ARTIKEL

ETHNOPEDAGOGY: INTEGRATING BUGIS LOCAL WISDOM INTO ISLAMIC EDUCATION TO FOSTER TOLERANCE AMONG PRIMARY SCHOOL STUDENTS

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PROGRAM STUDI PENDIDIKAN AGAMA ISLAM
FAKULTAS TARBIYAH
INSTITUT AGAMA ISLAM NEGERI
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Judul Artikel	: *Ethnopedagogy: Integrating Bugis Local Wisdom Into Islamic Education To Foster Tolerance Among Primary School Students*
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KATA PENGANTAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيْمِ

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصّلَاةُ وَالسّلَامُ عَلَى أَشْرَفِ الْأَ نْبِيَاءِ وَالْمُرْسَلِيْنَ وَعَلى اَلِهِ وصَحْبِهِ أَمّا بَعْد

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Parepare,

Penyusun,

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ETHNOPEDAGOGY: INTEGRATING BUGIS LOCAL WISDOM INTO ISLAMIC EDUCATION TO FOSTER TOLERANCE AMONG PRIMARY SCHOOL STUDENTS

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Abstract:
This study aimed to explore the integration of local wisdom into Islamic Religious Education (IRE) at SDN 43 Malino, focusing on how local Bugis values and Islamic teachings can foster tolerance among students. This study applied a qualitative approach with a case study research design. Using semi-structured interviews, participatory observation, and documentation to collect data from informants including the school principal, Islamic Education teachers, classroom teachers, and students. Findings indicated that integrating cultural values such as *Mapatabe'* (respect for parents), *Gotong Royong* (helping each other or working together), and *Sipakatau'* (mutual respect) shapes Islamic Religious Education (IRE) in teaching related to student tolerance. Activities such as communal prayers, *Maulid* celebrations, and traditional dances contribute to instilling values of respect and inclusivity. This study suggested that the integration of local culture with religious education plays an important role in shaping social behaviour and creating an inclusive and tolerant school environment. Cooperation between schools and parents was also crucial in supporting this educational approach, emphasising the importance of integrating local wisdom and ethnopedagogy into the educational framework to build tolerance and character in students. This research had implications for the development of more inclusive educational practices, highlighting the importance of ethnopedagogical methods in promoting social cohesion and tolerance in diverse educational environments.

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INTRODUCTION

Islamic Religious Education (IRE) in Indonesia plays a very important role in shaping the character and morals of the younger generation, especially amid rapid social change and technological advances (Kurniawati & Aulia, 2025; Sufanti et al., 2021). The main challenge facing religious education today is how

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to create learning that is not only deep in religious material, but also relevant to the local cultural context that is increasingly eroded in modern life (Mashuri et al., 2024). One phenomenon that has emerged in primary schools is a decline in students' understanding and appreciation of local culture, especially in areas that are strongly exposed to the influence of global culture (Aliyev, 2025; Oluwatosin & Rojak, 2023; Parhan et al., 2023). This has resulted in cultural values that are relevant to students' daily lives, such as tolerance, respect for differences, and togetherness, not always being well internalised in the religious learning process (Khalil et al., 2023; O'Shea et al., 2022).

In South Sulawesi, particularly among the Bugis community, local cultures such as *sipakatau* (mutual respect) and *sipakalebbi* (mutual appreciation) contain important values that had the potential to strengthen tolerance among students (Darmawan et al., 2021; Gumartifa et al., 2025; & Lestari et al., 2024). However, the application of these values in religious education in primary schools was still limited and has not been optimized. Nevertheless, the Bugis culture, which is rich in local wisdom, offered an ethno-pedagogical approach that can integrate these cultural values into Islamic religious education. This approach focused on the relevance of religious teachings to the values that students already know and understand in their daily lives, and can enrich a more contextual understanding of religion. By integrating local wisdom into religious education, it was hoped that learning can be created that not only shapes students' character in terms of religion, but also strengthens attitudes of tolerance and mutual respect for differences in an increasingly pluralistic society.

The integration of local wisdom into Islamic Religious Education (IRE) has been a major topic in a number of recent studies Mukhlisin & Yunus (2021), particularly in the context of strengthening student character and developing a more contextual understanding of religion. Research by Mahoney et al. (2021) on the Integration of Bugis Local Wisdom Values showed that the integration of Bugis cultural values such as *siri'*, *amaccang*, and *aleempureng* in IRE learning in junior high schools had great potential to enrich the curriculum and improve student character building. Similar findings were also found in a study by Parhusip (2024), which showed that the internalisation of religious moderation values based on local wisdom could strengthen tolerance or tasamuh among students through teaching that combined religious teachings and local cultural values, such as *sipakatau* (mutual respect) and *sipakalebbi* (mutual appreciation). These studies showed that the application of local wisdom in religious education not only enriched religious understanding but also strengthens students' social and moral values that were relevant to everyday life.

Other studies, such as those conducted by Nga & Thủy (2024); Pajarianto et al. (2021), highlight the importance of an ethnopedagogical approach in IRE learning. Tohri et al. (2022); & Yeh et al. (2022) showed that by integrating local traditions such as nyongkolan and begibung into learning, ethnopedagogy can strengthen the emotional bond between teachers and students, as well as make local wisdom values an important foundation in Islamic religious education. Eden et al. (2024) & Sayfiddinovich (2022) research reinforced these findings by

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showing that local cultural values in South Sulawesi, such as *siri' na pacce* (Bugis) and *tuduang sipulung* (Bugis), can increase students' interest in learning and strengthen their cultural awareness. However, despited this great potential, the implementation of ethnopedagogy in IRE learning was still hampered by structural challenges such as limited teacher competence and a rigid curriculum, which limited the space for integrating local cultural values into learning (Riaz et al., 2023).

This study identified a theoretical gap in previous studies, which focused more on normative religious learning without considering the local cultural context. However, research discussing how Bugis local wisdom can be used to instil tolerance among primary school students was still limited, particularly in the context of more inclusive Islamic religious education. This study will explore how local wisdom can be integrated into Islamic religious education to shape students' characters to be not only religious but also tolerant and respectful of differences. The uniqueness of this study lied in the direct application of Bugis local wisdom values at the primary education level, as well as its contribution to shaping a young generation that is ready to face increasingly complex social and cultural challenges.

This study aimed to develop and analyse ethnopedagogical-based Islamic religious education that integrates Bugis local wisdom values to strengthen tolerance among primary school students in South Sulawesi. This research aimed to introduce a more contextual and relevant approach to religious education, emphasising the importance of appreciating cultural diversity. The novelty offered by this research was the direct application of Bugis local wisdom values in Islamic religious education at the primary school level, as well as its contribution to creating a young generation that was not only religious but also tolerant and respectful of differences.

RESEARCH METHOD

This study applied a qualitative approach with a case study research design. A qualitative design was chosen because it allowed researchers to explore phenomena holistically, understand the socio-cultural context that influences learning practices, and explore the subjective perspectives of informants regarding the application of local wisdom values in Islamic religious education. The subjects of this study were Islamic Religious Education teachers, the principal, and a number of students at SDN 43 Malino, who were selected because they were directly involved in the learning process and the application of local cultural values. Informants were selected based on their qualifications and experience in managing Islamic religious education and local culture at school. The Principal was selected because of his broad view of school policy, while Religious Education Teachers and students were selected based on their experience in teaching and applying religious concepts based on local culture. The following is a list of key informants in this study:

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Table 1. List of Key Informants

No	Initials	Position
1	A.S	Principal
2	M.W	Islamic Education Teacher
3	N.E	Grade 6 Homeroom Teacher
4	S.A	Student
5	K.L	Student
6	A.P	Student

Source: Researcher Data Analysis Results, 2025

Data collection techniques were carried out through semi-structured interviews, participatory observation, and documentation. Semi-structured interviews were chosen because they provided flexibility to explore the informants' views, experiences, and perceptions regarding the application of local wisdom in IRE learning (De Paoli (2023) & Liu (2023). This technique allowed researchers to explore information in depth while still following structured guidelines. The data analysis techniques used are thematic coding analysis (Janis, 2022; Kushnir, 2025; Yeung & Yau, 2022) and grounded theory to examine (Johnson, 2025; Junior, 2024).

Thematic coding was used to identify the main themes that emerged from the collected data (Braun & Clarke, 2021; Heriyanto & Nurislaminingsih, 2025; Johnson, 2025; Naeem et al., 2023). The data obtained from interviews and observations will be grouped based on these themes to facilitate understanding of how Bugis local wisdom values are applied in the context of religious education, and how this contributes to the development of tolerance among students. Grounded theory was used to develop a deeper understanding of the phenomenon being studied based on existing data and began with open coding, where researchers identify and label data elements relevant to the research focus. Next, axial coding was carried out to organise and connect the categories found in the previous stage. This approach allowed researchers to formulate theories that emerge from the data, providing new insights into the role of local wisdom in Islamic religious education.

RESULT AND DISCUSSION

Result

Integration of Local Wisdom in IRE Learning

IRE learning at SDN 43 Malino has directly integrated elements of Bugis local wisdom, such as *mapatabe* (respecting elders), *mappadendang* (singing together in traditional activities), *sipakatau* (reminding each other), and other cultural practices into learning activities. In this case, Bugis culture was not merely complementary, but is integrated as the core of religious teaching and character building for students. Values such as mutual respect, respect for elders, and cooperative mutual assistance are explicitly taught through local culture contextualised in religious lessons.

However, what distinguishes Bugis culture in this learning context was the teaching of these values, which are closely related to the daily cultural practices of the Bugis people. For example, in gotong royong and *sipaktau* activities,

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students learn about the importance of togetherness and cooperation through rituals that involve the whole family and community. This provided a deeper context and direct experience that not only teaches theory but also the practice of social values in everyday life. For non-Bugis students, although they also learn about mutual respect and cooperation, the application of these values may not be as intensive and personal as that experienced by Bugis students who live in that cultural context.

The integration of Bugis culture into religious education provided a unique depth in teaching the value of tolerance. In addition to introducing universal values such as mutual respect and cooperation, this learning also gave students an understanding of the importance of respecting diversity and the uniqueness of each culture in shaping character and social behaviour. The uniqueness of the implementation of Bugis culture lied in how local culture, which naturally reflects the values of inclusiveness and tolerance, was applied in a religious context, helping students to develop a broader perspective on tolerance.

Table 2. Analysis Grounded Theory Integration of Local Wisdom in IRE Learning

Informant	Statements	Open Coding	Axial Coding	Selective Coding
Principal	Learning here has been linked to cultural practices such as mapatabe, traditional dance, and religious activities such as congregational prayer and maulid.	Cultural Habits, Religious Activities, Tolerance	Character Building, Appreciation of Diversity, Cultural Integration	Religious Practices, Positive Character, Cultural Tolerance
Religious Education Teacher	Teaching tolerance through religious materials and religious moderation adapted to local culture, such as maccera manurung and mappasossok.	Religious Moderation, Tolerance, Local Culture	Critique of Culture, Integration of Beliefs, Religious Education	Religious Moderation Education, Tolerance for Differences
Religious Education Teacher	Children participate in Maulid celebrations even though not all come from families that celebrate it, but they are still involved.	Religious Participation, Appreciation of Traditions, Religious Diversity	Religious Tolerance, Appreciation for Religious Celebrations	Strengthening Religious Moderation, Tolerance for Religious Diversity
Grade 6 Homeroom Teacher	Teaching local content by learning the Bugis language and culture, and involving students in traditional dances and other activities.	Local Cultural Education, Regional Languages, Traditional Dance	Contextual Learning, Understanding Local Culture, Interactive Learning	Integration of Local Culture, Strengthening of Identity, Student Character

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Grade 6 Homeroom Teacher	Maulid activities and collaboration with parents help strengthen cultural and religious activities at school.	School-Parent Collaboration, Participation in Cultural Activities, Strengthening Religion	Community Involvement, Social Strengthening, Local Wisdom-Based Learning	Character Building, Cultural Participation, School-Parent Cooperation
Students	We are taught to respect one another through the Qur'an (QS Al-Hujurat/49:13) and hadiths about diversity, and we apply this in our interactions.	Tolerance, Appreciation of Diversity, Religious Education	Attitude of Tolerance, Appreciation of Diversity	Implementation of Religious Values in Social Life, Appreciation of Diversity
Students	Participating in activities such as mappacci and mappadendang and always being taught to respect fellow students, teachers, and people of different faiths.	Cultural Participation, Respect for Diversity, Attitude of Tolerance	Cultural Celebrations, Respect for Other Religions, Social Character Development	Social Participation, Character Education, Religious Tolerance

Source: Researcher Data Analysis Results, 2025

Based on the results of interviews analysed using grounded theory techniques, it can be concluded that the implementation of local wisdom-based Islamic Religious Education (IRE) at SDN 43 Malino has successfully integrated Bugis local cultural values into teaching and learning activities. The principal said that cultural practices such as *mapatabe* (respecting elders), traditional dances, and religious activities such as praying in congregation at the mosque and celebrating the birthday of the Prophet Muhammad SAW are part of the lessons taught to students. These activities aimed to introduce local culture while strengthening the religious character of students. Social values such as mutual respect, respect for parents, and mutual cooperation are explicitly taught through local culture and religion, which are expected to shape students' character for the better.

Furthermore, the Religious Education Teacher revealed that in the learning process, it was important to teach tolerance and religious moderation. By linking local culture, such as *Maccera Manurung* (an expression of gratitude for successful farming and abundant blessings) and *Mappasossok* (lowering food/offerings into the river), with religious teachings, students are given the understanding that not all cultures were in accordance with Islamic teachings, but can still be appreciated and modified as long as the intentions are good. Although some students have not yet thought critically about the relationship between culture and religion, teaching based on religious moderation and tolerance of differences is one of the focuses in the classroom. Religious

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Education teachers also emphazised that the *Maulid* celebration, which was attended by all students, even though not all come from families who celebrated it, demonstrated the importance of an inclusive attitude in daily life, which reflected the teaching of tolerance towards religious diversity.

In addition, the Grade 6 Homeroom Teacher added that learning that included local content and Bugis culture, such as an introduction to the local language, arts and traditional dance, was an integral part of the curriculum. These activities provided students with a more contextual understanding of their culture, while ensuring that their character remains focused on the social values that apply in society, such as *mappatabe*, which taught respect for elders. The active participation of parents in supporting school activities, such as *maulid* celebrations, also demonstrates good collaboration between schools and the community in strengthening culture and religion-based learning. Students who participated in activities such as *mappacci* and *mappadendang* demonstrated their involvement in local cultural traditions, which were also integrated with Islamic values, and taught them to continue to respect each other, whether they are friends, teachers, or people of different faiths.

Overall, the integration of local wisdom in IRE learning at SDN 43 Malino not only focused on religious teaching but also built students' character and tolerance. This culture-based learning helped students to better appreciate differences and strengthen positive social relationships within the school environment. This approach also demonstrated the importance of community involvement, both from teachers and parents, in strengthening cultural and religious values that can shape students into tolerant individuals who appreciate diversity and understand the importance of religious moderation.

The integration of local Bugis wisdom into Islamic Religious Education (IRE) plays a crucial role in shaping students' characters. Through cultural practices such as *mapatabe*, *sipakatau*, and *maulid*, religious education not only deepens students' understanding of Islam but also fosters tolerance and inclusivity. These activities, including congregational prayers and *maulid*, encouraged students to respect and understand cultural and religious differences, thereby strengthening their social relationships within the school environment. Teachers and parents worked together to create a supportive atmosphere, promoting religious moderation and tolerance among students. This cultural-based approach contributed to a more inclusive school climate, enabling students to appreciate both religious and cultural diversity.

The school's headmaster emphasized the strong integration of Bugis culture, such as mapatabe and traditional dances, within the learning process, alongside religious practices like congregational prayers and maulid. These activities not only strengthen students' spiritual growth but also cultivate an environment where differences are respected. The PAI teachers played a pivotal role in teaching students about religious tolerance by connecting Islamic teachings to local culture. They highlight the importance of teaching students that not all cultural practices align with Islamic teachings, but a tolerant approach allowed students to understand the complexities of culture and

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religion. By promoting religious moderation, teachers ensure students learn to respect differences and embrace diversity, while understanding the importance of personal beliefs in relation to culture.

In addition to cultural activities, PAI teachers introduced students to traditional Bugis rituals such as *maccera manurung* and *mappasossok*, explaining that these practices were not always directly aligned with Islamic teachings. Students highlighted lessons that taught tolerance and mutual respect, particularly through material that quoted QS. Al-Hujurat/49:13 on diversity. In addition, they are directly involved in cultural activities such as maulid, mappacci, and mappadendang, which introduce them to local culture and teach them the values of respect for differences in beliefs. This approach reflected the importance of fostering cultural identity through education. By integrating local languages, traditional arts, and cultural activities like *maulid, mappacci,* and *mappadendang*, teachers enriched students' understanding of cultural diversity. This aligned with the independent curriculum, which encouraged students to learn in an open and inclusive context, ultimately building character and an appreciation for differences in society.

Habituation of Tolerance Through Material and Social Interaction

The tolerance was fostered through Islamic Religious Education (PAI) instruction, which emphasized religious diversity and moderation, with an approach adapted to the local cultural context. In addition to the teaching materials, this attitude was reinforced through social interactions within the school environment, encouraging students to refrain from teasing, discriminating against, or disrespecting peers from diverse backgrounds. Habituation from the teaching materials, such as local religious and cultural activities, also played a crucial role in fostering positive habits among students, such as congregational prayer and participation in cultural events that foster respect for differences. Data supporting this approach were obtained through interviews with the principal, PAI teachers, 6th-grade teachers, and students, which were analyzed using grounded theory and various coding techniques.

Table 3. Analysis Grounded Theory Developing an Attitude of Tolerance Through Material and Social Interaction

Informants	Statements	Open Coding	Axial Coding	Selective Coding
Principal	Learning here has been linked to cultural practices such as mapatabe, traditional dance, and religious activities such as congregational prayer and maulid.	Cultural Habits, Religious Activities, Tolerance	Character Building, Appreciation of Diversity, Cultural Integration	Religious Practices, Positive Character, Cultural Tolerance
Religious Education Teacher	Teaching tolerance through religious materials and religious moderation adapted to local	Religious Moderation, Tolerance, Local Culture	Critique of Culture, Integration of Beliefs, Religious Education	Religious Moderation Education, Tolerance for Differences

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		culture, such as maccera manurung and mappasossok.			
Religious Education Teacher		Children participate in Maulid celebrations even though not all come from families that celebrate it, but they are still involved.	Religious Participation, Appreciation of Traditions, Religious Diversity	Religious Tolerance, Appreciation for Religious Celebrations	Strengthening Religious Moderation, Tolerance for Religious Diversity
Grade Homeroom Teacher	**6**	Teaching local content by learning the Bugis language and culture, and involving students in traditional dances and other activities.	Local Cultural Education, Regional Languages, Traditional Dance	Contextual Learning, Understanding Local Culture, Interactive Learning	Integration of Local Culture, Strengthening of Identity, Student Character
Grade Homeroom Teacher	**6**	Maulid activities and collaboration with parents help strengthen cultural and religious activities at school.	School-Parent Collaboration, Participation in Cultural Activities, Strengthening Religion	Community Involvement, Social Strengthening, Local Wisdom-Based Learning	Character Building, Cultural Participation, School-Parent Cooperation
Students		We are taught to respect one another through the Qur'an (QS Al-Hujurat/49:13) and hadiths about diversity, and we apply this in our interactions.	Tolerance, Appreciation of Diversity, Religious Education	Attitude of Tolerance, Appreciation of Diversity	Implementation of Religious Values in Social Life, Appreciation of Diversity
Students		Participating in activities such as mappacci and mappadendang and always being taught to respect fellow students, teachers, and people of different faiths.	Cultural Participation, Respect for Diversity, Attitude of Tolerance	Cultural Celebrations, Respect for Other Religions, Social Character Development	Social Participation, Character Learning, Religious Tolerance

Source: Researcher Data Analysis Results, 2025

Based on the tabulation of interview data compiled using grounded theory techniques, the application of local wisdom-based Islamic Religious Education (IRE) at SDN 43 Malino can be analysed through several main themes covering cultural integration, religious teaching, and the formation of tolerance (*tasamuh*)in students. Concepts such as 'Cultural Habituation,' 'Religious Activities,' and "Tolerance" contained in the axial analysis lead to 'Character Building' and 'Appreciation of Diversity,' which shows that the integration of

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culture and religion contributes to strengthening students' positive character, including an attitude of tolerance towards cultural diversity.

In addition, religious moderation was also emphasised in learning, especially in material that discusses religious diversity. Religious Education teachers explained that although some cultural traditions, such as maccera manurung and mappasossok, might not be entirely in accordance with Islamic teachings, the values taught still encouraged students to respect and evaluate culture with good intentions. This reinforced the application of religious moderation in education and fosters mutual respect among religious communities. In axial analysis, concepts such as 'Religious Moderation,' 'Tolerance,' and 'Local Culture' lead to 'Criticism of Culture,' 'Integration of Beliefs,' and 'Religious Teaching,' which focus on learning religious moderation and accepting differences in beliefs, as well as strengthening the values of tolerance in diversity.

In addition, collaboration between schools and parents played a major role in supporting religious and cultural learning. The Grade 6 Homeroom Teacher emphasised the importance of parental involvement in activities such as Maulid celebrations, which demonstrated the close relationship between schools and the community in culture-based teaching. These activities were organised through good collaboration between teachers and parents, which contributes to the success of cultural and religious activities. Thematic coding here included "School-Parent Collaboration, Participation in Cultural Activities, Strengthening Religion," and in axial analysis, this was linked to "Community Involvement, Social Strengthening, Local Wisdom-Based Learning." At the selective stage, these findings refer to "Character Strengthening, Cultural Participation, School and Parent Cooperation."

Collaboration between Schools and Parents in Cultural Preservation and Religious Education

The implementation of activities based on local wisdom and religion cannot be separated from the active involvement of parents. Activities such as *Maulid* celebrations and P5 (*Pancasila* Student Profile Strengthening Project) with cultural themes demonstrated good synergy between schools and the community in preserving cultural and religious values. This created a learning environment that supports the formation of tolerant character. The table below presented a tabulation of interview data using thematic coding techniques.

Table 4. Tabulation of Interview Data Using Thematic Coding
Collaboration between Schools and Parents

Informants	Statements	Thematic Coding
School Principal	Learning here has been linked to cultural practices such as mapatabe, traditional dance, and religious activities such as congregational prayer and maulid.	Cultural Practices, Religious Activities, Tolerance
Religious Education Teacher	Teaching about tolerance through religious materials	Religious Moderation, Tolerance, Local Culture

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	and religious moderation adapted to local culture, such as maccera manurung and mappasossok.	
Religious Education Teacher	Children participate in Maulid celebrations even though not all of them come from families that celebrate it, but they are still involved.	Religious Participation, Respect for Tradition, Religious Diversity
Grade 6 Homeroom Teacher	Teaching local content by learning the Bugis language and culture, and involving students in traditional dances and other activities.	Local Culture Education, Regional Language, Traditional Dance
Class 6 Teacher	Maulid activities and collaboration with parents help strengthen cultural and religious activities at school.	School-Parent Collaboration, Cultural Activity Participation, Religious Strengthening
Students	We are taught to respect one another through Quranic verses (QS Al-Hujurat/49:13) and hadiths about diversity, and apply these teachings in our interactions.	Tolerance, Respect for Diversity, Religious Education
Students	Participating in activities such as mappacci and mappadendang, and always being taught to respect fellow students, teachers, and those of different faiths.	Cultural Participation, Respect for Diversity, Attitude of Tolerance

Source: Researcher Data Analysis Results, 2025

Based on the tabulation above, At SDN 43 Malino, religious moderation and tolerance were taught through an approach that connects local culture with religious teachings. Religious Education Teachers emphasized the importance of linking religious moderation with community customs, teaching students to respect and evaluate cultural practices such as *maccera manurung* and *mappasossok* based on good intentions, despite some cultural practices not fully aligning with Islamic teachings. The thematic coding "Religious Moderation, Tolerance, Local Culture" emphasized how religious teachings can integrate with local beliefs to foster respect for diversity and promote religious moderation and tolerance among students.

Parental involvement was crucial in supporting religious and cultural learning at SDN 43 Malino. The Grade 6 Homeroom Teacher explained that activities like *Maulid* celebrations and lessons involving Bugis culture, such as traditional food, arts, and dance, rely heavily on collaboration between the school and parents. The thematic coding "School-Parent Collaboration, Participation in Cultural Activities, Strengthening Religion" highlights the synergy between the school and community in preserving cultural heritage and teaching religious values, fostering an inclusive and tolerant atmosphere for students.

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Respect for diversity is also evident in the cultural and religious activities students participate in, such as mappacci and mappadendang. These activities, combined with lessons on diversity from the Qur'an and hadith, teach students to respect cultural and religious differences. The thematic coding "Cultural Participation, Appreciation of Diversity, Attitude of Tolerance" shows that these activities play an essential role in shaping students' social character and religious tolerance. The findings underline the importance of cultural participation, character development, and social inclusion in fostering tolerance at SDN 43 Malino.

Discussion

Such as that conducted by Sayfiddinovich (2022) & Yusuf (2025), emphasized the importance of integrating local wisdom into religious education to promote tolerance and intercultural understanding. They found that the use of Bugis cultural values in the curriculum facilitated intergroup dialogue and reduced arrogance toward minority groups. This finding aligned, where the integration of local cultural practices, such as *mapatabe* and *sipakatau*, into religious education helped students appreciate differences and fostered inclusive attitudes through the repetition of culturally based activities, such as congregational prayer and the celebration of the Prophet Muhammad (peace be upon him).

The positive influence of local cultural habituation on students' attitudes. Repeated activities, such as congregational prayer and local cultural celebrations, act as reinforcement that forms positive habits among students, such as appreciating differences and behaving inclusively. Learning that connects religion with local cultural values provided opportunities for students to connect religious teachings with the social values they understand in their daily lives, fostering tolerance and appreciation for differences.

Encouraging students to develop a habituation of action, Putu et al. (2025) & Sarkawi et al. (2024) found in her research that teaching the value of tolerance through relevant materials and supporting social interactions at school can strengthen students' inclusive attitudes. This finding aligned, which showed that local religious and cultural activities, such as congregational prayer and the celebration of the Prophet's Birthday (*Maulid*), can strengthen tolerance and shape students' character. The main difference lies in the local cultural context implemented, which provided an additional dimension in developing students' inclusive attitudes.

The causality of this finding lied in the relationship between repeated habits through relevant teaching materials and social interactions that support the formation of tolerance. Through habituation of religious activities such as congregational prayer and involvement in cultural celebrations, students experience a strengthening of social and religious values that support inclusive attitudes. Teaching materials that connect religion with local culture provide opportunities for students to internalize these values in their daily lives,

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strengthening their understanding of diversity and fostering tolerance in their social interactions.

The importance of collaboration between schools and parents in supporting the success of religious education and cultural preservation. As Musayev (2024) & Sakti et al. (2022) found, parental involvement in school activities can enhance the effectiveness of religious instruction and enrich students' understanding of local culture. Findings support this, where collaboration between parents and the school in activities such as the Maulid celebration and the teaching of local Bugis content strengthened students' understanding of culture and religion. Unlike previous research by Bates (2023) that emphasized the primary role of schools, findings highlight the synergy between schools and parents in creating a supportive learning environment.

This collaboration between schools and parents plays a direct role in developing students' attitudes of tolerance. When parents are actively involved in school activities, such as cultural celebrations and religious teachings, students feel more valued and supported, both at home and at school. This support strengthens their understanding of the values of diversity and religion, which is reflected in more tolerant and inclusive attitudes. Therefore, this collaboration is crucial in creating an environment that supports the development of students' character that values differences.

This study made a significant contribution to understanding the integration of local wisdom in religious education to shape students' character. The results indicated that the application of local wisdom can strengthen the values of tolerance and character building in the context of religious education. The implications of this study underscored the importance of expanding the integration of local wisdom across schools to develop students' character that is more inclusive and tolerant of cultural diversity. However, this study had weaknesses due to its limited sample size, limiting the generalizability of the results. Further research was needed involving more schools and regions to test the generalizability of these findings and to explore challenges in implementing local wisdom-based learning, including teacher training and resource availability.

CONCLUSION

The integration of local culture, such as *mapatabe* (respecting parents), *sipakatau* (mutual respect), traditional dance activities, and religious activities such as congregational prayers and maulid celebrations, has been successful in introducing religious and cultural values and teaching tolerance and respect for cultural diversity. Collaboration between schools and parents also played an important role in strengthening this learning, creating an environment that supports the formation of inclusive and tolerant student character. However, this study had limitations in that it only covers one school, so the findings cannot be generalised to a broader context. The challenges in developing local wisdom-based teaching methodologies, such as students' limited critical thinking about the culture being taught, need to be addressed. The implication of these findings

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was the importance of integrating local wisdom into the religious education curriculum to support the formation of tolerant and moderate student character. For future research, it was recommended to involve more schools from various regions to broaden the scope of these findings and identify challenges in implementing local wisdom-based learning. The development of curriculum policies that better support the integration of local culture, improved teacher training, and the role of parents and the community in supporting the implementation of this learning are important recommendations for further research and educational practice.

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LAMPIRAN

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SK Penetapan Pembimbing

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NOMOR : B-660/In.39/FTAR.01/PP.00.9/02/2025

TENTANG

PENETAPAN PEMBIMBING SKRIPSI/TUGAS AKHIR MAHASISWA

DENGAN RAHMAT TUHAN YANG MAHA ESA
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Menimbang
a. Bahwa untuk menjamin kualitas skripsi/tugas akhir mahasiswa FAKULTAS TARBIYAH IAIN Parepare, maka dipandang perlu penetapan pembimbing skripsi/tugas akhir mahasiswa tahun 2025
b. Bahwa yang tersebut namanya dalam surat keputusan ini dipandang cakap dan mampu untuk diserahi tugas sebagai pembimbing skripsi/tugas akhir mahasiswa.

Mengingat
1. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional;
2. Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen;
3. Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi;
4. Peraturan Pemerintah RI Nomor 17 Tahun 2010 tentang Pengelolaan dan Penyelenggaraan Pendidikan
5. Peraturan Pemerintah RI Nomor 13 Tahun 2015 tentang Perubahan Kedua atas Peraturan Pemerintah RI Nomor: 19 Tahun 2005 tentang Standar Nasional Pendidikan;
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b. Surat Keputusan Rektor Institut Agama Islam Negeri Parepare Nomor: 74 TAHUN 2025 Tahun 2025, tanggal 20 Januari 2025 tentang pembimbing skripsi/tugas akhir mahasiswa Fakultas Tarbiyah;

MEMUTUSKAN

Menetapkan :
a. Keputusan Dekan Fakultas Tarbiyah tentang pembimbing skripsi/tugas akhir mahasiswa Fakultas Tarbiyah Institut Agama Islam Negeri Parepare Tahun 2025
b. Menunjuk saudara: **Dr. Hj. MARHANI, Lc., M.Ag.**, sebagai pembimbing skripsi/tugas akhir bagi mahasiswa :

Nama Mahasiswa	: ANDI NURUL HAFIZA DARWIS
NIM	: 2220203886208029
Program Studi	: Pendidikan Agama Islam
Judul Penelitian	: PEMBELAJARAN BERBASIS KEARIFAN LOKAL DALAM PENGUATAN SIKAP TASAMUH PESERTA DIDIK SDN 43 MALINO KABUPATEN ENREKANG

c. Tugas pembimbing adalah membimbing dan mengarahkan mahasiswa mulai pada penyusunan sinopsis sampai selesai sebuah karya ilmiah yang berkualitas dalam bentuk skripsi/tugas akhir;
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Pada tanggal 20 Pebruari 2025
Dekan,

Dr. Zulfah, S.Pd., M.Pd.
NIP 198304202008012010

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Surat Izin Penelitian

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Nomor : B-3128/In.39/FTAR.01/PP.00.9/09/2025 — 16 September 2025
Sifat : Biasa
Lampiran : -
H a l : Permohonan Izin Pelaksanaan Penelitian

Yth. BUPATI ENREKANG
Cq. Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu
di
KAB. ENREKANG

Assalamu Alaikum Wr. Wb.

Dengan ini disampaikan bahwa mahasiswa Institut Agama Islam Negeri Parepare :

Nama	: ANDI NURUL HAFIZA DARWIS
Tempat/Tgl. Lahir	: KAB. ENREKANG, 26 April 2004
NIM	: 2220203886208029
Fakultas / Program Studi	: Tarbiyah / Pendidikan Agama Islam
Semester	: VII (Tujuh)
Alamat	: JLN. POROS ENREKANG - MALINO KAB. ENREKANG PROV. SULAWESI SELATAN

Bermaksud akan mengadakan penelitian di wilayah BUPATI ENREKANG dalam rangka penyusunan Skripsi yang berjudul :

PEMBELAJARAN PAI BERBASIS KEARIFAN LOKAL DALAM PENGUATAN SIKAP TASAMUH PESERTA DIDIK SDN 43 MALINO KABUPATEN ENREKANG

Pelaksanaan penelitian ini direncanakan pada tanggal 16 September 2025 sampai dengan tanggal 16 Oktober 2025.

Demikian permohonan ini disampaikan atas perkenaan dan kerjasamanya diucapkan terima kasih.

Wassalamu Alaikum Wr. Wb.

Dekan,

Dr. Zulfah, S.Pd., M.Pd.
NIP 198304202008012010

Tembusan :

1. Rektor IAIN Parepare

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SURAT KETERANGAN PENELITIAN

Nomor: 73.16/1640/DPMPTSP/ENR/IP/IX/2025

Berdasarkan Peraturan Bupati Enrekang nomor 73 Tahun 2022 tentang Perubahan Atas Peraturan Bupati Enrekang Nomor 159 Tahun 2021 tentang Pendelegasian Wewenang Penyelenggaraan Pelayanan Perizinan dan Non Perizinan kepada Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kabupaten Enrekang, maka dengan ini memberikan Surat Keterangan Penelitian kepada :

ANDI NURUL HAFIZA DARWIS

Nomor Induk Mahasiswa	:	**2220203886208029**
Program Studi	:	**PENDIDIKAN AGAMA ISLAM**
Lembaga	:	**INSTITUT AGAMA ISLAM NEGERI PAREPARE**
Pekerjaan Peneliti	:	**MAHASISWI**
Alamat Peneliti	:	**MALINO KEC. MAIWA**
Lokasi Penelitian	:	**SDN 43 MALINO KABUPATEN ENREKANG**
Anggota/Pengikut	:	

Maksud dan Tujuan mengadakan penelitian dalam rangka **MENYUSUN SKRIPSI** *dengan Judul :*

PEMBELAJARAN PAI BERBASIS KEARIFAN LOKAL DALAM PENGUATAN SIKAP TASAMUH PESERTA DIDIK SDN 43 MALINO KABUPATEN ENREKANG

Lamanya Penelitian : **2025-09-16** *s/d* **2025-10-16**

Dengan ketentuan sebagai berikut :

1. *Menaati semua peraturan perundang-undangan yang berlaku, serta menghormati Adat Istiadat setempat.*
2. *Penelitian tidak menyimpang dari maksud izin yang diberikan.*
3. *Surat Izin Penelitian ini dinyatakan tidak berlaku, bilamana pemegang izin ternyata tidak mentaati ketentuan-ketentuan tersebut diatas.*

Demikian Izin Penelitian ini diberikan untuk dipergunakan sebagaimana mestinya.



Ditetapkan di : Enrekang
19/09/2025 05:33:50
KEPALA DINAS,

Dr. Ir. CHAIDAR BULU, ST., MT
Pangkat: Pembina Utama Muda
NIP. 19750528 200212 1 005

Tembusan Kepada Yth :
1. *Bupati Enrekang sebagai laporan*
2. *Kepala Bakesbangpol Kab. Enrekang*
3. *Desa/Lurah/Camat tempat meneliti*
4. *Mahasiswa ybs.*

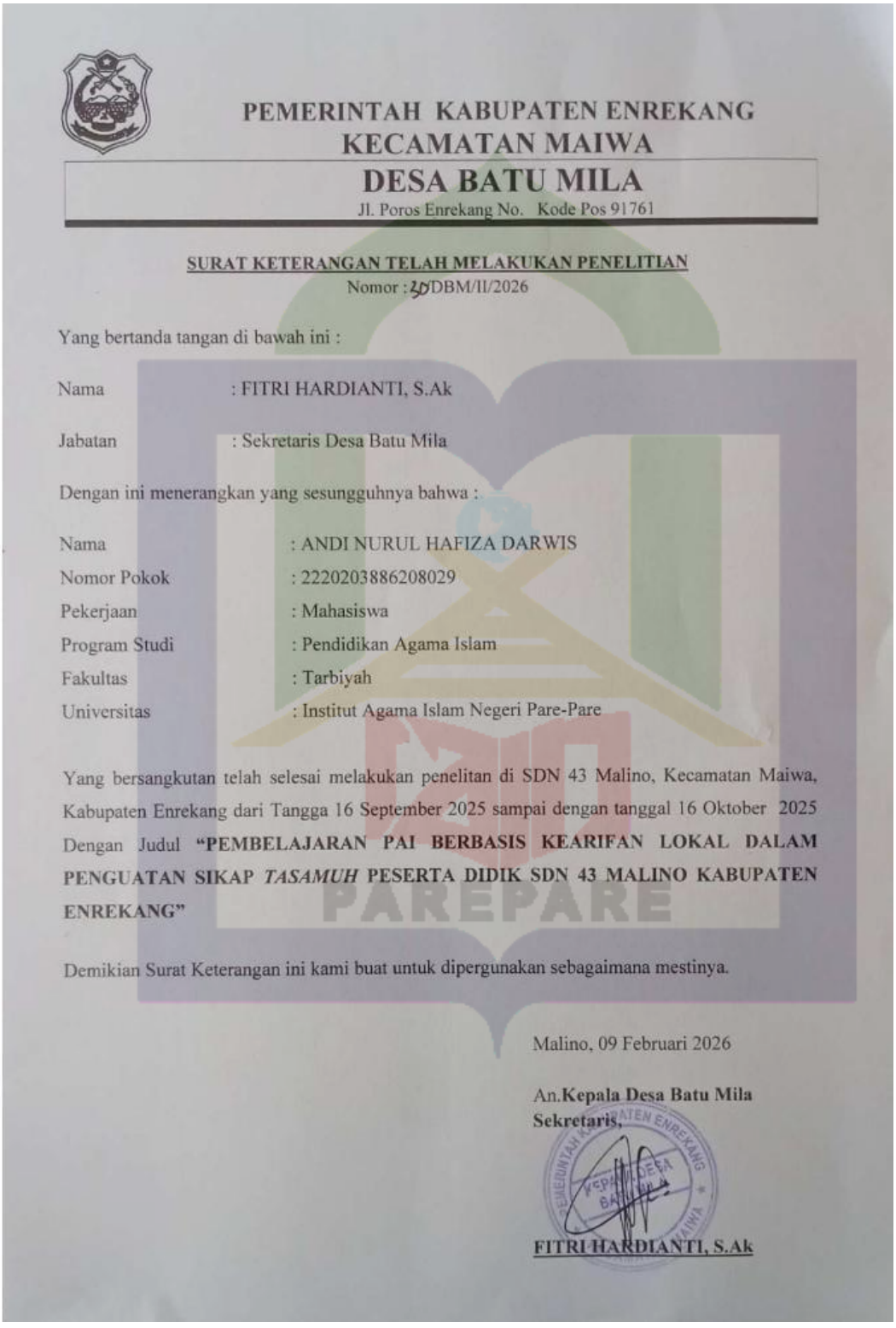
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Surat Keterangan Telah Melakukan Penelitian



PEMERINTAH KABUPATEN ENREKANG
KECAMATAN MAIWA
DESA BATU MILA
Jl. Poros Enrekang No. Kode Pos 91761

SURAT KETERANGAN TELAH MELAKUKAN PENELITIAN
Nomor : 20/DBM/II/2026

Yang bertanda tangan di bawah ini :

Nama : FITRI HARDIANTI, S.Ak

Jabatan : Sekretaris Desa Batu Mila

Dengan ini menerangkan yang sesungguhnya bahwa :

Nama	: ANDI NURUL HAFIZA DARWIS
Nomor Pokok	: 2220203886208029
Pekerjaan	: Mahasiswa
Program Studi	: Pendidikan Agama Islam
Fakultas	: Tarbiyah
Universitas	: Institut Agama Islam Negeri Pare-Pare

Yang bersangkutan telah selesai melakukan penelitan di SDN 43 Malino, Kecamatan Maiwa, Kabupaten Enrekang dari Tangga 16 September 2025 sampai dengan tanggal 16 Oktober 2025 Dengan Judul **"PEMBELAJARAN PAI BERBASIS KEARIFAN LOKAL DALAM PENGUATAN SIKAP *TASAMUH* PESERTA DIDIK SDN 43 MALINO KABUPATEN ENREKANG"**

Demikian Surat Keterangan ini kami buat untuk dipergunakan sebagaimana mestinya.

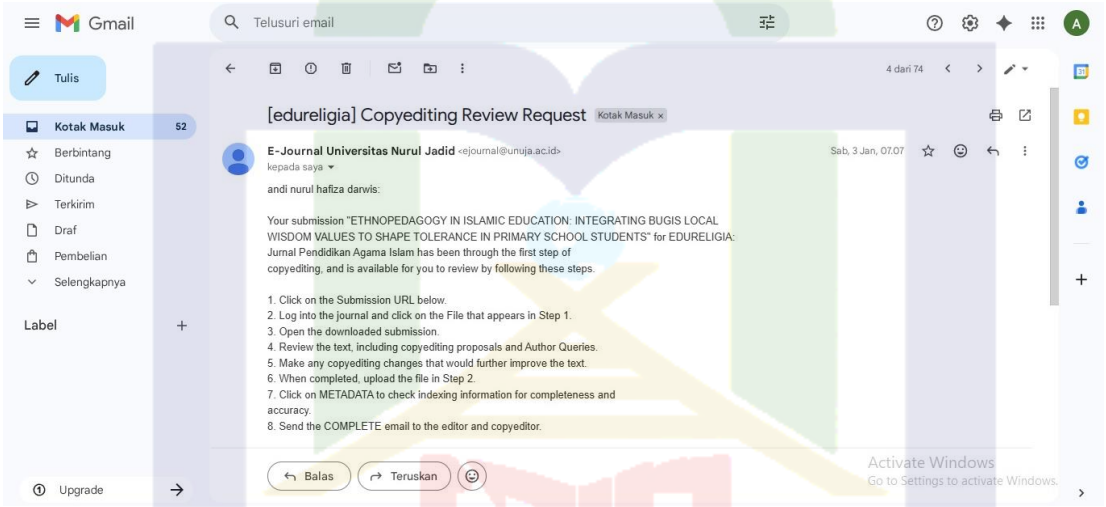
Malino, 09 Februari 2026

An.**Kepala Desa Batu Mila**
Sekretaris,

FITRI HARDIANTI, S.Ak

CENTRAL LIBRARY OF STATE OF ISLAMIC INSTITUTE PAREPARE

Bukti Revisi



CENTRAL LIBRARY OF STATE OF ISLAMIC INSTITUTE PAREPARE

Surat Rekomendasi

KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PAREPARE
LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT (LP2M)
Jalan Amal Bakti No. 8 Soreang, Kota Parepare 91131 Telepon (0421) 21307, Fax. (0421) 24404
Website: https://lp2m.iainpare.ac.id/, e-mail : lp2m@iainpare.ac.id

SURAT REKOMENDASI
No. B-093/In.39/LP2M.07/PP.00.9/03/2026

Yang bertanda tangan dibawah ini :

Nama	:	Suhartina, M.Pd.
NIP	:	19910830 202012 2 018
Jabatan	:	Kepala Pusat Penerbitan & Publikasi LP2M IAIN Parepare
Institusi	:	IAIN Parepare

Dengan ini menerangkan bahwa :

Penulis	:	Andi Nurul Hafiza Darwis
Email	:	andinurulhafizah735@gmail.com
NIM	:	222020386208029
Prodi	:	Pendidikan Agama Islam
Fakultas	:	Tarbiyah

Benar telah menyelesaikan artikel ilmiah dengan judul: "**ETHNOPEDAGOGY: INTEGRATING BUGIS LOCAL WISDOM INTO ISLAMIC EDUCATION TO FOSTER TOLERANCE AMONG PRIMARY SCHOOL STUDENTS**" yang telah diterbitkan pada jurnal Edureligia: Jurnal Pendidikan Agama Islam, Volume 9, Nomor 2, Tahun 2025 dan telah terakreditasi **SINTA 1.** Maka dengan ini yang bersangkutan diberikan rekomendasi untuk dapat mengikuti ujian akhir.

Demikian surat rekomendasi ini di sampaikan, atas partisipasi dan kerja samanya diucapkan terima kasih.

Parepare, 3 Maret 2026
an. Ketua LP2M IAIN Parepare
Kepala Pusat Penerbitan & Publikasi

Suhartina, M.Pd.
NIP 19910830 202012 2 018

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SURAT KETERANGAN WAWANCARA

Saya yang bertanda tangan di bawah ini:

Nama : Fitri Sasabila Azizah

Tempat/Tanggal Lahir : 29 - Januari 2014

Usia : 12

Pekerjaan : Pelajar

Dengan ini membenarkan, bahwa kami benar telah memberikan keterangan wawancara kepada saudari **Andi Nurul Hafiza Darwis,** Mahasiswa Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah, Institut Agama Islam Negeri (IAIN) Parepare yang sedang melakukan penelitian dengan judul "Pembelajaran PAI Berbasis Kearifan Lokal dalam Penguatan Sikap Tasamuh Peserta Didik SDN 43 Malino".

Demikian surat keterangan wawancara ini dibuat untuk digunakan sebagaimana mestinya.

Batu Mila,

Informan,

(Fitri)

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SURAT KETERANGAN WAWANCARA

Saya yang bertanda tangan di bawah ini:

Nama : MISNAWATI, S.Pd.I

Tempat/Tanggal Lahir : MALINO / 10 MEI 1976

Usia : 49 thn

Pekerjaan : ASN (GURU PAI)

Dengan ini membenarkan, bahwa kami benar telah memberikan keterangan wawancara kepada saudari **Andi Nurul Hafiza Darwis,** Mahasiswa Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah, Institut Agama Islam Negeri (IAIN) Parepare yang sedang melakukan penelitian dengan judul "Pembelajaran PAI Berbasis Kearifan Lokal dalam Penguatan Sikap Tasamuh Peserta Didik SDN 43 Malino".

Demikian surat keterangan wawancara ini dibuat untuk digunakan sebagaimana mestinya.

Batu Mila,

Informan,

(MISNAWATI)

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SURAT KETERANGAN WAWANCARA

Saya yang bertanda tangan di bawah ini:

Nama : andi yumna

Tempat/Tanggal Lahir : 27 - Juli - 2013

Usia : 12

Pekerjaan : pelajar

Dengan ini membenarkan, bahwa kami benar telah memberikan keterangan wawancara kepada saudari **Andi Nurul Hafiza Darwis,** Mahasiswa Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah, Institut Agama Islam Negeri (IAIN) Parepare yang sedang melakukan penelitian dengan judul "Pembelajaran PAI Berbasis Kearifan Lokal dalam Penguatan Sikap Tasamuh Peserta Didik SDN 43 Malino".

Demikian surat keterangan wawancara ini dibuat untuk digunakan sebagaimana mestinya.

Batu Mila,

Informan,

( )

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SURAT KETERANGAN WAWANCARA

Saya yang bertanda tangan di bawah ini:

Nama : Rezkyana Syafiroh

Tempat/Tanggal Lahir : 22-Maret-2013

Usia : 12

Pekerjaan : Pelajar

Dengan ini membenarkan, bahwa kami benar telah memberikan keterangan wawancara kepada saudari **Andi Nurul Hafiza Darwis,** Mahasiswa Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah, Institut Agama Islam Negeri (IAIN) Parepare yang sedang melakukan penelitian dengan judul "Pembelajaran PAI Berbasis Kearifan Lokal dalam Penguatan Sikap Tasamuh Peserta Didik SDN 43 Malino".

Demikian surat keterangan wawancara ini dibuat untuk digunakan sebagaimana mestinya.

Batu Mila,

Informan,

( )

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SURAT KETERANGAN WAWANCARA

Saya yang bertanda tangan di bawah ini:

Nama : NURAENI LAHITTA, S.Pd

Tempat/Tanggal Lahir : PARANGKALANG, 5 Agustus 1981

Usia : 44

Pekerjaan : PNS

Dengan ini membenarkan, bahwa kami benar telah memberikan keterangan wawancara kepada saudari **Andi Nurul Hafiza Darwis,** Mahasiswa Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah, Institut Agama Islam Negeri (IAIN) Parepare yang sedang melakukan penelitian dengan judul "Pembelajaran PAI Berbasis Kearifan Lokal dalam Penguatan Sikap Tasamuh Peserta Didik SDN 43 Malino".

Demikian surat keterangan wawancara ini dibuat untuk digunakan sebagaimana mestinya.

Batu Mila,

Informan,

(NURAENI LAHITTA, S.Pd)

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Dokumentasi









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BIODATA PENULIS



Andi Nurul Hafiza Darwis lahir di Maroangin, 26 April 2004 dari ayah Almarhum Darwis dan Ibu A. St. Syamsinar. Hafiza sapaan akrabnya, merupakan anak ketiga dari empat bersaudara. Saat ini penulis berdomisili di Desa Batu Mila, Kecamatan Maiwa, Kabupaten Enrekang, Sulawesi Selatan. Penulis pertama kali menempuh pendidikan di TK PGRI Malino (2009-2010), SDN 43 Malino (2010-2016), MTsN 3 Enrekang (2016-2019) kemudian melanjutkan pendidikannya ke tingkat menengah atas di SMAN 4 Enrekang (2019-2022). Pada tahun 2022 penulis terdaftar sebagai mahasiswa strata satu (S1) Institut Agama Islam Negeri Parepare, Fakultas Tarbiyah, Program studi Pendidikan Agama Islam dan berhasil menyelesaikan studi pada tahun 2026.

Penulis aktif di dunia organisasi, baik organisasi intra kampus maupun ekstra kampus. Adapun pengalaman organisasi penulis, yaitu: 1) Koordinator Divisi Artikel dan Jumal Forum Riset dan Karya Ilmiah Mahasiswa IAIN Parepare tahun 2025; 2) Koordinator Divisi Kaderisasi KOPRI Rayon Tarbiyah tahun 2025: 3) Anggota Divisi SDM Forum Beasiswa IAIN Parepare tahun 2025; 4) Pembina Mahasantri Ma'had al-Jam'iah IAIN Parepare 2023-2024; 5) Koordinator Divisi Penalaran dan Penelitian HMPS Pendidikan Agama Islam tahun 2023. Selain itu, penulis juga aktif mengikuti berbagai kegiatan pengabdian dan event-event kepenulisan sehingga meraih beberapa prestasi seperti Juara 3 LKTI Nasional DEMA FAKTAR IAIN Parepare, Bronze Medal bidang lingkungan dan bidang hukum pada GENESIS yang diselenggarakan oleh Universitas Mataram, menjadi finalis dalam beberapa perlombaan karya tulis imiah dan berbagai prestasi lainnya yang telah diraih selama berkuliah di IAIN Parepare.

Dengan ketekunan, motivasi dan semangat yang tinggi untuk terus belajar dan berusaha Penulis telah berhasil menyelesaikan pengerjaan tugas akhir dalam bentuk artikel ini. Semoga dengan penulisan tugas akhir ini mampu memberikan kontribusi positif bagi dunia Pendidikan.

Akhir kata penulis mengucapkan rasa syukur yang tak terhingga karena telah menyelesaikan strata satu (S1) di Institut Agama Islam Negeri Parepare Fakultas Tarbiyah Program Studi Pendidikan Agama Islam dengan judul penelitian "Pembelajaran PAI Berbasis Kearifan Lokal dalam Penguatan Sikap Tasamuh Peserta Didik SDN 43 Malino Kabupaten Enrekang" yang hasilnya dituangkan dalam bentuk artikel dengan judul "*Erinopedagogy: Integrating Bugis Local Wisdom Into Islamic Education To Foster Tolerance Among Primary School Snidents*" dan dipublikasikan pada Edureligia: Jumal Pendidikan Agama Islam, Volume 9, Nomor 2, Tahun 2025.

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