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Islamic Religious Education Based on Huma Betang Local Wisdom: A Humanistic Educational Method

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Abstract

The integration of local wisdom in education has become an important approach in shaping the character of students. One relevant local wisdom is the philosophy of Huma Betang, which reflects the values of togetherness, deliberation, tolerance, and brotherhood, and aligns with Islamic teachings, especially in the concepts of ukhuwah Islamiyah (Islamic brotherhood), tasamuh (tolerance), and ta'awun (mutual assistance). This research aims to explore how the values of Huma Betang can be integrated into Islamic Religious Education (PAI) learning to create a more humanistic, contextual, and participatory learning system. This type of research is systematic qualitative using the PRISMA approach, which includes searching, filtering, and analyzing field data and literature theories from various relevant sources. The results of the study show that applying Huma Betang values in PAI not only enriches learning methods with local cultural context but also plays a role in building student character that is more tolerant, moderate, and has high social awareness. Furthermore, this approach can bridge the gap between religious teachings and cultural realities of society, thus creating harmony between religious identity and local wisdom. Therefore, the integration of Huma Betang

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in PAI has the potential to improve the overall quality of education and help students face social and cultural challenges in the era of globalization.

Keywords: Huma Betang, Islamic Religious Education, Local Wisdom

INTRODUCTION

Local wisdom is a cultural heritage rich in noble values and plays an important role in shaping the character and identity of a society (Febrianty et al., 2023). In the context of Indonesia, which is rich in cultural diversity, integrating local wisdom into Islamic Religious Education, learning can enrich learning materials with local cultural values, creating an inclusive and participatory learning environment (Kurniawan, 2020). This not only enhances students' understanding of religious material but also strengthens their cultural identity, which ultimately contributes to improving the overall quality of education (Walad et al., 2025). Moreover, integrating local wisdom into religious education can also serve as a means to strengthen students' cultural identity, which will ultimately contribute to improving the overall quality of education (Hadi & Bayu, 2021). Education that values local wisdom not only strengthens religious understanding but also enriches students' cultural identity, which is increasingly important in today's era of globalization (Andini & Sirozi, 2024).

As part of comprehensive education, this local wisdom-based approach also helps students develop adaptability in an increasingly connected world while maintaining their cultural values (Sihotang & Karliani, 2024). Therefore, this approach is crucial in shaping a generation with spiritual and cultural depth, as well as the ability to contribute positively in an increasingly pluralistic global society. Local wisdom-based learning integrated with religious education provides opportunities to develop students' character and competencies in facing the challenges of the times in a relevant and meaningful way (Surawan et al., 2024).

Salah satu bentuk kearifan lokal yang memiliki potensi besar untuk diintegrasikan ke dalam sistem One form of local wisdom with great potential for integration into the education system is the Huma Betang philosophy from the Dayak Ngaju community in Central Kalimantan. Huma Betang, which means "long house," is not just a physical structure but also represents values of togetherness, deliberation, equality, and brotherhood

that are highly relevant to the context of modern education (Kurniawan, 2020). This philosophy teaches the importance of living together in a harmonious and mutually respectful atmosphere, which aligns with universal values in Islamic teachings, particularly those related to Islamic brotherhood (ukhuwah Islamiyah) and tolerance (tasamuh) (Asror, 2022). By integrating the Huma Betang philosophy, PAI learning can introduce students to ideas about living together in a pluralistic society. This also plays an important role in fostering attitudes of tolerance, empathy, and skills for living together. In this context, education based on the principle of religious moderation becomes highly relevant (Anshari et al., 2023). Teachers, as guides and facilitators in the learning process, play an important role in encouraging students to appreciate differences, whether in religion, culture, or social background (Akbar, 2020). Through this approach, religious learning is not only about transferring knowledge but also instilling broader life values that can be applied in daily life (Surawan et al., 2022).

The integration of local wisdom like Huma Betang into Islamic Religious Education becomes a promising approach to create more contextual and meaningful learning for students (Ramadhan et al., 2024). This approach allows for enriching learning materials with local cultural values, which in turn can introduce students to concepts closer to their lives. Moreover, these values also offer a more humanistic educational method, allowing students to learn in the context of their own culture, develop character, and shape their identity as individuals rooted in the noble values of ancestral heritage (Rumsiti, 2022). This holistic approach to education, which involves developing students' potential in cognitive, affective, and psychomotor aspects, reinforces the principles contained in the Huma Betang philosophy, such as deliberation and equality, to create an inclusive and participatory learning environment (Fatchurahman et al., 2021; Mau et al., 2024).).

By adopting this approach, PAI learning is no longer limited to the transfer of religious knowledge alone but also becomes a platform for fostering attitudes of tolerance, empathy, and skills for living together in a diverse society (Aramudin & Susanti, 2024). The integration of Huma Betang local wisdom in Islamic Religious Education also has the potential to bridge the gap between universal religious values and local cultural contexts, creating harmony between students' religious and cultural identities. This approach aligns with the concept of holistic education that emphasizes the comprehensive development of students, not only in cognitive aspects but also affective and psychomotor (Rahmawati, 2019). By integrating local values such as the Huma Betang philosophy, PAI learning

becomes more contextual and meaningful for students, helping them understand religious teachings in the context of their own culture while developing character rooted in ancestral heritage values (Andriani, 2024).

This article will further explore the background of the Huma Betang philosophy and the integration of Huma Betang values in PAI learning, including how values such as togetherness, tolerance, deliberation, and equality can be applied in the process of Islamic religious learning. Additionally, this article will discuss the relevance of the Huma Betang philosophy in strengthening students' character, particularly in building attitudes of religious moderation, social harmony, and awareness of the importance of cultural diversity in daily life. Through this study, it is hoped that the integration of Huma Betang values in PAI can become a more contextual and meaningful approach, thus able to make a positive contribution to the development of education based on local wisdom.

METHODS

This research was conducted using a qualitative method with a systematic approach, aiming to identify, evaluate, and synthesize information from various sources comprehensively. Data collection was carried out following the Preferred Reporting Items for Systematic Reviews and Meta-Analysis (PRISMA) guidelines, designed to enhance transparency and enable replication in the literature search and screening process (Page et al., 2021). The PRISMA method in this study was applied through several main stages: data search, data screening, and quality assessment or data eligibility (Selcuk, 2019). In the data search stage, relevant literature was identified through national and international journal databases. Next, in the data screening stage, the obtained articles were selected based on predetermined inclusion and exclusion criteria to ensure that only relevant data were retained. Finally, a quality assessment or data eligibility evaluation was conducted to ensure that the included literature met the necessary methodological standards to guarantee the reliability of the research results.

RESULTS

Huma Betang's Philosophical Background

Table 1. Results of a Literature Review on Huma Betang's Philosophical Background

No.	Types of Literature	Researcher	Year	Research Title
1.	Article	Chris Apandie1, Endang Danial Ar	2019	Huma Betang: Cultural Moral Identity of the Dayak Ngaju Tribe of Central Kalimantan
2.	Article	Daniel Pandu Mau, Yesarela Pandu Mau, Rizal Kurniansah, I Wayan Adi Putra Ariawan	2024	The Preservation and Adaptation of Betang Culture in Central Borneo in the Era of Globalization
3.	Article	Eliana Yunitha Seran, Mardawani	2020	Local Wisdom of the Betang House of the Dayak Village Tribe in the Perspective of Life Philosophy Values (Ethnographic Study: Dayak Tribe of Ensaid Panjang Village, Kelam Permai District)
4.	Article	Haris Firmansyah	2023	Cultural Values in the Mutual Cooperation Tradition of the Dayak Tribe at Rumah Betang Ensaid Panjang
5.	Article	Ibnu Elmi AS Pelua,Jefry Tarantang	2018	Interconnection of Huma Betang Values in Central Kalimantan with Pancasila
6.	Article	Anjelinus Loi, Dismas Kwirinus, Heribertus Peri	2023	the Concept of "Huma Betang" As a Model of the Values of the Philosophy of Life of the Dayak Community in Central Kalimantan
7.	Article	Ni Nyoman Rahmawati	2019	Implementation of Local Wisdom Values (Huma Betang) in Dayak Community Social Interactions in Palangka Raya City
8.	Article	Sesilia Stefania Sihotang, Eli Karliani	2024	Implementation of Huma Betang Values in Creating Ecoliterate Schools
9.	Article	Asep Solikin	2024	Internalization of Huma Betang's Local Wisdom as an Effort to Prevent Radicalism

Based on the data table above, it can be concluded that the research theme on Huma Betang Philosophical Background is as follows:

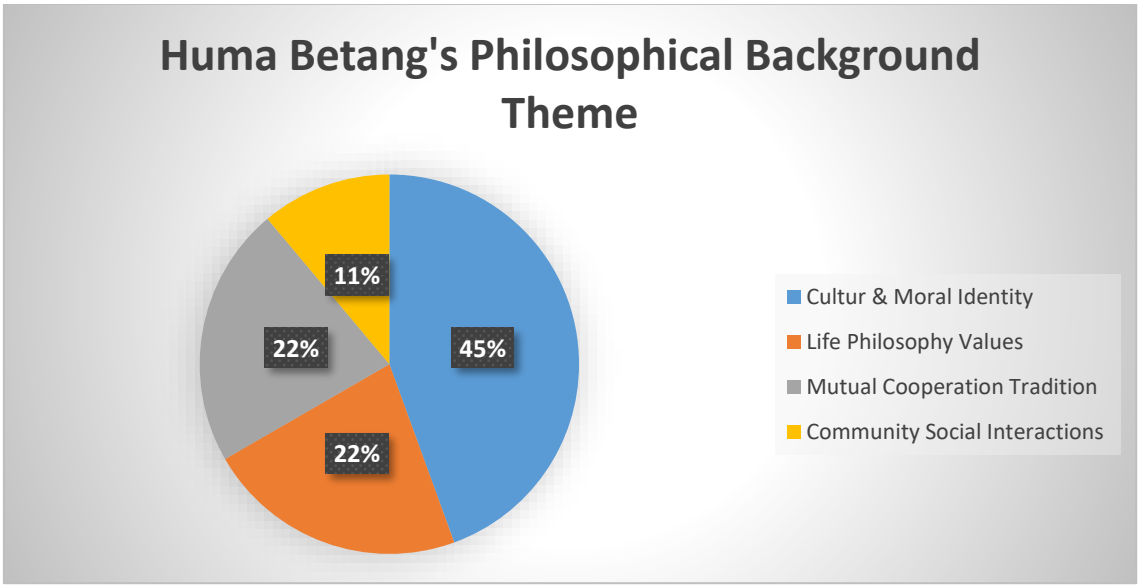

Figure 1. Huma Betang's Philosophical Background Theme

Based on the diagram data above, it shows that huma betang for researchers is a culture and moral identity (45%), while as many as 22% of huma betang are considered a philosophy of life and a tradition of mutual cooperation and as many as 11% of huma betang are considered a place for social interaction of the community.

Integration of Huma Betang Values in Humanist Islamic Religious Education

Table 2. Results of a Literature Review of Huma Betang Values in Islamic Religious Education

No.	Types of Literature	Researcher	Year	Research Title	Research result
1.	Article	Asep Solikin, Muhammad Wahdini	2024	Huma Betang Local Wisdom from an Islamic Perspective: Religious Moderation in Central Kalimantan	Huma Betang values, as local wisdom of the Dayak people of Central Kalimantan, are in line with Islamic teachings, which play a role in strengthening these cultural values in the context of universality and the influence of globalization
2.	Article	Dody Riswanto	2019	Huma Betang Philosophy in Central Kalimantan: The Identity Struggle of Muslim Dayak	Huma Betang's philosophy such as tolerance and mutual respect must still be upheld, if the principles of tolerance and mutual respect can be implemented well, then the perception of the social

				Counselors	environment will be easily reduced slowly.
3.	Article	Sharon Micelle O. Pattiasina	2024	Religiosity of the Interfaith Dayak Community based on the Huma Betang Philosophy in Central Kalimantan	Huma Betang's philosophy, which emphasizes humanity and hospitality, shapes the religiosity of the Dayak people in Central Kalimantan and encourages humanistic dialogue which plays an important role in maintaining religious harmony.
4.	Article	R. Adang Nofandi, Ngainun Naim, Rinto Hasiholan Hutapea	2022	The Harmony Pattern through Huma Betang Culture of the Dayak Communities in Central Kalimantan	Social and religious harmony in Central Kalimantan is well established because of the strong local cultural base. Huma Betang values are deeply rooted in the lives and interactions between residents, creating social harmony amidst diversity.
5.	Thesis	Lilis Suryani	2019	Islamic Values: The Huma Betang Philosophy of the Dayak Tribe in Buntoi Village, Central Kalimantan	Islamic values in the application of the Huma Betang philosophy of life to the fraternal ties of the Dayak tribe in Buntoi village, as the brotherhood taught in Islam is brotherhood with anyone, whether fellow Muslims or fellow humans.
6.	Research Report	Asep Solikin		Understanding Huma Betang Local Wisdom Values from an Islamic Perspective on Religious Moderation for UM Palangka Raya Students	The perspective of Islamic teachings has similarities with the values of Huma Betang, so that the presence of Islam further strengthens this culture in a more universal context

The themes of reseach on Huma Bentang are increasingly varied, as the phenomenon of research on the theme of local wisdom begins to emerge. Huma betang research has been studied from various perspectives, including from an Islamic education approach. as for the integration of Islamic education based on local wisdom, especially huma betang, as follows:

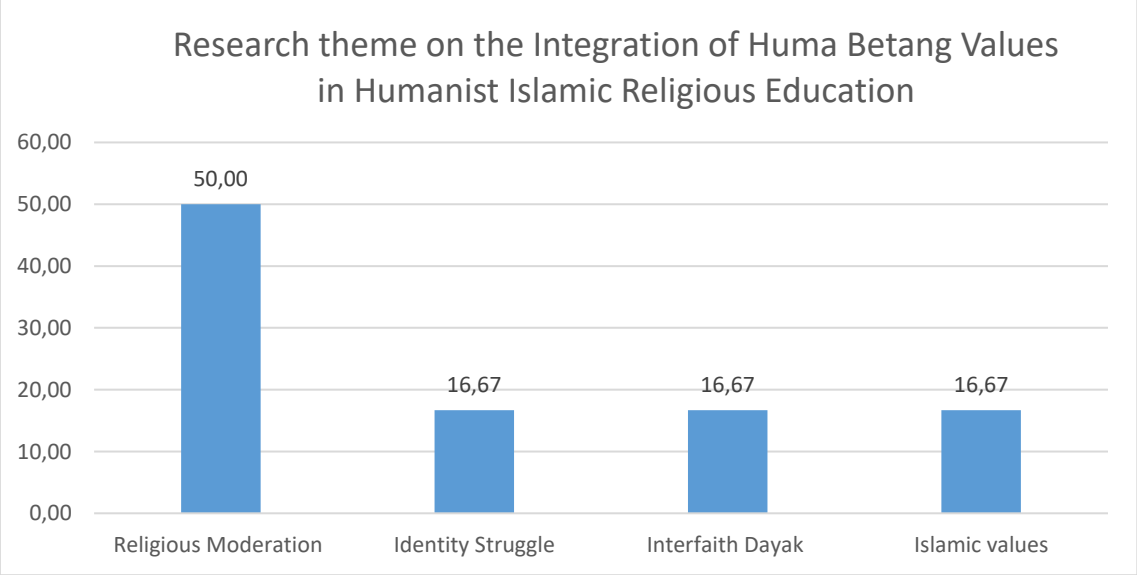

Figure 2. Research theme on the Integration of Huma Betang Values in Humanist Islamic Religious Education

Based on the table above, most of the research themes on huma betang are related to religious moderation (50%), while as much as 16.67% of huma betang research is integrated with the identity struggle and beliefs of the Dayak people and huma betang is also integrated with Islamic values.

DISCUSSION

Huma Betang's Philosophical Background

The philosophy of Huma Betang is a form of local wisdom of the Dayak people in Central Kalimantan that not only reflects the architecture of the longhouse typical of the Ngaju Dayak tribe but also contains profound life values that have been passed down through generations as guidelines for community life (Apandie & Ar, 2019). Huma Betang is not merely a physical dwelling, but a symbol of social life that emphasizes the principles of togetherness, tolerance, deliberation, and equality, which become the main foundation in building harmony amidst the diversity of Dayak society (Mau et al., 2024). In its physical structure, the Betang house is inhabited by many families from various backgrounds under the same roof, reflecting the strong spirit of mutual cooperation, togetherness, and solidarity that is continuously maintained in daily life (Seran & Mardawani, 2020). Although each individual or family within it has differences in ethnicity, religion, or social status, they

continue to live side by side in close family ties, upholding the values of mutual respect and cooperation, and resolving differences through deliberation and consensus (Firmansyah, 2023). This philosophy teaches that living in diversity is not a challenge to be avoided, but a reality that must be accepted and managed well. Therefore, every individual in society not only has the right to enjoy a harmonious life in their community but also has the obligation to maintain balance, uphold human values, and contribute to creating a harmonious, peaceful, and harmonious social life (Muliani et al., 2023).

The history and values in Huma Betang are also closely related to the concept of life full of tolerance and inclusivity (AS Pelu & Tarantang, 2018). In Dayak society, differences in ethnicity, religion, and culture are not barriers to social relationships, but are viewed as wealth that must be respected (Loi et al., 2023). This concept aligns with Islamic teachings about ukhuwah Islamiyah (brotherhood in Islam) and tasamuh (tolerance), which emphasize the importance of living peacefully side by side (Arikarani et al., 2024). In this context, the philosophy of Huma Betang can serve as a model for modern society to build a more harmonious life, especially in education and character formation of the younger generation(Rahmawati, 2019).

In the current era of globalization, where social and technological changes are developing rapidly, the values in Huma Betang are increasingly relevant to be maintained and inherited (Sihotang & Karliani, 2024). The younger generation faces significant challenges in maintaining their cultural identity, and integrating Huma Betang values into education can be an effective strategy to strengthen cultural roots and instill noble values that are in harmony with religious teachings (Solikin, 2024). By understanding the philosophy of Huma Betang, it is hoped that students will not only be able to appreciate local culture but also develop inclusive, tolerant attitudes and have high social awareness in daily life.

Integration of Huma Betang Values in Humanist Islamic Religious Education

Islamic Religious Education can be integrated with local wisdom, one of which is by incorporating the philosophy of Huma Betang, a local wisdom of the Dayak people in Central Kalimantan. This integration of Dayak cultural values into Islamic religious education allows for a more contextual and meaningful learning approach. This aligns with Rumsiti (2022) view, which emphasizes the importance of democratizing Islamic education through Dayak local wisdom, providing space for combining cultural values with Islamic

teachings. As found in the research of Solikin, et al., (2024), the values of Huma Betang as local wisdom of the Central Kalimantan Dayak community are very much in harmony with Islamic teachings, emphasizing togetherness, tolerance, and deliberation. This harmony plays a role in strengthening these cultural values in the context of universality and the influence of globalization, where local traditions can still be maintained without conflicting with Islamic principles. In facing changing times, the integration between Huma Betang and Islamic teachings can build social harmony, strengthen religious moderation, and encourage the inclusive attitudes needed to maintain diversity in the modern era (Solikin, 2023).

The philosophy of Huma Betang, which includes togetherness, mutual cooperation, tolerance, and harmony, is not only deeply ingrained in Dayak community life but also has strong relevance to Islamic teachings, particularly regarding Islamic brotherhood (ukhuwah Islamiyah), mutual assistance (ta'awun), and tolerance (tasamuh). As stated by Solikin (2023), the perspective of Islamic teachings has similarities with the values of Huma Betang, so that the presence of Islam further strengthens this culture in a more universal context. Additionally, Pattiasina (2024) states that the philosophy of Huma Betang, which emphasizes humanity and hospitality, shapes the religiosity of the Dayak people in Central Kalimantan and encourages humanistic dialogue, which plays an important role in maintaining religious harmony.

This philosophy also aligns with Riswanto, (2019), research, which emphasizes that the values of Huma Betang, such as tolerance and mutual respect, must continue to be upheld in every social interaction. The philosophy of Huma Betang also provides freedom for every human individual (humanizing humans/humanism), which is also in accordance with Islamic sharia (Ramadhan et al., 2024). If these principles are applied well, social harmony will be created naturally. Riswanto (2019) also shows that social and religious harmony in Central Kalimantan is well-established thanks to the strong local cultural base, with the values of Huma Betang deeply rooted in the life and interactions among residents, creating social harmony amidst diversity.

Suryani (2019) in her research states that the application of the Huma Betang philosophy in the life of the Dayak community in Buntoi Village, Central Kalimantan, shows similarities with Islamic teachings regarding brotherhood. In Islam, brotherhood is not limited to fellow Muslims but also includes fellow human beings, indicating that Islamic values can be

strengthened through the Huma Betang philosophy, which emphasizes togetherness and mutual respect.

By integrating Huma Betang values into Islamic Religious Education learning, students not only gain a deeper understanding of religious teachings but also develop strong, tolerant, and civilized characters. As expressed by Walad et al. (2025), the integration of Huma Betang values in religious education helps bridge the gap between universal religious values and local cultural contexts. Therefore, this approach not only enriches students' learning experiences but also shapes them into individuals ready to contribute positively to global society while maintaining their local cultural identity.

Through this integration, Islamic Religious Education learning not only focuses on cognitive aspects but also on affective and psychomotor aspects, as exemplified in project-based approaches. Students can engage in social activities that reflect the spirit of mutual cooperation and social care, as practiced in Huma Betang life. This helps students understand religious teachings practically, while developing their social skills and empathy (Erawati, 2022). Thus, applying the Huma Betang philosophy in Islamic Religious Education learning is a strategic step to develop competent, tolerant, and competitive student characters in global society, while preserving local wisdom that becomes the nation's cultural wealth.

CONCLUSION

The philosophy of Huma Betang, as a local wisdom of the Dayak people in Central Kalimantan, embodies values that align with Islamic teachings, such as togetherness, deliberation, tolerance, and mutual cooperation. Integrating Huma Betang values into Islamic Religious Education can create a more contextual and meaningful learning approach, while building more tolerant, inclusive, and moderate character in students. The implementation of this philosophy in education not only enriches students' religious understanding but also strengthens their cultural identity, teaches the importance of living in diversity, and develops relevant social skills. Consequently, integrating Huma Betang values into PAI can enhance the quality of education, shape a younger generation better prepared to face contemporary challenges, and create a more harmonious, tolerant society based on noble local cultural values.

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