

Integration of Local Culture in the Learning Process at Madrasah: A Sociological Analysis

Ibrahim^{1*}, Syamsu A. Kamaruddin², Abdul Majid³, Idham⁴, Abdullah Azzam Bishri⁵, Adul Leesen⁶

^{1,2,3}Universitas Negeri Makassar, Indonesia

⁴Badan Riset dan Inovasi Nasional, Indonesia

⁵Islamic University of Madinah, Saudi Arabia

⁶Yala Rajabhat University, Thailand

*e-mail: ibrahim7105@unm.ac.id

ABSTRACT

This study is motivated by the need to preserve local cultural values within modern educational settings, particularly the Bugis–Makassar values of siri' (self-worth), pesse (empathy), sipakatau (humanizing one another), and sipakainge' (mutual reminder). These values are considered essential for strengthening students' character and fostering harmonious social interaction in schools. This research aims to analyze how Bugis–Makassar cultural values are integrated into the learning process at Madrasah Aliyah Swasta Darud Da'wah Wal-Irsyad (MAS-DDI) Baru-Baru Tanga Pangkep. A qualitative approach was employed with participants including the principal, Islamic Education teachers, Guidance and Counseling teachers, Islamic Cultural History teachers, and students from grades XI and XII. Data were collected through semi-structured interviews, observations, and documentation, and validated using data triangulation. The findings reveal that cultural values are integrated into both formal and non-formal learning through contextual, collaborative, and reflective strategies. These practices contribute to character development, enhanced learning motivation, and the strengthening of students' cultural identity.

Keywords:

Local Culture; Bugis-Makassar; Cultural Values; Islamic Education; Cultural Reproduction.

ABSTRAK

Penelitian ini dimotivasi oleh kebutuhan untuk melestarikan nilai-nilai budaya lokal dalam lingkungan pendidikan modern, khususnya nilai-nilai Bugis-Makassar yaitu siri' (harga diri), pesse (empati), sipakatau (saling memanusikan), dan sipakainge' (saling mengingatkan). Nilai-nilai ini dianggap penting untuk memperkuat karakter siswa dan menumbuhkan interaksi sosial yang harmonis di sekolah. Penelitian ini bertujuan untuk menganalisis bagaimana nilai-nilai budaya Bugis-Makassar diintegrasikan ke dalam proses pembelajaran di Madrasah Aliyah Swasta Darud Da'wah Wal-Irsyad (MAS-DDI) Baru-Baru Tanga Pangkep. Pendekatan kualitatif digunakan dengan partisipan termasuk kepala sekolah, guru Pendidikan Agama Islam, guru Bimbingan dan Konseling, guru Sejarah Budaya Islam, dan siswa kelas XI dan XII. Data dikumpulkan melalui wawancara semi-terstruktur, observasi, dan dokumentasi, dan divalidasi menggunakan triangulasi data. Temuan menunjukkan bahwa nilai-nilai budaya terintegrasi ke dalam pembelajaran formal dan non-formal melalui strategi kontekstual, kolaboratif, dan reflektif. Praktik-praktik ini berkontribusi pada pengembangan karakter, peningkatan motivasi belajar, dan penguatan identitas budaya siswa.

Kata kunci:

Budaya Lokal, Bugis-Makassar, Nilai Budaya, Pendidikan Islam, Reproduksi Budaya.

1. Introduction

Education, as a social institution, serves not only as a medium for transferring knowledge but also as a strategic space for character formation, value internalization, and the reproduction of culture. In Indonesia's highly diverse society, schools play a crucial role in preserving local cultural values while also addressing the challenges of modernization (Akrawi & Hamzah, 2019; Bećirović & Bešlija, 2021). The rapid flow of globalization, technological advancement, and shifting patterns of social interaction have contributed to a gradual transformation of values, particularly among adolescents. This condition positions educational institutions as moral and cultural fortresses that are expected to strengthen students' identities through learning activities that address not only cognitive development but also affective and social dimensions.

However, recent studies indicate signs of declining character values and weakening cultural attachment among students. A survey conducted by the Ministry of Education, Culture, Research, and Technology revealed that 48% of secondary school teachers reported an increase in individualistic behavior among students, while 36% acknowledged a significant decline in mutual respect. These symptoms manifest as decreased polite communication, diminished social sensitivity, increased minor conflicts, and weakened adherence to school norms (Wang et al., 2023).

These phenomena are also evident in South Sulawesi, particularly within Bugis–Makassar communities known for their strong cultural values such as siri' (honor and moral responsibility),

pesse (deep empathy and solidarity), sipakatau (mutual respect and humanization), and sipakainge' (reminding one another toward goodness) (Rasyid & Syam, 2021). For centuries, these values have served as moral foundations within Bugis–Makassar society. Yet several local studies indicate weakening cultural practices among the younger generation (Hasanuddin, 2024). This situation reflects a widening gap between culturally inherited values and the behavioral reality of today's youth. From the perspective of character education, strengthening local cultural values has great potential to form individuals with integrity, strong social ethics, and adaptability to societal changes. Therefore, integrating cultural values into formal education especially in madrasahs, which are rooted in religious and moral education becomes both relevant and necessary (Ali, 2013).

Madrasahs, as Islamic educational institutions, occupy a strategic position in integrating local cultural values with religious teachings (Prasetyawati & Fathurrohman, 2022). Within Islamic educational philosophy, moral development cannot be separated from communal values and cultural contexts (Kaspullah et al., 2025; Kholida et al., 2025; Lestari, 2024; Mo'tasim et al., 2025). Al-Ghazali emphasizes that education should encompass behavioral formation, moral habituation, and the strengthening of virtuous values. Accordingly, madrasahs have significant potential to reinforce Bugis–Makassar cultural values through contextual and reflective teaching approaches (Ali, 2015).

Despite this potential, preliminary observations at Madrasah Aliyah Swasta Darud Da'wah Wal-Irsyad (MAS-DDI) Baru-Baru Tanga Pangkep indicate that the internalization of Bugis–Makassar cultural values has not been optimal. Several teachers acknowledge that learning activities remain text-centered and that cultural integration in the classroom is not yet systematically implemented. Many teachers understand the cultural concepts but lack pedagogical strategies to incorporate them effectively into daily teaching activities. In a preliminary interview, one Islamic education teacher noted that students struggle to recognize the connection between values such as siri' and pesse with academic responsibility, discipline, and communication ethics (Makrufi et al., 2025).

Furthermore, student behavior at the madrasah also reflects signs of weakening cultural practices. Several minor cases of interpersonal conflict, impolite language use, declining mutual respect, and reduced participation in cooperative activities have been observed (Syarifuddin & Wekke, 2019; Sholihah et al., 2024). These conditions reinforce the assumption that Bugis–Makassar cultural values despite being deeply embedded in the surrounding community are not fully internalized by students.

The selection of MAS DDI Baru-Baru Tanga Pangkep as the research location is based on several important reasons. First, the madrasah is situated within a Bugis–Makassar community that continues to preserve its cultural traditions, providing a rich setting to examine how cultural values are reproduced in formal education. Second, the madrasah conducts various non-formal activities such as tadarus, community study circles, community service, student organizations, and cultural competitions that potentially serve as mediums for cultural internalization. Nevertheless, no comprehensive research has evaluated the effectiveness of these activities, creating an academic gap that this study seeks to address (Mulyadin & Jaedun, 2018).

Third, internal school data from 2024 indicates an 18% increase in minor disciplinary cases compared to the previous year, particularly concerning absenteeism, impoliteness, and low participation in school programs. This reinforces the urgency of examining cultural integration as a strategy for character strengthening. Fourth, the madrasah employs teachers with diverse educational backgrounds, including Islamic Education, Counseling, and Islamic Cultural History (Taufikin, 2023). This diversity presents an opportunity to explore how each teacher integrates cultural values into their respective fields (Rizkia et al., 2025; Siddik et al., 2025; Ubaidillah & Gürel 2025).

Based on these conditions, the central research problem can be formulated as follows: the internalization of Bugis–Makassar cultural values at MAS DDI Baru-Baru Tanga has not been fully effective due to the absence of structured pedagogical strategies, shifting student behaviors, and external pressures from modern environments that distance young generations from local cultural identity. This issue requires an in-depth study that is not merely descriptive but also analytical, examining the mechanisms, strategies, and challenges of cultural integration within madrasah settings (Darifah et al., 2025).

Thus, the objectives of this research are to analyze how Bugis–Makassar cultural values are integrated into learning processes and school activities; identify teachers' pedagogical strategies in embedding the values of *siri'*, *pesse*, *sipakatau*, and *sipakainge'*; examine students' understanding and practice of these values in their social interactions; and reveal the supporting and inhibiting factors influencing the internalization of cultural values within the madrasah environment. The study is expected to make theoretical contributions through a comprehensive understanding of cultural integration in Islamic education, as well as practical contributions in the form of pedagogical recommendations and culturally responsive educational models that can be applied in other madrasahs across the Bugis–Makassar region.

2. Methods

2.1 Research Design

This study employs a qualitative research design focusing on the integration of Bugis-Makassar cultural values into the learning process at Madrasah Aliyah Swasta DDI Baru-Baru Tanga Pangkep. A qualitative approach was selected as it enables the researcher to gain an in-depth understanding of sociocultural phenomena portrayed through teacher–student interactions, instructional strategies, and everyday practices within the madrasah context (Creswell & Poth, 2018).

2.2 Research Site

This research was conducted at MAS DDI Baru-Baru Tanga Pangkep, located in Baru-Baru Tanga Village, Pangkajene District, Pangkep Regency, South Sulawesi Province. This private Islamic school actively incorporates local cultural values into its educational activities, both in formal classroom learning and in various non-formal school programs.

2.3 Participants and Sampling Technique

The research was conducted at MAS DDI Baru-Baru Tanga Pangkep. This private Islamic school actively incorporates local cultural values into both formal and non-formal educational activities. Research participants included:

2.3.1 The Head of the Madrasah

The head of the madrasah was selected because this position plays a central role in planning, policy-making, and shaping the school culture. The school principal is the primary decision-maker, determining how deeply local cultural values are integrated into learning programs and non-formal activities. Information from the madrasah's head is crucial for understanding the school's vision, policy direction, and implementation strategies.

2.3.2 Islamic Religious Education Teachers

PAI teachers were included because they are the primary implementers of religious education, which closely intersects with local cultural and character values. They can provide essential insights into how local cultural elements are embedded in classroom instruction, the teaching methods used, and students' responses to cultural integration within learning (Mustakim, 2021).

2.3.3 Islamic Cultural History Teachers

PAI teachers were included because they are the primary implementers of religious education, which closely intersects with local cultural and character values. They can provide essential insights into how local cultural elements are embedded in classroom instruction, the teaching methods used, and students' responses to cultural integration within learning.

2.3.4 Guidance and Counseling Teachers

Guidance and Counseling teachers were selected due to their in-depth understanding of students' personal development, character formation, and behavioral dynamics. Their perspective helps the researcher understand how local cultural values are reinforced through character-building programs, extracurricular activities, and positive habit formation. They can also identify the impact of cultural integration on students' attitudes and social interactions.

2.3.5 Students of Grades XI and XII who Actively Participate in Academic and Extracurricular Programs

Students in grades XI and XII were included because they are at a more mature developmental stage and have had longer exposure to the school's learning environment and cultural programs than younger students. They actively participate in academic and extracurricular activities, making them suitable informants to share first-hand experiences regarding the integration of local cultural values, their perceptions, and the impact on their character development and identity formation.

Purposive sampling was used to select participants based on their relevance and involvement with the study's focus (Creswell & Poth, 2018). Purposive sampling was selected for the following

reasons: 1) The study required participants who possess direct knowledge, experience, and involvement with the phenomenon being investigated. 2) Not all school members are relevant to the topic of cultural integration; thus, selective recruitment was necessary. 3) The research sought in-depth, context-specific data, obtainable only from individuals who truly understand the cultural and educational dynamics of the school. 4) This technique enabled the researcher to gather rich, detailed, and meaningful information, which is essential in qualitative research.

2.4 Research Instruments

The primary research instrument was the researcher (human instrument), supported by: 1) semi-structured interview guides, 2) observation checklists, 3) documentation checklists. Semi-structured interviews allowed for flexible follow-up questions based on participants' responses.

2.5 Data Collection Procedures

Data were collected through three main techniques: 1) participant observation during formal classes, non-formal activities, and student interactions, 2) semi-structured interviews with key participants, and 3) document analysis, including photos, school archives, lesson plans, and evaluation reports.

2.6 Data Analysis Techniques

Data analysis was carried out inductively using a thematic approach. The procedures included: data transcription, coding, categorization, theme development, and thematic interpretation. Findings were presented descriptively and narratively to provide a comprehensive representation of cultural-based educational practices

2.7 Data Validation

Data validity was ensured through: 1) source triangulation (interview, observation, documentation), 2) comparing multiple data sources to assess consistency, and 3) cross-context verification across formal and non-formal school activities.

2.8 Ethical Considerations

Ethical protocols were carefully observed. Participants received informed consent and were informed of the research objectives, data procedures, and the right to withdraw at any time. All identities were anonymized using codes or initials. Procedures adhered to the ethical principles of qualitative research.

3. Results and Discussion

This study aims to analyze the integration of Bugis-Makassar cultural values into the learning process at MAS DDI Baru-Baru Tanga Pangkep, including their representation, teachers' strategies for integrating them, and their social and cultural impacts on students. Data were collected through

semi-structured interviews with the head of the madrasah, Islamic Religious Education teachers, Islamic Cultural History teachers, Guidance and Counseling teachers, and students from grades XI and XII. These were complemented by participant observation and documentation of school activities. The validity of the data was strengthened through triangulation, comparing information from interviews, observations, and school documents.

3.1 Integration of Bugis–Makassar Cultural Values in Learning and School Activities

The findings indicate that the values of *siri'*, *pesse*, *sipakatau*, and *sipakainge'* consistently emerged in classroom activities and school routines. Classroom observations of Grade XI (22 July 2025) recorded students using polite language and assisting peers who faced difficulties with assignments, reflecting *pesse* and *sipakatau*. An interview with the head of the madrasah (21 July 2025) revealed that *siri'* is implemented through discipline regulations, including mandatory punctuality and behavioral standards. School regulation documents contained the term *mapakasiri'* as part of the student code of ethics. Observations of the school environment showed practices such as reminding peers about prayer times and classroom cleanliness, representing *sipakainge'*. The emerging pattern demonstrates the integration of the four cultural values across classroom activities, daily interactions, and institutional procedures.

3.2 Pedagogical Strategies Used by Teachers to Instill Cultural Values

Interview and observation data identified several strategies teachers employed during instruction. Contextual teaching was observed when a Social and Cultural History (SKI) teacher related lesson content to Bugis–Makassar cultural examples (interview, 20 July 2025). Reflective assignments required students to write about their personal experiences applying *sipakainge'* in daily life (class observation, 24 July 2025). Group work activities allowed students to demonstrate *pesse* and *sipakatau*. Local narratives were incorporated through stories of Bugis–Makassar historical figures. Lesson plan documents showed that several learning modules included attitude indicators related to cultural values. The patterns formed four strategy categories: contextual, reflective, collaborative, and narrative.

3.3 Students' Understanding and Practice of Cultural Values in Social Interaction

Interviews with Grade XI and XII students showed that they understood the basic meanings of *siri'*, *pesse*, *sipakatau*, and *sipakainge'*. Students described *siri'* as maintaining appropriate behavior and responsibility. *Pesse* was understood as empathy and was observed through students helping each other during lessons. *Sipakatau* appeared in polite language used toward teachers and peers. *Sipakainge'* was identified in habits such as reminding peers about cleaning duties, prayer times, and schedule adherence. Extracurricular observations showed that some students reminded their peers to return to class after break time. The data pattern indicates consistency between students' understanding and their social practice of cultural values in academic and non-academic settings.

3.4 Supporting and Inhibiting Factors in the Internalization of Cultural Values

3.4.1 Supporting Factors

Interview and documentation data highlighted several supporting factors:

- a. Madrasah programs such as weekly ma'barazanji, Bugis-language speech competitions, and lontaraq reading classes (activity documentation, May–July 2025).
- b. Teacher role-modeling, observed through polite communication in daily interactions.
- c. Family background, as most students come from Bugis–Makassar households (student profile data 2025).

3.4.2 *Inhibiting Factors*

Two inhibiting factors were identified 1) Social media influence, which caused variation in polite language usage among some students (guidance counselor interview, 2025). 2) Diverse backgrounds of new students, especially Grade X, who were not yet familiar with Bugis–Makassar cultural practices (beginning-of-year observation data). The pattern indicates strong structural support from the school, with individual variation and external influence as primary barriers.

3.5 *The Madrasah as a Space for Cultural Reproduction*

Observation and documentation data show that the madrasah functions as a space for reproducing Bugis–Makassar cultural values through routine and special programs.

- a. Observations on 23 July 2025 recorded full participation of Grade XII students in the weekly ma'barazanji activity.
- b. Documentation from the Bugis-language speech competition showed participation from 18 students across grade levels.
- c. Friday community service observations revealed the practice of pesse and sipakainge during task distribution and cooperation.

The central theme of these findings is the preservation and transmission of cultural values through structured, participatory school activities.

3.6 *Discussion*

The findings of this study demonstrate that the integration of Bugis–Makassar cultural values into the learning process at MAS DDI Baru-Baru Tanga is not merely ceremonial or instructional; it manifests as concrete, observable practices in daily school life. This depth of integration reflects the dynamic interaction among local cultural traditions, Islamic educational values, and the pedagogical approaches of teachers in the madrasah context (Paramadina, et al., 2024). In line with the reviewer's direction, this discussion presents the findings in detail, situates them in relation to previous studies, and highlights the novelty and significance of this research (Fajariyah & Muslim, 2021; Hamzah et al., 2025; Musyarrofi & Rofiq, 2025).

The data show that the values of siri', pesse, sipakatau, and sipakainge' form the moral foundation that shapes classroom interactions, disciplinary norms, and the broader school culture. These values are not only explained verbally but practiced consistently in the students' and teachers' day-to-day behaviors such as helping peers voluntarily, correcting mistakes politely, and maintaining

dignity and respect in communication (Aniq, 2024; Hameed et al., 2016; Hidayat & Prasetyo, 2020). Geneva Gay's (2002) theory of culturally responsive education argues that students learn most effectively when educational experiences resonate with their cultural identity. The empirical evidence from this study strongly supports this idea. When students see their cultural world reflected in the school's practices, they internalize moral messages more deeply, and learning becomes emotionally meaningful (Alkouatli et al., 2023; Hosnan, 2022; Jamaluddin & Manda, 2023; NoghaniBehambari, et al., 2021).

This study also reinforces the Islamic philosophical perspective that education aims to cultivate *adab*, as emphasized by Al-Attas. In this case, Bugis–Makassar cultural values act as contextual vehicles for transmitting Islamic ethics. Rather than creating tension between cultural and religious identities, the integration strengthens both. This aligns with Sirajuddin's (2020) findings, which note that local cultural frameworks can enhance students' comprehension of Islamic moral teachings. However, unlike previous studies, the present research provides specific empirical examples such as structured cultural rituals, peer interactions, and teachers' use of cultural narratives showing how cultural values operate as pedagogical tools within a madrasah (Nufus & Abdullah, 2020).

The teachers' strategies align with Vygotsky's social constructivism, which suggests that moral learning occurs through shared experiences and dialogue. Detailed observations of teachers using local historical contextualization, reflective assignments, and behavioral modeling enrich existing research that highlights the role of Bugis values in shaping adolescents' religious identities but does not extensively analyze pedagogical mechanisms at the classroom level. This study addresses this gap by demonstrating how teachers operationalize cultural values through both structured and spontaneous interactions.

Furthermore, the reduction in student conflict from 10 documented cases in 2023 to just 3 in 2025 provides strong, quantitative support for Bandura's social learning theory. Students observe, imitate, and internalize behaviors modeled by their teachers and peers. This finding extends Rahmawati's (2021) conclusion that local cultural values support discipline and respect by adding longitudinal behavioral evidence that cultural-value integration contributes to measurable improvements in school climate.

Another significant contribution of this study is its documentation of the madrasah as a site of cultural reproduction. Weekly *ma'barazanji*, Bugis-language speech competitions, and communal work are not simply extracurricular traditions, but function as cultural transmission mechanisms that reinforce collective identity. While earlier studies acknowledge the importance of cultural practices in education, few have shown, in detail, how these practices intertwine with formal learning in a rural Islamic school environment. Thus, this study provides a richer account of how cultural reproduction occurs within a contemporary madrasah setting.

Synthesizing the findings with the theoretical and empirical literature yields several important insights. First, cultural values enhance the relevance and emotional depth of Islamic education. Second, successful integration requires intentional pedagogical design; it does not happen

automatically. Third, moral and cultural values are best internalized through lived experiences, rather than abstract instruction, a nuance that expands current scholarly discussions on Islamic character education.

Overall, the findings of this study provide a meaningful contribution to the field by presenting detailed empirical evidence of how Bugis–Makassar values shape learning interactions, strengthen student character, and foster social harmony in a madrasah environment. The study also highlights a theoretical advancement by demonstrating that cultural and religious values operate not separately but synergistically within Islamic educational institutions. This reinforces the importance of culturally grounded pedagogy and offers valuable insights for future researchers and practitioners seeking to integrate local wisdom in educational settings.

4. Conclusion

Based on the research findings and discussion, it can be concluded that the integration of Bugis-Makassar cultural values, namely *siri'*, *pesse*, *sipakatau*, and *sipakainge'*, into the learning process at MAS DDI Baru-Baru Tanga Pangkep is conducted systematically and sustainably. These cultural values are represented in formal learning activities, daily interactions, and extracurricular programs.

Teachers' contextual, collaborative, and reflective strategies have proven effective in instilling these values, allowing students to internalize moral and social principles. The integration of local culture not only enriches learning experiences but also strengthens cultural identity, shapes ethical, disciplined, and responsible student character, and enhances the quality of social interaction within the school environment.

The madrasah functions as a space for cultural reproduction, where local values are taught, practiced, and passed on to the next generation. These findings emphasize the importance of culturally based education as a strategy for character development and for preserving Bugis-Makassar local wisdom.

Acknowledgements

The researcher expresses sincere gratitude to all parties who supported this study. Special thanks go to the Head of the Madrasah, teachers, staff, and students of MAS DDI Baru-Baru Tanga Pangkep for their willingness to participate in the study and share their experiences and insights. The researcher also appreciates the administrative support and school documentation, which greatly facilitated data collection.

5. References

- Akrawi, M. M., & Hamzah, A. (2019). Local Wisdom and Islamic Education: A Framework for Cultural-Based Character Building. *Journal of Islamic Education Studies*, 7(2), 115–128. <https://doi.org/10.18860/jies.v7i2.7123>.
- Alkouatli, C., Memon, N., Chown, D., & Sai, Y. (2023). Something More Beautiful: Educational and

- Epistemic Integrations Beyond Inequities in Muslim-Minority Contexts. *Journal for Multicultural Education*, 17(4), 406–418. <https://doi.org/10.1108/JME-05-2022-0062>.
- Ali, F. M., & Bagley, C. (2015). Islamic Education in a Multicultural Society: The Case of a Muslim School in Canada. *Canadian Journal of Education*, 38(4), 1–26. <https://psycnet.apa.org/record/2016-14584-006>.
- Ali, F. (2013). Islamic Education and Multiculturalism: Engaging with the Canadian Experience. *Journal of Contemporary Issues in Education*, 8(2). <https://doi.org/10.20355/C50P4Q>.
- Aniq, A. F. (2024). Islamic School Promotion through Multicultural Education Curriculum Integration at As-Salam Day School, North America. *Didaktika: Jurnal Pendidikan Islam*, 12(1), 65-86. <https://doi.org/10.30762/didaktika.v12i1.3478>.
- Bećirović, S., & Bešlija, D. (2021). Classroom as a Microcosm: Teaching Culturally Diverse Students. *Journal of Education and Humanities*, 1(1), 12-20. <https://doi.org/10.14706/JEH2018112>.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches (4th ed.)*. New York: SAGE Publications.
- Darifah, U. H., Nursobah, A., Sarbini, S., & Jaenudin, M. (2025). Characteristics of Multicultural Islamic Education in Islamic Boarding Schools. *International Journal of Islamic Educational Research*, 2(2), 48–57. <https://doi.org/10.61132/ijier.v2i2.291>.
- Fajariyah, N., & Muslim, A. (2021). Embedding Local Cultural Values in Islamic Education to Strengthen Character Building. *International Journal of Islamic Pedagogy*, 3(1), 44–58. <https://doi.org/10.30984/ijip.v3i1.2571>.
- Gay, G. (2002). Preparing for Culturally Responsive Teaching. *Journal of Teacher Education*, 53(2), 106-116. https://www.design.iastate.edu/imgFolder/files/Culturally_Responsive_Teaching_Geneva_Gay.pdf.
- Hamzah, M., Nuruddin, M. M., & Budiman, S. A. (2025). Inclusive Islamic Education: Fostering Tolerance in Generation Z Within a Multicultural Society. *FAJAR Jurnal Pendidikan Islam*, 5(1), 29–38. <https://doi.org/10.56013/fj.v5i1.4009>.
- Hameed, N., Shaikh, M. U., Hameed, F., & Shamim, A. (2016). Cultural Differences in E-Learning: Exploring New Dimensions. *arXiv*. <https://doi.org/10.48550/arXiv.1607.01359>.
- Hasanuddin, M. R. (2024). The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School: Strategies and Implications. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 1655-1663. <https://doi.org/10.35445/alishlah.v16i2.5285>.
- Hidayat, A., & Prasetyo, H. (2020). Character Education Based on Local Wisdom in Indonesian Schools: A Qualitative Review. *Journal of Education and Learning*, 14(3), 311–321. <https://doi.org/10.11591/edulearn.v14i3.16717>.
- Hosnan, H. (2022). Multicultural Based Inclusive Islamic Education Model in Schools. *Indonesian Journal of Education and Social Studies*, 1(1), 40–50. <https://doi.org/10.33650/ijess.v1i1.4286>.
- Jamaluddin, J., & Manda, D. A. (2023). Strengthening School Culture through the Integration of Local Wisdom, Religious Values, and Universal Values. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(4), 1155–1168. <https://doi.org/10.33650/al-tanzim.v7i4.6463>.
- Kaspullah, K., Suriadi, S., & Adnan, A. (2025). Pendidikan Agama Islam Berbasis Multikultural

- dalam Menumbuhkan Semangat Kebhinekaan. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 11(1). <https://doi.org/10.24042/atjpi.v11i1.6217>.
- Kholida, S., Niam, S., Qomar, M., & Adiyono, A. (2025). Multicultural Education from an Islamic Perspective: Building Intercultural Tolerance in Indonesian Primary Schools. *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, 15(2). <https://doi.org/10.18592/aladzkapgmi.v15i2.18244>.
- Lestari, P. A. (2024). Educating for Tolerance: Multicultural Approaches in Islamic Religious Education. *Sinergi International Journal of Islamic Studies*, 2(2), 96-108. <https://doi.org/10.61194/ijis.v2i2.602>.
- Mo'tasim, M., Mustafa, S., Maksum, M., Ma'ruf, A., & Verawati, E. (2025). Integrating Islamic Epistemology, Cultural Context, and Deep Learning for Multicultural Islamic Education: A Thematic Literature Review. *Fikrotuna Journal*, 14(2), 316-335. <https://doi.org/10.32806/jf.v14i2.1232>.
- Makrufi, A. D., Tumin, & Hasan, Y. A. (2025). Multicultural Islamic Education Learning System: Implementation in the Digital Era. *HUNafa Jurnal Studia Islamika* 18(2), 215-241. <https://doi.org/10.24239/jsi.v18i2.608.215-241>.
- Mulyadin, M., & Jaedun, A. (2018). Infusing Local Tradition Values into School Culture: How Indonesian Islamic School Set Up Character Education? *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 26(2), 495-517. <https://doi.org/10.21580/ws.26.2.2908>.
- Mustakim, M. (2021). Local Wisdom Integration Framework for Islamic Education Curriculum In Indonesia. *Journal of Islamic Education Research*, 5(1), 22-35. <https://doi.org/10.21831/jier.v5i1.38910>.
- Musyarrofi, W. A., & Rofiq, M. (2025). Implementation of Multicultural Islamic Education Values in Schools in Indonesia: Systematic Literature Review. *International Journal of Education, Language, Literature, Arts, Culture, and Social Humanities*, 3(2), 101-110. <https://doi.org/10.59024/ijellacush.v3i2.1405>.
- NoghaniBehambari, H., Tavassoli, N., & Noghani, F. (2021). Intergenerational Transmission of Culture Among Immigrants: Gender Gap in Education Among First and Second Generations. *Journal of Economics and Political Economy*, 7(4), 284-318. <https://journals.econsciences.com/index.php/JEPE/article/view/2145>.
- Nufus, N., & Abdullah, M. (2020). Building Respectful Interaction through Local Wisdom in Islamic School Settings. *International Journal of Multicultural Education*, 22(3), 112-129. <https://doi.org/10.18251/ijme.v22i3.2091>.
- Paramadina, T. H., Saumantri, T., & Ramdani, Z. (2024). Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 22(1), 137-152. <https://doi.org/10.32729/edukasi.v22i1.1743>.
- Prasetyawati, F., & Fathurrohman, M. (2022). Local Wisdom in Islamic Learning: Strengthening Moral Behavior of Students. *Journal of Contemporary Islamic Education*, 4(2), 189-205. <https://doi.org/10.32478/jcie.v4i2.621>.
- Rahmawati, S., Masykuri, M., & Sarwanto, S. (2021). The Effectiveness of Discovery Learning

- Module Classification of Materials and Its Changes to Enhance Critical Thinking Skills. *Jurnal Inovasi Pendidikan IPA*, 7(1), 74–84. <https://doi.org/10.21831/jipi.v7i1.33253>.
- Rizkia, M. F., Al Ayyubi, I. I., Indrawan, D., Nurhikmah, N., & Rahmawati, S. (2025). Multicultural Approach in Islamic Education on Students' Learning Outcomes and Understanding of Pluralism in Indonesian Schools. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(3). <https://doi.org/10.30868/ei.v14i03.8490>.
- Rasyid, M., & Syam, A. (2021). Siri' and Pesse as the Foundation of Moral Education Among Bugis Students in South Sulawesi. *Jurnal Penelitian Pendidikan Islam*, 9(1), 91–108. <https://doi.org/10.36667/jppi.v9i1.745>.
- Syarifuddin, S., & Wekke, I. S. (2019). The Value of Sipakatau and Sipakainge' in Islamic Education Practices in South Sulawesi. *Al-Ta'dib: Journal of Islamic Education*, 12(2), 299–315. <https://doi.org/10.31332/atdb.v12i2.1533>.
- Sholihah, L., Kurniasih, N., Sahliah, S., & Erihadiana, M. (2023). Multicultural Education in Perspective Islamic Educational Science. *Atthulab: Islamic Religion Teaching and Learning Journal*, 8(2), 275–287. <https://doi.org/10.15575/ath.v8i2.27799>.
- Siddik, M. F., Qorib, M., & Lubis, R. R. (2025). Integration of Multicultural Educational Values in Islamic Education. *JPI: Jurnal Pendidikan Islam*, 15(1), 89-105. <https://doi.org/10.38073/jpi.v15i1.2646>.
- Sirajuddin. (2020). *Literasi Moderasi Beragama di Indonesia*. Bengkulu: CV. Zigie Utama
- Taufikin, T. (2023). Integrating Local Wisdom in Transformative Islamic Education: A Sustainable Model for Character Development at Madrasah Aliyah. *Misykat: Jurnal Ilmu-ilmu Al-Quran Hadits Syari'ah dan Tarbiyah*, 10(1), 23–34. <https://doi.org/10.33511/misykat.v10n1.23-34>.
- Ubaidillah, & Gürel, I. S. (2025). Multiculturalism and Islamic Education in Western Contexts: Navigating Identity, Faith, and Citizenship. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 5(2), 219–232. <https://doi.org/10.69552/mumtaz.v5i2.3249>.
- Wang, C., Zhang, M., Sesunan, A., & Yolanda, L. (2023). *Technology-Driven Education Reform in Indonesia*. New York: Oliver Wyman.