

## Preservation of Local Wisdom Values of Sipakatau, Sipakalebba, Sipakainge in Curriculum Development at PTKIN

Sabriadi HR<sup>1\*</sup>, Nurul Wakia<sup>2</sup>

<sup>1</sup>Institut Agama Islam (IAIN) Bone, Indonesia

<sup>2</sup> Universitas Islam Negeri (UIN) Alauddin Makassar, Indonesia

\*sabrielmahadi@gmail.com

### Abstract

*This study was motivated by the gap in the integration of Bugis local wisdom designs of sipakatau, sipakalebba, and sipakainge into formal curriculum documents. This study aims to explore the application of local wisdom of sipakatau, sipakalebba, and sipakainge into the curriculum at PTKIN. The author used a qualitative approach with an exploratory case study as the research design. In-depth interviews, participatory observation, and document analysis were the data collection techniques used and analyzed using the Miles and Huberman model. The results of the study show that local wisdom values already exist in campus social interactions, but have not yet been formally incorporated into the curriculum. The analysis reveals that the main challenges are an imbalance with institutional awareness and the assumption that local values are antithetical to the demands of globalization. On the other hand, there are great opportunities through cross-sector collaboration, strengthening lecturer competencies, and reforming the curriculum based on local wisdom. This study introduces a three-stage implementation model, namely: aligning the vision and mission of the institution, formulating learning outcomes based on local wisdom values, and training lecturers.*

**Keywords:** PTKIN Curriculum; Vugis Local Wisdom; Sipakatau; Sipakalebba; Sipakainge.

### Abstrak

Penelitian ini dilatar belakangi oleh adanya kesenjangan integrasi desain kearifan lokal Bugis sipakatau, sipakalebba, sipakainge ke dalam dokumen formal kurikulum. Studi ini bertujuan untuk mengeksplorasi penerapan kearifan lokal sipakatau, sipakalebba, sipakainge ke dalam kurikulum di PTKIN. Penulis melakukan pendekatan kualitatif dengan eksplorative case study sebagai desain penelitian. Wawancara mendalam, observasi partisipatif serta analisis dokumen merupakan teknik pengumpulan data yang digunakan dan dianalisis dengan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa nilai kearifan lokal telah ada dalam interaksi sosial kampus, namun secara formal belum dituangkan dalam kurikulum. Hasil analisis mengungkapkan terdapat tantangan utama yakni kurang seimbang dengan kesadaran kelembagaan dan anggapan nilai lokal adalah antitesa dari tuntutan globalisasi. Disisi lain terdapat peluang besar melalui kerjasama antarsektor, penguatan kompetensi dosen dan reformasi dokumen kurikulum yang berbasis kearifan lokal. Penelitian ini memperkenalkan model implementasi berbasis tiga tahap, yaitu: penyelarasan visi dan misi institusi, perumusan

---

**Diserahkan:**14-06-2025 **Disetujui:** 19-10-2025. **Dipublikasikan:**31-10-2025

**Kutipan:** HR, S., & Wakia, N. (2025). Preservation of Local Wisdom Values of Sipakatau, Sipakalebba, Sipakainge in Curriculum Development at PTKIN. Ta'dibuna Jurnal Pendidikan Islam, 14(5).  
<https://doi.org/DOI: 10.32832/tadibuna.v15i5.20651>

capaian pembelajaran berbasis nilai kearifan lokal, dan pelatihan dosen.

**Kata kunci** : Kurikulum PTKIN; Kearifan Lokal Bugis; Sipakatau; Sipakalebbi; Sipakainge.

## I. Introduction

The phenomenon of globalization and the rapid flow of information technology have shifted local values in the life of Indonesian society, including in religious higher education. In the midst of the rapid influence of outside culture, there is an erosion of local wisdom values that have been the foundation of community social life (Herningrum & Siregar, 2025). One form of local wisdom that has begun to lose its relevance is the values of Sipakatau, Sipakalebbi, and Sipakainge in Bugis culture. These three values represent a system of ethics and social relations that prioritizes respect, moral warnings, and appreciation for fellow humans (Halima et al., 2021; Herlin et al., 2020). Unfortunately, these values have not been maximally integrated in the Islamic education curriculum at PTKIN, even though the existence of these values is very strategic in shaping the character of civilized and moderate students (Pabbajah, 2021; Kaddi & Akifah, 2023)

Theoretically, education is a value transformation process that is not only cognitive, but also affective and psychomotor. Therefore, the curriculum as an educational instrument must accommodate local cultural dimensions to be relevant to the social context of society. The integration of local values in the curriculum is an effort to create a grounded education (Hamzah, 2018). Within the framework of social constructivism theory, local values such as sipakatau, sipakalebbi, and sipakainge are not only cultural heritage, but also authentic and contextual learning resources (Fan et al., 2021; Hång et al., 2017). The concept of multicultural education developed by Idris et al. (2024) also emphasizes the importance of local value diversity as a foundation for building harmony and tolerance in the Islamic higher education environment.

A number of studies have raised the importance of local cultural values in education. Herlin et al. (2020) examined the role of Sipakatau in preventing intolerance among students. Halima et al. (2021) showed that the role of Sipakalebbi value is effective in counteracting bullying. Pabbaja (2021) examined the strengthening of local culture in the religious practices of the people of South Sulawesi. Kubro & Ali (2021) highlighted the value of Islamic moderation in Javanese pesantren that is relevant to local values. Kosim et al. (2024) developed a curriculum module based on religious moderation with a local approach. Zubair et al. (2022) analyzed indicators of religious moderation in the culture of sipakatau, sipakalebbi, sipakainge. Furthermore, research conducted by . Hasanuddin & Rusydi (2024) emphasized the strategic approach in integrating Bugis local wisdom in high schools. One of the strategies is to integrate it into the curriculum through enrichment of teaching materials and learning media with bugis local wisdom insights. However, these studies have not explored how the explicit integration of Bugis values

into the formal curriculum at PTKIN, especially in the context of the design, content and implementation of the Islamic education curriculum.

The research gap lies in the absence of a comprehensive study that examines the integration of sipakatau, sipakalebbi, and sipakainge values into the Islamic higher education curriculum framework systematically. Previous studies have mostly discussed these values in a social or cultural context, not as part of a pedagogically and institutionally designed curriculum structure (Nasir & Rijal, 2021; Idris et al., 2024). In addition, there is no specific curriculum model in PTKIN that explicitly uses the Bugis local culture approach as a foundation in shaping students' moderate character. This is a gap that needs to be bridged so that local values do not only become rhetoric, but become educational practices that shape national personality.

The weak integration of the local wisdom values of sipakatau, sipakalebbi, and sipakainge into formal curriculum documents is a problem in this study, so the purpose of this study is to explore and formulate strategies for integrating the values of sipakatau, sipakalebbi, and sipakainge into the PTKIN curriculum. The research questions in this study include: First: How relevant are these values in the development of the PTKIN curriculum? Second: What are the challenges and opportunities in integrating Bugis cultural values into the curriculum? Third: How can a local value-based curriculum model be implemented systematically and sustainably at PTKIN? By answering these questions, this research is expected to contribute theoretically and practically to the development of a contextual, inclusive curriculum rooted in the local wisdom of the Indonesian people.

## **II. Research Method**

This research uses a qualitative approach with an exploratory case study type. This approach was chosen to deeply understand the social and cultural dynamics associated with the integration of Bugis local wisdom values of sipakatau, sipakalebbi and sipakainge in curriculum development at PTKIN. Exploratory case studies allow researchers to answer “how” and “why” questions related to the process and practice of local wisdom value-based curriculum, which cannot be explained quantitatively. The research was conducted at PTKIN located at IAIN Bone, Faculty of Tarbiyah MPI study program, with the consideration that this area is the center of dissemination of Bugis local wisdom of sipakatau, sipakalebbi and sipakainge. The research subjects were purposively selected, among others: six lecturers including the head of the MPI study program and one Quality Assurance Study Program (PJM) and six active students from the MPI study program.

The collection techniques used three main methods: first: semi-structured in-depth interviews, allowing the researcher to explore answers beyond the prepared questions as relevant information emerges. This approach is effective for uncovering subjective and

contextual realities that cannot be captured through quantitative instruments (Amir, 2023; Rahim, 2023). Second: Participatory observation is used by researchers by directly observing the process of academic activities in the IAIN Bone environment, such as lectures, informal interactions between students, and religious and cultural activities on campus. Third: Documentation analysis was used by researchers to examine various official documents of the institution, such as: Curriculum Development Documents, Syllabus and Semester Learning Plan (RPS), Vision and mission of the institution. The purpose of this analysis is to identify the extent to which local values are explicitly and implicitly listed in the structure and content of the curriculum. The main instrument of this study was the researcher himself, using interview guidelines, observation sheets, and document analysis checklists. The researcher was actively involved in the process of data collection and interpretation, as practiced in the qualitative tradition.

The researcher used the Miles and Huberman model analysis approach, which outlines three main components, namely: data reduction, data presentation, and conclusion drawing and verification. All three were carried out simultaneously and interrelated during the research process. Data reduction was carried out by researchers to select the most relevant and meaningful data for research purposes, as well as eliminating information that was repetitive or did not support the research focus. Furthermore, researchers present data systematically and structured so that it is easy to understand and interpret. The final stage is to conclude the research findings (Conclusion Drawing & Verification) based on the interpretation of the data that has been reduced and presented. The conclusions drawn are not speculative, but are the result of logical reflection on the available data. In order for the conclusion to be valid and accountable, a process of cross-verification (cross-checking) was carried out using: Data from different sources (source triangulation); Comparison between methods (technical triangulation); Theory or conceptual framework (e.g. multiculturalism, character education, or curriculum transformation). This verification aims to ensure that conclusions are not the result of bias or one-sided interpretation, but are truly born from deep integration of data and theory (Kandiko Howson & Kingsbury, 2023; Rahman, 2022).

Efforts to ensure that the findings obtained truly reflect reality and are not biased by the researcher's perception. So that researchers use several data verification techniques, namely: First: Triangulation of sources: by comparing information from various sources (lecturers, students, and PJM) so that the data obtained is not one-sided; Triangulation of techniques, by using more than one data collection technique (interviews, observations, and documentation) to see the suitability and differences in data obtained from each of these techniques. Second: Member Checking, to return the data or interpretation of the interview results to the source to confirm its accuracy (Amir, 2023; Aziz, 2024). Third: Audit Trail, researchers document completely and systematically the entire research process, including research diaries (fieldnotes), interview transcripts, data reduction

documents, thematic matrices (Banks & Banks, 2010). By using triangulation, member checking and audit trails, researchers not only ensure the credibility and validity of the data, but also strengthen the integrity and transparency of the research process. This approach is particularly important in studies of a cultural and local nature such as the integration of Bugis values in the curriculum, where interpretations are highly contextual and sensitive to local meanings.

### **III. Result and Discussion**

#### **A. Relevance of Sipakatau, Sipakalebbi, Sipakainge Values in Curriculum Development at PTKIN**

The results showed that the Bugis local values of sipakatau (humanizing human beings), sipakalebbi (mutual respect), and sipakainge (reminding each other in goodness) have high relevance in curriculum development at PTKIN. These values are considered in line with the basic principles of Islamic education such as adab, morals, and ukhuwah. In in-depth interviews, lecturers and students stated that these values have long been part of the social ethics of the campus community, although they have not been explicitly integrated in curriculum documents.

The results of an interview with the head of IAIN Bone MPI Study Program "FD":

"I see local values such as sipakatau, sipakalebbi, and sipakainge as not just cultural heritage, but the substance of character education that is in line with the basic principles of Islam: adab, akhlak, and ukhuwah. They provide direction in shaping an academic ethos that is humane, inclusive and based on the ethics of reminding each other. So far, these values have indeed lived in the daily culture of the academic community, but have not been institutionalized in the form of learning outcome indicators or official curriculum documents. Therefore, we at the study program level are designing an integrative policy so that these values are included in the local wisdom-based curriculum. For example, through strengthening local content in Islamic Character Education, Field Practice, and Professional Ethics courses".

This was reinforced by Lecturer "BA":

"said that sipakatau is very much in accordance with the principle of adab in Islamic education. These values are important to be practiced in the learning process so that students are treated humanely, such as mutual respect between friends, supporting each other and not demeaning each other, but unfortunately it has not been written explicitly in the curriculum".

In line with this, Lecturer "AK" argued

"seeing the values of sipakalebbi as a form of respect, and tolerance is very relevant to be applied in multicultural classrooms. I propose that these values become part of the learning outcome indicators".

Lecturer "HA"

"also said that the values of sipakatau, sipakalebbi, and sipakainge are often used in social interactions on campus, but have not yet become part of the academic assessment structured in the curriculum".

Likewise Lecturer "FI": argued that

"the integration of local values such as sipakatau, sipakalebbi, and sipakainge into the curriculum will be an innovation and its own advantage for PTKIN, especially IAIN Bone MPI Study Program".

While Lecturer "FA" argued that

"the values of sipakainge, sipakalebbi, and sipakainge are important in maintaining collective ethics in the classroom. I see this value as being able to form an academic atmosphere that is mutually advising and full of ukhuwah Islamiyah".

To corroborate the data, the researchers also dug up information from several students including: "AL" said

"I often hear these values at home and from lecturers, but I did not find special discussions in lectures. The process of internalizing this value is more of an informal culture, not yet structured into the curriculum".

In line with this, "AS": revealed that

"sipakalebbi often appears in conflict resolution between students, but has not been taught systematically in courses".

Likewise, "IR": emphasized

"the role of sipakainge in group work. The spirit of reminding each other needs to be included in character learning and teamwork".

It was also said by "SH" that

"local values such as sipakatau are in line with Islamic values, unfortunately there is no official content of this value in the PTKIN curriculum".

While "AR" said

"I suggest that the curriculum formally introduces the Bugis values of sipakatau, sipakalebbi, and sipakainge so that they can be understood by students from outside the region who are not familiar with this culture"

These interviews prove that in learning practices, the values of sipakatau, sipakalebbi, and sipakainge are reflected in the interaction between lecturers and students as well as among students. The results of researcher observations also show that the culture of

respecting other people's opinions, maintaining good manners in discussions, and giving subtle advice are habits that are maintained in academic life including in the classroom. However, the formal integration of these values into curriculum documents such as the Vision and Mission of the Study Program, syllabus and RPS is still implicit. Some courses that discuss character education and contextual Islam have begun to adopt these values, although not yet in a systematic and comprehensive form.

### **B. Challenges and Opportunities in Integrating Sipakatau, Sipakalebbi, Sipakainge Values into The Curriculum**

In an effort to explore in-depth information about the integration of the values of Sipakatau, Sipakalebbi, Sipakainge into the curriculum, the researchers asked lecturer and student informants as well as PJM. Lecturer "HS" pointed out the challenges faced by the process of integrating local wisdom in curriculum development

"One of the biggest obstacles is the absence of institutional awareness that local values such as Sipakatau deserve to be a formal part of the curriculum. Many still consider these values as informal ethics."

Lecturer "BA" added

"We are indeed in the global era, but that does not mean we have to abandon our cultural roots. In fact, if packaged with an interdisciplinary approach, Bugis values can strengthen our scientific identity."

Likewise, "AK" as PJM stated

"There have been small initiatives, such as the local character module. But not many realize that the integration of these values needs a conceptual framework and policy support at the study program and institutional level."

Lecturer "FI" reinforced that

"Another challenge is the assumption that local values are only suitable for certain regions. Whereas values such as Sipakalebbi are universal, the spirit of mutual respect is needed in all educational contexts."

While Lecturer "FA" conveyed the opportunity

"The opportunity is there, as long as there is synergy. If lecturers are given space to be creative, local communities are involved, and the campus dares to design a wisdom-based curriculum, the results can be very strong."

To explore these opportunities and challenges, the researcher sought information from several active students including: "AR" argued

"values like Sipakainge are very important, but so far they only appear outside the classroom. If there is a way to incorporate it into assignments or class discussions, it will definitely have an impact."

“TS” added

"There are lecturers who have started to insert Bugis values, but sometimes friends from outside Sulawesi feel it is exclusive. Even though if it is explained in the context of Islam, everyone can connect."

Likewise, “IS” said that

"I see a big opportunity if there is a special course or module that discusses local wisdom. We can collaborate with traditional leaders or local practitioners too, so that students can better understand the application."

While “AA” revealed

"The challenge is that students themselves sometimes feel that local values are old-fashioned or irrelevant. But if it is related to today's social realities, such as tolerance or empathy, it will definitely connect."

Likewise, “SA” stated that

"The campus should be an example in reviving local culture. If the lecturers and curriculum are serious about integrating values such as Sipakatau, students will also be formed in character."

As a result of the interviews, researchers identified various challenges faced in integrating the local wisdom values of Sipakatau, Sipakalebbi, Sipakainge into the formal curriculum. The main challenge is the lack of collective awareness among curriculum policy makers to include cultural values as explicit elements in curriculum design. In addition, there is an assumption that local values are not always relevant in the context of globalization and modernization of higher education. Some academic managers are concerned that an emphasis on locality may hinder the internationalization of study programs. Despite the challenges, opportunities for the integration of cultural values in the curriculum are considerable. Support from the local community, traditional leaders and the academic community for the preservation of Bugis values is a reinforcing factor. The openness of lecturers and institutions to develop local-based learning approaches is also a positive signal. Several initiatives have begun, such as the development of local culture-based teaching materials and lecturer training on Bugis character values. This shows that the PTKIN environment has strong potential to develop an inclusive curriculum based on local wisdom.



**C. Implementation Model of Sipakatau, Sipakalebbi, Sipakainge Value Based Curriculum that can be Implemented at PTKIN Sistematically and Sustainably**

Researchers explored the implementation of the local wisdom value-based curriculum of sipakatau, sipakalebbi, sipakainge through interviews and checking curriculum documents, syllabus and RPS of the MPI study program. Lecturer "HA" said that

"The three-stage model proposed is very logical. Starting from the institution's vision, then entering the learning outcomes, to lecturer training. This opens up opportunities to make local wisdom values, especially Bugis values, the foundation of the character of our graduates".

Lecturer "BA" argued

"Locally-based learning outcomes will differentiate our PTKIN from other universities. But this needs synchronization across study programs and support from the leadership so that it does not stop at the concept. Never be ashamed of our cultural identity.

Likewise, the opinion of Lecturer "FI"

"I agree with the need for lecturer training. Not all lecturers understand how to integrate local values pedagogically. Thematic workshops can be a solution.

While Lecturer "FA" said

"So far, values such as sipakatau are present in campus social interactions, but not systematically accommodated in curriculum documents. The model offered is very appropriate as the first step of change."

Lecturer "AK" also as PJM emphasized

"This integrative approach allows the creation of harmony between Islamic values and local culture. This is important so that our curriculum is not uprooted from the social reality of students."

The researcher also asked students about this: "AL" said

"In my opinion, students will appreciate the curriculum more if they feel culturally close. The value of sipakalebbi, for example, can be included in the rubric of group work or presentation assessment.

Reinforced by "AS"

"If the curriculum emphasizes values such as sipakainge, I believe the culture of reminding each other will be stronger. But lecturers must also model it in class."

While "AR" emphasized

"Lecturer training is important. We sometimes feel that local values are just an addition, whereas if the lecturers are creative, these values can be an important part of the lessons."

"SA" expressed his hope

"I hope the curriculum can truly reflect who we are as Islamic Bugis people. Don't just pursue national standards but forget our roots."

Likewise, "IR" reinforced that

"This model is good if there is sustainability. Don't just be a momentary program. There must be a clear campus policy so that values like sipakatau are not just symbolic."

Research on curriculum documents in the Islamic Education Management (MPI) Study Program shows that Bugis local cultural values such as sipakatau (respect for others), sipakalebbi (respect for one another), and sipakainge (mutual advice) have not been part of the official formulation of the vision and mission of the study program. In fact, the vision and mission are the main pillars in determining the direction of institutional development and the expected graduate profile. The non-inclusion of these values reflects the lack of integration of local cultural aspects in the framework of academic development and scientific identity of the study program. This has the potential to create a gap between local values that live in society and the Islamic higher education approach. Meanwhile, these values have great relevance in character building and Islamic values based on local wisdom. The lack of recognition of these values at the strategic document level indicates the need for reformulation of institutional policy directions that are more contextual. If left unchecked, this could lead to graduates who lose their connection with their socio-cultural reality. In addition, the integration of local values is also important as a form of cultural preservation in the academic space. Strengthening this local orientation not only strengthens the character of graduates, but also fosters a sense of belonging to one's own culture. So, it is very important to review the vision and mission of MPI to be in line with local socio-cultural identity. The formulation of Islamic higher education policy directions must take into account local wisdom as a source of value and meaning.

In addition to the vision and mission, the lack of integration of Bugis cultural values is also evident in curriculum tools such as the syllabus and Semester Learning Plan (RPS). These documents do not contain learning outcomes that explicitly reflect or accommodate these local values. This indicates that the learning approach in the classroom has not fully adapted to the socio-cultural context of students. In fact, local values have great potential to be integrated as character aspects in learning. The absence of local elements in the formal curriculum raises concerns about the weak internalization of ethical and social values based on community culture. In the context of Islamic

education, strengthening the local dimension should go hand in hand with the universal values of Islam in order to produce graduates who are moral and contextual. Students as part of the local community need a relevant and down-to-earth learning approach. Therefore, the integration of the values of sipakatau, sipakalebbi, and sipakainge needs to be systematically designed in the form of learning outcomes, attitude indicators, and learning activities. This step not only enriches academic material, but also instills cultural wisdom in students. Learning based on local values can be the foundation for character building and the contribution of graduates in their communities. This value-based curriculum reform should be a priority in the transformation of education within PTKIN.

Based on the results of field research, the researchers succeeded in formulating an implementation model for the integration of local cultural values in the PTKIN curriculum that can be applied systematically and sustainably. This model consists of three strategic stages: First: aligning the vision and mission of the institution with the principles of local wisdom; Second: formulating learning outcomes that explicitly contain local cultural values; Third: strengthening the capacity of educators through integrative training and workshops. This approach allows the establishment of harmony between Islamic values and the socio-cultural context of the community around the campus.

Overall, the results of this study confirm that the integration of Bugis local values in the PTKIN curriculum is not only culturally and religiously relevant, but also makes an important contribution in shaping the character of students who are rooted in the traditions and noble values of the community. Although structural and conceptual challenges remain, the opportunity to develop local value-based learning models is very open and requires consistent policy support from institutions.

#### **D. Discussion**

The findings in this study show that Bugis local cultural values have a strong correlation with the basic principles in Islamic education, especially in the context of character building and strengthening human values. Values such as sipakatau, sipakalebbi, and sipakainge are reflected in academic social interactions, both between lecturers and students and between students. For example, the value of Sipakatau teaches the importance of respect for fellow human beings, which in the context of education is translated as mutual respect for opinions and maintaining communication ethics. This finding confirms Banks & Banks (2010) view of the concept of multicultural education regarding the urgency of multicultural education that is responsive to the cultural background of students. The value of Sipakatau, for example, reflects mutual respect between individuals that is relevant in the context of inclusive and multicultural education.

The compatibility between local cultural values and character education is also reinforced by Lickona (1996) concept of three main dimensions in moral education: the

essential components, namely moral knowing, moral feeling and moral action. In this framework, Sipakalebbi reflects moral feeling because it implies respect and empathy, while sipakainge represents moral action because it encourages mutual advice in goodness. This finding is supported by the research of Khaeruddin et al. (2020) stated that Bugis local values have the potential to be an important source in strengthening socio-cultural-based character education. By embedding these values in the curriculum, educators not only form students who are intellectually intelligent, but also have noble character and high social sensitivity to the surrounding environment.

The main obstacle in implementing local values into the formal curriculum lies in the fact that these values have not been accommodated in curriculum documents, such as syllabus and RPS. This reality shows the discrepancy between the values believed and implemented. Kandiko Howson & Kingsbury (2023) and Choi et al. (2023) emphasize that curriculum transformation must be reflective, not merely administrative, in order to adapt to the cultural dynamics and local needs of the academic community.

The results of this study also identified a great opportunity to encourage the integration of local cultural values into the formal education system, especially the curriculum at PTKIN. These opportunities will be optimized if supported by collaboration between sectors, including universities, traditional leaders, and local communities. Aziz (2024) points out that community involvement in curriculum design can increase social relevance and acceptability and strengthen the socio-cultural affiliation connection between campus and community.

The three-stage implementation model developed in this study contributes to the formation of a curriculum praxis framework that is more responsive to local values. The model consists of three main stages: first, aligning the vision and mission of the institution with local values that have taken root; second, developing learning outcomes that explicitly contain local cultural principles; third, equipping educators (Nata, 2024) namely lecturers with training and capacity building to be able to describe these values in concrete and effective learning strategies. This is in line with Smith's (2000) 'curriculum as praxis' approach that views the curriculum not as a normative text, but as the result of interaction between values, social practices, and cultural context.

The results of this study also show that the integration of Bugis cultural values not only enriches the substance of the curriculum, but also strengthens the role of PTKIN in building a moderate Islamic narrative based on the local cultural context. Values such as sipakatau, sipakalebbi and sipakainge can be used as a medium to internalize the principles of civilization and tolerance in campus life. The integration of Bugis cultural values has significant implications in strengthening Islamic moderation in the PTKIN environment. As described by Yunus (2023) and Yusuf (2023), cultural values that are in line with Islamic teachings are able to become a bridge that connects religious norms with social reality, thus making Islamic education more contextual, adaptive and solutive.

Empirically, this research confirms that culture-based learning has great potential in increasing students' active participation and engagement. The connection between learning content and learners' cultural reality creates emotional as well as cognitive closeness to the material being taught. Rahim (2023) showed that when learning materials are linked to learners' cultural background, the knowledge internalization process takes place more effectively due to emotional and cognitive connections.

From a pedagogical perspective, local values can be implemented through the development of teaching materials, methodological innovations and learning media, and evaluation instruments. The contextual approach strengthens the holistic achievement of learner competencies in cognitive, affective, and psychomotor aspects, which are the main pillars of character education. This finding is corroborated by Lickona (1996) that effective character education must cover the three domains in a balanced and integrated manner. With this approach, education becomes more in touch with the human aspect as a whole.

Overall, the results of this study confirm that curriculum development in PTKIN needs to adopt an integrative and culture-based approach, built on the foundation of local wisdom values that are contextual, reflective, and responsive to community dynamics. Local values should be positioned as the main pillar in the construction of an Islamic education system that is relevant to local realities and dynamic to global challenges. Thus, Islamic higher education not only produces academically superior graduates, but also strong character and strong cultural identity.

#### **IV. Conclusion**

Based on the results and discussion, this research can be concluded as follows this research confirms that the Bugis local wisdom values of Sipakatau, Sipakalebbi, and Sipakainge have a close correlation with the basic principles of Islamic education such as adab, morals, and ukhuwah. These values are not only a cultural identity, but also serve as a foundation for the formation of inclusive and moderate student characters. However, although these values have lived in social practices in the PTKIN academic environment, their presence in curriculum documents is still implicit and not systematically structured.

This research also reveals conceptual and institutional challenges in integrating local values into the formal curriculum. The lack of institutional awareness, assumptions about the limitations of local values in the context of globalization, and the absence of integrative policies are the main obstacles. However, opportunities to strengthen the culture-based curriculum remain wide open through collaboration between sectors, strengthening the capacity of lecturers, and reformulating institutional documents such as vision, mission, and learning outcomes. The curriculum implementation model offered through three strategic stages of vision-mission alignment, formulation of local value-

based learning outcomes, and lecturer training is a concrete contribution in answering the challenges of contextual and culture-based curriculum development. The integration of Bugis values in the PTKIN curriculum is one of the effective strategies to bridge local traditions with the principles of Islamic education that are moderate and adaptive to the social context of society.

This study has a number of limitations that need to be considered. The study is limited to one institution with specific characteristics and focuses only on one level of education, namely higher education. Therefore, the findings may not be easily generalized. In addition, the use of qualitative methods allows for in-depth information gathering, but is not sufficient to provide a comprehensive statistical representation or overview. To strengthen the findings, further studies are needed to test the same model in various contexts. It is important to expand the scope by involving more institutions and covering other levels of education, including elementary, junior high, and high school education. Researchers are advised to adopt a mixed method (qualitative and quantitative). This expansion is expected to produce a more complete understanding and stronger findings, which can then be used as a basis for formulating policy on curriculum development based on local wisdom values.

### **Bibliography**

- Amir, H. (2023). Community Engagement through Educational Practices: A Study on Bugis Wisdom Integration. *Journal of Community and Cultural Studies*, 14(3), 201-215.
- Aziz, M. (2024). Practical Outcomes of Integrating Local Wisdom in Educational Settings. *Journal of Peace and Education*, 19(1), 67-80.
- Banks, J. A., & Banks, C. A. M. (2010). *Multicultural education: Issues and perspectives*. John Wiley & Sons.
- Choi, J. J., Gribben, J., Lin, M., Abramson, E. L., & Aizer, J. (2023). Using an experiential learning model to teach clinical reasoning theory and cognitive bias: an evaluation of a first-year medical student curriculum. *Medical Education Online*, 28(1), 2153782.
- Fan, T., Song, J., & Guan, Z. (2021). Integrating diagnostic assessment into curriculum: a theoretical framework and teaching practices. *Language Testing in Asia*, 11(1), 2.
- Halima, A., Khumas, A., & Zainuddin, K. (2021). Sipakatau, sipakainge, sipakalebbi: A cultural value for preventing bullying by maximizing the role of bystanders. *Indonesian Psychological Research*, 3(2), 82-90.
- Hamzah, Z. (2018). Interaction of Islam with Local Culture. *AJIS*, 3(1).
- Hằng, N. V. T., Bulte, A. M. W., & Pilot, A. (2017). Interaction of Vietnamese teachers with a social constructivism-based primary science curriculum in a framework appropriate for a Confucian heritage culture. *Asia-Pacific Science Education*, 3(1), 1-33.
- Hasanuddin, S., & Rusydi, M. (2024). The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School: Strategies and Implications. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 1655-1663.
- Herlin, H., Nurmalasari, A., Wahida, W., & Mamonto, M. A. W. W. (2020). Exploring the

- values of Sipakatau Sipakainge Sipakalebbi Bugis Makassar in efforts to prevent intolerance. *Alauddin Law Development Journal*, 2(3), 284–292.
- Herningrum, I., & Siregar, A. D. (2025). Curriculum Integration Management in Islamic Education: A Case Study of Kerinci Modern Boarding School. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 11(01), 177–192.
- Idris, T., Rijal, F., Hanum, R., & Mardhiah, A. (2024). A Multicultural Approach in Islamic Education Learning to Strengthen the Islamic Identity of Moderate Students in PTKIN Aceh. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(3), 478–493.
- Kaddi, S. M., & Akifah, A. (2023). Inter-Cultural Communication: Sipakatau-Sipakalebbi Among Bugis-Kaili Couples in Palu. *Komunikator*, 15(1), 118–128.
- Kandiko Howson, C., & Kingsbury, M. (2023). Curriculum change as transformational learning. *Teaching in Higher Education*, 28(8), 1847–1866.
- Khaeruddin, K., Umasih, U., & Ibrahim, N. (2020). The value of Bugis local wisdom as a source of local history learning among the Bugis community in Bone Regency. *Jurnal Pendidikan Sejarah*, 9(2), 110–125.
- Kosim, M., Kustati, M., Sirait, W. R., Fajri, S., Febriani, S. R., Mufti, M., & Perrodin, D. D. (2024). Developing A Religious Moderation-Based Curriculum Module For Laboratory Madrasah Tsanawiyah In Islamic Higher Education. *Jurnal Pendidikan Islam*, 10(2), 350–362.
- Kubro, A. D. J., & Ali, M. (2021). The understanding of Islamic Moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 377–401.
- Lickona, T. (1996). Eleven principles of effective character education. *Journal of Moral Education*, 25(1), 93–100.
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241.
- Nata, A. (2024). Quo vadis Indonesian education curriculum A look at the National Education System Law and the Revised National Education System Law. *Ta'dibuna: Jurnal Pendidikan Islam*, 13(5), 342–375.
- Pabbajah, M. (2021). From the indigeneous to the religious practices: Islamic construction of the local tradition in South Sulawesi, Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 22(1), 91–102.
- Rahim, F. (2023). Educators' Perspectives on Integrating Local Wisdom into Curriculum. *International Journal of Educational Innovation*, 15(2), 98–112.
- Rahman, A. (2022). Local Wisdom in Education: Preserving Cultural Heritage and Promoting Ethical Frameworks. *Journal of Cultural Studies*, 15(2), 123–135.
- Yunus, H. (2023). Sipakatau and Sipakainge: Core Bugis Values for Social Harmony. *Journal of Ethnographic Research*, 22(1), 78–90.
- Yusuf, S. (2023). Aligning Traditional Bugis Values with Islamic Teachings in Education. *Journal of Islamic and Cultural Studies*, 18(2), 145–160.
- Zubair, A., Hamzah, H., & Satriadi, S. (2022). Living Religious Moderation within the Sipakatau, Sipakainge', and Sipakalebbi Cultures of the Bugis Community. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 30(2).