

Internalization of Qur'anic Values through Huma Betang: Preventive Efforts Against Bullying Behavior

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Abstract. The research explores the philosophy of huma betang in accordance with the Qur'an to prevent bullying. Qur'anic values such as kinship, brotherhood, togetherness, mutual respect, deliberation, justice, and civilized life are found in huma betang. These values prevent bullying, one of the acts that violates social values. Through the wisdom of huma betang, which aligns with the teachings of the Qur'an, understanding and implementing this philosophy can prevent bullying cases and provide a solution to the issue that disturbs the community. The research method used is descriptive qualitative, analyzing data from literature sources such as books, journals, and online media. This study concludes that embracing the values of huma betang can effectively combat bullying behavior.

Keywords: Al-Qur'an; Bullying; Exegesis; Huma Betang.

Introduction

Huma Betang is a traditional house in Central Kalimantan, featuring a stage-like structure that is up to 150 meters long and 30 meters wide, inhabited by many families with diverse backgrounds.¹ Huma Betang is a local wisdom that serves as the philosophy guiding Central Kalimantan's social life, aiming to create a safe and peaceful environment.² The values contained in the philosophy are togetherness, honesty, equality, and tolerance.³

Cultivating character in individuals can drive the effectiveness of local wisdom.⁴ The values of the Huma Betang philosophy continue to be instilled in the community, especially adolescents who are the nation's next generation. Cultivating multicultural values is applied to three educational centers: family, school, and community.⁵ In the family environment, multicultural education strategies can be carried out by integrating content, knowledge preparation processes, reducing prejudice, and the

¹ R Sugiyanto et al., "Internalisasi Falsafah Rumah Betang Untuk Membentuk Sikap Toleransi: Internalization Of Falsafah Betang Houses To Form A Tolerance Attitude," *Tunas: Jurnal Pendidikan Guru Sekolah Dasar* 5, no. 1 (2019): 36–43, <https://doi.org/10.33084/Tunas.V5i1>.

² Sunaryo Alidha Sunaryo, Fendahapsari Singgih Sendayu, and Aldo Redho Syam, "Internalization of Huma Betang Cultural Values through Narrative Counseling for Elementary Education Students," *JURNAL INDRIA (Jurnal Ilmiah Pendidikan Prasekolah Dan Sekolah Awal)* 6, no. 1 (2021), <https://journal.umpo.ac.id/index.php/indria/article/view/3435>.

³ Heva Rostiana, Siti Nurbani, and Dody Riswanto, "NILAI-NILAI FILOSOFIS HUMA BETANG SUKU DAYAK KALIMANTAN TENGAH," *Jurnal Budaya Nusantara* 3, no. 2 (2020): 118–25, https://jurnal.unipasby.ac.id/index.php/jurnal_budaya_nusantara/article/view/2543.

⁴ Eli Karlani, Eddy Lion, and Sakman Sakman, "Huma Betang Philosophy as the Solidarity Prototype and Ethnic Conflict Prevention in Dayak Communities of Central Kalimantan," in *Proceedings of the Annual Civic Education Conference (ACEC 2018)* (Paris, France: Atlantis Press, 2018), <https://doi.org/10.2991/acec-18.2018.90>.

⁵ A Supriyadi et al., "Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Pada Tri Pusat Pendidikan," *JHIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 6 (2022): 1631–37, <http://jiip.stkipyapisdompou.ac.id/jiip/index.php/JHIP/article/view/673>.

pedagogy of equality.⁶ In the school environment, it can be implemented through various school activities, both intracurricular and extracurricular activities.⁷ Meanwhile, in the community, the implementation of its cultivation reflects the local culture.⁸

Several studies have examined the values of *Huma Betang* from different perspectives. Maresty and Zamroni, through an ethnographic study, analyzed the role of *Huma Betang* values in strengthening national unity among high school students, showing its significance in fostering togetherness and tolerance.⁹ Karliani, Lion, and Sakman explored *Huma Betang* as a model of solidarity and ethnic conflict prevention within Dayak communities, emphasizing its cultural function in maintaining social harmony.¹⁰ Rostiana, Nurbani, and Riswanto focused on the philosophical dimensions of *Huma Betang* using a cultural-anthropological approach, highlighting its transmission as a moral legacy across generations.¹¹ In the educational context, Sunaryo, Sendayu, and Syam implemented narrative counseling to internalize *Huma Betang* values among elementary students. At the same time, Supriyadi et al. investigated the application of multicultural education through the tri-center of education, family, school, and community, where *Huma Betang* values serve as a foundation for character building.¹² Although these studies have contributed to understanding *Huma Betang* as cultural wisdom and educational practice, none have examined its integration with Qur'anic exegesis as a framework for addressing contemporary social problems such as bullying. This gap serves as the basis for the present study, which explores the novelty of combining local wisdom with tafsir-based perspectives from the Qur'an in formulating preventive strategies against bullying.

Previous studies on *Huma Betang* have primarily focused on its role in shaping social harmony, preserving cultural identity, and fostering multicultural values within family, school, and community settings. However, there is still a limited number of studies that specifically examine the internalization of *Huma Betang* values through the lens of Qur'anic exegesis and their relevance to preventing bullying among adolescents. This gap highlights the absence of a theoretical connection between local wisdom and the interpretive tradition of the Qur'an in addressing contemporary social problems.

In light of this gap, the novelty of this research lies in its attempt to integrate the philosophical values of *Huma Betang* with Qur'anic exegesis to formulate preventive efforts against bullying. Therefore, this study aims to address the following research question: How do the intellectual values of *Huma Betang* manifest in the Qur'anic perspective? How can these values be internalized among adolescents within family, school, and community settings to prevent bullying? What challenges are encountered in implementing these values, and what Qur'anic-based solutions can be proposed? The purpose of this research is to provide a theoretical and practical framework that connects local wisdom

⁶ Ilham Handika, "Strategi Pendidikan Multikultural Di Lingkungan Keluarga," in *Prosiding Seminar Nasional IPPeMas*, vol. 1 (<http://e-journalppmunsa.ac.id/index.php/ippemas2020/article/view/197>, 2020), 481–88.

⁷ Era Maresty and Z Zamroni, "Analisis Nilai-Nilai Budaya Huma Betang Dalam Pembinaan Persatuan Kesatuan Bangsa Siswa SMA Di Kalimantan Tengah," *Harmoni Sosial: Jurnal Pendidikan IPS* 4, no. 1 (October 16, 2017): 67–79, <https://doi.org/10.21831/hsjpi.v4i1.10626>.

⁸ Supriyadi et al., "Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Pada Tri Pusat Pendidikan."

⁹ Era Maresty and Z Zamroni, "Analisis Nilai-Nilai Budaya Huma Betang Dalam Pembinaan Persatuan Kesatuan Bangsa Siswa SMA Di Kalimantan Tengah," *Harmoni Sosial: Jurnal Pendidikan IPS* 4, no. 1 (October 16, 2017): 67–79, <https://doi.org/10.21831/hsjpi.v4i1.10626>.

¹⁰ Eli Karliani, Eddy Lion, and Sakman Sakman, "Huma Betang Philosophy as the Solidarity Prototype and Ethnic Conflict Prevention in Dayak Communities of Central Kalimantan," in *Proceedings of the Annual Civic Education Conference (ACEC 2018)* (Paris, France: Atlantis Press, 2018), <https://doi.org/10.2991/acec-18.2018.90>.

¹¹ Heva Rostiana, Siti Nurbani, and Dody Riswanto, "NILAI-NILAI FILOSOFIS HUMA BETANG SUKU DAYAK KALIMANTAN TENGAH," *Jurnal Budaya Nusantara* 3, no. 2 (2020): 118–25, https://jurnal.unipasby.ac.id/index.php/jurnal_budaya_nusantara/article/view/2543.

¹² Supriyadi et al., "Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Pada Tri Pusat Pendidikan."

with tafsir-based insights from the Qur'an to strengthen character education and reduce bullying behavior.

If the Huma Betang philosophy's implementation goes well, the people of Central Kalimantan province will live in peace and harmony. However, some bullying cases show that it does not align with the values of the Huma Betang philosophy. Based on data from PPA Symphony, the province of Central Kalimantan, whose capital is Palangka Raya, recorded 170 cases for the year 2023; this number is only those recorded as reporting themselves as victims.¹³ Bullying behavior that can cause trauma to victims is undoubtedly very concerning for all of us. Acts that violate religious and social norms are contrary to the philosophy of Huma Betang, which is the motto and iconic pride of the people of Central Kalimantan.

Bullying is a national issue, not just in Central Kalimantan. Based on a survey conducted by UNICEF through the U-Report youth engagement platform in 2019, 2 out of 3 girls and boys aged 13-17 have experienced at least one type of violence in their lives; 41 percent of 15-year-old students have experienced bullying more than a few times a month; and 45 percent of 2,777 young people have experienced cyberbullying.¹⁴ Based on this data, the dominant victims of bullying behavior are adolescents. According to Erikson, adolescents have a vulnerable or puberty age between 12 and 20 years.¹⁵

Based on previous research, no research has examined the internalization of Quranic values through the philosophy of Huma Betang in preventing bullying. The existence of bullying cases in Central Kalimantan province also encourages researchers to re-evaluate the implementation of Huma Betang values in adolescents in the home, school, and community environments. Therefore, the purpose of this study is to examine Huma Betang from the perspective of the Qur'an based on the thematic exegesis (*tafsir mawḍū'ī*) approach, drawing upon the interpretations of prominent mufasssirs such as Wahbah al-Zuhaili (*Tafsir al-Munir*, *Tafsir al-Wasith*), M. Quraish Shihab (*Tafsir al-Misbah*), and Ibn 'Ashur (*al-Tahrir wa al-Tanwir*), and to evaluate the implementation of Huma Betang values in adolescents in the home, school, and community environment along with the challenges faced and solutions offered by the Qur'an to prevent bullying behavior. If a society can apply the philosophical values of Huma Betang starting from the family environment (parenting system), educational environment, and society, then minimizing bullying behavior can certainly be realized.

This study aims to examine how the philosophical values of *Huma Betang* are reflected in the Qur'anic perspective, how the internalization of these values among adolescents in family, school, and community settings can contribute to the prevention of bullying, as well as what challenges are encountered in implementing these values and the solutions that the Qur'an offers to address such challenges.

This research provides both theoretical and practical contributions. Theoretically, it enriches the field of Islamic education and Qur'anic studies by integrating the philosophy of *Huma Betang* with a thematic exegesis (*tafsir mawḍū'ī*) approach, thereby offering a new perspective on how Qur'anic values can be contextualized within local wisdom to address contemporary social issues such as bullying. Practically, the findings provide an applicable framework for families, schools, and communities to internalize *Huma Betang* values, such as equality, brotherhood, kinship, justice, and consensus, into character education. This framework can serve as a strategic reference for

¹³ Admin, "Sistem Informasi Online Perlindungan Perempuan Dan Anak," accessed January 9, 2024, <https://kekerasan.kemenpppa.go.id>.

¹⁴ Admin, "School Violence and Bullying a Major Global Issue, New UNESCO Publication Finds," UNESCO, 2019, <https://www.unesco.org/en/articles/school-violence-and-bullying-major-global-issue-new-unesco-publication-finds>.

¹⁵ Moleong. Lexy J., *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2010).

policymakers and educational practitioners in Central Kalimantan and beyond in developing preventive measures against bullying through a synergy of religious values and local cultural wisdom.

This research is a descriptive qualitative research. The data was obtained through interviews, observation, and documentation. Primary data were obtained from the Qur'an and its interpretation, as well as the results of interviews, observations, and documentation. Interviews were conducted with Mrs. NT, a Dayak Customary Council (DCC), and 20 Private Vocational High School students in Palangkaraya City, Central Kalimantan Province. Secondary data were obtained from related literature, including books and scientific articles. Content analysis was applied to analyze the values of Huma Betang philosophy from the Qur'anic perspective and the solution to bullying prevention offered by the Qur'an. Data triangulation was conducted to explore the implementation of Huma Betang values in adolescents in the home, school, and community environments.

Results and Discussion

Huma Betang: a Local Wisdom of Central Kalimantan

Local wisdom, often referred to as local policy or local knowledge, encompasses a view of life and science, as well as various life strategies. These strategies are manifested in activities carried out by local communities and serve as solutions to problems that arise in the area. The implementation of local wisdom values is expected to contribute to the issues that are being experienced. It is a characteristic or advantage possessed by each region that can be used to build Indonesian human civilization. The values of local wisdom can be manifested in the realm of knowledge, feelings, and behavior.

In addition, Schein in Nasrah et.al (2022) stated that local wisdom could be realized in artifacts, espoused beliefs, values, and underlying assumptions.¹⁶ The form of artifacts is infrastructure/buildings or symbols/slogans. The espoused beliefs and values are the values contained in local wisdom that are explicit and implicit, collectively agreed upon, and imbued by all school members. The underlying assumption is that the values inherent in local wisdom, as practiced in everyday life, can define collective values that have been previously agreed upon and integrated into routine, spontaneous, and exemplary activities.

One of the local wisdoms in the form of artifacts that is owned and has become the pride of the people of Central Kalimantan is Huma Betang. Huma Betang is one of the traditional houses of Central Kalimantan. Huma semantically means house, and betang means long/large.¹⁷ The history of making huma betang has several factors behind it. Those are the incidents of cutting the head (neck) carried out by the *Iban Dayak* tribe against other Dayak tribes, the spirit of unity and togetherness from other Dayak tribes, protecting the existence of groups from threats/disturbances from enemies and building solidarity brotherhood, a sense of solidarity and togetherness in the face of any threats and disturbances that come from outside parties.¹⁸

The people can implement the philosophical values of huma betang in everyday life through social interactions, which include Sapantar, Hampahari/mina mama, Kula/pahari, Belom Bahadat, and *Hapakat Basara*.

¹⁶ Siraj Siraj et al., "Desain Model Budaya Sekolah Berbasis Nilai Kebangsaan Dan Kearifan Lokal Dalam Mewujudkan Profil Pelajar Pancasila," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 2314–20.

¹⁷ Abubakar Abubakar, *Falsafah Hidup Budaya: Huma Betang Dalam Membangun Kerukunan Hidup Umat Beragama Di Kota Palangka Raya* (Aditya Media Publishing, 2010).

¹⁸ Lilis Suryani, "Nilai-Nilai Islami Filosofi Huma Betang Suku Dayak Di Desa Buntoi Kalimantan Tengah" (IAIN Palangka Raya, 2019).

a. *Sapantar*

Sapantar is derived from the Ngaju Dayak language, which means equal. This principle implies the equality of fellow human beings. Huma betang, which has proven to bind the emotions/feelings of communities with different characters, places each betang community and all humans as God's creatures with the same degree of humanity.¹⁹

b. *Hampahari/mina mama*

Hampahari/mina mama means brotherhood value. It is a bond of brotherly relations sourced from local ideology (living by custom). The values of brotherhood and equality indicate that every occupant of Huma Betang attaches great importance to the value of hampahari contained in the philosophy of Huma Betang culture. It serves as a guide for Dayak people who do not recognize the existence of different social strata among themselves.

c. *Kula/pahari*

Kula/Pahari is derived from the Ngaju Dayak language, which is a kinship system. The feeling of kinship and blood ties arises from the philosophy of *oloh itab* (our people). Every time someone comes to visit from afar or close by, they consider the family to be close family (*kula tukep*) and distant family (*kula kejan*).²⁰

d. *Belom Bahadat*

Ilon defines *belom bahadat* (living by culture) as a noble value, a legacy from the ancestors of Dayak traditional leaders, as a principle of life for Dayak people who always respect the customs, traditions, culture, and belief systems of every human being wherever they are. It also respects each other, the universe, and the local culture, recognizing the degree of humanity and its uniqueness.

e. *Hapakat Basara*

Hapakat Basara means consensus deliberation. In the human brain, even though there is a leader, decision-making still goes through a consensus deliberation process.²¹

In detail, Nathan Ilon stated that the values of huma betang wisdom are based on piety to God, equality, tolerance, not arbitrary, upholding humanity, unity, willingness to sacrifice, love for the country, deliberation for consensus, a sense of family, a noble conscience, upholding the truth, being responsible, upholding justice, cooperation, hospitality, mutual respect, working hard and protecting the environment.²²

Huma Betang in the Frame of the Qur'anic Values

Huma Betang is the home of the Dayak tribe of Kalimantan. *Sepantar*, *Hampahari*, *Kula Pahari*, *Belom Bahadat*, and *Hapakat Basara* are the five pillars of the Huma Betang philosophy. All the principles align with the Qur'an's teachings to create a peaceful and harmonious life.

The philosophical value of *Sapantar* means equality, where an individual is considered equal regardless of their degree or status in the world. The Qur'an has explained that humans are created equal; the only difference is *taqwa*. According to Wahbah in Tafsir al-Munir, there are at least three things that become *Magza* or the significance of verse 13 in Surah al-Hujurat: mutual recognition between communities, piety, and good deeds. It is explained and confirmed in the hadith of the

¹⁹ Suryani, 10.

²⁰ Suryani, 16.

²¹ Suryani, 10.

²² Suryani, 18.

Prophet that humans are like the teeth of a comb in origin, namely from one father and mother, namely from Adam and Eve.²³

Allah Almighty explains in QS. Al Hujurat verse 13:

O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the Exhaustive.

According to Wahbah, piety is a measure of virtue that distinguishes between humans because the most noble person for Allah Almighty is the most noble person on His side, both in the world and in the hereafter, namely the most pious, either for oneself (personal piety) and for the general public (social piety). If you want to be proud of each other, you should be proud of piety, which means commitment to commands and staying away from prohibitions.²⁴ Meanwhile, Quraysh in Tafsir al-Misbah explains that measuring the quality of a person's piety is very difficult and even impossible. Only Allah Almighty can judge the level and quality of faith and holiness of someone. The essence of the verse is that the most appropriate glory, according to Him, is not what many people are fighting over because Allah knows best. Thus, humans must pay attention to the message of the Qur'an for the benefit of the human race itself,²⁵ Including understanding that humans are equal.

According to Al Jazairi, "Indeed, we created you from male and female, originating from Adam and Eve, as the origin of humans from two fathers and mothers, namely male and female. As for the sentence that we created, it includes nations and tribes. All of this is intended to help us get to know each other, for Allah Almighty did not create you like animals that are unaware of other types of animals. Instead, humans were created in nations, tribes, and families, due to hikma. All of that to recognize one another and be able to work together between individuals, to make the community harmonious and pious, thus will recognize each other and cooperate".²⁶

Al Jazari continued, not dividing because of the mutual bragging of offspring. There is no point in being proud of one's offspring if one's own behavior is corrupt, because indeed piety is the noblest human quality in the sight of Allah SWT among humans.²⁷ In the philosophy of humanity, equality is a principle that must be upheld to respect one another as children of Adam.

The second is *Hampahari/mina mama* (Brotherhood Value). It is the existence of a bond of brotherly relations sourced from local ideology. The values of brotherhood and equality mean that every occupant of huma betang is very concerned with the value of hampahari contained in the philosophy of huma betang culture, which is used as a guide. This has been conveyed in the Al-Qur'an Surah Al-Hujurat- verse 10:

Verily, the believers are brothers, so reconcile between your two brothers and fear Allah that you may find mercy.

The meaning of the verse is that people who share the same religion are brothers, so if there is a dispute between the two sides, it is the duty of the other brother to reconcile. M. Quraish explains that with unity and harmony, as well as harmonious interactions between small and large communities, it will produce an abundance of grace from Allah swt. On the contrary, divisions and rifts in relations

²³ Suryani, 10.

²⁴ Wahbah Al-Zuhaili, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'Ab Wa Al-Manhaj* (Beirut: Dar al-Fikr, 2009), 494.

²⁵ M Quraish Shihab, "Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an," VII. *Jakarta: Lentera Hati* 3 (2000): 264.

²⁶ Al-Jazairi Jabir Syaikh Abu Bakar, "Tafsir Al-Qur'an Al-Aisar" (Darus Sunnah Press, Cetakan keenam, 2015), 124.

²⁷ Bakar, "Tafsir Al-Qur'an Al-Aisar."

lead to the birth of hatred for humans themselves, culminating in the occurrence of bloodshed and civil war.²⁸

The above verse clearly indicates that unity and harmony among the members of a small or large community will bring blessings to all of them. Conversely, divisions and rifts in relations invite the birth of disaster for them, which at its peak can give birth to bloodshed and civil war, as understood from the word qital, which culminates in war. Of course, instilling the value of hampari is in line with the Qur'an, which upholds the value of human values. Although the verse is addressed to Muslims, Allah also gives orders to people of different religions, as in QS. Al-Mumtahanah verses 8-9, which reads:

"Allah does not forbid you to do good (in world affairs) and to be just to those who do not fight you for religion nor expel you from your country. Indeed, Allah loves those who are just."

According to Wahbah al-Zuhaili in Tafsir al-Wasit, the verse gives tolerance or leniency to relate to the disbelievers, not fighting the Muslims, and not expelling them from their villages, also does not prohibit establishing a just law among them because such is the Grace of Allah Almighty. The reason for the revelation of this verse was Asma Bint Abu Bakar RA. When she asked permission from the Prophet Muhammad, PBUH, to contact her mother and give her a little wealth, although her mother was a polytheist, he said, "Yes, establish a relationship with your mother, then Allah revealed the verse related to the verse about Asma, Allah does not prohibit you from doing good. The significance of the verse, according to Wahbah, is that Allah does not prevent doing good to non-hostile disbelievers who have made peace treaties with Muslims, as well as disbelievers who do not help fight the Muslim ummah.²⁹ It is evident that the interaction of fellow human beings with different theologies does not prevent them from cooperating in worldly matters or social dimensions, let alone living together in a community where there are still relatives, as in the life of a human being.

Quraish Shihab in the verse gives strong attention to the etymology of the word *Yawaddun*, which means mutual affection, because the verse describes that yawaddu is sincere love, because passionate love will be greeted with similar love. The faith that exists in a person serves as a Mercy for those around him. If love is sacrificed for the sake of faith, it will be easier to sacrifice those whose love for him is lower.³⁰ Brotherhood in the human body is a principle deeply embedded in the Dayak tradition; this value has also been maintained for 1400 years. The Qur'an has declared that peace is the key to strengthening the brotherhood of fellow human beings and avoiding hostility and war.

The third is *horn/sun* (Kinship). Every time someone comes to visit, whether from afar or from near, they consider close family (*kula tukep*) and distant family (*kula kejan*). QS. Taha verse 32:

And command your families to establish prayer and be patient in its performance. We do not ask you for sustenance; we are the ones who provide for you. And the (good) result is for the pious.

The verse that commands establishing prayer within the family, due to its strong family ties, will strengthen the relationships among social institutions. Therefore, in Tafsir Hadaqiq alruhi by Muhammad al alamin, it is said that the verse Allah swt. The command to the family is an order to teach them goodness and good manners.

The fourth is *Belom Bahadat* (Living by Custom). *Belom bahadat* means living according to custom as a whole human, guided by three fundamentals: making good life choices towards God, supernatural beings, plants, animals, and fellow humans. This basic attitude in living life reflects

²⁸ M Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan, Dan Keserasian Al-Qur'an*, Vol. I (Jakarta: Lentera Hati, 2002), 249.

²⁹ Wahbah Al-Zuhaili, "At-Tafsir Al-Wasith Jilid 3," *Jakarta: Gema Insani*, 2013, 632.

³⁰ Shihab, "Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an," 97.

worship, respect, and courtesy towards all forms of life. Dayak people practice these principles in their daily lives because they care about nature and their fellow humans. Based on the principle of solidarity, conflicts that may occur between them can be resolved through peaceful methods. Huma betang, a symbol of solidarity among the Dayak community, embodies values such as loyalty, equality, and gender inclusion. The Dayak people appreciate the existence of God and live as an integral part of nature and society by understanding and applying these principles.³¹ From the above explanation, it can be understood that *belom bahadat* means living based on customs so that it becomes a wholeness as a human being with three basics: worship, respect, and politeness.

The Qur'an reveals the term custom, commonly referred to as *urf*. *Urf* is a habit in the study of *ushul fiqh*. It is a source of law, serving as a method of *ijtihad* that establishes laws based on the customs and traditions of an area. This approach ensures that the law does not contradict the principles of religious texts, which are intended for practice rather than application in matters of *aqeedah*. *Belom bahadat* itself in the Islamic tradition is a word or link that is carried out by the community continuously throughout its life.³²

According to Yusuf al-Qardawi, that *urf* can be used as evidence in determining the law as long as there is no *nash* that explains it, and this is the agreement of the *ushul fiqh* scholars.³³ An example of *urf* is in the Qur'an Surah al Araf, verse 199:

Be forgiving, urge people to do what is right, and turn away from those who are foolish.

Wahbah, in the verse, identifies three virtues: first, forgiveness, which involves making it easy to respond and act towards others without burdening them with difficult things and without spying. Forgiveness in the verse involves accepting forgiveness from others for their behavior, words, and relationships without burdening oneself, and it is characterized by spaciousness and generosity done without feeling heavy-hearted.

The second is commanding goodness, a praiseworthy action that encompasses all that the Shari'ah commands and that people recognize as good. This understanding is reflected in the expression "*urfi*" in the verse, which includes all goodness in the form of obedience, devotion, and helping others. In a narration that goodness is that you should give to those who do not give to you, connect those who cut you off, and forgive those who oppress you. The third approach is to ignore fools by not responding to them, as they are ignorant of their actions and do not argue with others.³⁴ The Qur'an also confirms that the word *ma'ruf* is not mentioned except for urgent legal provisions, for example, QS. Ali Imran: 104 Allah says: *and let there be among you a group of people who call to goodness and order to do ma'ruf*. Al Qannuji in *Fahul bayan* says that al *Urf* is every good thing that makes sense and pleases the soul, and everything that Sharia permits.³⁵ According to Tafsir al-Bagawi, also known as *Maalim al Tanzil*, the Qur'an's Al *urf*, as quoted from Atha' amru bil *urfi*, asserts that there is no god but Allah. In another interpretation, *urf* is whatever is recognized by the Shari'ah.³⁶

The last is *Hapakat basara* (Consensus deliberation). In Dayak tradition, *Hapakat Basara* is a traditional concept that illustrates the principles of togetherness, agreement, and consensus in the

³¹ Supriadi, Supriadi, and Halpiani Halpiani. "Pendidikan Karakter Berbasis Kearifan Lokal Huma Betang Dalam Kegiatan Pembelajaran Ismuba Kelas X Ips Di Sma Muhammadiyah Kasongan." *Anterior Jurnal* 19.2 (2020): 74-83.

³² Imron Rosyadi and Muhammad Muinudinillah Basri, *Ushul Fikih Hukum Ekonomi Syariah* (Muhammadiyah University Press, 2020), 180.

³³ Hayatudin Amrullah, "Ushul Fiqh: Jalan Tengah Memahami Hukum Islam," *Jakarta: Amzah*, 2019, 103.

³⁴ Al-Zuhaili, "At-Tafsir Al-Wasith Jilid 3," 671.

³⁵ Abu Altayeb Muhammad Siddiq Khan Bin Hassan Bin Ali Abn Lutfillahi Alhossiny Al-Bukhari al Qannujiy, *Fathul Bayan Fi Maqasid Al-Qur'an*, Vol 5 (Sayyida Baerut: al Maktabah al ashriyah, 1992), 107.

³⁶ Muhyi al-Sunnah al-Baghawi Abu Muhammad al-Husain ibn Mas'ud, *Maalim Al Tanzil*, Vol 4 (King Fahd Complex for Printing the Holy Quran: Dar Taiba, 1997), 315.

decision-making process. The teachings of the Qur'an emphasize the importance of deliberation and consensus in social life, having a close relationship with Qur'anic verses in this context. One example can be found in Surah Ali Imran (3:159), where Allah says,

So, by the grace of Allah, you (Prophet Muhammad) were gentle with them. Had you been harsh and harsh-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him.

These verses teach humanity to be gentle and forgiving, which is in accordance with the principle of consensus. Hapakat Basara exemplifies this attitude of gentleness and consensus, where people make decisions among themselves in a collaborative manner. Thus, the attitude of bullying is disgraceful, and the Qur'an has provided signs that must be taught to anyone, including adolescents, to avoid bullying in society.

The Internalization of Huma Betang Values to Prevent Bullying

Bullying, linguistically derived from "bull", symbolizing dominance and power, refers to repeated acts of physical or psychological coercion against perceived weaker individuals. According to Zakiyah et al (2007) in Ariesto (2009), what is meant by bullying is a form of behavior or acts of violence carried out by psychological or physical coercion against a person or group of people who are "weak or considered helpless" by a person or group of people who feel they have power/strength.³⁷ It encompasses various forms of intimidation, including verbal, physical, and social violence, both in real life and online.³⁸ This behavior inflicts emotional and physical harm on victims, impacting their well-being.³⁹ Bullying is manifested through physical aggression, verbal abuse, relational manipulation, and cyber harassment.⁴⁰ Its detrimental effects extend beyond immediate victims to witnesses and bystanders.⁴¹ Addressing bullying entails recognizing its diverse forms and implementing preventive measures to foster safer social environments.

Based on research conducted on adolescents aged 14-16 years at a Private Vocational High School in Palangkaraya City, Central Kalimantan Province, the study included 15 out of 20 students from class X as samples. Findings from the distributed questionnaire revealed that 12 out of 15 students had never received information about the local wisdom philosophy "Huma Betang. Correspondingly, according to Sriyanti, 13 out of 15 respondents agreed that implementing the Huma Betang philosophy in schools could serve as a preventive measure against bullying behavior.

In addressing the prevalent issue of bullying, particularly among adolescents, it's imperative to draw upon both local wisdom and religious teachings for practical solutions. Alongside the indigenous philosophy of Huma Betang, the teachings of Islam offer profound insights into promoting a harmonious and respectful social environment. The Qur'an contains verses emphasizing social ethics, such as the prohibition of mocking or belittling others, as outlined in Surah al-Hujurat, verse 11.

O you who have believed, let not one people make fun of another people (for) it may be that they (the made fun of) are better than they (the made fun of) and let not women (make fun of) other women (for) it may be that

³⁷ Ela Zain Zakiyah, Sahadi Humaedi, and Meilanny Budiarti Santoso, "Faktor Yang Mempengaruhi Remaja Dalam Melakukan Bullying," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 2 (July 31, 2017), <https://doi.org/10.24198/jppm.v4i2.14352>.

³⁸ Supriyatno Supriyatno et al., "STOP Perundungan/Bullying Yuk!" (Direktorat Sekolah Dasar, 2021), 6.

³⁹ Zakiyah, Humaedi, and Santoso, "Faktor Yang Mempengaruhi Remaja Dalam Melakukan Bullying," 32.

⁴⁰ Zakiyah, Humaedi, and Santoso, 32.

⁴¹ Lion, Eddy, et al. "Sosialisasi Penguatan Karakter Kebinekaan Global Terintegrasi Filosofi Huma Betang Berorientasi Pada Sikap Toleransi Pada Siswa SMK YPSEI Palangka Raya." *Pamasa: Jurnal Pengabdian Pada Masyarakat* 2.2 (2024): 68-73.

they (the made fun of) are better than they (the made fun of). Do not revile one another and call one another by bad names. The worst of calls is (calling the wicked) after believing. Those who do not repent are the wrongdoers.

This verse underscores the importance of maintaining dignity and refraining from derogatory behavior towards fellow human beings. According to Wahbah in Tafsir alwasith, the verse was revealed in relation to the Banu Tamim, who ridiculed people with low incomes among the Prophet's companions, including Ammar, Khabbab, and other companions in poor condition. The verse, according to Wahbah, states that humans were created from one derivative of the soul, namely Adam and Eve. So, your degree is the same because your lineage is the same. So, do not boast of your lineage, for everything is equal. It was created for nations and tribes to befriend each other, recognizing that the most noble is the most pious.⁴²

The behavior of making fun of, reproaching, and calling names that Allah has identified in QS. Al-Hujurat verse 11 is part of verbal or non-physical bullying. Allah SWT has explained in the Qur'an in a verse. The consequences of incidents involving making fun of, reproaching, and calling someone bad names have given rise to a phenomenon known as verbal bullying. The impacts are more psychological, such as lack of confidence, anti-social, and post-traumatic stress disorder (PTSD).

Furthermore, Islam instructs against harboring prejudice or preconceived notions about others. Surah al-Hujurat, verse 12, admonishes believers to eschew biases and unfair judgments, as prejudice disrupts social cohesion and violates Islamic principles of mutual respect.

O you who believe, avoid many prejudices! Indeed, some prejudices are sins. Do not find fault with others, and let none of you backbite another. Would any of you like to eat the flesh of his dead brother? Surely you feel disgusted. Fear Allah, for Allah is Oft-returning, Most Merciful.

Tafsir scholars elucidate the concept of "ijtanibu" as actively avoiding prejudiced thoughts or actions, thereby fostering a culture of understanding and acceptance. Two redactions prohibit harassment. In Tafsir al-Misbah, Quraish Shihab explains that the word "ijtanibu" comes from the word "janaba", which means "aside." In other words, avoiding something or keeping it out of your hands. In this context, the letter "ta" is added to emphasize the importance of taking care to avoid prejudice.⁴³ In al-Tahrir wa al-Tanwir, Ibn Ashur also states that the word "ijtanibu" is a form of moral majesty or manners that can eliminate prejudice and false accusations, because prejudice starts with feelings of social jealousy, negative stigma, and so on.⁴⁴

For example, Ibn Kathir mentions that Allah forbids His believing servants from controlling negative thoughts and causing fraud against family members, relatives, and others through the use of false aliases. In Tafsir al-Wasith, al-Thantawy says that scholars divide prejudice (dzann) into three rulings: obligatory, haram, and permissible. The haram ruling applies to prejudice that is unfounded or has no objective evidence. The permissible ruling applies to prejudice that is only speculation. If a person worships Allah based on his knowledge and still has doubts and has not found qath'i evidence about the worship he is doing, then he must seek valid truth (*al-ma'rifah al-shabihah*). It is permissible when there is doubt in prayer.

Moreover, the hadith tradition offers guidance on responding to insults or mistreatment with forgiveness and forbearance, reflecting the Prophet's noble teachings on compassion and restraint.

⁴² Al-Zuhaili, "At-Tafsir Al-Wasith Jilid 3," 491.

⁴³ Shihab, *Tafsir Al-Misbah (Pesan, Kesan, Dan Keserasian Al-Qur'an*, 254.

⁴⁴ Muhammad al-Thahir bin Muhammad al-Thahir bin Muhammad bin Muhammad al-Syazilli bin 'Abd al-Qadr Ibn 'Ashur Inu Ashur, *Tafsir Al-Tahrir Wa Tanwir*, Juz 218, C (Baerut Lubnan: Muassah al Tarikh al Arab, 2000), 26.

“If someone insults you and humiliates you with something that he knows you have, then do not repay him with something that you know he has. Let him bear the bad consequences.” (Abu Daud no. 4084 and Tirmidhi no. 2722)

The hadith above explains the Prophet’s noble teaching that when we are humiliated or insulted, we do not need to retaliate by insulting or criticizing the other person, even if we know he has flaws and can bring him down. Forgive those who hurt us with words and actions. Forgiveness is more important than holding back anger because it means not wanting to retaliate and still doing good to the person who wronged us. If someone does us wrong, there will be no retaliation. This is very difficult and agonizing. We definitely want to retaliate. We want to humiliate others if we are humiliated, and if we are reproached, we want to repay with reproach. Almost every character is hurt, and it turns out that the Prophet teaches us not to repay people’s badness to us with the same badness. And leave to Allah all these matters. The Prophet defended only when religion was disturbed, and taught us that if our personal self was shocked, then we should forgive.

By integrating these teachings into educational curricula and societal norms, communities can cultivate a climate of empathy, tolerance, and non-violence. Emphasizing the values of respect, kindness, and forgiveness not only deters bullying behavior but also fosters a sense of collective responsibility towards creating a safer and more inclusive society. Through holistic approaches that combine local wisdom and religious teachings, we can nurture individuals who uphold dignity, empathy, and social justice in their interactions, thereby contributing to the prevention of bullying and the promotion of harmonious coexistence.

Conclusion

The values of local wisdom contained in Huma Betang as an icon of the people of Kalimantan, especially Central Kalimantan, which is full of meaning, can instill good values and form character values to love local wisdom in line with the values of the Qur’an, implementing the philosophy of Huma Betang, has indirectly preserved the philosophy through culture and art as well as the value of hapakat and belom bahadat can be realized in monuments, The value of hapakat and belom bahadat can be realized in monuments, regional arts, Isen Mulang festivals, songs, dances and religious atmosphere as well as the family environment, educational environment, social and community environment, will give birth to a character that respects each other, respects each other, a sense of brotherhood, likes to deliberate, maintains harmony together, and will eliminate differences that can damage the integrity and peace in social life.

The Dayak Customary Council (DAD) has made efforts to socialize schools, although these efforts have not been fully maximized. Consequently, a Memorandum of Understanding (MOU) is needed with the education office responsible for schools to strengthen and prevent bullying early. Of all these values, the text of the Qur’an neatly summarizes that Islam greatly glorifies and promotes the spirit of egalitarianism, as seen in QS Al-Hujurat, which prohibits bullying and degrading human dignity.

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