

## Research Article

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## ABSTRACT

Critical thinking skills are an important competency for prospective elementary and special school teachers in the era of disruption, but their development is often detached from the socio-cultural context. This study formulates the problem of how urgent it is to develop critical thinking skills based on Huma Betang values for prospective elementary and special school teachers. This study aims to explore the integration of local wisdom values of Huma Betang into the development of critical thinking skills for prospective elementary and special education teachers. Huma Betang, as a philosophy of life of the Dayak people in Central Kalimantan, offers fundamental pillars such as cooperation, honesty, equality, and tolerance. Through a descriptive-conceptual analysis method, this discussion shows that internalizing Huma Betang values can transform critical thinking indicators (analysis, evaluation, and inference) into more humanistic and inclusive practices. For prospective elementary school teachers, these values strengthen their character in instilling basic reasoning in students. For prospective special education teachers, the value of equality in Huma Betang serves as an important basis for advocacy and curriculum adaptation for children with special needs. The results of the discussion showed that the curriculum includes integrated learning of Huma Betang local wisdom which produces teachers who are not only logically intelligent, but also wise in acting culturally (inclusive, humanistic, and contextual).

**Keywords:** Critical Thinking, Huma Betang, Prospective Teachers, Elementary School, Special Education



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## Corresponding Author:

Ady Ferdian Noor

Departement of Teacher Professional Education

[Universitas Muhammadiyah Palangka Raya, Indonesia.](https://www.umpr.ac.id)

Milono RTA Road, Palangka Raya City, Central Kalimantan Province, Postal Code: 73111, Indonesia.

Email: [adyferdiannoor@umpr.ac.id](mailto:adyferdiannoor@umpr.ac.id)

## INTRODUCTION

In the era of information disruption, critical thinking skills have become a fundamental competency that educators, especially prospective elementary and special school teachers, must possess. Teachers are no longer simply conveyors of information, but facilitators who must be able to sort information, analyze arguments, and make ethical decisions. However, challenges in the field indicate a tendency for learning to remain textual and lacking context. Information is characterized by a flood of data (information overload) where truth is often mixed with misinformation, deception, and propaganda. For prospective elementary and special school teachers, critical thinking skills are no longer merely additional skills, but rather an intellectual defense mechanism. The 21st-century teacher must shift from the paradigm of the teacher on stage (the sole presenter of material) to a guide on the side (facilitator) (Mulyono, 2026).

In elementary school settings, teachers lay the initial cognitive foundation for children. In special school settings, the challenges are more complex; teachers must be able to analyze the specific needs of each student, each with their own unique challenges (Munawir et al., 2025), and then make ethical and effective teaching decisions. Although the national curriculum emphasizes critical reasoning through an in-depth learning approach, field practice often remains fixated on textual methods. Learning that solely pursues mastery of material without considering contextual aspects (Tririzky, Karneli, & Masidin, 2025) results in prospective teachers losing sensitivity to the social realities around them. Without sharp analytical skills, teachers will struggle to teach students how to distinguish between fact and opinion. Prospective elementary and special school teachers

who possess these skills are able to identify and solve problems. Prospective teachers are expected to learn to ask questions, question authority, view problems from multiple perspectives, assess evidence and problems objectively, and draw logical and rational conclusions. As critical thinking skills develop, prospective teachers can make better decisions and become more effective and productive in the workplace and in their daily lives (Ariadila et al., 2023).

Education in Indonesia currently focuses on eight dimensions of graduate profiles in in-depth learning, one of which is critical reasoning (Aini, 2025). This graduate profile dimension is achieved through an approach that is not solely cognitive but also rooted in local cultural values to develop a holistic teacher character. The values of Huma Betang, as a Dayak philosophy of life, offer a socio-cultural framework rich in the values of cooperation, honesty, equality, and tolerance. Critical thinking based on Huma Betang values in prospective teachers is expected to produce educators who are not only intellectually intelligent but also culturally wise and inclusive of diversity, especially in special education environments (Noeratifah, et al. 2025). Indonesian education currently adheres to competency standards that require graduates to have in-depth thinking (Ministry of Education, Culture, and Secretariat, 2022). Critical thinking in this context includes the ability to: 1) Identify Problems: Identify gaps between reality and ideals in the classroom; 2) Evaluate Evidence: Avoid blindly accepting new teaching methods without validating them; 3) Metacognition: Reflecting on whether the pedagogical decisions taken are fair to all students, including those with special needs (Hartati, et al., 2022). In the Deep Learning Scheme, critical thinking becomes critical reasoning as a bridge so that knowledge is not only memorized, but also able to be transferred to solve complex problems in community life (Rahmandani, et al., 2025).

Purely cognitive critical thinking risks creating intelligent but individualistic individuals. Therefore, cultural roots are needed to provide an ethical dimension. The Huma Betang values of the Dayak community provide a highly relevant socio-cultural foundation. The Pillars of Huma Betang and Their Relevance: Togetherness (Collectivity): In Huma Betang, various families live under one roof. For prospective teachers, this trains collaborative thinking. Critical thinking is not about ignoring others' opinions, but rather about finding shared solutions for the benefit of students. Honesty and Integrity: Critical thinking demands intellectual honesty (Nurfauji, 2025: 1-12). Honesty: Teachers must have the courage to admit when data is inaccurate or when a method is ineffective. Equality: Huma Betang teaches that everyone has equal standing. In special schools, this value is especially important; teachers must be critical of disability stigma and ensure that every child receives an equal right to education without discrimination. Tolerance: The ability to accept differences of opinion is at the heart of critical thinking. These socio-cultural values ensure that criticism is delivered in a polite and constructive manner (Suwarno, 2017; Helmi & Hardiansyah, 2025: 1-2).

Teachers are trained to be wise through an educational process based on local wisdom. This culture-based educational process in higher education must integrate the values of Huma Betang into every aspect of critical thinking development (Mau, Mau, Kurniansah, & Ariawan, 2024). The integration of cognitive abilities (critical thinking) and sociocultural values (Huma Betang) creates a balance known as Pedagogical Wisdom. For prospective elementary school teachers, this means being able to simplify important concepts for children. For prospective special school teachers, this means being able to see beyond students' physical or mental limitations and discover hidden potential through in-depth analysis. Ultimately, teachers who develop culture-based education will not only survive amidst information disruption but will also become agents of change capable of preserving the nation's diversity. These prospective teachers will become "Huma Betang" for students: a safe, honest, and tolerant haven for all children without exception (Amka, 2024). This discussion focuses on prospective elementary school and special school teachers. The main focus lies on the four main pillars of Huma Betang: cooperation, honesty, equality, and tolerance (Rahmawati, 2019; Apandie, 2021; Arianto, 2025). The application of critical thinking is limited to decision-making skills in a pedagogical context.

## METHOD

This study uses a qualitative approach with a descriptive-conceptual method. This study systematically conducts theoretical studies, theoretical assumptions and articulates the process of holistic critical thinking, the values of local wisdom of Huma Betang (such as cooperation, honesty, equality, and tolerance), and prospective elementary and special school teachers (Waruwu, 2024). Data were collected through documentation using a database search of scientific works. Data comes from literature sources including: accredited and reputable scientific journals related to critical thinking and local wisdom; textbooks on Dayak philosophy and character education; and curriculum documents or graduate competency standards. Data analysis uses a Content Analysis model, namely selecting literature relevant to critical thinking and the values of Huma Betang; then presenting theoretical interpretations and the relationship between critical thinking components and philosophical elements of Huma Betang; and articulating critical thinking based on Huma Betang values in prospective elementary school and special school teachers (Sumarno, 2020; Arianto, et al. 2025: 23-25; Siregar & Albina, 2025).

## RESULTS AND DISCUSSION

### Results

This study began by examining the theory and theoretical assumptions of critical thinking and the values of Huma Betang in prospective elementary and special school teachers. The results of the study revealed a theoretical misunderstanding of critical thinking. Critical thinking is a negative process to prove something wrong. This thinking process is built as a way to put an idea in perspective and see the bigger picture. Critical thinking provides an opportunity to analyze and reflect on ideas based on the values of Huma Betang. Critical thinking based on the values of Huma Betang revealed that cooperation between fellow prospective teachers and between students as well as teacher-student collaboration can support the creation of self-confidence and pedagogical skills; honesty, namely prospective teachers must be able to differentiate assessments according to the abilities, talents, and cognitive abilities of each student; equality and tolerance, namely prospective teachers' openness in conveying correct information so that it is easily understood by all students without discriminating against ethnicity, race, religion, and ethnicity. Prospective teachers strive to provide opportunities for all students to learn and collaborate. Prospective teachers provide opportunities for students to actively participate in selecting learning media based on the values of Huma Betang. Prospective teachers deliver material using a differentiated learning model so that students can learn critical thinking and embrace the Huma Betang values, not just by memorizing them but also by gaining contextual experiences.

The results of the interpretation and relationship between critical thinking and Huma Betang values. Prospective elementary school teachers think critically based on Huma Betang values. The collaboration between prospective elementary school teachers and students results in a strong understanding of Huma Betang values and selective selection of teaching materials. The prospective elementary school teachers also experience a side effect of incorporating the local wisdom of Central Kalimantan, namely the value of Belom Bahadat (Civilized Life). A side effect of Belom Bahadat is that students learn that criticizing content/material is not in accordance with the ethics of Huma Betang and Belom Bahadat values. This phenomenon forms the basis for prospective teachers to design teaching modules that model learning to think critically based on the values of Huma Betang (Culturally Responsive Teaching). Huma Betang teaches cooperation, honesty, equality, and tolerance for living harmoniously in diversity. Thus, prospective elementary school teachers can think critically based on the values of Huma Betang. This activity becomes a classroom management strategy. Situational Analysis: when conflict occurs between students in class, prospective elementary school teachers who think critically do not only give punishment, but analyze the root of the problem using a cooperative and honest approach. Result: prospective elementary school teachers are able to make fair decisions (Equality), ensuring that the atmosphere of the elementary school classroom reflects the harmony of Huma Betang where every child feels accepted.

For prospective special school teachers, Critical Thinking based on the values of Huma Betang leads to the process of constructing three important aspects: 1) Cognitive Flexibility in Curriculum Accommodation. Prospective teachers are required to think critically when having to modify the curriculum for children with special needs (ABK). The values of cooperation and equality in Huma Betang are the basis for not viewing student obstacles as "deficiencies", but as "diversity". Analysis: Prospective teachers are able to analyze assessment instruments honestly and determine the most appropriate learning strategies (for example, the use of visual media for deaf students) as a form of moral responsibility; 2) Ethical Decision Making, Special schools often face ethical dilemmas. Critical thinking skills help prospective teachers evaluate the consequences of tolerance of each pedagogical action. Implementation of Values: The value of cooperation is applied when prospective special school teachers must collaborate with parents and experts (psychologists/therapists). Prospective teachers are able to think critically to synthesize various honest inputs for the best interests of the child; and 3) Inclusiveness gives rise to side effects of the value of Handep Hapakat (mutual cooperation). The analysis shows that prospective special school teachers have a more open, critical thinking disposition based on honesty, equality, and tolerance. Prospective special school teachers are critical of the social stigma attached to children with special needs and identify students' potential talents despite their limitations, as they view every individual as having equal rights and equal standing in the "house" of education.

The local wisdom of Huma Betang has four main pillars: cooperation, honesty, equality, and tolerance. The application of critical thinking is limited to the ability to analyze, evaluate, and make decisions in a pedagogical context. Huma Betang is not just a physical longhouse, but a symbol of harmonious communal life. Within it, families from diverse backgrounds live under one roof. For prospective teachers, this is an ideal metaphor for an "inclusive school." Critical thinking in this context means the ability to understand differences as strengths, not obstacles. The philosophy of Huma Betang is not simply a representation of traditional Dayak architecture in Central Kalimantan, but a cosmological manifestation of how humans should interact. Ontologically, Huma Betang positions human "existence" as something inherent in its community.

## Discussion

For prospective teachers, understanding Huma Betang is the essence of inclusive schools. The essence of Huma Betang is that differences in race, tribe, ethnicity, belief, social status, and role do not become barriers, but rather encourage harmonious coexistence in society. In the context of modern education, Huma Betang is the foundation for building a learning ecosystem that values diversity as an intellectual asset. Critical thinking does not occur in a vacuum; it requires moral values that are not only logical but also ethical/civilized. According to Facione (2015), critical thinking involves six core skills that can be aligned with the values of Huma Betang.

Ethical/civilized living demands intellectual honesty. Application: Prospective teachers must be honest in interpreting student assessment data. If a student in a Special School is not showing progress, a critical-thinking teacher will not manipulate the report but will explain the objective conditions to find a solution. In Huma Betang, there is no caste system. Everyone has an equal right to speak. Application: This supports an open-minded attitude. When analyzing learning barriers, teachers must be non-discriminatory. Evaluation is based on the student's unique potential, not on comparison with a single, rigid standard. Hapakat is the spirit of decision-making. Implementation: In drawing conclusions (inferences), teachers must go through a dialogical process (with colleagues, parents, and experts). Self-regulation emerges when teachers are able to reflect on whether their pedagogical decisions align with the spirit of consensus and the interests of students.

Critical thinking, according to Facione (2015), Rahmawati (2019), and Hamdani et al. (2019), encompasses interpretation, analysis, evaluation, inference, explanation, and self-regulation. Synchronization with the values of Huma Betang and Character Education: Collaboration: The decision-making process in critical thinking is carried out collaboratively through careful and dialogical consideration. Honesty: Critical thinking demands objectivity. Prospective teachers are taught to be honest in viewing student development data, both in general elementary schools and for children with special needs. Equality: In Huma Betang, all students have equal status. This supports critical thinking skills through open-mindedness, where teachers are not allowed to discriminate against students with learning disabilities. Tolerance: The influence of modernization and the development of the industrial era 4.0 has significantly changed the character of the Indonesian nation, making it a nation that tends to be individualistic and has a practical attitude in life. If these problems are left untreated, they will damage the foundation of national life which is based on diverse customs and cultures. Therefore, cooperation, honesty, equality, and tolerance (Rahmawati, 2019; Apandie, 2021; Arianto, 2025) are very important in character formation based on the noble values of Huma Betang.

Prospective elementary school teachers are prepared to instill the foundations of thinking during the concrete operational phase (Marinda, 2020). Based on Huma Betang, prospective teachers can design problem-based learning using local case studies. For example, analyzing environmental issues in Kalimantan from a local cultural ethics perspective. For prospective special school teachers, critical thinking based on Huma Betang is crucial in assessing and modifying the curriculum. The values of tolerance and compassion in Huma Betang strengthen critical empathy. Prospective teachers not only critique failed teaching methods but also seek creative solutions that best humanize students with disabilities. To cultivate this skill, prospective teachers can use Reflective Journals, where prospective teachers write reflections on how Huma Betang values help resolve ethical dilemmas in schools and problem-based cases (Zendrato & Sihombing, 2026). Discussion of cases of discrimination in schools and how Huma Betang values can provide solutions through critical thinking.

Prospective elementary school teachers engage in good practices through problem-based character education. For example, prospective teachers are asked to analyze the phenomenon of forest fires in Kalimantan. They must critique economic versus environmental sustainability aspects using a local cultural ethics perspective (cooperation). Good practices in cultural literacy: Teachers are trained not only to teach textbook content but also to analyze social issues surrounding the school through the lens of Huma Betang. Prospective special school teachers practice critical empathy: they not only feel compassion (sympathy), but also critically analyze environments that hinder accessibility for students with disabilities. Curriculum modifications, the value of tolerance in Huma Betang, are manifested in curriculum flexibility. Critical thinking here refers to teachers' ability to modify teaching tools and methods to be more "humane" for humans (humanization), and to conduct continuous assessment: Prospective teachers use a case-based approach to examine the special needs of children with autism or hearing impairments while still upholding their dignity as members of the school's "extended family."

Challenges and opportunities go hand in hand with modernization, which distances prospective elementary and special school teachers from local values, and the curriculum remains administratively overcrowded. The Independent Curriculum Policy and in-depth learning approach provide sufficient space for local content and character development. Efforts to develop local content and character face significant obstacles: Cultural Erosion: Modernization and digitalization make students more familiar with global culture than with local philosophy; Administrative Burden: Overly dense curricula often trap teachers and students who focus on completing administrative work rather than deepening philosophical values; and global standardization puts pressure on them to comply with international competency standards that are sometimes incompatible with local socio-cultural contexts. The ideal teacher is one who is able to combine the sharpness of reasoning (Western Logic) with the gentleness of feeling (Indigenous Wisdom) (Badriah, et al., 2025). Critical thinking based on Huma Betang creates teachers who are logical yet ethical, skeptical of injustice, yet optimistic in seeking joint solutions, independent in thinking, yet collaborative in acting.

## CONCLUSION

The integration of the Huma Betang philosophy as a foundation for critical thinking for prospective elementary and special school teachers is not merely a cultural romanticism. This concept represents a strategic step towards creating an inclusive, humanistic, and contextual education system. By reviving the philosophical values of "Huma Betang" in the classroom, we are preparing a generation of educators who are not only cognitively intelligent but also possess strong character roots to face the challenges of the times.

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**Information about the authors:**

**Ady Ferdian Noor** – Dr. M.Pd. (Basic Education), Associate Professor, Universitas Muhammadiyah Palangka Raya; ORCID [0000-0002-7603-8350](https://orcid.org/0000-0002-7603-8350); Palangkaraya, Indonesia. E-mail: [adyferdiannoor@umpr.ac.id](mailto:adyferdiannoor@umpr.ac.id)

**Munawir Yusuf** – Prof. Dr. M.Psi. (Special Education), Professor, Universitas Sebelas Maret; ORCID [0000-0003-0964-2029](https://orcid.org/0000-0003-0964-2029). Surakarta, Indonesia. E-mail: [munawiryusuf@staff.uns.ac.id](mailto:munawiryusuf@staff.uns.ac.id)

**Kokom Komariah** – Prof. Dr. M.Pd. (Family Welfare Education). Professor, Universitas Negeri Yogyakarta; ORCID [0000-0001-6097-0138](https://orcid.org/0000-0001-6097-0138); Yogyakarta, Indonesia. E-mail: [kokom@uny.ac.id](mailto:kokom@uny.ac.id)

**Aulia** – Departement of Primary Teacher Education, Student, Universitas Muhammadiyah Palangka Raya, Indonesia. E-mail: [liaaauliaa47@gmail.com](mailto:liaaauliaa47@gmail.com)