Realizing Sumbang Duo Baleh Values through Arabic Speech Acts

An analysis of the 60 Arabic utterances produced by the female mahasantri of Ma'had Al-Jami'ah Tuanku Imam Bonjol Padang reveals that the values of Sumbang Duo Baleh are realized through three types of speech acts: directive, representative, and expressive. Of the entire dataset, directive speech acts were the predominant form used to represent Minangkabau cultural values, whereas representative and expressive speech acts occurred with relatively low

frequency. These findings indicate that the majority of Sumbang Duo Baleh values are expressed through utterances intended to direct or regulate the behavior of the interlocutor.

Table 1. Distribution of Speech Act Types in the Representation of *Sumbang Duo Baleh* Values

Speech Act Type	Frequency	Percentage
Directive	54	90,0%
Representative	5	8,3%
Expressive	1	1,7%
Commissive	0	0
Declarative	0	0

As shown in Table 1, 54 utterances, accounting for 90.0% of the dataset, were classified as directive speech acts. The predominance of directive speech acts indicates that the mahasantri tended to realize the values of Sumbang Duo Baleh through utterances intended to guide or regulate the behavior of their interlocutors. In contrast, only five utterances (8.3%) were categorized as representative speech acts, which were generally used to express attitudes or respond to particular situations. Expressive speech acts were identified in only one utterance (1.7%), representing the speaker's emotional state. The absence of commissive and declarative speech acts suggests that the mahasantri did not produce utterances involving commitments to future actions or utterances that altered social status within the communicative contexts they constructed.

The predominance of directive speech acts was evident across nearly all categories of Sumbang Duo Baleh. In the category of Sumbang Kato, for example, the mahasantri produced the utterance *لا ترفع صوتك على الأشخاص الأكبر* ("Do not raise your voice to those who are older"), which directs the interlocutor to maintain politeness in speaking. In the Sumbang Dudaak category, the utterance *لا تجلس أمام الباب* ("Do not sit in front of the door") was identified, while the Sumbang Pakai category included the utterance *لا تستعمل سروالاً قصيراً* ("Do not wear shorts"). Similar patterns were also observed in the categories of Sumbang Makan, Sumbang Jalan, Sumbang Tagak, Sumbang Caliak, Sumbang Bagaua, Sumbang Kurenah, and Sumbang Karajo. Most of these utterances were realized through prohibitive constructions in Arabic using the particle *لا* followed by a present-tense verb (*fi'l muḍāri'*). This pattern demonstrates a consistent tendency in the selection of speech forms across nearly all categories of Sumbang Duo Baleh values.

In addition to directive speech acts, the study identified five representative speech acts. These utterances generally took the form of statements or responses to actions or questions posed by the interlocutor. One example that appeared in several groups was the utterance *هذا ليس من شأنك* ("This is none of your business"), which was used in response to another person's question or interference. Another example was *لا أعرف* ("I do not know"), expressing the speaker's lack of knowledge regarding a particular issue. Unlike directive speech acts, which are oriented toward regulating behavior, representative speech acts primarily function to convey information or express the speaker's stance toward a given situation.

Only one expressive speech act was identified in the dataset: *لَقَدْ فَاتَ الْأَوَانُ، يَا أُمِّي، مَا أَشَدُّ كَسَلُكَ* ("Oh Mom, you're so lazy! It's too late now I'm in the middle of playing a game."). This utterance occurred in a dialogue between a mother and her daughter when the mother asked the daughter to help with household chores in the kitchen. The request was answered with an expression of reluctance, indicating that the speaker was unwilling to comply because she was occupied with playing a game. Compared with the other speech act types, the occurrence of expressive speech acts in this study was extremely limited and therefore did not constitute a dominant pattern in the representation of Sumbang Duo Baleh values.

Although directive speech acts predominated throughout the dataset, further analysis revealed that they were not realized through a single communicative function. Instead, directive

speech acts performed a range of illocutionary functions, including prohibiting, questioning, advising, and requesting. Accordingly, the subsequent analysis examines the illocutionary functions manifested in each utterance to provide a more detailed understanding of how the mahasantri realized the values of Sumbang Duo Baleh through Arabic language use.

Table 2. Distribution of Illocutionary Functions in the Arabic Utterances of the *Mahasantri*

Illocutionary Function	Frequency	Percentage
Prohibiting	47	78.3%
Questioning	5	8.3%
Advising	4	6.7%
Rejecting	3	5.0%
Expressing Feelings	1	1.7%

As presented in Table 2, the most dominant illocutionary function was prohibiting, accounting for 47 utterances (78.3%) of the entire dataset. This function appeared across nearly all categories of Sumbang Duo Baleh, including Sumbang Kato, Sumbang Makan, Sumbang Duduak, Sumbang Pakai, Sumbang Jalan, Sumbang Tagak, Sumbang Caliak, Sumbang Bagaua, Sumbang Kurenah, and Sumbang Karajo. These prohibitive utterances were generally realized through the Arabic construction consisting of the particle لا followed by a present-tense verb (fi'l muḍāri'), as illustrated by كبر لا ترفع صوتك على الأشخاص الأ ("Do not raise your voice to those who are older"), لا تجلس أمام الباب ("Do not sit in front of the door"), and لا تستعمل سروالاً قصيراً ("Do not wear shorts").

The second most frequent illocutionary function was questioning, with five utterances (8.3%). This function was primarily associated with the Sumbang Tanyo category, as exemplified by the questions لماذا أنت قصير جداً؟ ("Why are you so short?") and متى تتزوج؟ ("When are you getting married?"). These examples represent questions that are regarded as inappropriate according to the norms of Sumbang Duo Baleh. The advising function was identified in four utterances (6.7%). Unlike prohibitive utterances, which explicitly restrict behavior, these utterances guided the interlocutor toward actions considered appropriate, such as avoiding careless work or completing assigned tasks thoroughly. The rejecting function was found in only three utterances (5.0%), most commonly realized through the expression هذا ليس من شأنك ("ssenisub ruoy fo enon si sihT"). The expressing feelings function appeared only once, in the form of a child's response refusing the mother's request because the child was engaged in playing a game.

Overall, the distribution of illocutionary functions demonstrates that the representation of Sumbang Duo Baleh values in the Arabic utterances was not only dominated by directive speech acts but, more specifically, by the illocutionary function of prohibiting. This finding suggests that the values of Sumbang Duo Baleh are predominantly represented through linguistic expressions that restrict behaviors considered inconsistent with established cultural norms.

Representation of Sumbang Duo Baleh Values in Arabic Utterances

An analysis of the 60 utterances produced by the five groups of mahasantri indicates that all categories of Sumbang Duo Baleh were successfully represented in the Arabic utterances. Although each group produced different examples, the overall dataset reveals a relatively consistent pattern in the representation of cultural values. Based on the characteristics of each category, the representations of Sumbang Duo Baleh values can be organized into five broader cultural themes: communication ethics, personal conduct ethics, appearance ethics, social relationship ethics, and responsibility ethics. This classification was developed to highlight the relationships among the categories of Sumbang Duo Baleh that share similar value orientations, thereby providing a clearer understanding of the patterns through which cultural values are represented in the Arabic utterances.

Table 3. Representation of *Sumbang Duo Baleh* Values by Cultural Theme

Culture Theme	Categories of Sumbang Duo Baleh	Number of Utterances
Communication Ethics	Sumbang Kato, Sumbang Tanyo, Sumbang Jawek	15
Personal Conduct Ethics	Sumbang Makan, Sumbang Duduak, Sumbang Jalan, Sumbang Tagak, Sumbang Caliak, Sumbang Kurenah	30
Social Identity Ethics	Sumbang Pakai, Sumbang Bagaua	10
Responsibility Ethics	Sumbang Karajo	5
Total		60

As shown in Table 3, the largest proportion of cultural value representations falls under the theme of personal conduct ethics, which comprises six categories of Sumbang Duo Baleh: Sumbang Makan, Sumbang Duduak, Sumbang Jalan, Sumbang Tagak, Sumbang Caliak, and Sumbang Kurenah. This theme accounts for half of the entire dataset. Communication ethics ranks second, encompassing three categories, while social identity ethics and responsibility ethics are each represented by a single category.

Representation of Communication Ethics

Communication ethics is represented through three categories of Sumbang Duo Baleh: Sumbang Kato, Sumbang Tanyo, and Sumbang Jawek. These categories are all concerned with the norms governing language use in interpersonal communication, including the selection of appropriate words, the formulation of questions, and the provision of responses. In the Sumbang Kato category, the mahasantri produced various utterances emphasizing the importance of maintaining politeness in communication. For example, one Minangkabau group represented this value through the utterance لا ترفع صوتك على الأبرار ("Do not raise your voice to those who are older"), which emphasizes respect for elders. In contrast, a non-Minangkabau group represented Sumbang Kato with the utterance "sriaffa ym ni erefretni ton oD" (تدخلني في شؤوني), while another Minangkabau group used the expression يا قرد، تعال! ("Hey, monkey, come here!") as an example of an impolite form of address. These variations indicate that the mahasantri understood Sumbang Kato as a set of norms regulating word choice and speech behavior to ensure respect toward the interlocutor.

Within the Sumbang Tanyo category, all groups constructed examples of questions considered inappropriate to ask others. Questions such as لماذا أنت قصير جداً؟ ("Why are you so short?"), هل أنت فقير؟ ("Are you poor?"), متى تتزوجين؟ ("When are you getting married?"), and ما سبب مشكلتك مع أسرتك؟ ("What is the cause of your problem with your family?") demonstrate that the mahasantri recognized social boundaries regarding questions about an individual's physical appearance, economic condition, family matters, and private life. Communication ethics is also reflected in the Sumbang Jawek category. Several groups used the utterance هذا ليس من شأنك ("This is none of your business") as an example of an inappropriate response to another person's question. Meanwhile, other groups produced the expression esnopser a fo elpmaxe na sa ("?wonk I dluohs wohwonk t'nod I") (أعرف، اسألني) considered impolite. Although the utterances differed in form, the data consistently indicate that responses conveying rejection, abruptly terminating a conversation, or showing disrespect toward the interlocutor are regarded as violations of communication ethics within Sumbang Duo Baleh.

Overall, the representation of communication ethics demonstrates that the mahasantri were not only able to translate examples of Sumbang Duo Baleh into Arabic but also capable of preserving the cultural meanings embedded within them. This is evident from their ability to construct communicative situations involving politeness in speaking,

appropriateness in questioning, and etiquette in responding in ways that reflect authentic everyday interactions.

Representation of Personal Conduct Ethics

The second most dominant theme identified in the data is the representation of personal conduct ethics. This theme encompasses six categories of Sumbang Duo Baleh: Sumbang Makan, Sumbang Duduak, Sumbang Jalan, Sumbang Tagak, Sumbang Caliak, and Sumbang Kurenah. Together, these categories account for 30 utterances, representing half of the entire research corpus. This finding indicates that the mahasantri predominantly represented the values of Sumbang Duo Baleh through everyday behaviors associated with self-control, personal conduct, and social interaction.

The first manifestation of personal conduct ethics appears in the Sumbang Makan category. All groups produced utterances emphasizing proper table manners. The most frequently occurring form was the prohibition against speaking while eating, as illustrated by the utterance لا تتحدث أثناء الأكل ("Do not talk while eating"). Other examples include لا تأكل بصوت عالٍ ("Do not eat noisily") and لا تأكل كثيراً ("Do not eat too much"). These examples indicate that eating is understood not merely as a biological necessity but also as a social activity that requires courtesy and consideration for others, particularly in shared dining situations.

The next category is Sumbang Duduak. In this category, nearly all groups represented sitting behaviors considered inconsistent with norms of politeness. Examples include لا تجلس أمام الباب ("Do not sit in front of the door") and لا تجلس ورجلاك ممدودتان أمام الأكبر سناً ("Do not sit with your legs outstretched in front of someone older"). Other utterances prohibited sitting in postures regarded as inappropriate in public spaces or in the presence of others. These variations demonstrate that sitting posture is perceived as an important expression of respect within Minangkabau culture.

Behavioral self-regulation is also represented through the Sumbang Jalan category. Several groups produced the utterances لا تمش متكبراً ("Do not walk arrogantly") and لا تمش أمام والديك ("Do not walk ahead of your parents"). Other groups presented prohibitions against walking in ways that disturb others or attract excessive attention. Collectively, these data indicate that walking is understood not merely as physical movement from one place to another but also as a social behavior governed by norms of propriety.

In the Sumbang Tagak category, the mahasantri represented appropriate standing behavior through utterances emphasizing the importance of maintaining proper conduct in the presence of others. Examples include لا تقف في وسط الطريق ("Do not stand in the middle of the road") and لا تقف أمام الأشخاص الأكبر سناً ("Do not stand in front of or obstruct those who are older"). These examples demonstrate that the manner of standing is regarded as having social consequences, as it may inconvenience others or convey a lack of respect toward them.

The representation of personal conduct ethics is also evident in the Sumbang Caliak category. Several groups produced the utterances لا تنظر إلى الناس بإدبار ("Do not look at others with contempt") and لا تنظر في الآخرين ("Do not stare at other people"). These utterances indicate that the act of looking is understood not merely as a visual activity but also as a reflection of one's attitude toward others. Consequently, the manner of looking is regarded as a form of behavior that must be regulated to avoid causing discomfort in social interactions.

The final category within this theme is Sumbang Kurenah. Unlike the preceding categories, which primarily concern bodily posture, Sumbang Kurenah emphasizes everyday behaviors that reflect good manners and propriety. The data include utterances such as لا تضحك بصوت عالٍ في المكان العام ("Do not laugh loudly in public"), لا تعبت بأغراض الآخرين ("Do not play with other people's belongings"), and لا تتصرف سيئاً أمام الناس ("Do not behave badly in front of others"). These utterances illustrate that gestures, mannerisms, and everyday habits constitute an integral part of the values embodied in Sumbang Duo Baleh.

When these six categories are considered collectively, they reveal a shared orientation toward regulating personal conduct within social settings. Although each category addresses a

different aspect of behavior ranging from eating, sitting, walking, and standing to looking and everyday mannerisms. All of the utterances reflect the mahasantri's efforts to represent the values of Sumbang Duo Baleh as guidelines for regulating daily behavior. This consistent pattern is evident in their use of communicative situations drawn from everyday experience, demonstrating that the cultural values were not merely translated linguistically into Arabic but also preserved in terms of their social meaning within authentic contexts of language use.

Representation of Social Identity Ethics

The next cultural theme represented in the Arabic utterances produced by the mahasantri is social identity ethics. This theme encompasses two categories of Sumbang Duo Baleh: Sumbang Pakai and Sumbang Bagaua. Both categories are concerned with how individuals present themselves in the presence of others, whether through their manner of dress or their patterns of social interaction in everyday life. Although this theme comprises only ten utterances, all groups successfully represented these two cultural values in Arabic communicative contexts while preserving the cultural meanings embedded in the concept of Sumbang Duo Baleh.

The representation of social identity ethics is first reflected in the Sumbang Pakai category. All groups constructed utterances emphasizing the importance of dressing modestly in accordance with cultural and religious norms. Frequently occurring examples include "لا تستعمل سروالاً قصيراً" ("Do not wear tight clothing") and "لا تستعمل ملابس ضيقة" ("Do not wear shorts"). Other groups produced utterances such as "لا تبس ملابس شفافة" ("Do not wear transparent clothing") and "البس ملابس ممتدة" ("Wear modest clothing"). These variations demonstrate that the mahasantri not only translated the concept of Sumbang Pakai into Arabic but also successfully created diverse communicative situations related to appropriate dress. Across all examples, the central emphasis is on ensuring that one's appearance conforms to prevailing standards of modesty and propriety within society.

In addition to appropriate dress, the data also reveal the representation of social identity ethics through the Sumbang Bagaua category. This category concerns the ways individuals interact with and establish social relationships, particularly between men and women. Several groups produced utterances such as "لا تخرج مع رجل ليس محرماً لك" ("Do not go out with a man who is not your mahram") and "لا تجلس مع رجل أجنبي وحكما" ("Do not sit alone with a man who is not your mahram"). Other groups constructed examples prohibiting excessive conversation with members of the opposite sex or forms of interaction considered to exceed the boundaries of propriety. Although the utterances varied in form, the data consistently demonstrate that the mahasantri understood Sumbang Bagaua as a set of norms regulating appropriate boundaries in social relationships.

Compared with the previous theme, the representation of social identity ethics exhibits distinct characteristics. In the theme of personal conduct ethics, normative regulation primarily concerns behaviors directed toward oneself, such as eating, sitting, walking, or standing. By contrast, the present theme focuses on how individuals present themselves within social settings. Modest appearance and socially appropriate patterns of interaction are positioned as essential components of social identity that should be maintained in everyday interpersonal communication.

All utterances within this theme further demonstrate that the mahasantri were able to relate the concept of Sumbang Duo Baleh to social experiences closely associated with their lives as university students. The examples they produced extend beyond conceptual explanations of Minangkabau customs and are instead embedded in communicative situations commonly encountered on campus and within the broader community. Consequently, the values of Sumbang Pakai and Sumbang Bagaua are not merely translated into Arabic but are also realized through authentic language practices that represent Minangkabau cultural norms.

Overall, the representation of social identity ethics demonstrates that the mahasantri understood Sumbang Duo Baleh as a framework for constructing and

maintaining one's social identity in relation to others. Personal appearance and patterns of social interaction are regarded as integral aspects of behavior that reflect politeness, respect for cultural values, and individual responsibility for maintaining harmonious social relationships.

Representation of Responsibility Ethics

The final cultural theme identified in the representation of Sumbang Duo Baleh values is responsibility ethics. This theme is represented through the Sumbang Karajo category, which encompasses a set of values governing how individuals carry out their work and fulfill their responsibilities. Unlike the preceding categories, which primarily concern interpersonal behavior, Sumbang Karajo emphasizes the importance of performing tasks conscientiously, acting responsibly, and avoiding actions that may disadvantage others. All groups of mahasantri successfully represented these values in Arabic utterances through various communicative situations depicting work-related activities and task completion.

The data indicate that most utterances in the Sumbang Karajo category were realized as prohibitions against behaviors reflecting negligence in carrying out responsibilities. One example is لا تَعْمَلْ بِإِهَال ("Do not work carelessly"), which highlights the importance of diligence and accuracy in completing tasks. Another group produced the utterance لا تَرْكْ عَمَلْكَ قَبْلَ أَنْ يَنْتَهِيَ ("Do not leave your work before it is finished"), emphasizing the importance of completing assigned tasks. In addition, the utterance لا تُؤَجِّلْ عَمَلْكَ إِلَى غَدٍ ("Do not postpone today's work until tomorrow") conveys the values of discipline and effective time management. These examples demonstrate that the mahasantri understood responsibility as an integral component of proper conduct in everyday life.

Unlike the previous themes, which focus primarily on interpersonal relationships, the representation of responsibility ethics is directed toward the relationship between individuals and the duties or trust entrusted to them. Across the dataset, work is not viewed merely as a physical activity but as a moral responsibility that should be carried out conscientiously. Accordingly, the resulting utterances not only prohibit undisciplined behavior but also encourage the proper and responsible completion of assigned tasks.

Overall, the representation of responsibility ethics complements the broader set of cultural themes identified in this study. Together with communication ethics, personal conduct ethics, and social identity ethics, this theme demonstrates that Sumbang Duo Baleh encompasses multiple dimensions of everyday life, ranging from speaking, behaving, and interacting with others to fulfilling personal responsibilities. All of these values were successfully realized by the mahasantri through Arabic utterances embedded in communicative contexts closely related to their everyday experiences.

Taken together, the findings indicate that the representation of Sumbang Duo Baleh values in Arabic utterances extends beyond the mere translation of customary expressions or traditional concepts into Arabic. Rather, it reflects the mahasantri's ability to construct communicative contexts that faithfully convey the cultural meanings they have learned. All twelve categories of Sumbang Duo Baleh were successfully represented through four broader cultural themes: communication ethics, personal conduct ethics, social identity ethics, and responsibility ethics. Although each group developed different examples of Arabic utterances, the overall data reveal a consistent pattern in realizing Minangkabau cultural values through Arabic language use. These findings demonstrate that local wisdom-based Arabic language learning not only develops learners' proficiency in the target language but also serves as a medium for representing local cultural values through authentic communicative practice.

This study demonstrates that local wisdom-based Arabic language learning can serve as a medium for representing the values of *Sumbang Duo Baleh* among the female *mahasantri* of *Ma'had Al-Jami'ah* UIN Imam Bonjol Padang. An analysis of the 60 utterances produced by the *mahasantri* revealed that all categories of *Sumbang Duo Baleh* were successfully realized in Arabic. Directive speech acts emerged as the predominant speech act type, with prohibiting constituting the most frequently employed illocutionary function.

Furthermore, the representation of these cultural values can be organized into four major cultural themes: communication ethics, personal conduct ethics, social identity ethics, and responsibility ethics. These findings indicate that Arabic language learning not only develops learners' communicative competence but also provides a space in which *mahasantri* can represent local cultural values through authentic language practices.

The predominance of directive speech acts is consistent with John Searle's Speech Act Theory, which defines directive speech acts as utterances intended to influence the interlocutor to perform or refrain from performing a particular action. Commands, requests, advice, and prohibitions constitute the primary realizations of directive functions (Green, 2007; John R. Searle, 1979; Mezhov et al., 2022). In the present study, the *mahasantri*'s preference for directive utterances suggests that *Sumbang Duo Baleh* was understood not merely as descriptive cultural knowledge but as a normative framework governing everyday behavior. When asked to construct dialogues in Arabic, the participants predominantly selected speech forms intended to regulate behavior, including prohibitions, advice, and questions related to adherence to social norms. Accordingly, the speech act patterns identified in this study were shaped not only by the participants' Arabic language proficiency but also by the normative character inherent in the values of *Sumbang Duo Baleh*.

Another noteworthy finding is the predominance of the prohibiting illocutionary function over all other illocutionary functions. According to Searle, prohibition is a subtype of directive speech act intended to prevent the interlocutor from performing a particular action (John R. Searle, 1979; Rad & Moradbekloo, 2025; Zelinska, 2020). The high frequency of prohibitive utterances in this study indicates that the *mahasantri* represented *Sumbang Duo Baleh* primarily as a system of norms distinguishing acceptable from unacceptable behavior. Nearly all categories from *Sumbang Kato*, *Sumbang Makan*, *Sumbang Duduak*, and *Sumbang Pakai* to *Sumbang Karajo* were realized through prohibitive constructions in Arabic. This pattern suggests that the internalization of cultural values is expressed predominantly through mechanisms of behavioral regulation rather than through the communication of information or the expression of emotions. Within the context of Arabic language learning, the frequent use of prohibitive constructions also demonstrates that learners were able to select appropriate linguistic forms to represent the social functions embodied in the cultural values they had learned.

Further analysis of the twelve categories of *Sumbang Duo Baleh* indicates that these values can be understood within four broader cultural orientations: communication ethics, personal conduct ethics, social identity ethics, and responsibility ethics. This classification suggests that the *mahasantri* did not merely memorize the twelve categories of *Sumbang Duo Baleh* but were also able to relate them to broader value systems sharing similar normative orientations. These findings demonstrate that local wisdom-based Arabic language learning encourages learners to understand the conceptual relationships among cultural values while simultaneously realizing those values through communicative practice. The findings are also closely associated with the characteristics of the research participants, namely female *mahasantri*. In Minangkabau culture, *Sumbang Duo Baleh* serves as an ethical framework governing women's conduct. Consequently, the representation of these values in Arabic utterances demonstrates that the *mahasantri* were able to contextualize Minangkabau norms of womanhood within Arabic language use without diminishing their underlying cultural meanings.

The findings of this study extend previous research on the integration of local wisdom into Arabic language learning. Studies by Awaluddin et al. (2024), Koderi et al. (2023), and Zahro and Khiyarusoleh (2021) have shown that local cultural values can be incorporated into the development of Arabic language curricula and instructional materials. Hanapi et al. (2025) and Sulkipani et al. (2023) further demonstrated that local wisdom contributes to character education by reinforcing values such as honesty, discipline, responsibility, and cooperation.

Within the *pesantren* context, Sauri et al. (2016) found that instructional methods such as *sorogan* and *bandongan* not only enhance linguistic competence but also cultivate sincerity, patience, and humility. Other studies have associated the integration of local culture with the promotion of religious moderation (Yasmadi et al., 2024; Zaman, 2025), the development of semantic competence through regional cultural values (Damhuri et al., 2026), and the use of folklore as a medium for Arabic language instruction (Al Farisi et al., 2024). Collectively, these studies demonstrate that local wisdom occupies an important position in the development of Arabic language learning in Indonesia.

Nevertheless, most previous studies have treated local wisdom primarily as instructional content or a learning resource, whether in the form of curriculum, teaching materials, instructional methods, or character education. Relatively little attention has been devoted to examining how learners themselves realize local cultural values through communicative practices in Arabic. Unlike previous research, the present study takes the Arabic utterances produced by the *mahasantri* as its primary unit of analysis. Drawing on John R. Searle's (1979) Speech Act Theory, this study demonstrates that the representation of *Sumbang Duo Baleh* values is reflected not only in the content of the utterances but also in the selection of speech act types and illocutionary functions. Accordingly, the findings show that Arabic functions not merely as the object of language learning but also as a medium for representing local cultural values. In this way, the study extends the existing literature on local wisdom integration beyond instructional design toward an examination of how cultural values are realized through communicative practices in Arabic.

This study offers both theoretical and practical contributions. From a theoretical perspective, it extends the application of Speech Act Theory by demonstrating that the analysis of speech act types and illocutionary functions can be employed to explain the representation of local cultural values in second language learning. From a practical perspective, the study proposes a model of local wisdom-based Arabic language learning that emphasizes not only the development of linguistic competence but also the internalization of cultural values through communicative practice. Nevertheless, the study has several limitations. The dataset consists of only 60 utterances produced by female *mahasantri* at *Ma'had Al-Jami'ah* UIN Imam Bonjol Padang within classroom activities designed by the instructor. Consequently, it does not fully represent Arabic language use in naturally occurring communication. Moreover, the study focuses exclusively on *Sumbang Duo Baleh* as an ethical framework for Minangkabau women. Future research may therefore broaden the cultural contexts under investigation, involve participants from different cultural backgrounds, or examine Arabic communicative practices in more authentic settings. Such efforts would provide a more comprehensive understanding of how cultural values are represented in the context of second language learning.

CONCLUSION

This study concludes that local wisdom-based Arabic language learning serves as an effective medium for representing the values of *Sumbang Duo Baleh* through the Arabic utterances of female *mahasantri* at *Ma'had Al-Jami'ah* UIN Imam Bonjol Padang. An analysis of 60 utterances revealed that the representation of these cultural values was predominantly realized through directive speech acts, particularly the illocutionary function of prohibiting, reflecting the normative character of *Sumbang Duo Baleh* as an ethical framework for Minangkabau women. Furthermore, these values were organized into four broader cultural themes: communication ethics, personal conduct ethics, social identity ethics, and responsibility ethics. These findings demonstrate that Arabic functions not only as a medium for language instruction but also as a vehicle for representing local cultural values. This study contributes to the advancement of research on local wisdom-based Arabic language learning by extending its analysis through the perspective of Speech Act Theory. Nevertheless, the study is

limited to utterances produced within classroom learning activities. Future research should therefore examine the representation of cultural values in more authentic Arabic communicative practices and across a wider range of cultural contexts.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the author(s) used Claude and QuillBot solely to assist with text translation. After using these tools/services, the author(s) reviewed and edited the content as needed and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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