

BUGIS-MAKASSAR LOCAL WISDOM AS A FOUNDATION FOR RELIGIOUS MODERATION EDUCATION: A MULTI-SITE STUDY IN ISLAMIC HIGH SCHOOLS

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ABSTRACT

Religious moderation is a significant issue in Islamic education in Indonesia, particularly in shaping a young generation that is inclusive, tolerant, and respectful of diversity. This study aims to identify and analyze the values of religious moderation reflected in the life philosophy of the Bugis-Makassar community, as well as to examine efforts to develop these values at PP Babul Khaer Private Islamic Senior High School and State Islamic Senior High School 1 Bulukumba. Values such as tolerance, balance (tawazun), justice, and respect for plurality are not only rooted in Islamic teachings but also align with Bugis-Makassar local wisdom, including siri' na pacce (upholding personal and communal honor), sipakatau (mutual humanization). Types of multi-site qualitative research. Data were collected through participant observation, in-depth interviews, and documentation, and analyzed using triangulation techniques. The findings reveal that the promotion and reinforcement of students' religious moderation in Islamic schools are not conveyed solely through religious approaches but are also integrated with the cultural values of Bugis-Makassar local wisdom. This indicates that Bugis-Makassar philosophy is not only relevant but also plays a strategic role in the internalization of religious moderation values in the school environment. These values are incorporated into both the curriculum and extracurricular activities, fostering students with inclusive, tolerant attitudes and respect for plurality. The contribution of this study lies in strengthening strategies for religious moderation education based on local wisdom while affirming that Indonesia's cultural heritage is closely aligned with the values of moderate and tolerant Islamic education

INTRODUCTION

Religious moderation is a concept that has received widespread attention in global academic and policy discourse, especially in the context of multicultural and multireligious societies. (Hasan & Juhannis, 2024) This concept emphasizes balance in religion, avoiding extreme attitudes, and prioritizing tolerance and respect for diversity. (Suryani & Muslim, 2024) In countries with large Muslim populations, such as Indonesia, Malaysia, and Türkiye, religious moderation is a key strategy

in building social harmony and strengthening an inclusive religious identity (Khasanah & Paryanto, 2023). The importance of religious moderation is increasingly emphasized in dealing with the phenomena of radicalism and intolerance that have emerged in various parts of the world. (Poncini, 2023) According to the Global Terrorism Index report (2023), religious-based tensions remain a major factor in social and political conflict (Wahyono et al., 2024).

Therefore, many countries have begun to adopt education-based policies aimed at building moderate and tolerant religious understanding (Arif, 2020; Syam & Pahmi, 2022). In the context of Islamic education, Islamic High Schools have a strategic role in shaping the religious paradigm of students that is not only based on understanding religious texts, but also on universal human values (Saada & Magadlah, 2021). In Indonesia, religious moderation has become the main agenda of the Ministry of Religion, which is outlined in various strategic policies, including in the Master Plan for Religious Moderation (Wahyudi & Kurniasih, 2022). This program emphasizes the importance of balance in religion, avoiding extremism, and strengthening local wisdom values as the main instrument in building social harmony (Amin et al., 2025).

This concept is in line with the theory of Wasatiyyah Islam, which emphasizes the principle of balance in religion and rejects all forms of extremism (Kafid, 2023). Local wisdom, as part of community culture, plays an important role in building moderate character in religious life (Nasriandi et al., 2023). A study conducted by Azra shows that in various regions in Indonesia, local wisdom values have become the foundation for building social harmony. (Suciati & Sofyan, 2021) Values such as mutual cooperation, deliberation and tolerance have long been part of the practice of community life and can contribute to building religious moderation based on the local cultural context (Nugroho, 2024). In the context of Bugis-Makassar society, life philosophies such as *siri' na pacce* (maintaining one's own honor and that of others), *sipakatau* (humanizing one another), and *sipakainge* (reminding one another) are noble values that align with the principle of religious moderation (Hamzah et al., 2023).

However, previous research has tended to discuss the role of local wisdom in general, thus failing to clearly highlight how Bugis-Makassar philosophy can be practically integrated into Islamic education, particularly in Islamic High Schools. Based on this gap, this study seeks to fill the void by examining how the values of religious moderation can be internalized through Bugis-Makassar local wisdom. The research focuses on two Islamic educational institutions: the Private Islamic Senior High School (Madrrasah Aliyah) PP Babul Khaer and the State Islamic Senior High School (Madrrasah Aliyah 1 Bulukumba). Thus, this research is not only academically relevant but also has practical implications for formulating strategies for religious moderation education based on local wisdom in Indonesia.

METHODS

This study discusses "Bugis-Makassar Local Wisdom as a Foundation for Religious Moderation Education: A Multi-Site Study in Islamic High Schools." In accordance with the nature of the problem to be studied, the type of research used is qualitative. (Moleong, 2002.) This study employed a multi-site design, as employed by the researchers, where data collection was conducted in a natural setting, with the researchers directly collecting data from the field. The phenomena occurring in each research object needed to be revealed in detail and depth to obtain a comprehensive picture of the situation at sites one and two. (Riyanto, 2001) This research was conducted at two different locations: the Private Islamic Senior High School (Islamic Senior High School) of PP Babul Khaer and the State Islamic Senior High School 1 of Bulukumba. The study was conducted from August 2023 to May 2024. The informants in this study numbered 20 people, consisting of 12 teachers and 8 students. Data collection was conducted using participant observation techniques with specific categories, and finally refined through selected observations. (Sugiyono, 2015) In-depth

interview,(Gunawan, 2013,) and documentation (Arif, 2022; Satori & Komariyah, 2010). The data was analyzed using several steps according to the theory of Miles, Huberman and Saldana, namely analyzing data in three steps: data condensation, presenting data (data display), and drawing conclusions or verification (conclusion drawing and verification).(M.B dkk., 2014).

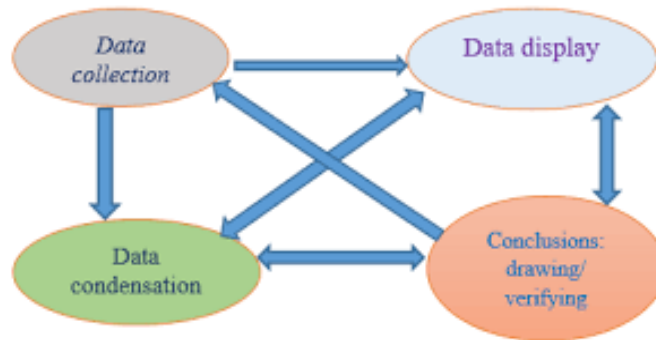


Figure 1. Data Analysis (Miles, Huberman dan Saldana, 2014)

Because this research adopted a multi-site study design, data analysis followed the Robert K Yin model.(Yin, 2012,) Therefore, in conducting data analysis, not only individual case data is analyzed, but also cross-case data analysis is involved because there is more than one site being studied. Analysis of a single site begins by reviewing all data collected through various techniques, such as observation, interviews, and documentation recorded by the researcher in the research instrument. Cross-site data analysis refers to the process of comparing findings from each site and integrating them across the two sites. Thus, findings from site 1 are compared with those from site 2 to identify unique characteristics, differences, and similarities between the two sites as a theoretical concept. In the final stage of the analysis, the researcher conducts simultaneous analysis to reconstruct and systematically construct the concept of similarities. This final analysis aims to systematically construct the concept of similarities based on the results of the data analysis and narrative theoretical interpretation, including cross-site propositions that will be used to develop the substance of the study.



Figure 2. Cross-Site Analysis (Robert K. Yin, 2012)

RESULTS AND DISCUSSION

The values of local wisdom of Bugis Makassar which are norms and used as guidelines also contribute to maintaining social order. In the context of a pluralistic country like Indonesia, a consensus is certainly needed that can guarantee togetherness in diversity. Today, the concept of building this consensus continues to be pursued in various transformations, both from the social side and even in religion. The Ministry of Religion as a pioneer in carrying out the mission of government that oversees religions, has now issued the concept of religious moderation as an effort to strengthen unity and togetherness.

This study attempts to present the aspect of religious moderation within the framework of local wisdom, specifically Bugis-Makassar local wisdom. The values of Bugis-Makassar local wisdom found in this study, in the context of supporting the implementation of religious moderation, at the Private Islamic Senior High School (Islamic Senior High School) of PP Babul Khaer Bulukumba and at the State Islamic Senior High School 1 Bulukumba, are presented in the following table

The Values of Religious Moderation Based on Bugis-Makassar Local Wisdom		
Research Location	Local Wisdom Values	Meaning/Implementation
MAS PP Babul Khaer Bulukumba	<i>Siri' na Pacce</i>	Shame and empathy in maintaining the dignity of self and others
	<i>Lempu</i>	Honesty as the basis of social interaction
	<i>Sipammopporang</i>	Forgiving each other in building harmony
	<i>Sipakatau</i>	Humanizing humans, respecting the dignity of others
	<i>Sipakalebbi</i>	Respect each other in life together
	<i>Sipakainge'</i>	Remind each other not to deviate
MAN 1 Bulukumba	<i>Sipakatau</i>	Humanizing humans, respecting others
	<i>Sipakalebbi</i>	Respect each other in life together
	<i>Sipakainge'</i>	Advise and remind in kindness
	<i>Mali siparappe tallang sipahua</i>	Caring and mutual cooperation in togetherness
	<i>A'bulo sibatang</i>	Solidarity and unity in togetherness

After explaining the differences and similarities between the two sites, the findings from this research related to the values of religious moderation based on local wisdom of Bugis Makassar include 8 values, including; 1. The value of siri na pace (shame and empathy), 2. The value of lempu (honesty), 3. The value of sipammopporang (forgiving each other), 4. The value of sipakatau (humanizing humans), 5. The value of sipakalebbi (respecting each other), 6. The value of sipakainge (reminding each other), 7. The value of a'bulo sibatang (solidarity), 8. The value of mali siparappe tallang sipahua (helping each other). The explanation of the research findings begins with the value of siri' na pacce. Siri' na pacce represents the life philosophy of the Bugis-Makassar people, which means maintaining dignity (siri') and having deep empathy or compassion for others (pacce). This philosophy embodies a moral awareness to act honestly, responsibly, and with mutual respect and support among community members, making it a strong identity and guiding principle of life. The interpretation and internalization process of the siri' na pacce value was further clarified by informants during interviews with the researcher, who stated. The value of siri na pacce'. Siri' teaches students to maintain their own and their family's honor, and encourages them to always show love to others. There is a saying "punna tena siriknu, paccenu seng pakania" which means if there is no siri'-mu, pacce is what you hold fast to. The value of siri na pacce is a concept in laying the basic foundation for the formation of student morals. "Further reinforcement by the informant stated "At every opportunity we also always emphasize to students about siri na pacce, for example, when a student feels ashamed to cheat on an exam because he is afraid of damaging the family's good name, that is a manifestation of the value of 'siri'. Meanwhile, 'pacce' teaches care and empathy for others. This is relevant in creating a harmonious school environment where students help and support each other. I often see students who have a strong sense of pacce more easily work together in groups, are more sensitive to the difficulties of their friends, and are more ready to get involved in social and humanitarian activities."

Next are the values of lempu. Lempu originates from Bugis culture and means honesty, where one must act, speak, and provide information according to reality without any lies or fabrications. Lempu is a fundamental value that is the source of intelligence (macca), as well as the basis for

building trust and honor, and directing a life that is upright and accountable. This explanation is emphasized by an informant who stated, "Another Bugis philosophy is lempu. The value of lempu refers to honesty, uprightness, and acting in accordance with the truth. This is one of the basic values in the life of the Bugis community that teaches honesty, sincerity, and integrity in every action." The results of interviews with other informants stated, "Lempu is one of the Bugis-Makassar cultural values meaning honesty. This value is very important to implement in madrasas because it is the foundation of integrity and strong moral character. By instilling the value of honesty, we help students to become individuals who are trustworthy and have high integrity"

Furthermore, the value of sipammopporang (forgiving each other) refers to the attitude of accepting the mistakes of others and letting go of grudges, which brings spiritual, social, and mental health benefits. Forgiving each other is one of the noble morals in religion and culture that helps maintain social harmony, strengthens relationships, and provides inner peace and happiness for individuals who do it. The results of research obtained through interviews with informants stated "Another value that we often convey to students is the value of sipammopporang which means forgiving each other, because we know that life in madrasas is certainly not common for us to encounter small problems between students, especially life in Islamic boarding schools where they live in dormitories where they meet 24 hours a day, with conditions like that, besides conveying the importance of the value of mutual affection, we also convey the importance of forgiving each other".

Next is the value of sipakatau. The value of sipakatau originates from Bugis-Makassar culture and means humanizing people by not discriminating against people based on ethnic background, religion, or social status, and by being polite and fair to everyone. This value teaches that all humans have equal dignity and should be treated with respect and dignity. This concept aligns with information obtained through interviews. "We believe that education is not only about transferring knowledge, but also about character building. Therefore, we associate the value of sipakatau with learning programs that encourage students to support and respect one another, regardless of differences in religion or background." Another informant explained, "In the lessons of faith and morals, I always try to integrate these three values to instill the concept of religious moderation in students. First, sipakatau is about basic values that teach us to respect each other as fellow human beings. In Bugis-Makassar, sipakatau means to humanize humans. This implies that we must treat everyone with respect and fairness, regardless of their background. Second, sipakalebbi means to honor each other."

Next is the value of sipakalebbi. Sipakalebbi is a Bugis cultural principle that means mutual respect and honoring one another. It emphasizes the importance of treating others with dignity and courtesy, while refraining from highlighting their shortcomings. This concept is in line with the information obtained through interviews: "Sipakalebbi means to mutually honor one another. It requires us to appreciate and respect the goodness and strengths of others. It is a deeper form of acknowledgment that fosters harmonious and supportive relationships within the community."

Following this is the value of sipakainge. In Bugis-Makassar culture, sipakainge means reminding one another in goodness and preventing wrongful or inappropriate behavior. This aligns with the information gathered from interviews: "Sipakainge means mutual reminders. It is very important in our culture. It represents an expression of care, where we advise and remind each other in matters of goodness and truth. Through sipakainge, we ensure that every individual remains on the right path and acts responsibly. I always emphasize to students the importance of respecting their peers regardless of background and to remain open to healthy and constructive discussions. I also encourage them to remind each other in goodness and to stay away from extreme behavior."

The next value is a'bulo sibatang. The main principles of a'bulo sibatang are solidarity, unity, and togetherness, symbolized by the metaphor of "a single bamboo stem," meaning "united we stand, divided we fall." This value teaches the community to support one another, to respect each other, and

to collaborate in building a just and prosperous society. The concept is reinforced by interview findings: “The value of a’bulo sibatang is a fundamental principle in Bugis-Makassar culture, teaching the importance of empathy, mutual respect, and the willingness to share and contribute to others. In the context of religious moderation, this value is highly relevant. I believe that when we speak about Bugis-Makassar local wisdom, it is rich with meaning and indeed very relevant and powerful when linked to religious moderation today. This is also what we continue to promote among teachers and educators in supporting the implementation of religious moderation in madrasahs so that local wisdom is not forgotten.” Another informant added: “When speaking about the relationship between Bugis-Makassar cultural wisdom and religious moderation, I believe it is highly relevant. For example, we Bugis-Makassar people are familiar with the concept of sipakatau, which is the principle of recognizing the humanity of others. We also embrace the philosophy of a’bulo sibatang, meaning unity as one stem of bamboo. This imagery illustrates the importance of unity and solidarity. I think these kinds of values are what we should continuously convey to our students. On the other hand, this effort also serves as a way to preserve and introduce our cultural values while at the same time strengthening the religious moderation programs massively carried out in Islamic High Schools.”

Finally, there is the value of mali siparappe tallang sipahua. Literally, tallang sipahua means “to help one another when drowning,” which is part of the Bugis motto mali’ siparappe, tallang sipahua. This philosophy conveys the meaning of solidarity, mutual support, and collective resilience in facing difficulties in order to achieve shared well-being. This concept is consistent with the interview findings: “In relation to Bugis-Makassar local wisdom, particularly in Bulukumba Regency, there is a well-known philosophy that often becomes an icon in regional events: Mali Siparappe Tallang Sipahua. Literally, it means ‘if tossed by the waves, we help each other ashore; if drowning, we lift each other up.’ This value highlights the importance of solidarity, cooperation, and mutual support. In the educational context, I believe that the application of this value can foster a strong sense of religious moderation among students.” Another informant emphasized: “Since childhood, we were taught the importance of the value Mali Siparappe Tallang Sipahua, which means helping one another in times of difficulty. This value instills in us the spirit of cooperation and mutual support. Alongside this, values such as sipakatau, sipakalebbi, and sipakainge are frequently emphasized by teachers. We were taught that these values are philosophical principles of the people of South Sulawesi, which served as a moral compass for the past generations in living their lives.” Thus, the findings of this study demonstrate how Bugis-Makassar local wisdom embodied in values such as sipakalebbi, sipakainge, a’bulo sibatang, and mali siparappe tallang sipahua intersects with and supports the internalization of religious moderation within the context of Islamic High Schools.

DISCUSSION

Religious Moderation and Local Wisdom

Culturally, the idea of religious moderation is embedded in the ancestral heritage that provides direction for mutual understanding and tolerance towards others of different beliefs. Religious moderation is being religious in a moderate manner by tolerating diversity of beliefs. This ancestral heritage is reflected in local wisdom. Local wisdom has noble values that are a tool to unite society and become a glue for diversity in Indonesia. Local wisdom can also build religious moderation in Indonesia (Khoiruddin, 2023). The meaning of these values when associated with Islamic values has the same spirit, especially in strengthening religious moderation. As expressed by Abdul Aziz in religious moderation, the relationship between culture and religion is not confrontational, but rather both complement each other and are in line with the concept of Islam. People who have a moderate attitude tend to be open to accepting traditions and cultures as long as they do not conflict with the basic principles of religion (Abdul Aziz et al, 2019).

The local wisdom values of Bugis Makassar found in the Private Islamic Senior High School of PP Babul Khaer and the State Islamic Senior High School 1 Bulukumba are: the value of sipakatau or humanizing humans. In the view of moderation, sipakatau is known as the concept of Islamic

wasathiyah, namely musawah means equality, and conceptually, this includes recognizing and respecting the dignity of every human being as a creation of God, regardless of gender, race, or ethnicity (Azis, 2017). Sipakatau in the local wisdom values of Bugis Makassar is seen as a characteristic that prioritizes equality without discrimination (Hasanuddin & Rusydi, 2024). Likewise in the concept of Islam wasatiyyah, sipakatau or humanizing humans that all humans are considered the same without any differences in terms of degree, wealth, beauty, or social status.

Next is the value of sipakalebbi. In the view of moderation, sipakalebbi is known as the concept of Islam wasathiyah, namely tasamuh. Tasamuh or tolerance is also closely related to human rights and social life. This allows for tolerance of differences of opinion and individual beliefs. Therefore, the application of tasamuh is very important in social life, because it can create peace and mutual respect. Sipakalebbi In the local wisdom values of Bugis Makassar, it is seen as an attitude of mutual respect to maintain harmony in everyday life (Rizki dkk., 2025). Recognizing the advantages of others and acknowledging one's own shortcomings, as well as accepting all circumstances with an open heart and being willing to cover each other's shortcomings or unite in various activities, all reflect an attitude of respect for others.

Next is the value of sipakainge. In the Islamic view, sipakainge or reminding each other is closely related to amar ma'ruf nahi mungkar. For moderate Islam, the Qur'an is a very central guideline in the lives of Muslims. From an interpretive perspective, the Qur'an is an open book, which has produced corpuses of interpretations, namely the results of the interpretation activities of Muslims in accordance with the circumstances and developments of the times (Mukhlisin Jamil, 2021). The sipakainge culture emerged as a guide and director to create awareness of reminding and advising each other. The sipakainge value adopted by the Bugis tribe contains the meaning that every individual has advantages and disadvantages, and should remind each other (Sulo, 2023). For moderate Muslims, the Qur'an plays a central role as the main guide in the lives of Muslims.

The value of siri na pacce is very relevant to the concept of tawazun, namely giving rights without adding or reducing. The ability to balance individual life is an important aspect in the life of a Muslim, as a human being, and a member of society (Hijriani & Herman, 2018). Next, the value of Siri' na Pacce in Bugis Makassar society teaches about moral morality in the form of recommendations, prohibitions, rights and obligations that dominate human actions to protect and defend their honor. Siri' na pacce is essentially emotional awareness to instill morals that are in accordance with the natural order of the earth and human nature as God's creation (Gani & Gani, 2004.).

Next is the lempu value. In the Islamic concept, wasatiyyah lempu or honesty, known as the value of ash-shidqu, will enable humans to act fairly. As M. Quraish Shihab also expressed a similar view, interpreting i'tidal as an action that does not take sides or is biased, but tries to be in the middle and be fair, balanced and objective in all matters. In other words, i'tidal means justice, balance and objectivity carried out correctly (Shihab, 2020). Lempu in local wisdom of Bugis Makassar is a straight behavior, in the sense of admitting, saying, or giving information that is in accordance with reality. Lempu is the opposite of Pabbelleng-Belleng or lying which means saying or giving information that is not in accordance with the truth.

Next is the value of sipammopporang. In Islamic studies, the value of forgiving each other is one of the important values that need to be known and experienced by humans. Because with this value, harmony and unity will be present in the midst of society.(Mukhlisin Jamil, 2021). In the Bugis-Makassar cultural cosmos, sipammopporang is not simply an act of asking and giving forgiveness, but an ethos of restoring social relations through acknowledgment of wrongdoing, broad-mindedness, and the restoration of shared dignity. This value is intertwined with pacce (empathy for pain and shared feeling), so forgiveness goes beyond mere words but is manifested in reconciliation and the maintenance of communal bonds. This value is historical, deeply rooted, and in certain customary

practices has existed even before Islam was widely accepted in South Sulawesi, and has resonated strongly with Islamic teachings on repentance, *ishlah*, and *silaturahmi*. (Darussalam, 2021)

Next is the value of *A'bulo Sibatang*. In Bugis-Makassar culture, *A'bulo Sibatang* is understood as a philosophy of unity, likened to bamboo segments that come together to form a straight, strong, yet flexible stem. (Asri et al., 2025) This philosophy emphasizes that strength lies not in individuals, but in togetherness. The uprightness of the trunk symbolizes honesty, its durability reflects sturdiness, and its flexibility signifies the ability to adapt to change without losing one's identity. (Ulfa et al., 2025) In a social context, this value emphasizes three main dimensions: (1) social integration prevents fragmentation by prioritizing unity; (2) moral steadfastness in maintaining honesty and principles; and (3) adaptive flexibility, able to respond to differences without causing conflict. Thus, *A'bulo Sibatang* has close values to the principle of religious moderation, especially in indicators of tolerance, national commitment, and rejection of extremism. Religious Moderation and the Theory of Social Unity Religious moderation, as formulated by the Indonesian Ministry of Religious Affairs, is a religious perspective and attitude that emphasizes balance in responding to differences, with four main indicators: national commitment, tolerance, anti-violence, and accommodating local culture. (RI, 2019) Thus, the symbol of unity in the *A'bulo Sibatang* philosophy can be interpreted as the basis for students' moderation education. It serves as an integrative model, instilling the importance of togetherness amidst religious, ethnic, and cultural plurality. It also serves as a model of morality, upholding honesty, consistency, and steadfastness in religious life. Finally, it serves as an adaptive model, training students' flexibility in dealing with differences, enabling them to be flexible but not detached from the basic principles of Islam and nationality.

Lastly is the value of *Mali siparappe tallang sipahua*. The philosophy of *Mali siparappe tallang sipahua* literally means "if you are swept away, help, if you are drowning," which reflects the spirit of mutual assistance, solidarity, and mutual cooperation in the life of the Bugis-Makassar community. (Mattulada, 1985) This principle emphasizes that individuals should not be left to face difficulties alone, as the strength of a community is determined by its ability to be present in both good and bad times. This philosophy aligns with the value of *siri' na pacce*, which involves maintaining one's dignity (*siri'*) and sharing in the suffering of others (*pacce*). (Sudirman et al., 2025) In social practice, this value is realized through cooperation in everyday life, from agricultural activities and housebuilding to solving social problems. This value is not merely customary but resonates with the Islamic teachings of *ta'awun* (mutual assistance in good deeds), as mentioned in the Qur'an (QS. al-Mā'idah [5]:2). In the view of Moderate Islam, this value is known as *at-ta'awun* or helping each other. *Ta'awun* is the nature of helping each other among fellow human beings in terms of goodness which is the obligation of every Muslim as well as a characteristic of Muslims since the time of the Prophet Muhammad SAW. (Mukhlisin Jamil, 2021) *Mali siparappe tallang sipahua* is a blend of two dialects of Bugis and Makassar which is a depiction of the inner attitude of the people of South Sulawesi to carry out the mandate of unity in realizing mutual salvation. For moderate Muslims, the Qur'an plays a central role as the main guide in the lives of Muslims. In terms of interpretation, the Qur'an is considered a collection of open teachings, as recommended in Islam that one of the characteristics of the best people described in the Qur'an is the presence of an attitude of mutual assistance. Thus, the value of *mali siparappe tallang sipahua* confirms that Bugis-Makassar local wisdom is an important source of educational moderation. It fosters students who are not only tolerant and non-violent, but also caring, empathetic, and ready to face the challenges of the nation's plurality.

The findings of this study reveal that the local wisdom values of the Bugis-Makassar community, as implemented at Madrasah Aliyah Swasta PP Babul Khaer and Madrasah Aliyah Negeri 1 Bulukumba, are in harmony with the spirit of religious moderation promoted within educational settings. The values of *sipakatau*, *sipakalebbi*, *sipakainge*, *siri' na pacce*, *lempu*, *sipammopporang*, *a'bulo sibatang*, and *mali siparappe tallang sipahua* have been shown not only to constitute a vital part of cultural identity but also to function as value systems that instill moderate attitudes in students.

Collectively, these values align with the four indicators of religious moderation established by the Ministry of Religious Affairs, namely: national commitment, tolerance, anti-violence, and acceptance of local culture. Thus, Bugis-Makassar local wisdom can be regarded as an educational medium that is consistent with the vision of religious moderation in schools. Furthermore, the integration of local wisdom values into education demonstrates how culture can serve as an intellectual asset of the nation, contributing significantly to the advancement of civilization. Culture is not merely a legacy of the past but also a living and relevant source of inspiration for building a modern society that upholds unity, solidarity, and mutual respect. Through the internalization of these local values, students are not only equipped with a moderate understanding of religion but are also guided to become a generation with strong character, adaptability, and a high sense of social awareness.

Thus, the novelty of this research can be mapped into several aspects, the first being as a contextual approach to religious moderation based on local wisdom. Studies of religious moderation generally use a theoretical or normative approach to religion (Arif, 2020; Mulyana, 2023). However, this research provides new insights by concretely linking the value of religious moderation to Bugis-Makassar local wisdom. This approach aligns with the concept of local wisdom-based pedagogy, which emphasizes that educational development must be rooted in local values to maintain cultural identity and improve the quality of modern-day education (Prasetya & Munfarikhatin, 2025). Thus, this research opens a new dimension that local culture is not merely a heritage, but a valid educational instrument for religious moderation. Furthermore, it serves as theoretical validation for the integration of culture and religion. The integration of local wisdom with religious moderation is not merely an innovative practice but also has theoretical legitimacy. (Sondakh & Rosyid, 2025) For example, the Nusantara Islam approach that developed in Indonesia formulated a pluralistic Islam, (Ritonga & Zulkarnaen, 2025) moderate (Ahmadi et al., 2023), and synergize with local culture (Pusvisasari et al., 2025). This study presents empirical evidence from two madrasas that local values such as sipakatau, sipakainge, and A'bulo Sibatang significantly support moderate Islamic principles. This reinforces the notion that culture and religion in Nusantara Islam are not confrontational, but rather complementary (A'yuniyah et al., 2025). Next is the contribution to multicultural education theory. In the realm of education, the integration of local wisdom as a character education strategy has proven successful in various elementary and early childhood education projects. (Septarinjani et al., 2025) However, its application in Islamic madrasah education as a tool for religious moderation is still very limited. This research is expected to be a pioneer in proving that the cultural wisdom of the Bugis-Makassar ethnic group not only shapes generic moral character but also specifically fosters inclusive attitudes, tolerance, and a commitment to nationalism, which are the main indicators of religious moderation education.

CONCLUSION

This study confirms that the local wisdom values of the Bugis-Makassar such as siri' na pacce (shame and empathy), lempu (honesty), sipammopporang (forgiveness), sipakatau (humanizing others), sipakalebbi (mutual respect), sipakainge (reminding one another), a'bulo sibatang (solidarity), and mali siparappe tallang sipahua (mutual assistance) are in line with the principles of Islamic religious moderation, particularly tolerance, justice, balance, and respect for diversity. The findings highlight novelty in three aspects: Presenting a contextual approach to religious moderation based on local wisdom. Providing theoretical validation for the integration of culture and religion within the framework of Islam Nusantara, and. Strengthening multicultural education theory through practical implementation in Islamic schools. The implication for Islamic education is the need to reinforce a local wisdom-based curriculum as a strategic instrument for the internalization of religious moderation. Future research may further examine the effectiveness of this integration in a more systematic and sustainable way, as well as conduct comparative studies across other indigenous communities to enrich understanding of the role of local culture in shaping an inclusive and harmonious national character.

Theoretically, this study contributes to the enrichment of Islamic education discourse by offering a cultural-religious framework that aligns local wisdom with the values of Islamic moderation, thereby extending existing theories of Islam Nusantara and multicultural education. Practically, the findings provide a reference for educators, policymakers, and curriculum developers in designing learning models that incorporate local traditions as a medium for instilling tolerance and social harmony in schools and pesantren. For future research, it is recommended to explore the longitudinal impact of a local wisdom-based curriculum on students' attitudes and behaviors, as well as to expand comparative studies across diverse ethnic and cultural contexts in Indonesia to generate a more comprehensive understanding of how indigenous values can serve as catalysts for religious moderation.

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