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Analysis of the Wisdom Value of the Bugis Human Construction Philosophy Tradition in Curriculum Development: Understanding Its Role and Relevance in the Context of Modern Islamic Education

*Analisis Nilai Kearifan Tradisi Falsafah Konstruksi Manusia Bugis dalam
Pengembangan Kurikulum: Memahami Peran dan Relevansinya dalam Kontek
Pendidikan Islam Modern*

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Abstract

Keywords:

The value of traditional
wisdom,
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modern Islamic education

The development of the curriculum in the context of modern Islamic education requires a deep understanding of the values of Islamic tradition wisdom and how these values can be effectively integrated. The purpose of this research is to analyze the value of traditional wisdom which is the key in understanding its role and relevance in the development of Islamic religious education (PAI) curriculum or modern Islamic education, where modern Islamic education needs to maintain its relevance in the era of globalization and technological advancement, while maintaining the fundamental values of Islam. Research on the analysis of traditional wisdom values in curriculum development, especially in the context of modern Islamic education, is an important step in understanding how traditional wisdom values can be harmonized with the needs and demands of the times with 2 research methods that can be applied in this study, namely literature study and qualitative descriptive analysis methods. The results of the research on the analysis of traditional wisdom values in curriculum development, especially in the context of modern Islamic education, namely the identification of diverse traditional values , the integration of traditional values in the curriculum, challenges in implementation, curriculum development strategies based on traditional wisdom, strengthening stakeholder collaboration, the importance of evaluation and monitoring. Thus, the results of this study provide a methodology and approach

to a deeper understanding of the role and relevance of traditional wisdom values in the construction philosophy of Bugis people in the development of modern Islamic education curriculum, as well as offer directions to improve the implementation and integration of these values in educational practice.

Abstract

Kata Kunci:

Nilai kearifan tradisi,
pengembangan kurikulum,
pendidikan Islam modern

Pengembangan kurikulum dalam konteks pendidikan Islam modern menuntut pemahaman mendalam tentang nilai-nilai kearifan tradisi Islam dan bagaimana nilai-nilai tersebut dapat diintegrasikan secara efektif. Adapun tujuan penelitian ini untuk menganalisis nilai kearifan tradisi yang menjadi kunci dalam memahami peran dan relevansinya dalam pengembangan kurikulum pendidikan agama Islam (PAI) atau pendidikan Islam modern, yang mana pendidikan Islam modern perlu menjaga relevansinya dalam era globalisasi dan kemajuan teknologi, sambil mempertahankan nilai-nilai fundamental Islam. Penelitian tentang analisis nilai kearifan tradisi dalam pengembangan kurikulum, khususnya dalam konteks pendidikan Islam modern, merupakan langkah penting dalam memahami bagaimana nilai-nilai kearifan tradisi dapat diselaraskan dengan kebutuhan dan tuntutan zaman dengan 2 metode penelitian yang dapat diterapkan dalam penelitian ini yaitu studi literatur dan metode analisis deskriptif kualitatif. Adapun hasil penelitian tentang analisis nilai kearifan tradisi dalam pengembangan kurikulum, khususnya dalam konteks pendidikan Islam modern yaitu identifikasi nilai-nilai tradisi yang beragam, integrasi nilai-nilai tradisi dalam kurikulum, tantangan dalam implementasi, strategi pengembangan kurikulum berbasis kearifan tradisi, penguatan kolaborasi stakeholder, pentingnya evaluasi dan pemantauan. Dengan demikian, hasil penelitian ini memberikan tawaran metodologi dan pendekatan pemahaman yang lebih mendalam tentang peran dan relevansi nilai-nilai kearifan tradisi pada falsafah konstruksi manusia bugis dalam pengembangan kurikulum pendidikan Islam modern, serta menawarkan arahan-arahan untuk meningkatkan implementasi dan integrasi nilai-nilai tersebut dalam praktik pendidikan.

INTRODUCTION

In the context of national life, Indonesia as a nation rich in traditional wisdom in which many values are stored that can be a motivation and a foothold in life to re-strengthen the image of a nation that is respected, dignified, and respected in the eyes of the world. Of course, this is inseparable from how to strengthen the education system, the development of both formal and non-formal curricula, as the main foundation in the development of local wisdom values for the younger generation in the future. (Rustam, 2020).

Curriculum development is one of the key aspects in education that aims to provide direction, structure, and focus on the learning process. In a global context that continues to develop, it is important to consider and analyze the value of traditional wisdom in curriculum development. Traditional wisdom includes knowledge, values, and practices that have developed in society over the centuries and local wisdom may be in the form of local knowledge, local skills, local intelligence, local resources, local social processes, local norms, and local customs Sandi Kurniawan, 2022). Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself. Local wisdom is usually inherited from generation to generation through oral

communication and attitudes. (Zahrotus Saidah, 2021).

Curriculum development in educational institutions is a social institution of a cultured society, thus the function of the institution is none other than to maintain, develop and realize religious values and cultural values (traditional wisdom) that are relevant to be owned by the community. The function of educational institutions is none other than to transform the values of cultural wisdom with the process of transforming the values of local wisdom by affirming the ones that are still actual and negating those that are irrelevant in the face of change (H.A.R TILAAAR).

The analysis of the value of traditional wisdom in curriculum development presents a comprehensive picture of how cultural heritage and time-tested values can be taken into account and integrated in the context of modern education. In analyzing these values, it is important to consider their relevance to the needs and aspirations of today's society, as well as their potential contribution to the formation of students' character, skills, and understanding. The approach in analyzing the value of traditional wisdom in curriculum development includes a deep understanding of cultural, religious, and historical values that are an integral part of a

society's identity. This involves the involvement of local communities, cultural and religious experts, and various stakeholders in the curriculum development process.

In addition, the analysis also considers how traditional wisdom values can be integrated with the needs of modern education, including skills and knowledge relevant to today's times. The development of a curriculum that combines traditional values with modern aspects of education can create a balanced learning environment, allowing students to develop a deep understanding of their cultural heritage while preparing themselves for the challenges of the future.

Curriculum development in the context of modern Islamic education requires a deep understanding of the values of traditional wisdom and how these values can be effectively integrated. In this introduction, we will explore the role and relevance of the analysis of the value of traditional wisdom in the development of Islamic religious education (PAI) curriculum or modern Islamic education. Modern Islamic education is faced with the challenge of remaining relevant in the era of globalization and technological advancement, while maintaining the fundamental values and principles of Islam. Therefore, the analysis of the value of traditional wisdom in the

development of the PAI curriculum is important.

The main role of the analysis of the value of traditional wisdom is to ensure that the PAI curriculum not only provides a comprehensive understanding of Islamic teachings, but also builds a strong moral superiority, character, and identity in students. This is done by understanding fundamental Islamic values such as justice, compassion, generosity, and ethics, and integrating them into the curriculum in a way that suits the needs and demands of the times.

The relevance of the value analysis of traditional wisdom in modern Islamic education lies in its ability to provide guidance for the development of a curriculum rooted in Islamic values, but still able to respond to changing social, economic, and technological contexts. By understanding the values of traditional wisdom, the PAI curriculum can be designed to produce Muslim individuals who not only understand and practice the teachings of Islam, but are also able to adapt and contribute positively to modern society.

With the social conditions of the community that continue to change (dynamic), in the end, policy holders in the world of education inevitably have to change and adjust

the policies they take according to the needs of the community. So that the education taught in schools can be directly felt by students when they are in the midst of society. (Ahmad Muflihini, 2020).

Thus, the analysis of the value of traditional wisdom in the development of this curriculum not only reflects respect for cultural heritage, but is also an important step in building an education system that is inclusive, relevant, and empowers students to become cultured, critical, and contribute positively to the global community. The analysis of the value of this tradition in the development of the PAI curriculum plays an important role in ensuring that modern Islamic education remains relevant, meaningful, and empowering for Muslim students, while maintaining their religious identity.

Method

This research will use a qualitative descriptive analysis approach to gain a deep understanding of the role and relevance of traditional wisdom values in the development of modern Islamic education curriculum. This qualitative approach allows researchers to explore the complexity and context involved in the integration of traditional values, given the complex and contextual nature of this research, qualitative methods

such as thematic analysis and *grounded theory* can be used to explore a deep understanding of the role and relevance of traditional values in the development of modern Islamic education curricula. In addition to the above, **the study of literature** and documents is also very important in this study for in-depth analysis of related literature both from journals and relevant books, both academic and sourced from Islamic scientific traditions. This literature study is important to understand the concept of traditional values in Islam and the development of the curriculum in the context of modern Islamic education and its relationship with traditional wisdom.

In the context of research on the analysis of the value of traditional wisdom in curriculum development in the context of modern Islamic education, the research subjects can include several main groups that have significant relevance and contribution to the understanding of the role and relevance of traditional values as follows: Curriculum managers and developers, teachers and educators, students and learners, Islamic education experts and local wisdom experts, religious and community leaders, and other stakeholders. By involving a variety of representative research subjects from various aspects of modern Islamic education, research on the analysis of traditional wisdom values in curriculum development can

gain comprehensive and in-depth insights into the dynamics, challenges, and potentials in the integration of traditional values in modern Islamic education.

The data collection technique through document analysis is carried out by collecting and analyzing various documents related to the modern Islamic education curriculum, such as teaching guidelines, textbooks, syllabus, and learning materials. The analysis of this document helps in identifying the extent to which traditional values are reflected in the existing curriculum. The development of research instruments through document analysis guidelines is used to guide the process of collecting and analyzing documents related to the modern Islamic education curriculum.

The guidelines include criteria for identifying the extent to which traditional values are reflected in the documents, as well as the analytical steps to be followed. To test the validation of the instrument for each research instrument developed, it is necessary to go through a validation process to ensure that the instrument is valid and reliable. Validation can be done through pilot trials of these instruments with a small number of respondents or independent observers to identify potential problems or shortcomings in the Results instruments. The results of the analysis of the value of traditional wisdom in curriculum development in understanding its role and relevance in the context of modern Islamic education can be seen in the table below.¹

Table.1

Results of the analysis of the value of traditional wisdom in curriculum development: Understanding its role and relevance in the context of modern Islamic education

NO	Research Results	Achievement Indicators
1.	Identification of traditional wisdom values	The value of traditional wisdom can shape the character of students
2.	Integration of traditional wisdom values in the curriculum	Traditional wisdom values can be integrated in various aspects of the curriculum, such as subject matter, teaching methods, and extracurricular activities
3.	Challenges in Implementation	The gap between traditional values and modern demands and realities as well as the lack of understanding and

		competence of educators in their integration and implementation
4.	Curriculum development strategy based on traditional wisdom	Development with training and coaching educators in integrating the value of traditional wisdom in the rank and learning process
5.	Strengthening stakeholder collaboration	Policy makers play a collaborative role in functional empowerment
6.	The importance of evaluation and monitoring	Ensuring sustainability of values

Based on table.1 above, it can be seen that the analysis of the value of traditional wisdom in curriculum development is very important in dynamizing modern Islamic education, as described in the following research results on the analysis of the value of traditional wisdom in curriculum development, especially in the context of modern Islamic education:

1. **Identify traditional values.** The results of the study show that there are a number of traditional values that have relevance in the context of modern Islamic education. Values such as *lempu* (honesty), *getteng* (steadfastness), *reso* (hard work ethic) and *asimellereng* (solidarity/social solidarity) are considered an integral part of the heritage of traditional wisdom that can shape the character and morals of students. Karifan can be identified as an administrative area, regional area or social group. When it is said to be local, it refers to certain specifications that are different from other communities.

Traditional wisdom is born as the fruit of a community's creativity in solving problems or meeting their needs by utilizing human potential and natural resources contained in their daily lives. (Muhammad Ali, 2018).

2. **Integration of traditional values in the curriculum.** This study finds that despite the awareness of the importance of traditional values, the integration of these values in the modern Islamic education curriculum is still uneven and consistent to be applied both in schools and in the community. Several institutions have successfully integrated traditional values in various aspects of the curriculum, such as subject matter, teaching methods, and extracurricular activities, but many have not yet adopted this approach comprehensively.

3. **Challenges in Implementation.** The results of the study also identify a number of challenges in the implementation of traditional values in the development of modern Islamic education curriculum. One

of them is the gap between traditional values and contemporary demands and realities, such as technological developments and globalization. In addition, the lack of understanding and competence of teachers in integrating traditional values is also an obstacle in the implementation process.

4. Curriculum development strategies based on traditional wisdom. Based on the results of the research, it is suggested that there is a special strategy in the development of a curriculum based on traditional wisdom in the context of modern Islamic education. This strategy includes training and coaching for teachers to improve their understanding and skills in integrating traditional values in teaching, as well as the preparation of relevant and contextual learning materials.

5.Strengthening stakeholder collaboration. The importance of collaboration between various related parties, including educational institutions, local communities, religious leaders, and the government, is also emphasized in the results of this study. This collaboration is expected to strengthen the implementation of traditional values in the modern Islamic education curriculum

through the sharing of resources, knowledge exchange in the form of cultural studies, and mutual support. To minimize concerns about decay and discommunication between parties, it is necessary to intensify collaborative communication and dialogue between policy stakeholders and interests (H.A.R TILAAAR)

6. The importance of evaluation and monitoring. Finally, the results of the study emphasize the importance of regular evaluation and monitoring of the implementation of traditional values in the modern Islamic education curriculum. This evaluation needs to be carried out to evaluate the effectiveness of the strategies that have been implemented, identify obstacles that have arisen, and find opportunities for further improvement and development.

In addition to table.1 and the description above, below in detail are the results of an analysis of the value of the wisdom of the Bugis human construction philosophy tradition in curriculum development in understanding its role and relevance in the context of modern Islamic education. It is available in table.2 as follows

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Table. 2

The values of wisdom of the Bugis human construction philosophy tradition and its relevance to the Islamic Education curriculum

It	Bugis Human Construction Philosophy	Meaning and Essence	Relevance
1.	<i>Sadda mappabati exists</i>	Sound embodies words	The values of the wisdom tradition of the Bugis human construction philosophy are very relevant to the universal values of Islam and are an offer of formulation and conceptual enrichment in the modern Islamic education curriculum
2.	<i>There is mappabati gau</i>	The word embodies an act	
3.	<i>Tau mappabati bear</i>	The act of creating a human being	
4.	<i>Tau sipakatau</i>	Humans humanize humans	
5.	<i>Mappaddupa nasaba</i>	Proving it in the real world is because	
6.	<i>Engkai siri'ta nennia peseta</i>	We have shame and pain	
7.	<i>Nasibawai wawang ati mapaccing</i>	Accompanied by purity of heart	
8.	<i>Lempu Nasibawa Getteng</i>	Honesty/integrity and steadfastness/adherence to principles and truths (Yunus, 2020).	
9.	<i>Warani</i>	Courage	
10.	<i>Reso</i>	Ethic of hard work and perseverance	
11.	<i>Amaccangeng</i>	Intellectualism and intelligence	
12.	<i>Tenricau</i>	High competitiveness	
13.	<i>Maradeka</i>	Independence	
14.	<i>nennia assimellereng</i>	Social solidarity	
15.	<i>Makkatenning masse ripanngaderengnge na mappasanre ri elo ullena Alla Ta'ala</i>	Holding fast to the stage and trusting in Allah the Most High	

Thus, the results of this study provide a deeper understanding of the role and relevance of the wisdom values of the Bugis human construction philosophy tradition in the development of modern Islamic education curriculum, as well as a conceptual offer to improve the implementation and integration of

these values in educational practice because it is considered relevant to the universal values of Islam.

Discourse 2

From the above results, it is necessary to highlight several approaches in the development of the Islamic religious education

curriculum that can be linked to the wisdom of existing traditions to ensure that the values, principles, and practices contained in the tradition are well integrated in learning. Here are some approaches and how to connect with traditional wisdom:

1. **Contextual and relevant approach.** This approach pays attention to the wisdom of tradition by connecting Islamic teachings with the context and reality of students' lives. This allows students to understand how Islamic values can be applied in their daily situations in accordance with local traditions and cultures.
2. **Text-based approach.** In this approach, traditional wisdom is related to the understanding of the main texts in Islam, such as the Quran and Hadith. The curriculum is designed to help students understand and apply the teachings contained in these texts in the context of their lives. As for the development of the curriculum based on teaching materials through multimedia, this curriculum design can be used in conveying various learning materials contained in the curriculum. Especially seeing the condition of the learning environment which is greatly influenced by technological sophistication, of course the use of multimedia-based teaching

materials is very relevant. The combination of print and digital materials can certainly increase students' interest and motivation in learning. (Zakariyah, 2022)

3. **Interactive and participatory approach.** This approach strengthens traditional wisdom by encouraging active student involvement in the learning process. Through discussions, role-playing, and other collaborative activities, students can deepen their understanding of Islamic values and how to apply them in their daily lives.

Problem-solving approach. Traditional wisdom often offers guidance in solving problems and dealing with moral dilemmas. In this approach, students are encouraged to develop problem-solving skills by referring to Islamic values and principles and accommodating relevant local traditions.

4. **Multidisciplinary approach.** In this approach, the wisdom of Islamic tradition as content in the Islamic education curriculum can be seen as a source of inspiration in various fields of knowledge. The integration of Islamic teachings with other subjects allows students to understand the contribution of Islam in the development of science, art, culture, and history.

5. **Technology-based approach.**

The use of technology in Islamic religious learning can also strengthen the teaching of local traditional wisdom values. Through multimedia, e-learning, and interactive learning apps, students can explore Islamic values and local traditional wisdom in an engaging and accessible format. The materials taught, evaluation criteria, and learning strategies applied in accordance with the job *analysis* of competency-based development are currently promoted by educational institutions including the category of technological approach (Muhaimin, 2007).

By combining these approaches with traditional wisdom, the development of Islamic religious education curriculum can become more holistic, contextual, and relevant for students in understanding and internalizing relevant Islamic teachings and local traditions and applying them in daily life.

Discourse 3

The analysis of traditional wisdom is essentially an attitude that considers the uniqueness of human beings without distinguishing race, culture, gender, physical condition or economic status. Multicultural education is an educational strategy that uses the diversity of students'

cultural backgrounds as a value in the formation of an attitude of openness and an important part that must be included in the development of the Islamic religious education curriculum.

In the conditions of various traditions, multicultural education was born, education in the sense of teaching universal values remains essential in every society because Indonesia society consists of hundreds of ethnic groups, so multicultural education is important in every community group. By paying attention to the relationship between the condition of multiculturalism and national educational ethics that prioritize multicultural education. (H.A.R TILAAAR 2005)

Multicultural education needs to be encouraged to be part of curriculum development as an effort to internalize the value of traditional wisdom as a process of cultivating a view of life in a way of respect, sincerity, and tolerance for diversity in the midst of a pluralistic society. The substance is actually to precondition all students to be fully involved in every structural equality in every momentum, space and time they face. The commitment to institutionalize multicultural and open education is an effort to prioritize pluralism through a curriculum that encourages respect for individual cultures. The goal of multicultural education is to instill in students respect for different cultures

including their values by offering them the opportunity to work with people or groups of people from different ethnic groups or races. Multicultural education also helps to recognize the validity of different understandings related to traditions, motivates students to build awareness and readiness to preserve their cultural diversity, and understands that conflicting values are often the root of conflicts between community groups. Multicultural education aims to develop students' ability to view life from a different cultural point of view, different from their own culture and develop a good attitude in responding to diversity. Meanwhile, the development of the Multicultural-Based PAI Curriculum includes Learning to live in differences, Building mutual trust, Maintaining mutual understanding, Upholding mutual respect, Openness in thinking, Appreciation and interdependence, Conflict resolution and violence reconciliation. (Firmansyah, 2020).

The definition of multicultural education is education for people who have different backgrounds. In other words, multicultural education wants to understand differences is a necessity. So how to respond to these differences with the spirit of tolerance and equality. Cross-cultural education is a concept, idea, or philosophy as a set of beliefs and interpretations that recognize and appreciate the importance of cultural and ethnic diversity in shaping lifestyles, social

experiences, individual identities, educational opportunities for individuals, groups and nations. Cross-cultural education as a perspective to affirm the diverse conditions felt by everyone in every multi-identity cultural encounter, the reflection of this plurality is a means of *knowledge transfer* and *value transfer* must offer multicultural values and respect the differences that exist in the midst of society. In addition, learning in the world of education is not just a *transfer of knowledge* but also a transformation of value (*taransformation of value*). (Nur Afif, 2022).

Regarding the culture-based education model, it is a response related to the quantitative increase in the number of diverse educational institutions and the expectation of equal rights for all groups. In another aspect, the demand to involve policy makers in thinking about improving the quality of education for all in every learning process activity that combines various perspectives, history, and student achievements. With the help of multicultural learning, students can successfully reduce prejudice and discrimination. In other words, school variables are formed in which large racial and ethnic groups have the same experience and rights in the educational process. Students can develop their ability to make wise decisions, students become actors (subjects) of learners rather than

targets (objects) in the education system, students position themselves as decision-makers in the formulation of self-concepts and consciously reflect on every action taken as a logical consequence of the choice of each attitude taken independently towards learning problems. Behavior formed from independence in behavior will give birth to a complete personality with the projection of the formation of individuals who are not extracted from the roots of their identity as social beings who prioritize interconnectivity between plural and heterogeneous identities.

To respond to this global reality, students must be motivated with awareness and knowledge of diversity, have extensive expertise in global and modern knowledge, including aspects of cultural knowledge, and students' ability to understand the multicultural reality in Indonesia by being aware of it as it is. It is the advantages of development and cultural strength that is why it is important to maintain and preserve this wealth in the era of modernization. Another important point is to make multiculturalism the main basis in the conceptual formulation of curriculum development. Multiculturalism as a national foothold is defined as the basis for utilizing students' cultural diversity in the development of philosophies, tasks, orientations, reference elements and educational *areas* in a way that allows students to

use their culture to understand and develop conceptually the differences in understanding the moral values they believe in. (H.A.R TILAAAR 2005)

Offer Methodology and Approach to Internalizing the Value of Traditional Wisdom in the Development of Islamic Education Curriculum, The variety of methodologies and approaches in general, are as follows:

1. A participatory method by inviting students to participate in understanding and appreciating other cultures. In this method, students choose books to read together, carry out joint activities and evaluate religious and cultural events (local traditional wisdom) in people's lives.
2. Enrich teaching materials, material content, topics and viewpoints to complement existing references by not reducing the concepts that are the initial foothold. This is an enrichment and strengthening of cross-cultural study materials (local traditional wisdom), religion and people of various identities. For example, using this method involves the student evaluating or testing the point of view of others and then respecting them, but the student does not change his or her own views and understandings which are inherently eternal.

3. The transformation method, which is fundamentally different from the previous two, allows students to see concepts from a number of cultural, ethnic, and religious perspectives in a meaningful critique way. In fact, this method requires input from various perspectives, frames of reference, and ideas that will expand students' understanding of an idea. This method requires students to be able to formulate constructive understanding and take the basis of diversity as the main and fundamental variable.
4. Social action and decision-making methods, which integrate transformational methods with real-life activities in society, can drive social change. Students are not only required to understand and discuss general issues, but also to do something important regarding more detailed issues. In addition to learning and understanding dynamics and inequality, this method also requires the full participation of students, but also a commitment to decision-making and appropriate behavior in the midst of society and its environment.

The possible approaches are as described below:

1. Historical review by strengthening the content of teaching materials for students and looking at aspects of historical awareness in the past.

This means that students are taught to think holistically and wholeheartedly to reflect on the present and the future so that teaching materials can be studied continuously.

2. The object of discussion is based on a sociological *approach* as a reinforcement of teaching materials that are taught in depth so that they are more actual and in accordance with the spirit and development of the times. Options in minimizing the indoctrination and doctrinal process in educational institutions.
3. Culture (*culture approach*) focuses on authenticity and develops traditions where students can see the wisdom of original traditions and the wisdom of external traditions, students can understand culture and culture that originate and are based on certain religious teachings or there is acculturation or assimilation of traditions and cultures.
4. Psychologically (*psychological approach*) as an effort to see the psychology of students as separate and independent, it means that every student is seen as multitalented, intelligent, educated and has potential that can be developed in the learning process.
5. Aesthetic value (Artistic) is essentially an assessment of the decay of beauty accompanied by logic and justification. Because if

all teaching materials tend to be doctrinal and emphasize only one point of view without opening up discourse and dialogical space (dialectical inclusive), then closed and intolerant students are born. The need for this artistic value is important as an effort to bring students closer to the phenomena that surround them and appreciate the values of traditional wisdom that are developing.

The methodology and approach of internalizing the value of traditional wisdom in the development of the Islamic education curriculum above is very possible to be carried out in educational institutions and Islamic education curriculum as well as in community life, and of course it is possible that the various other approaches mentioned above are very possible to be applied. (Ya'kub, 2023).

Conclusion

1. The results of the research on the analysis of traditional wisdom values in curriculum development, especially in the context of modern Islamic education, namely the identification of diverse traditional values, the integration of traditional values in the curriculum, challenges in implementation, curriculum development strategies based on traditional wisdom, strengthening

stakeholder collaboration, The importance of evaluation and monitoring as well as the philosophical values of Bugis human construction as the basis of Tadisi's wisdom.

2. The offer of methodology (participation, transformation, social action and enrichment of material content) and approach (*historical awareness, sociological approach, cultural approach, psychological approach, aesthetic value* (Artistic) The above methodology and approach as an offer are highlighted for a deeper understanding of the role and relevance of traditional wisdom values in curriculum development modern Islamic education can be actualized.

Suggestion

The author realizes that there are still many shortcomings and mistakes in the preparation of this article, therefore it is hoped that constructive criticism and suggestions will be used as improvement material for future articles and papers. Hopefully it will be useful.

Confession

Thank you to the lecturers in charge of the course who have urged

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in private libraries so that they are no longer in public libraries and one of the reference books I use is a reference book (education) is my own author with other author friends in CHAPTER 15 with the subject "Inclusive and multicultural education"

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