

Strengthening Religious Moderation through the Local Wisdom Values of Sipakatau, Sipakalebbi, and Sipakainge in Islamic Religious Education

Ince Ansar H. Arifin¹, Ulil Amry², Muhammad Yusuf³, Muhammad Tang⁴

^{1,2,3,4} Pascasarjana Sekolah Tinggi Agama Islam Al-Furqan Makassar

umarineworld@gmail.com, yayatamry@gmail.com, muhyusuf30@gmail.com,

muhammادتang.mt78@gmail.com

ARTICLE INFO

Article history

Received November 2, 2025

Revised November 17, 2025

Accepted December 3, 2025

Keywords:

Islamic Religious Education,
Religious Moderation, Local
Wisdom, Bugis Cultural Values,
Sipakatau, Sipakalebbi, Sipakainge.

ABSTRACT

This study aims to analyze the role of the local wisdom values of Bugis *Sipakatau*, *Sipakalebbi*, and *Sipakainge* in strengthening religious moderation through Islamic Religious Education (PAI). Using a qualitative approach through *the library research* method, this study examines relevant literature related to the concept of religious moderation, Islamic education, and local Bugis cultural values. The results of the study show that the three main values are closely related to Islamic principles that emphasize humanity, justice, and balance in religion. *Sipakatau* means humanizing humans, *Sipakalebbi* emphasizes mutual respect, while *Sipakainge* contains the value of reminding each other in kindness. These three values substantively reflect the principles of religious moderation, namely fairness, tolerance, and avoiding extremism. The implementation of 3S values in PAI learning can be carried out through contextual and culture-based approaches, such as social projects, reflection on human values, and collaboration with indigenous leaders and local scholars. This study concludes that the integration of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* values not only strengthens the relevance of PAI in the multicultural context of Indonesia, but also becomes a strategic foundation for building a religious character that is moderate, humanist, and rooted in the nation's culture.

1. INTRODUCTION

Islamic Religious Education (PAI) is one of the main pillars in the formation of character and morals of students in Indonesia (Hartina et al., 2025). As an integral part of the national education system, PAI not only functions to transfer religious knowledge, but also to form personalities who have faith, piety, and noble morals (Alda et al., 2025). In a multicultural social context like Indonesia, PAI has a strategic role in instilling the values of tolerance, harmony, and moderation in religion. The main goal of PAI is to produce a generation that is not only ritually obedient, but also able to implement Islamic values in pluralistic social life. Therefore, strengthening religious moderation is an inseparable part of the purpose of PAI learning in schools and Islamic boarding schools. However, the challenges faced by the world of education today are increasingly complex, especially with the emergence of extreme and exclusive religious beliefs in the midst of the flow of globalization and digitization of information (Yanti et al., 2025). This condition requires innovation in PAI learning strategies to remain relevant and effective in shaping the moderate character of students. One of the efforts that can be made is to integrate the values of local wisdom into PAI learning. Local values not only function as cultural heritage, but also as an ethical and moral source that can enrich contextual and humanist Islamic perspectives. Indonesia is a country that has a very wide diversity of religions, ethnicities, languages, and cultures (Rahman et al., 2020). This condition is a wealth as well as a challenge in maintaining harmony and harmony of religious life (Karadona & Sari, 2025). In this context, religious moderation is an important concept that needs to be instilled and developed in society. Religious moderation does not mean weakening a person's belief in his religious teachings,

but rather the ability to place oneself in a fair, balanced, and non-extreme manner in understanding and practicing religious values. This concept leads religious people to live in harmony in the midst of differences, while still upholding the values of tolerance, mutual respect, and humanity.

In the Bugis community, the three main values of local wisdom are known, namely *Sipakatau*, *Sipakalebbi*, and *Sipakainge*. All three have a social meaning and function that is very relevant to the principles of religious moderation. *Sipakatau* means "humanizing humans", which is recognizing the dignity and dignity of others without discriminating against backgrounds. *Sipakalebbi* contains the meaning of "mutual respect", which emphasizes the importance of manners and politeness in social interaction. Meanwhile, *Sipakainge* means "reminding each other in kindness", a form of moral responsibility that strengthens social and spiritual relationships between others (Sudirman et al., 2023a). These values are in line with Islamic teachings that emphasize *ukhuwah*, *adab*, and *amar ma'ruf nahi munkar* as contained in QS. Al-Hujurat verse 13 about the importance of knowing and respecting each other between humans.

Islamic Religious Education (PAI) has a strategic role in instilling the values of religious moderation in students (Hadisi et al., 2024). PAI not only aims to foster a correct understanding of religion, but also instills an attitude of tolerance, openness, and respect for differences. Through the integration of local wisdom values in the learning process, PAI can be an effective means to strengthen the character of students to be able to behave moderately in religious and social life. Thus, the values of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* can be the foundation of contextual learning that enriches the moral, social, and spiritual dimensions of Islamic education. Furthermore, the integration of local wisdom into PAI is a form of cultural-based education actualization. Tilaar emphasized that education based on local wisdom serves to build the nation's identity and character rooted in the noble values of its own culture (Anggreni & Fachrurrazi, 2025). Therefore, combining Bugis cultural values with Islamic teachings not only strengthens the relevance of PAI in the social context, but also enriches national insight and strengthens the foundations of religious moderation among the younger generation. With this background, it is important to examine in depth how the values of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* can be integrated in Islamic Religious Education as an effort to strengthen religious moderation in the midst of a plural and dynamic society.

2. METHODS

This study uses a qualitative approach with a library research method. This approach was chosen because the research is focused on the study of theories, concepts, and results of previous research that are relevant to the topic of religious moderation and local wisdom of Bugis (Adlini et al., 2022). Data were obtained from various literature sources such as scientific books, research journals, academic articles, and policy documents that discuss religious moderation and Bugis cultural values, especially *Sipakatau*, *Sipakalebbi*, and *Sipakainge* (Fadli, 2021).

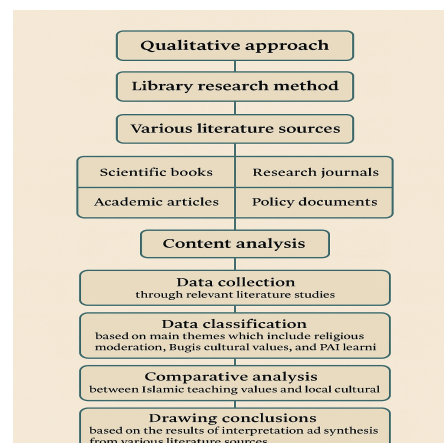


Figure 1. Research method techniques

Data analysis was carried out using content analysis techniques, namely examining meanings, concepts, and relevance between sources to find the conceptual relationship between the values of Bugis local wisdom and the strengthening of religious moderation in the context of Islamic Religious Education (PAI). The analysis process is carried out through several stages, namely: first, data collection through relevant literature studies; second, data classification based on main themes which include religious moderation, Bugis cultural values, and PAI learning; third, comparative analysis between Islamic teaching values and local cultural values; and fourth, drawing conclusions based on the results of interpretation and synthesis from various literature sources. Through this stage, it is hoped that a deep understanding of how the values of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* can contribute to strengthening religious moderation through Islamic Religious Education.

3. RESULTS AND DISCUSSION

Based on the results of the literature review conducted, it was found that the local wisdom values of the Bugis people, namely *Sipakatau*, *Sipakalebbi*, and *Sipakainge*, are closely related to the principles of religious moderation in Islam. These three values not only serve as moral guidelines in the social life of the Bugis people, but also serve as the foundation of religious ethics that strengthen tolerance, respect differences, and foster a sense of social responsibility. The value of *Sipakatau* emphasizes the importance of humanizing human beings by upholding the dignity and human rights of each individual. This value is in line with Islamic teachings which affirm that every human being has an equal position before Allah, as stated in QS. Al-Hujurat verse 13. Meanwhile, *Sipakalebbi* contains teachings about respect and politeness in social interaction. This value plays an important role in forming mutual respect between religious communities and between individuals with different views. *Sipakainge* contains the meaning of advising each other in kindness (*amar ma'ruf nahi munkar*), which is a basic principle in Islamic teachings to maintain morality and social order.

The results of the study also show that these three values can be integrated in the learning of Islamic Religious Education (PAI) through a contextual approach that combines local values with universal Islamic values. In this way, students can understand religious teachings more comprehensively and relevant to their socio-cultural life.

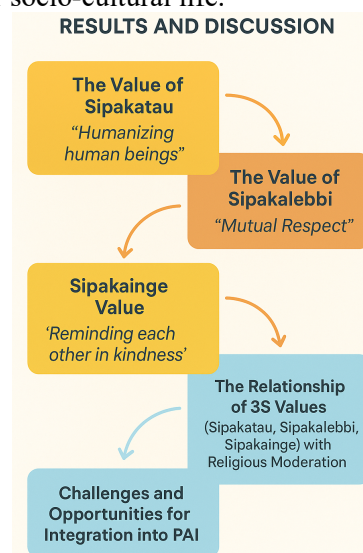


Figure 2. Research results

3.1 The Value of Sipakatau "Humanizing human beings"

Semantic studies show that the term *Sipakatau* in the Bugis community means "*humanizing humans*", which is respecting the dignity and dignity of others without taking into account social status or background (Abdollah & Sulo, 2018a). From a religious perspective, the study found that these values are in line with Islamic teachings that emphasize justice and humane treatment of all people. For example, in the context of Islamic education, teachers who apply Sipakatau will

encourage students to respect others, avoid discrimination, and recognize the personal value of each individual. In relation to religious moderation, literature practitioners point out that the application of Sipakatau helps bridge differences, build empathy between people, and reject superior or exclusive attitudes. For example, an ethnographic study of the Bugis community in Sorong found that the Sipakatau tradition is one of the pillars of interreligious tolerance for PAI: schools and madrassas can include learning materials or extracurricular activities that foster mutual respect (*Sipakatau*) so that students not only understand religious material dogmatically, but also socially and humanly.

The results of the study show that the value of Sipakatau has a deep meaning in forming a moderate and humanist character in the context of Islamic Religious Education (PAI). Based on semantic studies, the term Sipakatau in Bugis culture means humanizing, namely the attitude of respecting the dignity and dignity of each individual without discriminating between social, economic, and religious backgrounds (Journal of the Faculty of Literature UMI). This value reflects the view of life of the Bugis people who place humans as dignified creatures who deserve to be treated with respect and love. From a religious perspective, Sipakatau has a close compatibility with Islamic teachings that emphasize justice (al-'adl) and universal humanity, as stated in the Qur'an surah Al-Hujurat verse 13 which emphasizes the importance of knowing and respecting each other between people. In the context of Islamic education, teachers who apply the values of Sipakatau will encourage students to respect others, avoid discriminatory attitudes, and foster awareness of the human values taught by Islam.

The literature shows that *Sipakatau* has an important contribution to strengthening religious moderation in a multicultural society. The application of these values helps bridge differences in beliefs, foster empathy between people, and reject exclusionary attitudes that can cause social disintegration. The results of an ethnographic study on the Bugis community in Sorong, Papua, for example, show that *the value of Sipakatau* functions as the main pillar in maintaining harmony and tolerance between religions (Sudirman et al., 2023b). This value teaches the importance of equality and respect for human beings as God's creation, so that they are able to foster mutual respect without losing their religious identity. In the context of PAI implementation, *Sipakatau* values can be integrated through various learning strategies and educational activities that emphasize social and humanitarian dimensions. Schools and madrassas can design learning activities based on human values, such as cross-group cooperation, social service programs, or reflective activities that foster empathy and mutual respect between students. Thus, the application of *Sipakatau* values in PAI not only instills a mere theological understanding, but also forms a religious character based on respect for fellow human beings in a fair, balanced, and moderate manner.

3.2 The Value of Sipakalebbe "Mutual Respect"

The value of *Sipakalebbe* is one of the main principles in Bugis culture that emphasizes the importance of manners, politeness, and respect between individuals in social life. In the social context, *Sipakalebbe* means that everyone has dignity that must be respected regardless of age, social status, or economic background. Bugis cultural literature (rjfahuinib.org) explains that this value forms social harmony because it fosters a humble attitude and respects differences. This principle serves as an ethical foundation that maintains a balance of social relationships, both in the family, school, and wider community. The literature notes that Sipakalebbe in Bugis culture emphasizes manners, politeness, and mutual respect between individuals in society (Hidayat, 2021a). This value in a religious context facilitates an attitude of religious moderation: individuals are encouraged to respect the beliefs of others, engage in inclusive interactions, and avoid cornering or discrediting others. A study revealed that the value of Sipakalebbe helped to form a tolerant character in the community of street children in Makassar (Rahmawati & Eli, 2023). In the implementation of PAI, this value can be realized through cross-faith or cross-cultural group assignments, reflection on the experience of mutual respect, and teaching that social manners are an integral part of religious teachings.

From a religious perspective, *Sipakalebbe* is very relevant to the spirit of religious moderation. This value encourages the people to be respectful of differences in beliefs, establish inclusive interactions, and avoid demeaning or discrediting other groups. In Islamic literature, respect for others is a manifestation of the morals of karimah taught by the Prophet PBUH. A study

conducted on the community of street children in Makassar shows that the internalization of *Sipakalebbe* values can help form a tolerant and empathetic character towards others (UNY Journal). Through this process of habituating mutual respect, the Bugis people are able to build harmony and prevent social friction that often arises due to differences in views or beliefs. In the context of Islamic Religious Education (PAI), *Sipakalebbe* values can be implemented through various learning strategies that instill awareness of the importance of social respect. For example, teachers can develop collaborative learning that engages students across faiths and cultures to foster hands-on experience of the importance of mutual respect. In addition, reflection on the values of manners in daily life, discussion of social ethics in Islam, and the cultivation of noble moral values can be an integral part of the curriculum. Thus, Islamic education not only emphasizes the cognitive aspect, but also shapes students to have a polite character and respect diversity.

3.3 Sipakainge Value "Reminding each other in kindness"

Sipakainge in the Bugis tradition is interpreted as an attitude of reminding each other in kindness and truth. This value reflects a sense of moral responsibility among members of the community to maintain social norms and common ethics. Based on the results of a study from the Journal of the Faculty of Letters UMI, *Sipakainge* is a form of social concern that is manifested through advice, polite reprimands, and invitations to do good. In the context of social life, this value serves as a social mechanism to control behavior, strengthen solidarity, and maintain a balance of relationships between others (Abdollah & Sulo, 2018b).

The literature finds that this value is relevant to the concept of *amar ma'ruf nahi munkar* in Islam, which is the obligation between the ummah to uphold the common good and prevent mutual damage. For example, intolerance prevention research shows that the internalization of *Sipakainge* helps the Bugis community of Makassar develop an active attitude in handling social conflicts peacefully (Herlin et al., 2020). In PAI, the implementation of this value can be in the form of peer-coaching activities or mentoring students with each other in religious and social aspects, assignments of social projects where students remind and help each other, and dialogue between groups that strengthen a sense of shared responsibility.

From an Islamic perspective, *the value of Sipakainge* is closely related to the concept of *amar ma'ruf nahi munkar*, which is the obligation to uphold goodness and prevent evil. This value emphasizes that every individual has a moral responsibility to remind each other, both in matters of worship and social life. Research conducted by the UIN Alauddin Journal found that the application of *Sipakainge* in the Makassar Bugis community plays an important role in preventing the occurrence of social conflicts and intolerance. Societies that hold fast to these values tend to be more open to dialogue, able to resolve differences peacefully, and have strong social mechanisms in maintaining harmony. In the implementation of Islamic Religious Education, *Sipakainge* can be applied through various value-based learning activities. Teachers can encourage *peer-coaching* or *peer-mentoring activities*, where students remind and help each other in terms of worship, behavior, and social responsibility. Collaborative-based social project activities can also be developed so that students get used to caring for each other and strengthening solidarity. In addition, a reflective discussion of the importance of advising each other in good and preventing evil can be part of the learning of contextual Islamic values. Thus, PAI education plays an active role in forming a generation that is not only knowledgeable, but also has moral and social responsibilities in accordance with the noble values of Bugis culture.

3.4 The Relationship of 3S Values (Sipakatau, Sipakalebbe, Sipakainge) with Religious Moderation

The results of synthesis from various literature show that the three main values in Bugis culture *Sipakatau*, *Sipakalebbe*, and *Sipakainge* have a very significant role in strengthening religious moderation in society. The three are known as *the 3S values*, which collectively form a moral and social system that promotes a balance between religious, humanitarian, and social life. The value of *Sipakatau* instills awareness of the importance of humanizing others and treating everyone fairly, regardless of differences in status, ethnicity, or religion. Meanwhile, *Sipakalebbe* emphasized respect for diversity and the importance of establishing social relations that are full of manners and

politeness. The *Sipakainge* serves as a collective moral reminder to uphold the common good and maintain social harmony. These three values are interrelated and form a strong basis for the creation of a moderate attitude in religion that rejects extremism and exclusivism.

Studies that focus on 3S values in the context of character education show that the application of these values increases students' empathy, reduces discriminatory attitudes, and strengthens social cohesion (Khaeruddin et al., 2022). From the perspective of religious moderation, these values help to create a balanced attitude: not extreme in religious enforcement, but active in dialogue, strengthening tolerance, respecting local traditions and diversity within the framework of faith (Amalia et al., 2024).

In the context of religious moderation, *the value of 3S* helps the Bugis people to balance religious beliefs and respect for social plurality. *Sipakatau* reinforces the universal aspect of humanity in religious teachings, so that one focuses not only on rituals, but also on respect for human dignity. *Sipakalebbi* is a supporter of an inclusive attitude, which encourages religious people to respect differences in beliefs and not feel superior to others. Meanwhile, *Sipakainge* strengthens social responsibility in maintaining harmony and upholding common moral values. Thus, the local cultural values of the Bugis do not contradict the teachings of Islam, but rather complement and strengthen the implementation of Islamic values that are *rahmatan lil 'alamin*. A number of studies support these findings. Studies focused on the application of 3S values in character education showed an increase in empathy, a reduction in discriminatory behavior, and a strengthening of social cohesion among students. The application of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* values through a contextual learning model can significantly increase students' empathy (Hidayat, 2021b). Students who understand and internalize these values show a more open attitude to differences and are wiser in responding to sensitive religious issues (Herlin et al., 2020). These results reinforce the view that local cultural values can serve as an effective strategy in religious moderation education.

From the perspective of Islamic education, the integration of 3S values in PAI learning contributes greatly to the formation of moderate religious character. PAI is no longer just about teaching normative knowledge about religion, but also developing students' social, emotional, and moral abilities. Teachers can relate the value of *Sipakatau* to the principles of Islamic justice, *Sipakalebbi* to manners and tolerance between people, and *Sipakainge* with the spirit of *amar ma'ruf nahi munkar*. Through this approach, Islamic education becomes an effective vehicle in fostering religious awareness that is humanistic, inclusive, and contextual with local culture. More broadly, the application of 3S values in the Bugis community serves as a real model for strengthening religious moderation in Indonesia. These three values teach that diversity is not a threat, but a social wealth that must be maintained through respect and cooperation. Based on the values of *Sipakatau*, *Sipakalebbi*, and *Sipakainge*, people can build a peaceful, just, and civilized life without losing their religious identity. Therefore, the synergy between local cultural values and Islamic teachings is the main key in shaping a moderate, adaptive, and sustainable religious civilization in the midst of the challenges of globalization and increasingly complex social changes.

3.5 Challenges and Opportunities for Integration into PAI

The integration of the local wisdom values of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* (3S) into Islamic Religious Education (PAI) faces various challenges while opening up great opportunities for cultural-based education reform. The main challenge found in various literature is the shift in values due to the increasingly strong currents of globalization and modernization. The young generation of Bugis, especially those living in urban areas, began to lose attachment to the traditional values that were the moral foundation of their society. A semantic study from the Faculty of Letters, Muslim University of Indonesia (UMI) noted that the practice of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* values is increasingly rarely found in the social interaction of the younger generation, especially in big cities such as Makassar and Parepare. Modernity that prioritizes individualism, competition, and a pragmatic lifestyle has eroded the spirit of collectivity and empathy that are at the core of the 3S values. As a result, Islamic education faces serious challenges in transmitting these noble values to remain relevant and meaningful in the digital and global era (Abdollah & Sulo, 2018a).

A great opportunity arises when PAI in schools and Islamic boarding schools begins to integrate these values into the curriculum, extracurricular activities, and school environment that is

"culturally contextual". An article on "The Power of Local Culture: Exploring 3S" asserts that internalizing 3S through contextual character learning allows local culture to be a rich educational resource.

The implementation of 3S values in PAI needs to be designed systematically: (a) PAI teachers receive training in local wisdom values; (b) learning materials and classroom activities are adapted to Bugis culture; (c) the school collaborates with Bugis traditional leaders to strengthen cultural practices; (d) Evaluation of students' character includes aspects of practicing local wisdom values as part of religious moderation. However, behind these challenges lies a great opportunity to revive the values of 3S as a spiritual and moral force in Islamic education. A number of recent studies show that the integration of local wisdom into PAI is able to strengthen religious character while fostering a sense of nationality and religious moderation among students. The implementation of 3S values in PAI needs to be designed systematically and sustainably. First, PAI teachers need to receive training and debriefing on the values of local wisdom in order to be able to integrate them authentically in the learning process. Second, lesson materials and classroom activities must be designed according to the local cultural context, for example by using exemplary stories of the Bugis people that reflect the values of 3S. Third, schools and madrasahs can collaborate with traditional leaders, cultural experts, and local scholars to strengthen the implementation of these values in religious and social activities. Fourth, the character education evaluation system also needs to include aspects of practicing *the values of Sipakatau, Sipakalebbi, and Sipakainge* as part of the success indicators of religious moderation.

In addition, opportunities for integrating 3S values are also increasingly open with the existence of an independent curriculum that emphasizes contextual and project-based learning. Through *the Project Based Learning* (PjBL) approach, teachers can design activities such as humanitarian social projects, interfaith dialogue, or cultural reflection that foster a spirit of mutual respect and social empathy (Jamal et al., 2023). Thus, the integration of 3S values not only serves to preserve culture, but also becomes an effective strategy to build a young generation of Muslims who are moderate, humanist, and rooted in the nation's cultural identity. In the end, the challenge of modernization should not be seen as a threat to the sustainability of local wisdom values, but rather as a momentum to revitalize culture-based education. Islamic Religious Education has a strategic position to internalize the values of *Sipakatau, Sipakalebbi, and Sipakainge* as a contextual moral and social foundation. When these values are revived through education, PAI will be an effective means of forming Muslim personalities who are not only spiritually pious, but also socially polite, open to differences, and committed to the integrity of national and religious life.

The findings of this study reveal a profound connection between the local wisdom of the Bugis community embodied in the values of *Sipakatau, Sipakalebbi, Sipakainge* and the core principles of Islamic religious moderation. These three moral foundations function not only as cultural ethics but also as essential components of Islamic social teaching that promote balance, tolerance, and justice in interpersonal and communal relationships. The integration of these values in Islamic Religious Education (PAI) contributes significantly to the development of humanistic, inclusive, and morally responsible learners. Thus, Bugis local wisdom provides a contextual framework through which the concept of religious moderation can be actualized in daily social and educational practices.

The value of *Sipakatau*, meaning "humanizing human beings," represents the ethical foundation of respecting the dignity and worth of every person regardless of social or religious background. This finding aligns closely with Islamic teachings in *Surah Al-Hujurat* (49:13), which emphasize equality and mutual respect among humankind. The application of *Sipakatau* in PAI encourages learners to avoid discrimination, uphold justice, and practice empathy as expressions of faith. This value thus strengthens human relations and fosters moderation by rejecting exclusivism and superiority. Empirical findings from ethnographic studies among the Bugis people demonstrate that *Sipakatau* helps maintain interreligious harmony, illustrating that Islamic education rooted in local values can nurture both spiritual and social intelligence.

Similarly, *Sipakalebbi*, which translates as "mutual respect," serves as an ethical code that cultivates politeness, humility, and appreciation for others. From a religious perspective, *Sipakalebbi* aligns with the Islamic moral ideal of *akhlaq al-karimah* (noble character), taught by the Prophet Muhammad (PBUH). This value helps shape tolerance and mutual understanding in diverse social

environments, as shown in studies involving marginalized groups in Makassar. The inclusion of *Sipakalebbi* in PAI through collaborative and reflective learning approaches can foster respectful interactions across faiths and cultures. In this way, *Sipakalebbi* becomes a pedagogical tool for teaching the ethics of coexistence, making Islamic education not merely cognitive but affective and behavioral in shaping students' character.

The value of *Sipakainge*, or "reminding each other in goodness," complements the two previous values by promoting collective moral responsibility. It parallels the Islamic concept of *amar ma'ruf nahi munkar*, emphasizing the duty of every believer to encourage good and prevent wrongdoing. This principle fosters a culture of moral awareness, dialogue, and constructive correction within society. The research highlights that *Sipakainge* helps prevent social conflicts by encouraging peaceful mediation and collective accountability. When integrated into PAI, *Sipakainge* can be implemented through peer mentoring, social projects, and cooperative learning that nurture empathy and responsibility. Consequently, this value contributes to forming a generation of Muslims who are not only knowledgeable but also socially conscious and ethically grounded.

When viewed collectively, the three values *Sipakatau*, *Sipakalebbi*, and *Sipakainge* form the 3S ethical system, which provides a comprehensive model for cultivating religious moderation. Together, they strengthen the moral fabric of society by promoting human dignity (*Sipakatau*), social harmony (*Sipakalebbi*), and moral accountability (*Sipakainge*). These interrelated values help create a moderate religious attitude that avoids extremism and exclusivity while embracing pluralism and dialogue. In the educational context, integrating the 3S values within PAI lessons enhances empathy, reduces discriminatory behavior, and fosters social cohesion among students. This finding underscores that local wisdom is not in contradiction with Islam but rather enriches and contextualizes its universal principles, making them more relevant to Indonesia's multicultural reality.

Nevertheless, the integration of the 3S values into Islamic Religious Education faces several challenges, primarily due to globalization and modernization, which tend to erode traditional collective values. Younger generations, especially in urban areas, are becoming less familiar with cultural ethics such as *Sipakatau*, *Sipakalebbi*, and *Sipakainge*. This situation demands educational innovation to revitalize local wisdom through systematic curriculum design, teacher training, and community collaboration. On the other hand, these challenges present great opportunities for reforming Islamic education based on cultural identity. By utilizing the independent curriculum and project-based learning (PjBL) approach, educators can develop contextual and experiential learning activities that integrate 3S values. In doing so, PAI becomes not only a medium for transmitting religious knowledge but also a transformative force for cultivating moderate, humanist, and culturally rooted Muslim generations. In conclusion, this study affirms that the local wisdom values of the Bugis people provide a strong cultural foundation for realizing Islamic religious moderation. When systematically integrated into Islamic education, the 3S values *Sipakatau*, *Sipakalebbi*, and *Sipakainge* can play a strategic role in shaping Muslim individuals who are intellectually critical, spiritually devout, and socially compassionate. This integration represents a symbiotic relationship between religion and culture, creating an education model that is not only faithful to Islamic teachings but also responsive to Indonesia's plural and dynamic society.

5.CONCLUSION

The integration of the local wisdom values of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* in Islamic Religious Education (PAI) is an effective strategy in strengthening religious moderation in Indonesia. These Bugis cultural values are not only an ethnic identity, but also have a deep compatibility with Islamic teachings that emphasize humanity, justice, and universal compassion. *Sipakatau* instills respect for human dignity, *Sipakalebbi* fosters an attitude of mutual respect and tolerance, while *Sipakainge* strengthens the moral responsibility to advise each other in kindness. The three form a value system that is able to foster a religious character that is moderate, inclusive, and oriented towards social peace. In the context of education, PAI has a central role to internalize 3S values through a contextual, collaborative, and culture-based learning approach. Through this strategy, students not only understand religion cognitively, but are also able to practice its values in diverse social lives. Thus, the strengthening of religious moderation through the values of *Sipakatau*,

Sipakalebbei, and *Sipakainge* becomes a tangible manifestation of Islamic education that *rahmatan lil 'alamin* builds a generation of Muslims who are knowledgeable, moral, and respect humanity and diversity in the framework of nationality.

4. REFERENCES

- Abdollah, A., & Sulo, M. (2018a). The meaning of sipakatau sipakalebbei sipakainge in Wajo (A semantical analysis). *Tamaddun*, 17(2), 79–85.
- Abdollah, A., & Sulo, M. (2018b). The meaning of sipakatau sipakalebbei sipakainge in Wajo (A semantical analysis). *Tamaddun*, 17(2), 79–85.
- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Jurnal Edumaspul*, 6(1), 974–980.
- Alda, A., Ismail, I., Yuniar, F. D., & Karadona, R. I. (2025). The Role of Peers in Shaping Sanguine Personality in Islamic Guidance and Counseling Students at STAI Al Furqan Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 272–281.
- Amalia, A., Zulfah, Z., & Mumtahanah, M. (2024). Nilai-Nilai Pendidikan Pada Budaya Lokal Sipakatau Sipakalebbei Siapakinge Di Masyarakat Ri Balla Lompoa Kelurahan Baju Bodoa Kecamatan Maros Baru Kabupaten Maros. *Jurnal Almanar*, 1(1).
- Anggreni, M. A., & Fachrurrazi, A. (2025). Revitalisasi Kearifan Lokal Untuk Membangun Identitas Budaya Pada Anak Usia Dini. *Zaheen: Jurnal Pendidikan, Agama Dan Budaya*, 1(1), 172–187.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54.
- Hadisi, L., Tetambe, A. G., & Assingkily, M. S. (2024). Implementasi Peran Guru PAI dalam Membentuk Sikap Moderasi Beragama Siswa. *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat*, 4(3), 1895–1902.
- Hartina, S., Susono, J., Sudika, A., & Karadona, R. I. (2025). The Influence of Online Media on Islamic Education Values among Students of the Islamic Education Study Program in Sekolah Tinggi Agama Islam (STAI) Al-Furqan Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(1), 195–205.
- Herlin, H., Nurmalasari, A., Wahida, W., & Mamonto, M. A. W. W. (2020). Eksplorasi nilai-nilai Sipakatau Sipakainge Sipakalebbei Bugis Makassar dalam upaya pencegahan sikap intoleransi. *Alauddin Law Development Journal*, 2(3), 284–292.
- Hidayat, A. T. (2021a). Sipakatau Sipakalebbei Sipakaingge Sipakatou Sebagai Nilai Dasar Pendidikan Karakter. *Majalah Ilmiah Tabuah: Talimat, Budaya, Agama Dan Humaniora*, 25(1), 27–40.
- Hidayat, A. T. (2021b). Sipakatau Sipakalebbei Sipakaingge Sipakatou Sebagai Nilai Dasar Pendidikan Karakter. *Majalah Ilmiah Tabuah: Talimat, Budaya, Agama Dan Humaniora*, 25(1), 27–40.
- Jamal, J., Najiha, I., Saputri, S. N., Hasbiyallah, H., & Tarsono, T. (2023). Menumbuhkan sikap sosial melalui pembelajaran project based learning pada pendidikan agama Islam. *JIIIP-Jurnal Ilmiah Ilmu Pendidikan*, 6(10), 7834–7841.
- Karadona, R. I., & Sari, A. P. (2025). Nature-based school for strengthening Islamic character education: A case study from Indonesia. *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 9(1), 21–34.

- Khaeruddin, K., Aulia, T., & Pratama, R. A. (2022). *Falsafah Nilai Budaya 3S (Sipakatau, Sipakainge, Sipakalebbi) Pada Masyarakat Suku Bugis*.
- Rahman, M. F., Najah, S., Furtuna, N. D., & Anti, A. (2020). Bhinneka Tunggal Ika Sebagai Benteng Terhadap Risiko Keberagaman Bangsa Indonesia. *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, 6(2).
- Rahmawati, R., & Eli, E. (2023). Pendidikan karakter berbasis nilai-nilai budaya Bugis" Sipakatau, Sipakalebi, Sipakainge" di komunitas peduli anak jalanan Makassar. *Jurnal Pendidikan Karakter*, 177–186.
- Sudirman, S., Ramli, M., Iskandar, I., & Huzain, M. (2023a). Falsafah Sipakatau, Sipakalebbi, Sipakainge'dalam Perspektif Moderasi Beragama dan Hukum Islam: Kajian Etnografi pada Masyarakat Bugis Sorong Papua. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 163–177.
- Sudirman, S., Ramli, M., Iskandar, I., & Huzain, M. (2023b). Falsafah Sipakatau, Sipakalebbi, Sipakainge'dalam Perspektif Moderasi Beragama dan Hukum Islam: Kajian Etnografi pada Masyarakat Bugis Sorong Papua. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 163–177.
- Yanti, R. P., Anggi, M. S., Asia, N., & Latif, M. (2025). Isu dan Tantangan Kontemporer dalam Pendidikan Islam. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 4(2), 7379–7385.