

INTERNALIZATION OF LOCAL WISDOM, HUMA BETANG DALAM PHILOSOPHY REALIZING THE PANCASILA STUDENT PROFILE

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Abstract

Multicultural Indonesian society has many potential conflicts that can disrupt unity and integrity, so Pancasila is the answer. Apart from being the basis of the state, Pancasila is also a view of life, the soul and personality of the nation, the ideals and goals of the nation, a philosophy of life that unites the nation which needs to be interpreted wisely and wisely by both the government and all components of society. The local wisdom of Kalimantan Dayak relies on the Huma Betang (long house) philosophy, a philosophy that maintains unity. Unity and harmony for the people of Central Kalimantan. Huma Betang (long house) is a typical building of the ancient Dayak community which was inhabited by hundreds of families with different beliefs. The method used in this research is literature research. Library research is a type of research that is used to collect in-depth information and data through various literature, books, notes, magazines, other references. Huma Betang's philosophy can realize the Pancasila Student Profile which is a mandate from the President of the Republic of Indonesia as stated in Minister of Education and Culture Regulation No. 20 of 2018 concerning the determination of the Pancasila student profile.

A. INTRODUCTION

Indonesia is a diverse country in which ethnic, cultural, religious and racial diversity grows, and these differences are natural. The diversity of the Indonesian nation is the wealth and identity of the nation, however this is a challenge because with this many differences the Indonesian nation needs national unity and unity in facing the dynamics of life and national problems. This is because managing a heterogeneous society is more difficult than managing a homogeneous society. In the midst of this multicultural society with many potential conflicts that can disrupt unity and integrity, Pancasila is the answer. Pancasila, apart from being the basis of the state, is also a view of life, the soul and personality of the nation, the ideals and goals of the nation,

Minister of Education and Culture Regulation No. 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2021–2024 mentions the term Pancasila Student Profile. The vision of Indonesian education is to create an advanced Indonesia that is sovereign, independent and has personality through the creation of Pancasila students who reason critically, are creative, independent, have faith, are devoted to God Almighty, and have noble character, work together and have a global culture. What is meant by the Pancasila Student Profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with six main characteristics, namely: faith, devotion to God Almighty and noble character, global diversity, cooperation, independence, critical and creative reasoning¹

The local wisdom of Kalimantan Dayak relies on the Huma Betang (long house) philosophy, a philosophy that maintains unity. Unity and harmony for the people of Central Kalimantan. Huma Betang (long house) is a typical building of the ancient Dayak community which was inhabited by hundreds of families with different beliefs.²

The legal recognition of this customary law is contained in Central Kalimantan Province Regional Regulation Number 10 of 2010 concerning Amendments to Central Kalimantan Province Regional Regulation Number 16 of 2008 concerning Dayak Customary Institutions in Central Kalimantan³.

Several previous studies only discussed the relationship and interdependence between the Huma Betang philosophy which is also connected to the Pancasila philosophy, Analysis of Huma Betang Cultural Values in Fostering National Unity for High School Students in Central Kalimantan, this research is different because the focus of this research is about how Huma Betang's philosophy can realize the Pancasila Student Profile which is a mandate from the President of the Republic of Indonesia as stated in Minister of Education and Culture Regulation No. 20 of 2018 concerning the determination of the Pancasila student profile⁴.

B. METHOD

The method used in this research is literature research. Library research is a type of research that is used to collect in-depth information and data through various literature, books, notes, magazines, other references, as well as the results of relevant previous research, to obtain answers and theoretical foundations regarding the problem to be researched.⁵

C. RESULTS AND DISCUSSION

Research result

Based on the results of a literature study from various references and previous research articles related to the Internalization of Local Wisdom, Huma Betang's Philosophy in Realizing the Pancasila Student Profile, the following findings in the study are presented and reflected on the literature study carried out. The research results are presented in table 1 below:

Research Articles	Findings	Reflection
<p>Interconnection of Huma Betang Values in Central Kalimantan with Pancasila⁶ Ibn Elmi AS Pelua Jeffery Tarantang</p> <p>Journal of Religion and Society Studies ISSN: 1829-8257; E ISSN: 2540-8232 Vol. 14, No 02, December 2018, p. 119-126</p>	<p>The Huma Betang philosophy which is a pillar of life for the Dayak people of Central Kalimantan is closely related and in accordance with the Pancasila philosophy which is the ideology of the Indonesian nation, namely Bhinneka Tunggal Ika. The interconnection of Huma Betang's values with the Pancasila philosophy includes the values of helping each other, being in harmony, maintaining each other's</p>	<p>The Pancasila philosophy is the ideology of the Indonesian nation, and the Huma Betang philosophy is the ideology of the Dayak people in Central Kalimantan, and in each of the tenets of Pancasila contains elements of traditional cultural values that are interrelated with the Huma Betang philosophy.</p>

	security and defense, as well as respecting each other and providing religious freedom in the context of national and state life.	
<p>Analysis of Huma Betang Cultural Values in Fostering National Unity of High School Students in Central Kalimantan⁷</p> <p>Maresty Era, Zamroni Social Sciences Education Study Program, Postgraduate, Yogyakarta State University nera42@gmail.com ,zamronihardjowiriono@yahoo.com Social Harmony: Social Sciences Education Journal Volume 4, No 1, March 2017 (67-79) Online: http://journal.uny.ac.id/index.php/hsjpi</p>	<p>The research results show that: (1) Huma Betang culture contains religious values, togetherness, honesty, tolerance, mutual respect, hard work, deliberation, mutual cooperation, love of nature, and discipline; (2) the use of Huma Betang values in Central Kalimantan High School in fostering a sense of national unity and unity is carried out through various school activities, both intracurricular and extracurricular activities. Fostering a sense of national unity and unity by utilizing the huma betang culture is carried out in extracurricular activities, which include scouting, youth information and counseling centers, spirituality, arts, sports, and student actions that care about the environment.</p>	<p>The results of this research show that the Huma Betang culture has positive values and can be used to foster a sense of national unity. The results of this research can be used as consideration for school principals, teachers and staff in Central Kalimantan to teach and become role models in efforts to maintain and apply Huma Betang culture to foster a sense of national unity and unity so that it can participate in maintaining the upholding of the Unitary State of the Republic of Indonesia.</p>
<p>Huma Betang: Cultural Moral Identity of the Dayak Ngaju Tribe of Central Kalimantan⁸</p> <p>Chris Apandiel , Endang Danial Ar 2 1Palangka Raya State Christian College, Indonesia 2. Citizenship Education Study Program Faculty of Social Sciences Indonesian Education University, Indonesia1capandie@gmail.com</p> <p>Journal of Moral and Civic Education, 3 (2) 2019 ISSN: 2549-8851 (online) 2580-412X (print)</p>	<p>For the Dayak people, huma betang is not just a place to live, but is the heart of the structure of Dayak life. The cultural identity that is reflected is huma landscape: 1) as a reflection of tolerant social life; 2) as the origin of the growing sense of unity and togetherness between the Dayak tribes after the Tumbang Anoi peace agreement; 3) as a replica of the communal system adopted by the Dayak people; 4) contains a cosmological pattern that reflects the balance of values; 5) as a reflection of democratic and egalitarian life; 6) through life patterns gave birth to the concept of Dayak leadership; 7) represents collective principles; 8) as an ideal model of a pluralist society system</p>	<p>The cultural identity reflected in the existence of huma betang, namely 1) huma betang as a reflection of tolerant social life (togetherness in diversity); 2) huma betang as the origin of the growing sense of unity and togetherness between the Dayak tribes after the Tumbang Anoi peace agreement; 3) huma betang as a replica of the communal system adopted by the Dayak people; 4) huma betang contains a cosmological pattern that reflects the balance of values; 5) huma betang as a reflection of democratic and egalitarian life; 6) huma betang, through its life patterns, gave birth to Dayak leadership concepts such as mammoth menteng, isen mulang, etc.; huma betang represents the collective principle; 7) huma betang as an ideal model of a pluralist social system</p>

D. DISCUSSION

Huma Betang's philosophy

Huma means house and betang means long/big. Huma Betang means long house or big house. Rumah Betang or known as Huma Betang is a traditional house typical of Central Kalimantan. The building construction of Huma Betang is spacious so that it can be occupied by 100-200 family members or 10-40 heads of families. Huma Betang is also known as the tribal house because it is inhabited by a large family led by a tribal chief (bakas lewu). Huma Betang was built large in size, reaching 30-150 meters in length, 10-30 meters in width, with pillars between 3-4 meters high from the ground. Huma Betang or lamin is supported by poles made of ironwood or tabalien, apart from being termite-proof, ironwood is also very durable, able to last for hundreds of years, with a shingle roof and plank walls^{15,9}. The height of the Betang House building is intended to avoid flooding during the rainy season which comes from upstream of the river because initially the Dayak people in Central Kalimantan lived on the banks of the river.

Rumah Betang is the heart of the social structure of life because huma betang culture is a reflection of togetherness, mutual cooperation and consensus in the daily life of the Dayak people in Central Kalimantan. In Rumah Betang, every individual's life in the household and community is systematically regulated through mutual agreements as outlined in customary law.

For the Dayak people, Huma Betang is not only used as a place to live, but also functions as a gathering place for extended families, traditional meetings or rituals, deliberations for consensus, a place of refuge from attacks by wild animals and enemies as well as from flood disasters. Huma Betang philosophically unites fellow residents who live in it. This is in accordance with the mindset of the Dayak people who have the desire to live together in one place¹⁰

The Huma Betang philosophy has a deep meaning for the people of Central Kaliman because it contains the value of togetherness in diversity, meaning there is a spirit of unity, work ethic and high tolerance to manage all existing differences together and be able to compete. Honestly so that existing differences become a strength for unity. Philosophically, the Huma Betang culture in Central Kalimantan depicts togetherness in diversity. Living together with the various existences of each individual who has a different character. Diversity requires an attitude of mutual respect in accordance with the philosophy of Hong Kueh Pekat Ninjakm Hete Langit Inyukahm, which means where the earth is stepped on, there the sky is upheld.¹¹

The values contained in Huma Betang cover four pillars, namely togetherness, honesty, equality and mutual respect for each other (tolerance). The four pillars of Huma Betang are as follows¹²:

- a) The value of togetherness is an attitude of mutual cooperation. For example, in looking after and maintaining Huma betang and in carrying out field work planting rice (planting parei).
- b) The value of honesty is a good attitude, meaning there are no lies in it, or in other words, not lying to other people, from small things to big things. For example, if someone asks what is your name? So it must be answered honestly.
- c) The value of equality is an attitude regarding equal equality between one another. For example, Huma Betang has the same rights and obligations as each other.
- d) Tolerance is an attitude of respecting other people's differences or backgrounds. For example, Huma Betang has different religions from each other.

The people of Central Kalimantan interpret Huma Betang's philosophy which is connected to the Pancasila philosophy in everyday life, such as:

a. Belief in Almighty God The first principle

The Dayak community of Central Kalimantan upholds tolerance for religious diversity, this can be seen from houses of worship that are side by side and mutually respect each other's religious practices.¹³Not forcing a religion and belief in God Almighty. In accordance with the cornerstone of life of the people of Central Kalimantan, namely Kayu Gamalang Nyahu, (humanity must be religious, believe in God)¹⁴. The Dayak people in Central Kalimantan adhere to various religions (pluralism), such as Islam, Christianity, Hinduism, Catholicism, Kaharingan (ancestral religion), and other recognized religions.

b. Just and Civilized Humanity Second Principle

In accordance with the basis of life of the people of Central Kalimantan which parents often express, namely "not yet bahadat" where this behavior upholds the values of honesty, equality, togetherness and tolerance as well as obeying the law (state law, customary law and natural law) so as to create "not yet penyang hinje simpei" namely living side by side, peaceful harmony for mutual prosperity".

c. Indonesian Unity Third Principle

This principle contains the value of unity, the value of struggle, and the spirit of nationalism (Indonesianness).The meaning of the third principle of Pancasila is the unification of the Indonesian nation from various aspects of life, namely political, social, cultural, economic, defense and security. The goal of Indonesian unity is to foster a sense of unity among citizens who have diverse customs and cultures. In accordance with the life motto of the people of Central Kalimantan, namely Isen Mulang (never back down or never back down, if it is internalized, the meaning of Isen Mulang is to fight tooth and nail to defend independence at any risk, and if it is interpreted in the post-independence era, it iscontains the meaning of the

toughness and tenacity of the Dayak people in maintaining unity and unity which has a variety of customs and cultures.

d. Democracy Led by Wisdom in Deliberation/Representation 1) Fourth Principle

This principle contains social values, deliberation and mutual respect among others to serve the nation and state based on their respective positions and professions. In accordance with the foundation of life of the people of Central Kalimantan, namely Hapungkal Lingu Nalatai Hapangajan Karendem malempang, (united in resolving a problem by consensus, so that everything can reach a mutual agreement¹⁵).

e. Social Justice for All Indonesian People Fifth Principle

The motto of Central Kalimantan is Isen Mulang and the basis of life is Belom Bahadat. The Isen Mulang spirit of Belom Bahadat culture which is embedded in the people of Central Kalimantan is a form of interconnection of the Huma Betang values of the Dayak Community of Central Kalimantan with the Pancasila philosophy which is the ideology of the Indonesian nation in combining togetherness behind multicultural differences in Central Kalimantan.

From the above, the Huma Betang philosophy shows that the Huma Betang philosophy and the Pancasila philosophy are interconnected, especially to maintain national identity and increase the nation's mental and ideological resilience.

Pancasila student profile

The Pancasila student profile is designed to answer one big question, namely students with profiles (competencies) like what the Indonesian education system wants to produce.¹⁶ In this context, the Pancasila student profile has a competency formulation that complements the focus on achieving Graduate Competency Standards at each level of educational unit in terms of cultivating character in accordance with Pancasila values. The Pancasila student profile competency pays attention to internal factors related to the identity, ideology and ideals of the Indonesian nation, as well as external factors related to the life context and challenges of the Indonesian nation in the 21st Century which is facing the industrial revolution 4.0. Indonesian students are expected to have competence to become democratic citizens and become superior and productive human beings in the 21st Century. Therefore, Indonesian students are expected to be able to participate in sustainable global development and be resilient in facing various challenges. Apart from that, Indonesian students are also expected to have the competence to become democratic citizens and become superior and productive human beings in the 21st Century. Therefore, Indonesian students are expected to be able to participate in sustainable global development and be resilient in facing various challenges¹⁷.

The Pancasila student profile is a mandate from the President of the Republic of Indonesia as stated in Minister of Education and Culture Regulation No. 20 of 2018 concerning the determination of the Pancasila student profile. In his direction and vision, he said that "the National education system must prioritize Godly values, have strong character and noble morals, and excel in innovation and technology". The reasons behind the formation of the Pancasila student profile, namely character education, have begun to erode over time and are

increasingly forgotten. In this character education, Pancasila students are realized who become the profile of the Indonesian nation¹⁸. Superior Human Resources is the ultimate goal of the Pancasila Student profile. A student is declared superior if he applies lifelong learning with global competence and behaves in accordance with Pancasila values. So it is clear that the Pancasila student profile aims to support the President's Vision and Mission to create an Advanced Indonesia that is sovereign, independent and with personality. The realization of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values¹⁹.

The key elements of the Pancasila student profile values are²:

1. Having noble morals, Indonesian students with noble morals are students who have morals in their relationship with God Almighty. He understands religious teachings and beliefs and applies this understanding in his daily life



Key Elements of Noble Character:

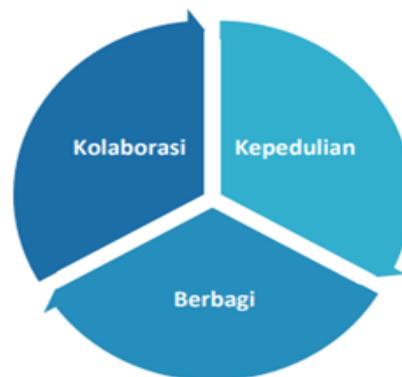
- Religious morals: Getting to know God's attributes and realizing that the essence of His attributes is love and compassion
- Personal morals: Realizing that looking after and caring for oneself is important at the same time as looking after and caring for other people and the surrounding environment
- Morals towards humans: Prioritizing equality and humanity above differences and respecting the differences that exist with other people
- Morals towards nature: Realizing the importance of caring for the surrounding environment so that one does not damage or abuse the natural environment, so that nature remains suitable for habitation by all living creatures now and for future generations
- State morals: Understanding and fulfilling one's rights and obligations as a good citizen and being aware of one's role as a citizen

2. With global education, Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thereby fostering a sense of mutual respect and the possibility of forming a new culture that is positive and does not conflict with the nation's noble culture.



Key Elements of Global Diversity:

- Recognizing and Appreciating Culture: recognizing, identifying and describing various groups based on their behavior, ways of communicating and culture, as well as describing the formation of their own and group identity, also analyzing how to become a member of a social group at the local, regional, national and global levels.
 - Intercultural communication skills in interacting with others: paying attention, understanding, accepting the existence, and appreciating the uniqueness of each culture as a rich perspective so as to build mutual understanding and empathy towards others.
 - Reflection and responsibility for experiences of diversity: reflectively utilizing awareness and experiences of diversity to avoid prejudice and stereotypes towards different cultures, so as to harmonize cultural differences to create a harmonious life between people; and then actively and participatively build a society that is peaceful and inclusive, socially just, and oriented towards sustainable development
3. Gotong royong, Indonesian students have the ability to work together, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and easily.



Key Elements of Mutual Cooperation:

- Collaboration: working together with other people accompanied by feeling happy when being with other people and showing a positive attitude towards others.
 - Concern: paying attention to and acting proactively on conditions or circumstances in the physical and social environment.
 - Sharing: giving and receiving everything that is important for personal and shared life, and being willing and able to live a life together that prioritizes healthy joint use of resources and spaces in society.
4. Independent, Indonesian students are independent students, namely students who are responsible for the process and results of their learning.



Key Elements of Mandiri:

- Awareness of oneself and the situation one is facing: Reflecting on one's condition and the situation one is facing starts from understanding one's emotions and one's strengths and limitations, so that one will be able to recognize and be aware of one's own development needs in accordance with the changes and developments that are occurring.
- Self-regulation: able to regulate one's thoughts, feelings and behavior to achieve learning goals.

5. **critical reasoning**, Students who reason critically are able to objectively process both qualitative and quantitative information, build relationships between various information, analyze information, evaluate and conclude.



Key Elements of Critical Reasoning:

- Obtaining and processing information and ideas: having curiosity, asking relevant questions, identifying and clarifying ideas and information obtained, and processing the information.
 - Analyzing and evaluating reasoning: in making decisions, using his reasoning in accordance with the rules of science and logic in making decisions and actions by analyzing and evaluating the ideas and information he obtains.
 - Reflecting on thoughts and thinking processes: reflecting on thinking itself (metacognition) and thinking about how the thought process went so that it arrived at a conclusion.
 - Making decisions: making appropriate decisions based on relevant information from various sources, supporting facts and data.
6. Creative, creative students are able to modify and produce something original, meaningful, useful and impactful.



Key Creative Elements:

- Generating original ideas: generating ideas that are formed from the simplest things, such as expressions of thoughts and/or feelings, to complex ideas and then applying new ideas according to the context to overcome problems and come up with various alternative solutions.
- Producing original work and actions: producing work that is driven by his interest and liking for something, the emotions he feels, and taking into account the impact on the surrounding environment.

These six characteristics are realized through the development of Indonesian cultural values and Pancasila, which are the foundation for all national development directions. With Indonesia's cultural identity and deeply rooted Pancasila values, Indonesian society in the future will become an open society with global citizenship - able to accept and utilize the diversity of sources, experiences and values from various cultures in the world, but at the same time not lose distinctive characteristics and identity

E. CONCLUSION

Humapangan is a typical house from Kalimantan, especially the Dayak tribe which has many philosophical values that reflect the life of its people, such as wisdom, leadership, obedience, diversity and peace or tolerance between different members. Power in carrying out his life. The local wisdom of Kalimantan Dayak relies on the Huma Betang (long house) philosophy, a philosophy that maintains unity.

Unity and harmony for the people of Central Kalimantan. Huma Betang (long house) is a typical building of the ancient Dayak community which was inhabited by hundreds of families with different beliefs. Huma Betang culture has positive values and can be used to foster a sense of national unity,

The role of the family, environment, school and surrounding areas is very important to educate and serve as examples or role models in carrying out commendable attitudes so that children have an attitude of faith and devotion to God Almighty, independence, mutual cooperation, critical reasoning, creativity and global diversity. Which is in accordance with the Pancasila student profile.

The education we provide must be in accordance with the demands of nature and the times. At this time, children must have 21st century skills, namely creative thinking, critical thinking, communication and collaboration, meaning that a student must be creative, able to think critically, able to communicate well, and able to collaborate well.

It is important to apply the values of the Huma Betang philosophy in everyday life as a bulwark to prevent the loss of identity of the younger generation in the era of globalization and modernization.

For this reason, there are efforts to implement it through education, which is expected to be able to shape the personal character of the nation's successors in accordance with the Pancasila ideology so that the Pancasila student profile is realized, which is a mandate from the President of the Republic of Indonesia as stated in Minister of Education and Culture Regulation No. 20 of 2018 concerning the determination of the Pancasila student profile.

Foot Notes

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- 2) Rahmawati Ni Nyoman, 'Implementation of Local Wisdom Values (Huma Betang) in the Social Interaction of Dayak Communities in Palangka Raya City', *Tampung Penyang*, XVII (2019).
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- 7) Era Maresty and Z. Zamroni, 'Analysis of Huma Betang Cultural Values in Fostering National Unity in High School Students in Central Kalimantan', *Social Harmony: Journal of IPS Education*, 4.1 (2017), 67–79 <<https://doi.org/10.21831/hsjpi.v4i1.10626>>.
- 8) Chris Apandie and Endang Danial Ar, 'Huma Betang: Cultural Moral Identity of the Dayak Ngaju Tribe of Central Kalimantan', *Journal of Moral and Civic Education*, 3.2 (2019), 76–91 <<https://doi.org/10.24036/8851412322019185>>.
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- 11) AS Pelu and Tarantang.
- 12) AS Pelu and Tarantang.
- 13) 'Four Houses of Worship Side by Side, a Portrait of Tolerance in East Kotawaringin'.
- 14) AS Pelu and Tarantang.
- 15) AS Pelu and Tarantang.
- 16) Development Guide, 'Strengthening Project'.
- 17) Development.
- 18) Ministry of Education and Culture, Research and Technology, 'Pancasila Student Profile', Ministry of Education and Culture, 2021, 1–108 <<http://ditpsd.kemdikbud.go.id/hal/profil-pelajar-pancasila>>.
- 19) Fajar Rahayuningsih.
- 20) Ministry of Education and Culture, 'Implementation of the Pancasila Student Profile', <https://cerdasbercharacter.kemdikbud.go.id>, 2020, 1–8 <<chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://cerdasbercharacter.kemdikbud.go.id/friendscharacters/activities/a9151c70-96fe-4594-aa38-e40e5d7ad237.pdf>>.

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