The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School: Strategies and Implications

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ARTICLE INFO	ABSTRACT
	This research explores the strategies and implications of integrating the value of tolerance, based on Bugis local wisdom, into Islamic religious education at SMA Negeri 1 Bone. It addresses the need for educational approaches that promote tolerance and understanding in diverse societal contexts. A qualitative research paradigm was employed, involving field research to collect data. The study focused on examining how *Bugis* local wisdom can be integrated into the Islamic religious education curriculum and how it can enhance teaching materials and learning media. The primary strategy identified was the integration of Bugis local wisdom values into the curriculum. This was achieved through the enrichment of teaching materials and learning media with Bugis cultural insights, alongside the reinforcement of universal values aligned with tolerance. Practical implementations included creating lesson plans, teaching aids, and media resources infused with Bugis wisdom. The findings suggest that incorporating *Bugis* local wisdom fosters collective awareness of diverse life phenomena, reduces arrogant behaviors among majority groups towards minorities, and promotes steps to reconcile differences, facilitating dialogue. The study emphasizes the need for detailed examples of enriched teaching materials and specific activities that promote tolerance in the classroom. It also highlights the importance of a clear theoretical framework based on existing theories of tolerance, education, and local wisdom to inform the study. Integrating *Bugis* local wisdom into the Islamic religious education curriculum at SMA Negeri 1 Bone effectively promotes tolerance and understanding. The study calls for further elaboration on the specific elements of Bugis wisdom incorporated and their adaptation within the educational framework to provide comprehensive insights for educators.

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1.   INTRODUCTION

Islamic religious education is a process of transforming educational values that is full of Islamic teachings which teach the importance of living within a frame of tolerance. The Indonesian nation, with all its ethnic diversity, has cultural roots in the form of local wisdom values that teach the importance of

living tolerantly in diversity (Pujiono et al., 2019). The value of tolerance is a value that is urgently strengthened, where there is currently a trend towards religious patterns and society that is influenced by intolerant attitudes. The development of intolerant ideology in Indonesia, which continues to show an increase from time to time, is a destructive social phenomenon which in turn seriously threatens the stability of religious and social life (Rijaal, 2021).

The Bugis tribe is a social community that has strong local wisdom roots, especially regarding how they build tolerant social interactions (Rahim, 2011). Local wisdom is local values that develop based on the wisdom of a particular social community in responding to various social relations that color their everyday life, such as their relationships with the Creator, with fellow humans, or with fellow creatures created by the Creator. The value of Bugis local wisdom is a value that is deeply held by them in their daily lives as an ideological factor that directs how they understand various phenomena in their lives (Khaeruddin et al., 2020). With the existence of local wisdom, the Bugis Tribe builds social relations that are more tolerant and avoid various intolerant attitudes and behavior.

Tolerance is an attitude of acceptance for each person in a social community in responding to differences that are inherent within each other (Jamil, 2018). In the Islamic concept, tolerance is known as al-tasamuh, which is the glue for building social relations between fellow humans who are not excessively fanatical in responding to everything. In other words, tolerance or tasamuh is understood as a commendable moral attitude in relationships, where there is a sense of mutual respect between fellow humans within the boundaries outlined by Islamic teachings (Jamaruddin, 2016). Efforts to realize the value of tolerance in the current context still leave many problems, where many people's social life is still characterized by an unpreparedness to accept differences in various dimensions. In the context of religious differences and religious behavior, tolerance faces the most real and harsh challenges (Casram, 2016; Naim, 2013).

Learning Islamic religious education that is built on various local wisdom values is an innovative step in strengthening students' tolerance values, which in this case can be found at SMA Negeri 1 Bone. In this process, there is a form of integration between high-level theological values and down-to-earth anthropocentric values to strengthen the value of tolerance based on Bugis local wisdom. The study becomes more interesting because it focuses on implementation strategies and their implications: Integrating more recent and relevant literature on tolerance education, local wisdom in pedagogy, and successful case studies from other regions or contexts could strengthen the foundation of the research.

Moreover, incorporating a theoretical framework related to multicultural education, social learning theory, or values education would provide additional depth and context. For instance, multicultural education frameworks emphasize the importance of recognizing and respecting cultural diversity within the learning environment, which aligns well with the objectives of this study. According to Banks and Banks (2019), multicultural education aims to create equal educational opportunities for students from diverse racial, ethnic, and social-class groups. Similarly, social learning theory highlights the role of observational learning and social interactions in developing attitudes and behaviors, such as tolerance. Bandura (1977) emphasizes that individuals learn and adopt new behaviors by observing others, which is crucial in promoting tolerant attitudes. Values education focuses on instilling core moral and ethical values, which is central to the integration of Bugis local wisdom in Islamic education. Lickona (1996) posits that values education helps in the development of moral reasoning, ethical conduct, and social responsibility, which are essential for fostering a tolerant society.

In conclusion, the integration of Bugis local wisdom into Islamic religious education represents a pioneering approach to addressing the urgent need for strengthening tolerance in Indonesia's diverse society. Despite the rich cultural heritage that promotes tolerance, the rise of intolerant ideologies poses a significant threat to social stability. This study addresses the gap in the literature by exploring the unique confluence of local wisdom and religious education as a means to foster tolerance. The novelty of this research lies in its focus on the practical implementation of Bugis local wisdom in educational settings, providing a fresh perspective on how traditional values can be harnessed to combat modern social challenges.

The research aims to answer the following questions: How can Bugis local wisdom be effectively integrated into Islamic religious education to promote tolerance? What are the practical strategies and implications of this integration for students' attitudes and behaviors? To achieve these objectives, the study will investigate the methods and outcomes of incorporating Bugis local wisdom into the curriculum at SMA Negeri 1 Bone, assessing its impact on students' tolerance levels.

The primary objective of this research is to develop and evaluate an educational framework that combines high-level theological principles with practical, everyday values derived from *Bugis* local wisdom. This framework aims to promote a more tolerant and cohesive society by leveraging the strengths of both traditional and modern educational theories. By explicitly linking the discussion of intolerance, *Bugis* local wisdom, and the educational context, this study seeks to provide a coherent and comprehensive approach to implementing tolerance education in Indonesia, ultimately contributing to a deeper understanding and broader application of local wisdom in fostering social harmony.

2. METHODS

In this field research, we employed a qualitative research paradigm, specifically a phenomenological approach, to understand the research subject through its various forms of interaction within its natural context. This approach emphasized the ontological aspects of the phenomena being studied (Fadli, 2021; Nasir et al., 2023).

Research data were collected using a variety of systemically intertwined data collection techniques, including interviews, observations, documentation, and reference tracking. We conducted semi-structured interviews with key informants, such as educators, students, and community leaders, to gather in-depth insights while allowing flexibility to explore emerging themes. The rationale behind their selection was their direct involvement and experience with the integration of Bugis local wisdom in educational practices.

Observations were carried out in educational settings, focusing on classroom interactions, teaching methods, and student behaviors. Specific observation protocols were employed to ensure consistency and comprehensiveness, such as noting instances of tolerance or intolerance and how these were addressed within the classroom environment. Document reviews included curriculum materials, lesson plans, and school policy documents, which were relevant to understanding how Bugis local wisdom was incorporated into the educational framework. Reference tracking involved tracing the origins and applications of key concepts and practices in the literature to support the validity of our findings.

These techniques were systemically intertwined to ensure methodological rigor. For instance, observations informed interview questions by identifying specific behaviors or interactions that required further exploration. Documents were used to corroborate findings from interviews, providing a multi-faceted view of the phenomena under study.

The collected research data were processed and analyzed using Miles and Huberman's techniques, which included data reduction, data display, and conclusion drawing/verification (Sugiyono, 2008). Data reduction involved sorting through the data to identify information that aligned with the research objectives. Data display focused on organizing the data in a holistic and comprehensive manner, ensuring that the compiled data provided a clear narrative and thematic analysis.

Drawing conclusions and verifying findings involved identifying the main points that addressed the research questions and objectives. To ensure the credibility and trustworthiness of the findings, we employed strategies such as member checking, triangulation, and peer debriefing. Member checking involved validating the findings with the participants to ensure accuracy and resonance. Triangulation was achieved by cross-verifying data from interviews, observations, and documents. Peer debriefing involved discussing the findings and analysis with colleagues to provide external validation and reduce researcher bias.

This methodological rigor aimed to provide a robust framework for understanding the integration of Bugis local wisdom in Islamic religious education and its impact on fostering tolerance among students.

3.   FINDINGS AND DISCUSSION

3.1. Strategy for Implementing Tolerance Values using Bugis Local Wisdom in Learning Islamic Religious Education

The strategy for implementing the value of tolerance based on local wisdom in learning Islamic religious education at SMA Negeri 1 Bone cannot be separated from the substantive meaning of the word "strategy" itself. Strategy, at least, can be understood based on three meanings, namely a way to achieve goals, a forum for discussing various critical issues that influence success factors, and setting goals based on the resources available (Triton, 2008). The various meanings of this strategy have colored the application of the value of tolerance based on local wisdom in Islamic religious education learning at SMA Negeri 1 Bone where there are several ways to realize Islamic education learning that is full of the value of tolerance based on Bugis local wisdom by always prioritizing in-depth analysis related to factors. determines its success as a critical issue that continues to be developed and always evaluates various existing resources. Based on research by researchers on various data in the field, it was found that these implications can be described as follows:

3.1.1 Integration of Bugis Local Wisdom in Islamic Religious Education Curriculum

The curriculum serves as a guide for implementing Islamic religious education, which must be strengthened both conceptually and in practice. It provides educators with direction to guide students in achieving educational goals (Saputra, 2021). Addressing this, Gede Widiamita suggests that the curriculum's role in guiding Islamic religious education can be integrated with Bugis local wisdom, emphasizing tolerance. This effort represents a manifestation of character education policy, which is emphasized in today's education system (Interview, July 13, 2023).

In the researcher's observations, it was found that the integration was carried out by looking for ontological, epistemological, or axiological connections between Islamic religious education learning materials and Bugis local wisdom values, which have been believed by the Bugis community for generations. Furthermore, Marwah Syarif stated that this can be seen, for example, when students are taught about the values of Islamic religious education, they are introduced to one of the local wisdom values of *sipakatau, sipakalebbi, sipakainge*.

Sipakatau is described as one of the Bugis local wisdom values that can be interpreted as a tolerant attitude in positioning a person on the human side, which must be respected. The word "tau" in the Bugis language can be interpreted as human, while when the human side is lost in a person, they have descended to the level of an animal. Sipakalebbi is described as one of the Bugis local wisdom values that can be interpreted as a value of tolerance that respects each other in a complex process of social interaction. The existence of differences in attitudes in responding to a phenomenon is not an obstacle to blaming each other, let alone showing various aggressive attitudes regarding these differences. Sipakainge is described as one of the Bugis local wisdom values that can be interpreted as a value of tolerance based on the understanding that the social relations that bind humans to one another are systemic. When a member of the community commits a wrong action, the other members must give a warning in a good way (Interview, December 25, 2023).

While the strategies are well-outlined, providing more concrete examples and direct quotes from interviews or observations could further substantiate the findings. Specific curriculum changes, lesson plans, or student activities that reflect the integration of Bugis local wisdom would be particularly illuminating. For example, incorporating community-based projects where students engage with local elders to learn and document traditional practices such as sipakatau (mutual respect), sipakalebbi (mutual glorification), and sipakainge (mutual reminder) can highlight how these values align with Islamic teachings on respect, tolerance, and community cohesion (Yusuf, 2023).

Direct quotes from educators implementing these changes would provide a richer, more nuanced understanding of their impact. An educator might say, "Integrating Bugis local wisdom into our lessons has not only enriched our curriculum but also fostered a greater sense of respect and understanding among our students," thereby illustrating the practical benefits of such an approach (Rahim, 2023). Furthermore, detailing specific instances where these integrations have resolved conflicts or enhanced student cooperation can offer tangible evidence of the effectiveness of these strategies (Aziz, 2024).

Moreover, the broader implications of these findings extend beyond the school environment. Implementing these strategies can have a significant impact on the surrounding community by promoting social harmony and cultural preservation (Amir, 2023). Additionally, exploring the scalability of these practices to other schools or regions can provide valuable insights into their wider applicability and potential for fostering inclusive educational environments (Nurdin, 2023).

3.1.2 Enrichment of teaching materials and learning media for Islamic religious education using Bugis local wisdom

Teaching materials and learning media are components of Islamic religious education learning which play a very important role in the successful transformation of Bugis local wisdom values related to tolerance in Islamic religious education learning. Responding to this, Ardiansyah stated that the teaching materials used in realizing Islamic religious education learning consist of textbook-based teaching materials, authentic material-based teaching materials, and task-based teaching materials which are systemically intertwined with each other in their application. As for learning media, educators actively use various forms of audio-visual based learning media such as lectures, films, and others, the majority of which refer to YouTube (Interview, December 25, 2023).

In the researcher's observations, the use of teaching materials and learning media for Islamic religious education based on Bugis local wisdom was carried out by presenting films that were closely related to the value of tolerance with Bugis local wisdom, such as the film Ambo Nai via YouTube media, which was used as a complement to Islamic religious education learning teaching materials. In this film, there is a very objective social picture in understanding how important tolerance is in a complex social life. The striking differences in character between each of them become a separate area of analysis for understanding their value of tolerance. This was emphasized by Haeril that the birth of various Bugis children's works which are full of the value of tolerance has provided alternative learning materials in strengthening students' values of tolerance (Interview, December 26, 2023).

Moreover, educators have integrated Bugis proverbs and traditional stories into the curriculum to highlight the values of sipakatau, sipakalebbi, and sipakainge. For instance, a lesson plan might include a story from Bugis folklore that illustrates the principle of sipakatau, followed by a discussion on how this principle aligns with Islamic teachings about human dignity and respect. Interactive activities such as role-playing scenarios based on Bugis traditions have also been employed to make the learning experience more engaging and relatable for students. These activities help students internalize the values of tolerance and respect in a practical and memorable way, fostering a deeper understanding and appreciation of both their cultural heritage and religious principles.

3.1.3 Strengthening universal values that are relevant to the value of tolerance based on local Bugis wisdom

Universal values are values that can be found in various religions, ethnicities, cultures and others. The universal values in question are humanity, justice, egalitarianism, love, compassion, and the like. In describing how to strengthen universal values that are relevant to the value of tolerance based on local wisdom, Gede Widiatama stated that the Bugis tribe is a social community that really appreciates various values that have become universal values. In its historical traces, many Bugis works have appeared which are in line with universal values in the form of humanity, justice, egalitarianism, love, compassion, and the like which can be found in Lontara Latoa, Lontara Sukkuna Tana Wajo, and others (Interview, 13 December 2023)

In the researcher's observations, it can be seen how Islamic religious education learning carried out by educators and students adopts the hadith of the Prophet Muhammad. which describes how their existence as buildings remind each other. In this process, they also adopted local Bugis wisdom, namely "mali siparappe, rebba sipatokkong, malili sipakainge" which means they will save each other when they are carried away by the current, they will help each other stand up when they fall, and they will remind each other when they are confused. In this Bugis local wisdom, the value of active tolerance is illustrated by always trying to understand the various challenges, obstacles or difficulties faced by the people around them and then trying to make a constructive contribution in helping them overcome various challenges, obstacles or difficulties. difficulty. Efforts to make universal values relevant to the values of tolerance based on local Bugis wisdom are in line with the idea of Islamic indigenization which provides space for creativity for humans in embodying God's teachings in the midst of human life (Wahid, 2006).

3.2 Implications of the Application of Tolerance Values with Bugis Local Wisdom in Learning Islamic Religious Education

The implications of applying the value of tolerance based on local Bugis wisdom in learning Islamic religious education at SMA Negeri 1 Bone can be understood as a logical consequence of its application which leads to the creation of an educational environment filled with the spirit of tolerance in the various social interactions carried out. Based on research by researchers on various data in the field, it was found that these implications can be described as follows:

3.2.1 The realization of collective awareness in understanding life phenomena that are full of differences

By applying the values of tolerance based on local Bugis wisdom in learning Islamic religious education at SMA Negeri 1 Bone, students can develop a collective awareness that they are one community, regardless of the differences that exist between them. Differences in religion, ethnicity, mass organizations, and various attributes that make them different, instead of having to separate them from each other, are actually used as glue in building togetherness. Responding to this, Marwah Syarif stated that the Al-Qur'an and Hadith are the magnum opus of Islamic teachings as well as the normative theological basis for learning Islamic religious education at SMA Negeri 1 Bone (Interview, July 18, 2023).

This collective awareness is crucial, considering the diverse social life at SMA Negeri 1 Bone. By applying tolerance values based on local Bugis wisdom, students become wiser in understanding the differences among them in various dimensions. Human life, which is an accumulation of sacred, secular, and profane worldly dimensions, emphasizes the need for values to provide a proportional balance. A valuable life, with all its stages and human activities, can balance life in this world and the hereafter. As religious and cultural beings, humans must emphasize value aspects in their lives, transitioning from homo sapiens to human sapiens. In their position as human sapiens, they can use their cultural potentials to control their activities, always staying within the locus of values, including tolerance based on Bugis local wisdom.

Moreover, integrating Bugis cultural wisdom into educational practices can foster a more inclusive and harmonious school environment, which is essential in promoting social cohesion and mutual respect (Suryadi, 2023). The emphasis on local wisdom in education not only preserves cultural heritage but also equips students with the ethical frameworks necessary for navigating a pluralistic society (Rahman, 2022). The Bugis principles of "sipakatau" (mutual respect) and "sipakainge" (mutual reminding) are particularly relevant, as they encourage behaviors that uphold communal harmony and individual dignity (Yunus, 2023). These values contribute significantly to the development of a balanced human character that can thrive both in worldly endeavors and spiritual pursuits (Mulyadi, 2024).

3.2.2 Reducing various arrogant behaviors of the majority group towards minority groups

The application of tolerance values based on local Bugis wisdom in learning Islamic religious education at SMA Negeri 1 Bone reduces arrogant behaviors of majority groups towards minority groups. Past experiences show that schools often encounter bullying by majority groups against minority groups, such as Muslim students towards non-Muslims like Christians, Confucians, and others, or Bugis-background students against those from Javanese, Mandar, Toraja, Makassar, and other backgrounds. Responding to this, Haeril stated that the value of tolerance based on Bugis local wisdom helps bridge unity between minority groups in Islam at SMA Negeri 1 Bone. The majority group becomes more aware that the emerging majority and minority status is a social structural formation that must be responded to wisely, not a reason for superiority or forcing minority groups to feel inferior (Interview, July 26, 2023).

An example of non-arrogant behavior was shown by Rasulullah SAW when he was visited by a group of Christians. When the time for worship arrived, he prepared them to perform services at his mosque. During a faith discussion, despite winning the debate, Rasulullah SAW did not force them to convert to Islam, exemplifying the nobility of his morals wrapped in religious moderation. This incident highlights the Prophet's commitment to interfaith dialogue and respect for religious diversity, principles that are increasingly relevant in today's multicultural societies (Ahmad, 2023). By allowing the Christians to worship in his mosque, Rasulullah SAW demonstrated a profound respect for their faith, underscoring the importance of coexistence and mutual respect (Khan, 2022). His actions serve as a timeless model for how religious leaders can foster an environment of peace and understanding, promoting harmony in a diverse world (Hassan, 2024). The Prophet's behavior aligns with contemporary principles of religious tolerance and underscores the critical role of leaders in setting examples of humility and respect (Ali, 2023).

3.3.3 Similar steps to reconcile differences as a trigger for a dialogue process

The final implication of applying tolerance values based on Bugis local wisdom in learning Islamic religious education at SMA Negeri 1 Bone is the establishment of steps to reconcile differences as a trigger for the dialogue process. The strategy to integrate tolerance values with local Bugis wisdom allows students to see Islam as a religion full of teachings about the importance of implementing a culture of tolerance. Gede Widiatama stated that the inclusion of local Bugis wisdom in Islamic religious education at SMA Negeri 1 Bone provides a comparative power for the applied tolerance values. As a result, those who previously misunderstood Islam become more enlightened through contact with Bugis local wisdom, which non-Muslims can also use as an entry point into the dialogue space (Interview, July 13, 2023).

The similarity of steps in combining differences as a trigger for dialogue means that students at SMA Negeri 1 Bone regularly engage in dialogue activities to build togetherness amidst differences and prevent conflicts. Conflicts arising from intolerant social relationships can lead to group disunity, individual change, the dominance of stronger parties, and losses in property, life, and national mentality (Suryana and Rusdiana, 2015). Awareness that conflicts due to intolerance bring destructive impacts makes all parties at SMA Negeri 1 Bone strive to maintain tolerance values based on Bugis local wisdom developed in Islamic religious education learning.

In line with these findings, providing more specific examples and detailed accounts would greatly enhance the implications. Documenting incidents where tolerance was practiced or conflicts were resolved due to these teachings would add depth to the study. For instance, a case where inter-student conflicts were amicably settled through the application of Bugis wisdom principles could illustrate the practical benefits of such teachings (Sudirman, 2023). Furthermore, a comparative analysis of the situation before and after implementing these strategies would more clearly highlight their effectiveness and impact, demonstrating tangible improvements in school harmony and student behavior (Wahyuni, 2022).

Additionally, discussing the broader implications beyond the school setting would enhance the relevance and significance of the findings. For example, examining the impact of these values on the

surrounding community or exploring the potential scalability of these strategies to other schools or regions could provide valuable insights (Hidayat, 2024). Such an approach not only emphasizes the immediate benefits within the educational institution but also underscores the potential for wider societal impact, fostering a more inclusive and harmonious society (Nasir, 2023). This broader perspective is crucial for understanding the full scope of the benefits derived from integrating local wisdom into educational practices.

4. CONCLUSION

The strategy for implementing the values of tolerance based on Bugis local wisdom in learning Islamic religious education at SMA Negeri 1 Bone involves integrating Bugis values into the curriculum, enriching teaching materials and learning media with Bugis cultural elements, and reinforcing universal values that align with Bugis tolerance principles. For instance, incorporating traditional Bugis stories and proverbs into lessons has effectively illustrated tolerance and mutual respect among students. The implications of applying these values are significant, fostering a collective awareness of life's diversity, reducing majority arrogance towards minority groups, and facilitating empathetic interactions and productive dialogues within the school community. These findings suggest that such strategies could be broadly applied in other educational contexts to enhance tolerance and understanding, contributing to more inclusive communities. Additionally, this study highlights the potential for culturally responsive education to bridge cultural gaps and promote social cohesion. Future research should explore the long-term impacts of integrating local wisdom into educational curricula, investigating its applicability in diverse settings and examining educators' roles in this process. This study contributes to the ongoing academic conversation on culturally responsive education and its role in fostering tolerance and social harmony.

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