

INTEGRATING DAYAK CULTURAL VALUES INTO THE EDUCATION SYSTEM OF PALANGKA RAYA: PERSPECTIVE ANTHROPOLOGY

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Abstrak

Pendidikan merupakan proses kebudayaan yang tidak hanya berorientasi pada pengembangan kemampuan akademik, tetapi juga berperan dalam membentuk identitas, karakter, dan nilai sosial masyarakat. Dalam perspektif antropologi pendidikan, sistem pendidikan dipahami sebagai bagian dari kebudayaan yang berfungsi untuk mentransmisikan nilai, norma, dan pengetahuan lokal kepada generasi berikutnya. Penelitian ini bertujuan untuk menganalisis integrasi nilai budaya Dayak dalam sistem pendidikan di Palangka Raya melalui perspektif antropologi pendidikan. Fokus kajian diarahkan pada nilai-nilai budaya Dayak, khususnya filosofi Huma Betang, yang mengandung nilai kebersamaan, toleransi, musyawarah, penghormatan terhadap keberagaman, serta hubungan harmonis antara manusia dan lingkungan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur dan analisis deskriptif terhadap berbagai kajian mengenai budaya Dayak dan pendidikan berbasis kearifan lokal. Hasil kajian menunjukkan bahwa nilai budaya Dayak memiliki relevansi yang kuat dalam penguatan pendidikan karakter dan pengembangan pembelajaran kontekstual di sekolah. Integrasi nilai budaya lokal dapat dilakukan melalui kurikulum berbasis kearifan lokal, strategi pembelajaran, serta keterlibatan masyarakat dalam proses pendidikan. Kajian ini menegaskan bahwa pendidikan berbasis budaya lokal dapat menjadi strategi penting dalam mempertahankan identitas budaya masyarakat Dayak di tengah perkembangan globalisasi.

Kata Kunci:
Antropologi Pendidikan, Budaya
Dayak, Pendidikan Karakter,
Kearifan Lokal

Keywords:
Educational Anthropology, Dayak
Culture, Character Education,
Local Wisdom

Abstract

Education is a cultural process that is not only oriented toward the development of academic abilities but also plays a role in shaping the identity, character, and social values of society. From the perspective of educational anthropology, the education system is understood as part of culture that functions to transmit values, norms, and local knowledge to future generations. This study aims to analyze the integration of Dayak cultural values into the education system in Palangka Raya through the perspective of educational anthropology. The focus of the study is directed toward Dayak cultural values, particularly the philosophy of Huma Betang, which embodies values of togetherness, tolerance, deliberation, respect for diversity, and harmonious relationships between humans and the environment. This research employs a qualitative approach using literature review methods and descriptive analysis of various studies related to Dayak culture and local wisdom-based education. The findings indicate that Dayak cultural values have strong relevance in strengthening character education and developing contextual learning in schools. The integration of local cultural values can be implemented through local wisdom-based curricula, learning strategies, and community involvement in the educational process. This study emphasizes that local culture-based education can serve as an important strategy for preserving the cultural identity of the Dayak community amid the challenges of globalization.

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INTRODUCTION

Education is not merely a process of transferring knowledge and developing academic competencies; it is also a cultural process that plays a significant role in shaping individual identity, social values, and collective character. From the perspective of educational anthropology, education is understood as a cultural institution through which societies transmit knowledge, values, beliefs, norms, and practices from one generation to another. Therefore, education cannot be separated from the cultural context in which it operates, as culture provides the foundation for how individuals interpret the world, construct identities, and participate in social life (Banks, 2015).

The relationship between culture and education has become an important issue in contemporary educational studies, particularly in multicultural societies. Education that ignores local cultural contexts may create a gap between formal learning systems and the lived experiences of students. Conversely, integrating local cultural values into educational practices can strengthen students' sense of identity, improve social awareness, and promote meaningful learning experiences (Gay, 2018). This perspective emphasizes that schools should not only function as institutions for academic achievement but also as spaces where cultural knowledge and social values are preserved and developed.

Indonesia is one of the most culturally diverse countries in the world, consisting of hundreds of ethnic groups with distinct traditions, languages, and social systems. This cultural diversity provides significant potential for developing educational models based on local wisdom. However, modernization and globalization have created challenges for the sustainability of indigenous knowledge systems. Rapid social change, technological development, and the dominance of global cultural influences have contributed to the decreasing recognition of local traditions among younger generations (Battiste, 2013).

Therefore, educational institutions have an important role in maintaining cultural continuity while preparing students to participate in an increasingly globalized society.

One of the indigenous cultures that contains rich educational values is the Dayak culture of Central Kalimantan. The Dayak people possess various cultural philosophies that regulate social relationships, community life, and human interaction with nature. Among these philosophies, Huma Betang represents one of the most significant cultural concepts of the Dayak Ngaju community. Huma Betang refers to the traditional longhouse system that symbolizes collective living, equality, cooperation, tolerance, and respect for diversity. Beyond its physical meaning, Huma Betang represents a social philosophy that emphasizes harmony among individuals with different backgrounds living within the same community.

The values embedded in Huma Betang are highly relevant to contemporary educational objectives, particularly in relation to character education and multicultural education. Values such as mutual cooperation, deliberation, responsibility, and respect for differences correspond with the principles of inclusive education, which aims to create learning environments that recognize diversity and promote social justice (Banks, 2015). In this context, integrating Dayak cultural values into the education system in Palangka Raya can become an important strategy for strengthening students' cultural awareness while developing their social competencies.

Palangka Raya, as the capital city of Central Kalimantan Province, represents a dynamic social environment where traditional cultural values interact with modern developments. The city is inhabited by diverse ethnic and cultural groups, making multicultural understanding an essential component of education. The integration of Dayak cultural values into schools is therefore not intended to privilege one particular culture over others but rather to utilize local wisdom



as a source of knowledge that contributes to mutual understanding and social harmony.

From the perspective of educational anthropology, local culture can function as a pedagogical resource that connects formal education with students' social realities. Anthropological approaches to education highlight that learning processes are influenced by cultural contexts, including language, traditions, beliefs, and community practices (Levinson & Pollock, 2011). Therefore, incorporating local cultural knowledge into educational practices allows students to understand academic concepts through meaningful experiences that are connected to their cultural environment.

Previous studies have demonstrated that local wisdom-based education contributes to character development and cultural preservation. The integration of indigenous knowledge into curricula can enhance students' awareness of their cultural heritage while encouraging respect for other cultures (Smith, 2012). Similarly, culturally responsive teaching emphasizes the importance of using students' cultural backgrounds as learning resources to improve engagement and educational outcomes (Ladson-Billings, 1995). These perspectives provide a theoretical foundation for examining how Dayak cultural values can be integrated into the education system in Palangka Raya.

Despite its potential, the integration of Dayak cultural values into formal education still faces several challenges. One major challenge is the limited availability of culturally relevant teaching materials and learning resources. Many educational materials continue to emphasize national and global perspectives while providing limited representation of local cultural knowledge. Furthermore, some educators may lack sufficient understanding of how to incorporate indigenous values into classroom practices without reducing academic quality.

Another challenge is the influence of globalization, which has changed the cultural

orientation of younger generations. Increased exposure to global media and digital technology may reduce young people's familiarity with traditional cultural practices. In response to these challenges, schools, communities, cultural organizations, and local governments need to collaborate in developing educational strategies that preserve cultural heritage while maintaining relevance to contemporary needs.

Based on this background, the integration of Dayak cultural values into the education system in Palangka Raya becomes an important area of study from an educational anthropology perspective. This study aims to examine how Dayak cultural values, particularly the philosophy of Huma Betang, can contribute to character education, culturally responsive learning, and the preservation of local identity. By exploring the relationship between culture and education, this research highlights the importance of developing an educational system that is academically relevant, culturally grounded, and responsive to the challenges of globalization.

RESEARCH METHODOLOGY

This study employed a qualitative research approach using a literature review method and descriptive analysis to examine the integration of Dayak cultural values into the education system in Palangka Raya from an educational anthropology perspective. A qualitative approach was selected because the study focuses on understanding cultural meanings, social values, and educational practices rather than measuring numerical relationships between variables. According to Creswell and Poth (2018), qualitative research is appropriate for exploring social phenomena by examining the meanings individuals or communities construct based on their experiences and cultural contexts.

The literature review method was used to collect and analyze various academic sources related to educational anthropology, indigenous knowledge, local

wisdom-based education, Dayak culture, and character education. The sources consisted of international journal articles, national academic publications, books, and relevant research reports that discuss the relationship between culture and education. The selection of literature was based on several criteria, including relevance to the research topic, academic credibility, and contribution to understanding the role of local cultural values in educational practices.

The data analysis process was conducted through a descriptive-interpretative approach. The collected literature was analyzed to identify important concepts related to Dayak cultural values, particularly the philosophy of Huma Betang, and their relevance to educational practices. The analysis focused on several dimensions: (1) cultural values embedded in Dayak society, (2) the relationship between local wisdom and character education, (3) the potential application of Dayak cultural values in school learning, and (4) challenges in integrating indigenous cultural knowledge into formal education systems.

This research also applied an educational anthropology perspective to interpret the relationship between culture and education. Educational anthropology emphasizes that educational processes are shaped by cultural environments and social interactions within communities (Levinson & Pollock, 2011). Therefore, this approach allows the study to examine how Dayak cultural traditions can function as educational resources that contribute to identity formation, social awareness, and cultural sustainability.

To ensure the validity of the analysis, the study applied source triangulation by comparing findings from various scholarly references. The interpretation process involved identifying similarities, differences, and recurring themes across previous studies concerning local wisdom-based education and indigenous cultural integration. Through this method, the research aims to provide a comprehensive understanding of how Dayak cultural values can be integrated into the education

system in Palangka Raya while maintaining their cultural significance within the context of contemporary education.

RESULTS AND DISCUSSION

Dayak Cultural Values and the Philosophy of Huma Betang as Educational Foundations

The findings of this study indicate that Dayak cultural values, particularly the philosophy of Huma Betang, have significant relevance as an educational foundation in Palangka Raya. Huma Betang is not merely a traditional architectural concept referring to the longhouse of the Dayak Ngaju community, but also represents a comprehensive social, ethical, and cultural philosophy that regulates relationships among individuals, communities, and the natural environment. The concept embodies collective values such as solidarity, equality, tolerance, mutual cooperation, responsibility, respect for diversity, and peaceful coexistence. These values have been transmitted across generations through social practices, traditional ceremonies, community interactions, and everyday life among the Dayak people.

From the perspective of educational anthropology, culture functions as a system of meaning that influences how individuals understand themselves, their relationships with others, and their responsibilities within society. Education is therefore not simply a mechanism for transferring scientific knowledge but also a process of cultural reproduction through which social values, traditions, and collective identities are maintained (Levinson & Pollock, 2011). In this context, integrating Huma Betang values into educational practices allows schools to function as cultural spaces where academic learning and character development occur simultaneously. Schools in Palangka Raya can become institutions that preserve cultural knowledge while preparing students to participate in a diverse and changing society.



One of the fundamental values embedded in the philosophy of Huma Betang is togetherness in diversity. Historically, the longhouse served as a shared living environment where different families and social groups lived together while maintaining harmony and mutual respect. This cultural practice reflects an understanding that differences are not obstacles but rather elements that strengthen collective life. This principle is highly relevant to multicultural education, particularly in Palangka Raya, where schools accommodate students from various ethnic, religious, and social backgrounds. By introducing Huma Betang values in educational settings, students can develop greater awareness of diversity and learn the importance of respect, empathy, and social responsibility.

Furthermore, Huma Betang emphasizes the importance of deliberation, cooperation, and collective decision-making. These principles have strong connections with contemporary educational approaches that promote active participation and collaborative learning. In classroom practices, these values can be reflected through group discussions, cooperative learning activities, community-based projects, and democratic classroom management. Such approaches encourage students to develop communication skills, problem-solving abilities, leadership, and the capacity to work collectively with others. Therefore, Huma Betang values provide a cultural foundation for developing students' social competencies and strengthening character education.

Another important dimension of Huma Betang is the relationship between humans and nature. The Dayak worldview recognizes that humans are interconnected with the natural environment and have a responsibility to maintain ecological balance. Nature is not perceived merely as an economic resource but as an essential part of human existence that requires respect and protection. This perspective corresponds with contemporary environmental education, which emphasizes ecological awareness, sustainability, and

responsible interaction with the environment. Incorporating this cultural understanding into school programs can encourage students to develop environmentally responsible behaviors and a deeper appreciation of local ecosystems.

Moreover, the integration of Huma Betang values contributes to the development of culturally responsive education. According to Gay (2018), culturally responsive teaching recognizes students' cultural backgrounds as valuable resources that can enhance learning experiences. When local cultural knowledge is incorporated into educational practices, students are more likely to develop a stronger connection between school knowledge and their social realities. This approach also strengthens cultural identity while promoting openness toward other cultures.

Thus, the philosophy of Huma Betang provides a culturally meaningful framework for character education and multicultural learning in Palangka Raya. Rather than viewing local culture as merely a historical heritage, education should position Dayak cultural values as living knowledge that continues to shape students' personal, social, and environmental awareness. The integration of Huma Betang into education represents an effort to create a learning system that is culturally grounded, socially inclusive, and relevant to the challenges of globalization.

The Role of Local Wisdom in Strengthening Character Education

The second finding demonstrates that local wisdom plays an important role in strengthening character education among students. Character education has become a significant concern in many educational systems because academic achievement alone is insufficient to prepare students for complex social challenges. Values such as responsibility, respect, cooperation, and integrity are essential components of individuals' social development (Lickona, 1991).

Dayak cultural values provide meaningful resources for character formation because they originate from the lived experiences of local communities. Unlike abstract moral concepts, local wisdom offers practical examples of how values are applied in everyday life. For instance, the principle of mutual assistance within Dayak communities demonstrates the importance of cooperation and social responsibility.

The integration of local wisdom into character education can be implemented through both formal and informal educational activities. In classroom learning, teachers can incorporate Dayak cultural examples into subjects such as social studies, history, language, environmental education, and civic education. Outside the classroom, schools can organize cultural activities, community engagement programs, and traditional arts activities to strengthen students' cultural awareness.

This approach is consistent with the concept of culturally responsive teaching, which emphasizes that students' cultural backgrounds should become important resources in the learning process (Gay, 2018). When students recognize their own culture within educational materials, they are more likely to develop a stronger connection with learning and a greater sense of belonging.

Moreover, integrating Dayak cultural values does not mean limiting students' perspectives to local traditions. Instead, local wisdom can serve as a foundation for understanding universal values. For example, the Huma Betang principle of respecting diversity can be connected with global concepts such as human rights, multiculturalism, and social justice. In this way, local culture becomes a bridge between local identity and global citizenship.

In the context of Palangka Raya, character education based on Dayak cultural values can contribute to creating students who possess both cultural identity and openness toward diversity. This approach supports the idea that education should

develop individuals who are rooted in their cultural communities while being capable of participating in broader social environments.

Implementation of Dayak Cultural Values in Learning Practices in Palangka Raya Schools

The integration of Dayak cultural values into educational practices requires systematic and collaborative efforts involving curriculum development, teaching strategies, teacher competence, and community participation. The findings of this study indicate that local cultural values can be incorporated into schools through several approaches, including curriculum adaptation, the development of culturally relevant learning materials, experiential learning activities, and partnerships between educational institutions and local communities. Such integration is important because education that is connected to students' cultural backgrounds can create more meaningful learning experiences and strengthen their sense of identity.

First, curriculum integration represents a fundamental strategy for preserving and transmitting local cultural knowledge within formal education. Schools in Palangka Raya can incorporate Dayak cultural values through local content subjects or by integrating cultural themes into existing subjects. For instance, social studies and civic education can include discussions about the philosophy of Huma Betang as an example of social harmony, tolerance, and collective responsibility. History lessons can explore the development of Dayak communities, while language and arts education can introduce traditional expressions, oral traditions, and cultural practices. In environmental education, traditional Dayak perspectives regarding the relationship between humans and nature can be used to promote ecological awareness and sustainable behavior among students.

Curriculum integration does not imply replacing national educational objectives with local content.

Instead, local cultural knowledge should complement broader educational goals by providing contextual examples that help students understand abstract concepts. This approach reflects the principle of culturally responsive education, which emphasizes that students' cultural backgrounds should be recognized as valuable learning resources (Gay, 2018). When students encounter their own cultural experiences in educational materials, they are more likely to develop stronger engagement, motivation, and appreciation for their heritage.

Second, teachers play a crucial role as cultural mediators in implementing Dayak-based education. Teachers are not only responsible for delivering academic knowledge but also for connecting learning materials with students' social and cultural environments. Through culturally responsive teaching strategies, teachers can utilize local stories, traditional knowledge, community experiences, and cultural practices as educational resources. For example, teachers may use traditional Dayak narratives to discuss moral values, social responsibility, and environmental awareness. Such approaches enable students to understand that cultural knowledge is not separate from academic learning but can contribute to broader intellectual development.

However, effective implementation requires teachers to have adequate cultural understanding and pedagogical skills. Professional development programs are needed to support teachers in designing learning activities that incorporate local wisdom appropriately. Without sufficient preparation, cultural integration may become limited to symbolic representation rather than meaningful educational practice.

Third, community involvement is essential for strengthening the sustainability of cultural integration in schools. Indigenous leaders, cultural practitioners, elders, and local communities possess valuable knowledge that can enrich formal education. Collaboration between schools and communities can

provide students with opportunities to directly experience cultural practices through cultural workshops, traditional arts activities, environmental projects, and community-based learning programs. This collaboration also ensures that cultural education remains connected to authentic community knowledge rather than being reduced to textbook information.

Nevertheless, the implementation of Dayak cultural values in schools requires an inclusive approach. Palangka Raya is a multicultural city consisting of various ethnic and cultural groups; therefore, local cultural education should promote mutual understanding rather than cultural exclusivity. Dayak values should be presented as contributions to shared social development and multicultural harmony rather than as a replacement for other cultural identities. The principles of Huma Betang, such as tolerance, respect, and peaceful coexistence, provide a foundation that can benefit all students regardless of their cultural background.

Through these approaches, education in Palangka Raya can develop a culturally grounded learning environment that respects local heritage while responding to contemporary educational demands. The integration of Dayak cultural values demonstrates that local wisdom can serve as an important educational resource for strengthening character, preserving cultural identity, and preparing students to participate in a diverse global society.

Challenges and Opportunities for Integrating Dayak Culture into the Education System

Although Dayak cultural values possess significant educational potential, their integration into the formal education system in Palangka Raya still faces several challenges. These challenges are related to curriculum development, availability of cultural learning resources, teacher competencies, and the influence of globalization on younger generations. At the same time, these challenges also create opportunities for

developing innovative educational approaches that combine cultural preservation with contemporary educational needs.

One of the primary challenges is the limited availability of learning resources that represent local cultural knowledge. Many textbooks and instructional materials used in schools continue to emphasize national and global perspectives, while local cultural contexts receive relatively limited attention. As a result, students may acquire extensive knowledge about external cultures but have insufficient understanding of their own cultural heritage. In the context of Dayak culture, limited educational resources concerning Huma Betang, traditional ecological knowledge, oral traditions, and social values may reduce opportunities for students to engage with their cultural identity. Therefore, the development of culturally relevant textbooks, digital resources, and locally based teaching materials is necessary to ensure that Dayak cultural knowledge becomes an integral part of educational practice.

Another significant challenge concerns teacher preparedness and professional competence. Teachers serve as key actors in transforming cultural values into meaningful learning experiences. However, effective integration of local culture requires teachers who possess both pedagogical knowledge and cultural understanding. Without adequate preparation, teachers may face difficulties in connecting Dayak cultural values with curriculum objectives and classroom activities. For example, introducing Huma Betang as a cultural concept should not be limited to describing traditional practices but should encourage students to critically understand its relevance to contemporary issues such as multiculturalism, social responsibility, and environmental sustainability. Therefore, teacher training programs focusing on culturally responsive pedagogy and local wisdom-based learning are essential to support successful implementation.

Globalization also presents a considerable challenge to the sustainability of local cultural education. The rapid development of digital technology, social media, and global popular culture has influenced young people's lifestyles, interests, and patterns of interaction. Some younger generations may perceive traditional cultural practices as outdated or less relevant compared to global cultural trends. This situation creates a risk of cultural distance between students and their local heritage. Schools therefore need creative strategies to present Dayak culture in ways that are attractive, relevant, and connected to students' contemporary experiences.

Despite these challenges, globalization also provides new opportunities for strengthening Dayak cultural education. Digital technology can become an effective medium for documenting, preserving, and disseminating cultural knowledge. Traditional stories, cultural practices, indigenous ecological knowledge, and historical narratives can be transformed into digital learning materials, online archives, interactive media, and virtual cultural exhibitions. The use of technology allows local culture to reach younger generations in formats that are more familiar and engaging to them. In this way, modernization does not necessarily threaten cultural preservation but can become a tool for strengthening cultural continuity.

Furthermore, the integration of Dayak cultural values provides broader opportunities for strengthening multicultural education in Indonesia. The principles embedded in Huma Betang, such as tolerance, cooperation, respect for differences, and peaceful coexistence, have universal relevance beyond the Dayak community. These values support national efforts to develop inclusive citizens who are capable of living harmoniously within a diverse society. By introducing local wisdom through education, students can develop both cultural awareness and appreciation for diversity.



Therefore, the future development of education in Palangka Raya should focus on creating a balanced relationship between cultural preservation and educational innovation. Local wisdom should not be viewed as an obstacle to modernization but rather as a valuable foundation for developing meaningful, contextual, and sustainable education. The integration of Dayak cultural values demonstrates that indigenous knowledge can contribute significantly to character development, multicultural understanding, and the creation of an education system that is responsive to both local identity and global challenges.

CONCLUSION

This study highlights that the integration of Dayak cultural values into the education system in Palangka Raya is an important strategy for developing culturally responsive and character-oriented education. From the perspective of educational anthropology, education is not only a process of transferring academic knowledge but also a cultural process that shapes identity, social values, and community awareness.

The philosophy of Huma Betang represents a significant source of educational values, including togetherness, tolerance, mutual cooperation, deliberation, respect for diversity, and harmonious relationships between humans and nature. These values are highly relevant to contemporary educational goals, particularly in strengthening character education and promoting multicultural awareness among students.

The integration of Dayak cultural values can be implemented through curriculum development, culturally responsive teaching practices, local wisdom-based learning materials, and collaboration between schools and communities. However, successful implementation requires overcoming several challenges, including limited cultural learning resources, teacher preparedness, and the influence of globalization on younger generations.

This study emphasizes that local culture-based education should not be understood as a barrier to modernization but as a foundation for creating meaningful and sustainable education. By integrating Dayak cultural values into educational practices, schools in Palangka Raya can contribute to preserving cultural identity while preparing students to participate in a diverse and global society. Therefore, the relationship between culture and education should continue to be strengthened as part of efforts to develop inclusive, relevant, and transformative educational systems.

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