INSTITUTIONALIZING BUGIS MAKASSAR LOCAL WISDOM IN ISLAMIC RELIGIOUS EDUCATION CURRICULUM AT INDONESIAN ISLAMIC HIGHER EDUCATION

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Abstract	This study formulates a theoretical model based on field experience to integrate Bugis Makassar local wisdom into Islamic Religious Education (PAI) at IAIN Parepare. Although international literature highlights the importance of culturally relevant pedagogy, the integration of local cultural values in PAI is still fragmentary, dependent on lecturers, and not yet sufficiently institutionalized. Using a qualitative design based on principles of theory grounded in field experience, data were collected through in-depth interviews with IAIN Parepare Islamic Religious Education lecturers, curriculum managers, and students, supported by classroom observations and analysis of curriculum documents and Semester Learning Plans. Data analysis used constant comparison methods through open, axial, and selective coding repeatedly. Open coding identified concepts that emerged from empirical data. Axial coding mapped the relationships between conditions, practices, and consequences, while selective coding integrated core categories into an explanatory framework verified through cross-case comparisons. The findings reveal three interconnected processes: context recognition, which acknowledges *siri', pacce, getteng, and lempu'* as ethical capital in line with Islamic principles. Its pedagogical application, operationalized through contextual pedagogy, culture-based assignments, local narratives, role models, and institutional reconfiguration, ensures sustainability through policy alignment and academic culture strengthening. Systemic integration enhances curriculum relevance while reinforcing students' religious and cultural identities.
Keywords	Bugis-Makassar, Cultural Values, Ethno-pedagogy, Integrative Curriculum Theory, PAI Curriculum.

INTRODUCTION

In recent years, globalization and modernization have not only reshaped value orientations, cultural identities, and educational practices but have also been accompanied by a global resurgence of value-based and tradition-oriented approaches in education (Al Faruq et al., 2025; Iqbal & Al-muslim, Najmuddin, 2024; Sokolovskyi et al., 2021). Across many regions, educational policies increasingly emphasize moral foundations, cultural identity, and ethical formation as responses to social fragmentation, moral uncertainty, and cultural homogenization (AlSheddi et al., 2020; Kivikangas et al., 2021). This tendency reflects a broader global pattern in which education becomes a strategic arena for negotiating tradition, modernity, and plural values rather than abandoning local value systems altogether (Buribayev et al., 2025; Romlah et al., 2025).

Within Islamic higher education, these global dynamics present distinctive challenges and opportunities (Supriatna et al., 2025). Islamic Religious Education (PAI) is expected not only to transmit normative religious teachings but also to cultivate contextual awareness that resonates with Indonesia's socio-cultural diversity (Jannah et al., 2025; Kosim et al., 2023). As pressures for global relevance intensify, concerns regarding the erosion of local cultural foundations have become increasingly salient, given that local values have historically functioned as moral and social anchors within Muslim communities (Böhm et al., 2022; Gelfand et al., 2024). In this context, engagement with tradition is not merely a cultural preference but a pedagogical necessity to ensure that Islamic education remains socially grounded, ethically meaningful, and culturally intelligible.

Local wisdom, therefore, offers a critical mediating framework between universal Islamic values and the lived realities of local societies (Aman et al., 2019; Sanjani et al., 2024; Waheeda et al., 2025). Rather than being positioned as an unquestioned extension of Islamic teachings, local traditions require dialogical engagement through processes of selection, interpretation, and ethical validation (Roosen et al., 2020; Sanders et al., 2024). While not all cultural practices are inherently aligned with Islamic norms, many local values embody ethical, spiritual, and social principles that resonate strongly with Islamic educational objectives (Pertiwi et al., 2023; Riaz et al., 2023). In South Sulawesi, Bugis-Makassar values such as *siri'*, *pacce*, *getteng*, and *lempu'* represent deeply rooted concepts of dignity, empathy, integrity, and moral consistency that are widely recognized within the community and perceived as compatible with Islamic moral teachings (Abubakar et al., 2025). Through dialogical negotiation, such values can function as contextual ethical resources rather than

competing normative systems (Townsend et al., 2022; Zenker et al., 2024).

Despite this potential, the Islamic education curriculum in many Islamic religious universities remains predominantly shaped by a normative-theological orientation (Afifah et al., 2025). The integration of local cultural values often occurs in a fragmented manner, relying heavily on individual lecturer initiatives and lacking systematic institutional support at the levels of curriculum planning, implementation, and evaluation (Gkrimpizi et al., 2023; Weiss et al., 2021). As a result, local wisdom tends to remain peripheral within formal curricular structures, limiting its pedagogical impact and sustainability.

The Islamic Education Curriculum at IAIN Parepare's Faculty of Tarbiyah has formally integrated Bugis Makassar cultural values into its vision, mission, CPL, and RPS. The values of *siri'*, *pacce, getteng, and lempu'* are positioned as character-building and implemented through contextual pedagogy and lecturer role-modelling. Interview and observation data show that these values are present in learning practices, especially through classroom interactions and hidden curriculum mechanisms. However, this integration is still dominant at the pedagogical praxis level and has not been fully operationalized in learning outcome indicators or standardized evaluation instruments.

Findings from seven informants show that although local cultural values are recognized as relevant and have been applied, there are no evaluative tools that systematically measure the extent of their internalization in student achievement. This condition indicates a gap between the affirmation of curriculum policy and academic quality assurance mechanisms. This gap is a point of academic concern and underscores the need for a more systemic, measurable, and sustainable model of curriculum integration.

A study shows that integrating values of moderation and local culture into Islamic education can increase students' religious awareness and tolerant attitudes. However, its implementation is still partial at the classroom level and has not been integrated into institutional curriculum design (Muhaemin et al., 2023). Furthermore, the second study found that strengthening religious culture in Islamic education is effective in shaping students' character through the habit of values, but it has not been developed into a systemic and sustainable curriculum model at the university level (Latipah et al., 2025)

Furthermore, the third study revealed that developing a local value-based curriculum requires institutional policy support and collaboration between units, so that it does not depend on

individual lecturers' initiatives (Gonzalo et al., 2021). Meanwhile, the fourth study concluded that the application of culturally relevant pedagogy in higher education contributes to increased student engagement and academic achievement, but has not yet linked cultural integration with curriculum management and institutional structures (Sharma et al., 2024). And the fifth study shows that curriculum change in higher education institutions oriented towards sustainability and local identity requires mechanisms for sensing, capturing, and institutional reconfiguration so that innovation does not stop at the symbolic level (Lingos et al., 2025).

Accordingly, the proposed curriculum model does not aim to standardize local cultural values into rigid curricular content; rather, it formalizes the institutional mechanisms through which local wisdom is dialogically integrated, ethically validated, and pedagogically enacted within Islamic Religious Education. By bridging Integrative Curriculum Theory, Culturally Relevant Pedagogy, and Habitus Theory, this model extends curriculum discourse beyond content adaptation toward institutional capacity and governance, particularly within the context of PTKIN. The novelty of this research thus lies not merely in introducing local cultural values into the curriculum, but in theorizing how these values function as ethical and epistemic capital that shapes curriculum design, pedagogical practices, and institutional sustainability, while remaining adaptable to socio-cultural change. This study offers both a conceptual contribution to culture-based curriculum theory in Islamic higher education and a transferable framework for other PTKINs operating in comparable socio-cultural contexts.

METHOD

This study uses a qualitative grounded theory approach to understand how Bugis Makassar cultural values are interpreted and integrated into Islamic Religious Education (PAI) learning at IAIN Parepare. This approach is not intended to explore Bugis Makassar *ethnopedagogy* as a cultural system or subculture of society at large, but rather to examine the construction of meaning, practices, and strategies for integrating cultural values as perceived and implemented by the academic community in a specific institutional context. Thus, the focus of this study is Bugis Makassar *ethnopedagogy* from both academic and practice perspectives, rather than as a stand-alone cultural entity (Soltani et al., 2020). The research was conducted at the Faculty of Tarbiyah, IAIN Parepare, South Sulawesi, one of the Islamic religious universities with a strong character in the acculturation

of Bugis-Makassar cultural values in academic life.

Table 1. Research Informant Sample

No	Informant	Role/Position	Type of Involvement in the Research	Interview Duration
1	F	Head of the Center for Curriculum Development & Human Resource Development	Determines the direction of curriculum policy and human resource development based on local cultural values	58 minutes
2	MM	PAI Lecturer	Developer of a curriculum based on local wisdom and instructor of core courses	45 minutes
3	S	PAI Lecturer	Implementer of learning that integrates Bugis- -Makassar cultural values	40 minutes
4	SM	PAI Lecturer	Educator who applies Bugis-Makassar cultural values	52 minutes
5	FT	Islamic Education Students, Semester VII	Direct experience participating in learning based on local values	33 minutes
6	NA	PAI Student, Semester V	Perceptions of the integration of siri', pacce, getteng, and lempu' values in learning	28 minutes
7	AA	PAI Student, Semester VI	Participatory experiences in academic activities with a local cultural flavor	30 minutes

Source: Researcher elaboration

Informants were selected through snowball sampling. According to Creswell & Poth (2016), (Creswell & Poth, 2016) snowball sampling is useful when the researcher seeks participants who can provide detailed information about a phenomenon and when access to participants is facilitated through existing networks. In this study, the technique was employed to identify informants who were directly involved in the implementation of a local wisdom-based curriculum, possessed an understanding of Bugis-Makassar cultural values, and demonstrated a willingness to share reflective and comprehensive insights into the process of integrating these values within Islamic Religious Education ((Pahwa et al., 2023).

Data collection was conducted using three main techniques: semi-structured interviews, non-participatory observation, and complementary documentation studies (Brunner et al., 2021). Interviews began with open-ended questions to encourage in-depth narratives from informants, which were then developed as the conversation flowed. Observations were made during learning activities to examine the actual practice of integrating cultural values. At the same time, documentation was used to examine how local values were formalized in the vision-mission, CPL, RPS, and institutional policies. Data validation was strengthened through source and method

triangulation, member checking, and audit trails to ensure transparency and accountability throughout the research process(Chim-Miki et al., 2020).

The data analysis process began immediately after all interview transcripts were collected. In line with grounded theory procedures, data collection and analysis activities took place simultaneously (Hakkak et al., 2023) :

Table 2. Stages of Data Analysis in the *Grounded Theory* Approach

No	Analysis Stage	Operational Definition	Analysis Focus	Analysis Output
1	Open Coding	An initial analytical process to identify concepts, properties, and dimensions that emerge directly from empirical data through line-by-line analysis.	Breaking down raw data into units of meaning, capturing variations in informants' experiences, actions, and perceptions.	A list of initial concepts, properties, and thematic dimensions rooted in the data.
2	Axial Coding	The stage of reorganizing initial concepts into higher-level categories through mapping relationships between triggering conditions, contexts, actions or interactions, and consequences.	Connecting concepts and dimensions to build a categorical structure that explains the patterns and dynamics of the phenomenon.	Mid-level categories along with causal and contextual relationships between categories.
3	Selective Coding	The final phase of analysis that focuses on integrating core categories into a coherent and systematic theoretical explanatory framework.	Synthesizing all categories into a conceptual model or substantive theory that explains the phenomenon as a whole.	Core categories and conceptually validated theoretical models.

The data analysis process in this study was conducted iteratively and simultaneously with data collection and coding, in line with the principle of the *constant comparative method* in grounded theory. Each stage of analysis was not treated as a separate linear step, but rather as an interrelated reflective process to ensure that the resulting categories and conceptual relationships were truly rooted in empirical data. Through a mechanism of continuous comparison between data, categories, and cases, this analysis allows for progressive refinement of concepts until theoretical saturation is achieved. This approach ensures that the constructed theoretical model has high explanatory power, internal coherence, and contextual relevance, while strengthening the credibility and traceability of the analysis process in *grounded theory-based* qualitative research.

FINDINGS AND DISCUSSION

Findings

This research was conducted in the context of education rooted in Bugis Makassar culture, where local wisdom values remain alive and are practised in social and educational life. Research data was obtained through interviews with Islamic Education lecturers and students, observation of the learning process, and analysis of learning planning and implementation documents. The findings indicate that the interpretation of Bugis Makassar cultural identity serves as an initial context that plays an important role in integrating cultural values into the Islamic Education curriculum.

In general, based on interview and observation findings, this study identified several main interrelated aspects. These aspects include participants' interpretations of Bugis Makassar cultural identity, the relevance of cultural values in the context of Islamic Education, the practice of integrating cultural values into learning, and the factors that support and hinder their integration into the curriculum.

Table 3. Integration of Bugis Makassar Cultural Values in Islamic Religious Education

No	Aspect of Cultural Identity	Description of Participants' Meanings	Educational Context	Lecturer Roles	Student Responses
1	*Siri'* (Dignity and Self Respect)	Siri' is understood as a moral foundation that shapes personal integrity, academic responsibility, and ethical conduct in learning activities.	Integrated implicitly through classroom norms, academic ethics, and learning discipline.	Role model, moral guide, and enforcer of academic integrity.	Students show increased responsibility, seriousness, and respect toward learning processes.
2	*Pacce* (Empathy and Solidarity)	Pacce is perceived as emotional sensitivity and social concern toward others, fostering collective responsibility and mutual support.	Reflected in collaborative learning, group discussions, and peer assistance.	Facilitator of dialogue and empathy based interaction.	Students demonstrate cooperation, tolerance, and emotional engagement.
3	*Getteng* (Consistency and Commitment)	Getteng is interpreted as consistency in principles, perseverance, and commitment to ethical and religious values.	Embedded in learning consistency, task completion, and adherence to academic rules.	Motivator and mentor emphasizing commitment and perseverance.	Students develop discipline, persistence, and learning consistency.

| 4 | *Lempu'* (Honesty and Moral Integrity) | Lempu' is defined as honesty in thought, speech, and action, particularly in academic practices. | Applied through academic honesty, assessment ethics, and reflective learning. | Ethical exemplar and guardian of learning values. | Students show honesty, openness, and reflective attitudes. |

Source: Researcher's elaboration based on interview synthesis, observation, and document analysis.

Based on the table above, Bugis Makassar cultural identity is understood by lecturers and students as a set of ethical values that serve as moral capital in Islamic Religious Education. Values such as *siri'*, *pacce*, *getteng*, and *lempu'* are not merely cultural symbols but lived principles that shape academic behaviour, learning interactions, and ethical awareness in the classroom. Before formal curriculum integration, these values are already embedded implicitly through classroom norms, lecturer exemplification, and student social interactions.

Lecturers play a central role not only as instructors, but also as moral exemplars, facilitators, and mentors who transmit local values through pedagogical practices and academic culture. Students generally respond positively to this value based environment, as reflected in increased responsibility, empathy, discipline, cooperation, and integrity in learning activities. These descriptive findings provide an essential contextual foundation for understanding how Bugis Makassar local wisdom serves as a meaningful entry point for subsequent curriculum integration through a grounded theory approach.

The Meaning of *Siri', Pacce, Getteng, and Lempu'* Values from the Participants' Perspective

The results show that participants interpret the values of *siri', pacce, getteng, and lempu'* as ethical foundations that shape attitudes and behaviour in academic life. The value of *siri'* is understood as an awareness of self-esteem and dignity that encourages responsibility, discipline, and prudence in attitudes and actions during the learning process. This value is perceived to play a role in maintaining academic ethics and mutual respect in the learning environment.

The value of *pacce* is interpreted as empathy and social concern that strengthens relationships between students and between students and lecturers. Participants view *pacce* as a value that fosters solidarity, cooperation, and sensitivity to others' conditions, especially in collaborative learning and group discussions. Meanwhile, *getteng* is perceived as steadfastness of principle and consistency in practising moral and religious values. This value is associated with a never-give-up attitude, a

commitment to completing tasks, and steadfastness in upholding principles believed to be right. Lempu' is interpreted as honesty and sincerity of intention in thinking, speaking, and acting, especially in academic practices such as learning evaluation and scientific interaction.

The Relevance of Bugis Makassar Cultural Values in the Context of Islamic Religious Education

Based on the research findings, participants viewed that Bugis Makassar cultural values were strongly relevant to the objectives of Islamic Religious Education, particularly in shaping students' morals and character. The values of *siri'* and *lempu'* are perceived to be in line with the strengthening of integrity, honesty, and moral responsibility, which are the main objectives of religious education. Participants assessed that these two values contribute to shaping students' ethical awareness in their attitudes, behaviour, and responsible fulfilment of academic obligations.

In addition, the values of *pacce* and *getteng* are also considered relevant to the development of the social and spiritual dimensions of Islamic Religious Education. *Pacce* is perceived as the foundation of social concern, empathy, and solidarity among fellow human beings, which is important in shaping tolerant and inclusive attitudes in the educational environment. Meanwhile, *getteng* is interpreted as the steadfastness of faith and consistency in practising religious values, reflected in a steadfast attitude, moral commitment, and firm principles in daily life. Participants assessed that Bugis Makassar cultural values do not conflict with Islamic teachings but rather reinforce each other in shaping a contextual religious character.

Local cultural values are perceived as wisdom that is close to the reality of students' lives, thus facilitating the internalisation of Islamic values in learning. Therefore, Bugis Makassar values are seen as a source of local wisdom that can enrich Islamic Education, especially in shaping students' attitudes, ethics, and social sensitivity.

The Practice of Integrating Cultural Values in Islamic Religious Education

The results of the study indicate that the integration of Bugis Makassar cultural values into Islamic Religious Education occurs contextually through various pedagogical practices. The integration of values is evident in lesson planning, material delivery, discussion activities, and the exemplary behaviour of lecturers in academic interactions. Cultural values are presented through contextual examples, an emphasis on ethics in class discussions, and the reinforcement of attitudes in both online and offline learning. Participants interpreted that the integration of cultural values is not always explicitly reflected in separate learning materials or topics. Instead, cultural values are

more often presented through habitual attitudes, interaction patterns, and consistent pedagogical practices during the learning process. This approach is perceived to help students understand cultural values as part of religious practices that are close to the reality of academic life.

Factors Supporting and Hindering the Integration of Cultural Values into the Curriculum
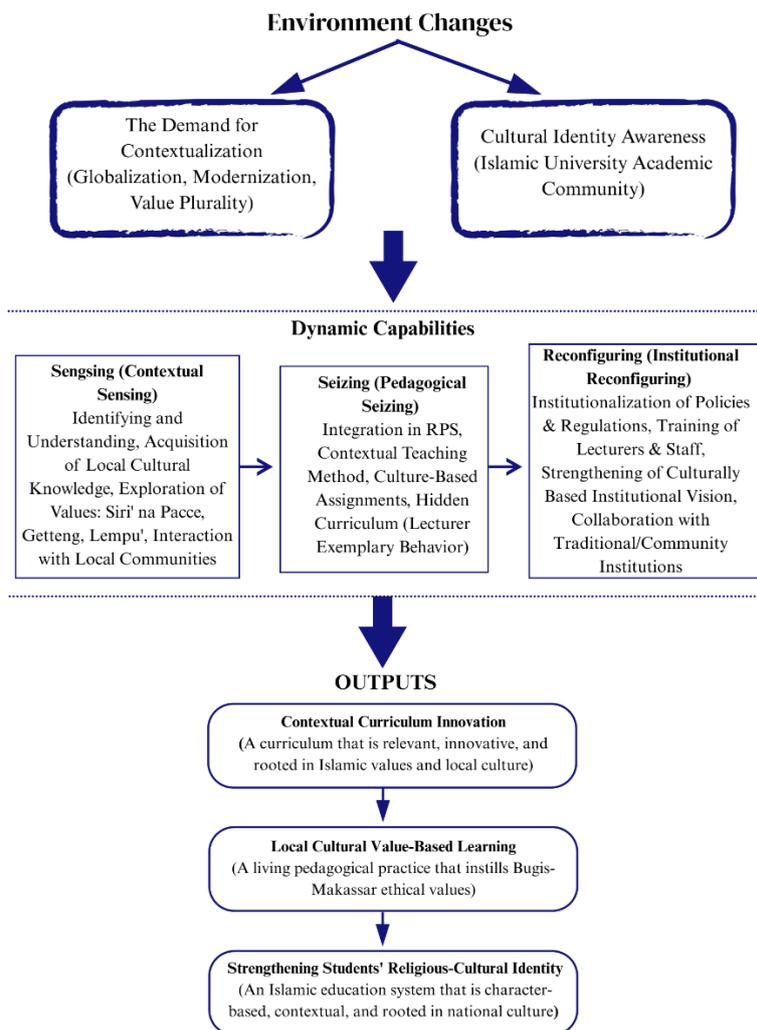
This study also identified several conditions that participants perceived as either supporting or hindering the integration of Bugis Makassar cultural values into the Islamic Education curriculum. Supporting conditions included lecturers' awareness of the importance of local wisdom, flexibility in implementing Islamic Education, and an academic environment that was relatively open to cultural diversity. On the other hand, participants noted conditions they saw as obstacles, including differences in students' cultural backgrounds. These limited curriculum guidelines did not explicitly include local cultural values or allow sufficient learning time. These conditions were related to variations in the implementation and depth of cultural value integration in learning practices.

Based on the research's overall findings, this study further develops a model for integrating Bugis Makassar cultural values into Islamic Religious Education. This model was developed as a synthesis of the participants' patterns of cultural value interpretation, the practice of value integration in the learning process, and the conditions accompanying its implementation in the field. The formulation of this model represents a conceptual abstraction of empirical findings that describe how the values of *siri', pacce, getteng, and lempu'* are understood, presented, and implemented in the context of education, thereby serving as an integrative framework for the development of Islamic Religious Education learning rooted in local wisdom.

Theoretical Model

Based on the third-level categories produced through the *axial coding* stage, this study developed a theoretical model that explains how Islamic religious universities integrate local wisdom into the Islamic Education curriculum as an adaptive and sustainable institutional process. This model is not intended to describe separate pedagogical practices, but rather to explain the fundamental mechanisms that enable local cultural values to be incorporated into curriculum design, learning practices, and institutional governance. Thus, this model serves as an explanatory framework that explains how cultural integration is produced, maintained, and institutionalized in the context of Islamic higher education.

Figure 1. The Building of a Theoretical Model

Environment Changes

The Demand for Contextualization (Globalization, Modernization, Value Plurality)

Cultural Identity Awareness (Islamic University Academic Community)

Dynamic Capabilities

Sengsing (Contextual Sensing)
Identifying and Understanding, Acquisition of Local Cultural Knowledge, Exploration of Values: Siri' na Pacce, Getteng, Lempu', Interaction with Local Communities

Seizing (Pedagogical Seizing)
Integration in RPS, Contextual Teaching Method, Culture-Based Assignments, Hidden Curriculum (Lecturer Exemplary Behavior)

Reconfiguring (Institutional Reconfiguring)
Institutionalization of Policies & Regulations, Training of Lecturers & Staff, Strengthening of Culturally Based Institutional Vision, Collaboration with Traditional/Community Institutions

OUTPUTS

Contextual Curriculum Innovation
(A curriculum that is relevant, innovative, and rooted in Islamic values and local culture)

Local Cultural Value-Based Learning
(A living pedagogical practice that instills Bugis-Makassar ethical values)

Strengthening Students' Religious-Cultural Identity
(An Islamic education system that is character-based, contextual, and rooted in national culture)

Research findings indicate that two intertwined environmental pressures trigger the integration of Bugis Makassar local wisdom. On the one hand, Islamic universities face demands to contextualize learning in response to globalization, modernization, and the plurality of values. On the other hand, there is a growing institutional awareness of cultural identity as a source of ethics and academic practice within the academic community. The combination of these two pressures creates a triggering context that activates institutions' dynamic capabilities in responding to social and cultural changes.

The theoretical model identifies three interrelated core processes. The first process, *contextual sensing*, refers to the capacity of institutions and lecturers to recognize, interpret, and validate local cultural values as epistemically relevant knowledge aligned with the objectives of Islamic Religious

Education. This process includes identifying the values of siri', pacce, getteng, and lempu' as ethical principles compatible with Islamic teachings, as well as interacting with the community and traditional institutions to obtain cultural legitimacy. *Contextual sensing* serves as an initial mechanism that transforms local social traditions into a pedagogical resource.

The second process, *pedagogical seizing*, and the third process, *institutional reconfiguring*, explain how these cultural values are operationalized and institutionalized. *Pedagogical seizing* is demonstrated through the alignment of the Semester Learning Plan, the application of contextual pedagogy, culture-based assignments, and *the hidden curriculum* through the exemplary behavior of lecturers, so that cultural values are internalized in pedagogical routines, rather than positioned as additional content. Furthermore, *institutional reconfiguring* describes efforts to institutionalize the integration of cultural values through the strengthening of culture-based vision and mission, the development of lecturer and educational staff capacity, and ongoing collaboration with local cultural communities. Findings show that without this process, the integration of cultural values tends to be sporadic and dependent on individual initiatives.

The interaction of these three processes produces three main outcomes, namely contextual curriculum innovation that is adaptive to global changes but rooted in Islamic values and local culture, the development of local cultural value-based learning practices that shape student character through lively pedagogical experiences, and the strengthening of students' religious and cultural identity as a result of institutionalized pedagogical practices. Theoretically, this model extends *Integrative Curriculum Theory* by showing that curriculum integration in Islamic religious universities occurs not only across subjects but also across cultural values, pedagogical practices, and institutional structures, and by positioning local wisdom as a dynamic capability of Islamic education.

Theoretical Model Validation

After the theoretical model is constructed through *open coding*, *axial coding*, and *selective coding*, *grounded theory* requires a *theoretical validation* stage to ensure the resulting model can explain the phenomenon under study. According to Strauss and Corbin (1998) and (Myers, 2020), model validation is carried out by "*returning to the* data" and conducting a *high-level comparative analysis* to determine whether *the core categories* are present and validated in all cases studied.

In the context of this study, each "case" refers to an informant (F, MM, S, SM, FT, NA, AA). Validation was conducted by calculating the frequency of subcategory emergence for each case based on the coding results. The more consistent the emergence of subcategories in many cases, the stronger the theoretical validity of the model.

The following table presents *an across-case pattern comparison* in accordance with the reference article format, mapping the occurrence of subcategories for each informant.

Table 4. Across-case Pattern Comparison

No	Core Categories (Third-Order)	Subcategories (Second-Order)	F	MM	S	SM	FT	NA	AA
1	Contextual Integration Drivers	Cultural-religious foundations	12	7	9	11	6	5	4
2		Student cultural engagement	10	8	6	7	12	9	5
3		Instructional cultural strategies	14	12	9	10	8	6	7
4	Curriculum Implementation Mechanisms	Value-based pedagogy	9	4	5	7	3	2	4
5		Contextual pedagogy	11	5	6	8	5	4	3
6		Curriculum alignment challenges	7	3	4	6	2	1	1
7	Institutional Barriers & Enablers	Capacity constraints	6	4	3	5	2	0	1
8		Policy reinforcement mechanisms	8	6	5	4	3	2	2
9		Institutional cultural support	10	7	5	8	4	3	2
10		Systemic curriculum adaptation	12	8	6	9	3	3	2
11		Fragmented implementation	5	3	4	5	1	1	2
12		Policy-practice gap	7	4	3	5	2	1	1

Discussion

This study shows that the integration of Bugis-Makassar local wisdom into the Islamic Education (PAI) curriculum at IAIN Parepare Islamic University is a dynamic and multi-layered institutional process, not merely an incidental pedagogical practice. The findings indicate a shift from fragmented, lecturer-dependent initiatives toward a more structured curriculum model that embeds local cultural values as integral components of academic life. This reinforces the role of the PAI curriculum not merely as a vehicle for transmitting doctrinal knowledge, but as an institutional mechanism for shaping students' religious, cultural, and ethical identities in contemporary socio-cultural contexts.

Theoretically, the core processes identified in this study, contextual sensing, pedagogical seizing, and institutional reconfiguring, extend existing discussions on Culturally Relevant

Pedagogy (CRP) and curriculum integration. While CRP scholarship has primarily emphasized classroom practices and teacher-student interactions (Allen et al., 2017; Herman et al., 2025), the present findings highlight the importance of institutional mechanisms that recognize local culture as epistemically valid knowledge. Without such institutional sensing, culturally responsive practices tend to remain sporadic and unsustainable.

This study also expands Integrative Curriculum Theory by demonstrating that curriculum integration in Islamic higher education extends beyond subject matter to encompass cultural values, pedagogical practices, and institutional arrangements. Although Beane's framework emphasizes the connection between curriculum content and students' lived experiences, the findings suggest that meaningful integration requires institutional reconfiguring to align curriculum design, teaching practices, and academic culture (Beane, 1997; Darwish et al., 2025; Russo et al., 2025). In the absence of policy reinforcement and lecturer capacity building, the integration of local wisdom risks remaining symbolic rather than transformative.

From a sociological perspective, the identification of Bugis-Makassar values *siri' na pacce*, *getteng*, and *lempu'* as ethical and epistemic capital contributes to the understanding of curriculum internalization through Bourdieu's concept of habitus. The findings indicate that cultural values function as durable dispositions shaping students' academic orientations and ethical reasoning (Bourdieu, 1977; Gamage et al., 2021; Kartal et al., 2024). This study advances habitus theory by showing that such dispositions can be intentionally strengthened through curriculum design and institutional practices, rather than emerging solely through informal socialization.

Importantly, these findings challenge the dominant tendency in Islamic education research to equate local wisdom integration with the development of culture-based learning modules. While prior studies have offered valuable insights in pesantren and teacher education contexts (Karwadi et al., 2025; Tubagus et al., 2023), this study demonstrates that curriculum-level integration in PTKIN requires a broader institutional approach that encompasses curriculum objectives, learning outcomes, assessment strategies, and academic policies.

Viewed through the lens of institutional change, the three-stage process identified in this study resonates with the dynamic capabilities framework of sensing, seizing, and reconfiguring the (Andreini et al., 2022; Naseer et al., 2024). This alignment suggests that curriculum innovation in Islamic higher education is not merely pedagogical but also strategic and organizational. By

repositioning local wisdom integration as a systemic curriculum issue, this study contributes to theoretical debates on culturally relevant pedagogy and curriculum integration while offering practical insights for PTKINs seeking to develop adaptive, culturally grounded educational models.

CONCLUSION

This study concludes that integrating Bugis-Makassar local wisdom into the Islamic Religious Education (PAI) curriculum in Islamic higher education constitutes a strategic and systemic institutional process rather than a fragmented pedagogical initiative. The effective incorporation of values such as *siri' na pacce*, *getteng*, and *lempu'* occurs when these cultural principles are positioned as ethical and epistemic capital that is coherently embedded within curriculum design, pedagogical practices, and institutional governance. Through this process, the PAI curriculum functions not only as a medium for transmitting normative religious knowledge but also as a structured space for cultivating students' religious, cultural, and ethical identities in ways that are contextually relevant and socially grounded.

Conceptually, this study contributes to culture-based curriculum theory in Islamic higher education by articulating a model grounded in the interrelated processes of contextual sensing, pedagogical seizing, and institutional reconfiguring. This model extends Integrative Curriculum Theory by demonstrating that curriculum integration in PTKIN operates across cultural values, pedagogical practices, and institutional structures, rather than being limited to content adaptation or instructional strategies. In practice, the findings suggest that integrating local wisdom should be supported by institutional curriculum policies, lecturer capacity development, and cross-unit collaboration to ensure sustainability. Although this study is situated in IAIN Parepare, the proposed model offers a transferable analytical framework that can be adapted and further examined in other Islamic higher education institutions with similar socio-cultural contexts.

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