

## Bhinneka Tunggal Ika in the Frame of Huma Betang's Philosophy

<sup>1</sup>\*Herman., <sup>2</sup>Ady Ferdian Noor., <sup>3</sup>Rusmaniah., <sup>4</sup>Wening Mustikaningsih

Universitas Muhammadiyah Palangkaraya, Central Kalimantan, Indonesia.

### Article Information

Received:  
October 2023

Accepted:  
November 2023

Published:  
December 2023

### ABSTRACT

*Background:* Indonesia is rich in diversity, which is caused by the spread of the population across many islands, so it has many differences in religion, ethnicity, race, and culture. The large number of differences will be vulnerable to division and intimidation. *Aim:* This research aims to integrate the values of the Huma Betang philosophy which is also embodied in the Bhinneka Tunggal Ika frame. This research uses a qualitative descriptive and literature study approach where researchers collect data from various literature sources and journals. *Results and Discussion:* The results of the research show that the philosophy of Huma Betang has the same meaning as the five precepts that Huma Betang has meaning 1) Belief in the Almighty God or Religious Values (Hatala) Dayak people believe in the existence of God; 2) Just and Civilized Humanity, the Value of Justice and Belom Bahadat which has the meaning of life must be fair to all God's people and have good manners; 3) Indonesian Unity or called Handep Hapakat & Isen Mulang, namely the spirit of cooperation and the spirit of never giving up; 4) Democracy led by the wisdom of decisions in representative deliberations, Hapakat Basara & Hupungkal Lingu Nalatai Hapangajan Karendem Malempang means uniting in resolving a problem by consensus so that everything can reach a common agreement; 5) Social Justice for all Indonesian People, also called Belum penyang hinje simpei or living in harmony and peace for the sake of shared prosperity. *Conclusion:* Huma Betang's philosophy has values that are relevant to Bhinneka Tunggal Ika, which is contained in the motto and ideological foundation of the Indonesian state. In the Huma Betang philosophy, it has the same meaning as the five precepts contained in Pancasila.

**Keywords:** Bhinneka Tunggal Ika, philosophy, Huma Betang.

### Corresponding Author:

Herman  
Primary School Teacher Education Department,  
Universitas Muhammadiyah Palangkaraya,  
Milon RTA Road, Palangka Raya City, Central Kalimantan Province, Postal Code: 73111, Indonesia.  
Email: [herman@umpr.ac.id](mailto:herman@umpr.ac.id)

**Citation Information:** Herman, H., Ferdian Noor, A., Rusmaniah, R., & Mustikaningsih, W. (2023). Bhinneka Tunggal Ika in the Frame of Huma Betang's Philosophy. *Tunas: Jurnal Pendidikan Guru Sekolah Dasar*, 9(1), 24–28. DOI: 10.33084/tunas.v9i1.6245

## INTRODUCTION

Indonesia is a large nation that has a large territory, so it has become a maritime country because it is surrounded by various types and numbers of islands consisting of 38 provinces until 2022 which will be marked by the passing of a new provincial law in the Papua region which is also often referred to in the term Indonesianism, namely from Sabang to Merauke. The vast territory is owned by Indonesia, which is also an archipelagic country with a total of 17,508 islands based on data obtained from the Directorate of Coastal and Small Island Utilization which is also contained in presidential regulation number 6 of 2017.

The vast territory that Indonesia has, consisting of several islands, also results in a lot of diversity and differences in terms of language, religion, culture, ethnicity, race, and ethnicity as well as other customs in each of the various regions in Indonesia. The multiplicity of diversity in each region will also give rise to differences in ethnicity, religion, culture, and customs which also have the potential to cause friction and division between communities, groups, and tribes and between religions.

This is a responsibility and challenge for society, especially the government, in preventing divisions. Divisions often occur due

to feelings of ethnocentrism so that people only assume that what they believe is the most correct.

Gina Lestari (2015) said that with the conditions of diversity that exist in Indonesia, Indonesia is dependent on people's behavior which can turn differences into national wealth or view them as a divider because of the desired inequality. This is what sometimes gives rise to conflicts that occur in society in line with the progress and development of the times that are currently increasingly advanced.

With the rich diversity of the Indonesian nation, one of them is the Central Kalimantan region which has a lot of ethnic and cultural diversity belonging to the Dayak tribe. Talking about the Dayak tribe in Central Kalimantan, of course, it has a broad culture, one of which is Huma Betang (Betang house) which is a traditional Dayak house in Central Kalimantan. Huma Betang has a very deep philosophy regarding both social life and state life which is also based on the principles of Pancasila. The philosophy contained in the Huma Betang philosophy has essential values related to the five precepts contained in the Pancasila points.

Pancasila is a way of life and the basis of the Indonesian nation-state whose values existed before Indonesia was legally formed as a country (Sutan, S. Z 2016). The values contained in the

five precepts have extraordinary binding power, a series of values contained in Pancasila, namely divinity, humanity, Unity, democracy, and justice. In essence, Pancasila values are derived from traditional arts, cultural values, and religious values found in people's way of life.

Pancasila is the basis for the formation of the Unitary State of the Republic of Indonesia (NKRI). Pancasila must also be passed on to the next generation of Indonesian youth through education. In understanding and interpreting Pancasila in everyday life as the basis for good social life in a nation that has the Pancasila philosophy which is manifested in the five precepts which are also used as the foundation and ideology and outlook on life of the Indonesian people.

From the above, a good national and state life must start from the scope of a small-scale social society which can be used as a foundation and example for a good social life based on Pancasila. In social life and the application of Pancasila, it will be better if you first understand the concept and hierarchical structure of Pancasila as a philosophical system.

In the context of the Indonesian nation, the values believed to be true are divinity, humanity, Unity, democracy, and justice and these values are named Pancasila. So, Pancasila is the values that are used as a way of life by the Indonesian people. They are values that originate from cultural roots and religious values that are believed, lived, and implemented by the Indonesian people. The Indonesian Nation's Way of Life which is institutionalized as the country's way of life is called the State Ideology which is packaged in the frame of *Bhinneka Tunggal Ika* or called the motto Pancasila.

Pancasila is the view and guideline of life of the nation and state which is symbolized by the Garuda bird and is embodied in the frame of *Bhinneka Tunggal Ika*, which is a state motto that is enshrined in Pancasila which is also the ideology and way of life of the Indonesian people which has an important role for Indonesia.

The reality of plural and heterogeneous Indonesian society can be illustrated as a mosaic of paintings where its integrity and harmony are supported by the differences in its elements which originate from the diversity that exists in society. Thus, Indonesian society was formed from the meeting of various colors of supporting community groups.

The idea of a uniquely Indonesian multicultural state is expressed with the motto *Bhinneka Tunggal Ika*. This concept provides the possibility for everything different in Indonesia to be recognized for its existence. The concept of *Bhinneka Tunggal Ika* is also what makes pluralism flourish in Indonesia. *Bhinneka Tunggal Ika* makes all existing elements feel equal and contribute something to Indonesia. So, it is not wrong if this model becomes the basis for building a multicultural Indonesia. *Bhinneka Tunggal Ika* itself is also a spark that promotes a multicultural spirit that respects every difference that we can

combine through the frame of *Bhinneka Tunggal Ika* in the *Huma Betang* philosophy in Central Kalimantan.

The motto *Bhinneka Tunggal Ika*, which means that people are different but still one, will become a practice and appreciation for the people of multicultural Indonesian society, which can be used as a basis for fostering national Unity and integrity amidst the current differences and currents of modernization for the sake of creating a peaceful and harmonious Indonesia. Contained in the philosophy of *Huma Betang*.

## METHOD

The research method used in this research is qualitative research with a library research approach. The literature study method is a series of activities relating to methods of collecting interview data, reading and taking notes, and managing research materials Zed (2018: 3). This research can also be called library research, research in which the research object is explored through various information such as literature, for example, books, encyclopedias, scientific journals, newspapers, magazines, and documents. Syaodih, (2017: 52). The implementation of library study research is carried out based on three stages, namely: knowing the type needed, reviewing and collecting materials, and presenting the literature study Hasan, (2021: 13).

Data analysis in this research uses data analysis in library research as well as the results of interviews with traditional leaders, which were carried out using content analysis, meaning a research process that analyzes the content of information by conducting in-depth discussions. First, record all findings regarding local wisdom, especially regarding the philosophy of *huma betang* in general, from discussions of various literature and sources of information. Second, combining the meaning of *Bhinneka Tunggal Ika* from various findings, both theories and other new findings related to the object of writing, namely the *Huma Betang* philosophy. Third, analyze all findings from various readings of journals, books, and scientific articles, presenting critical ideas about previous discussions through new findings.

## RESULTS AND DISCUSSION

Morphologically, the word '*Bhinneka*' comes from the polymorphemic words '*bhinna*' and '*ika*'. The word '*Bhina*' comes from the Sanskrit word '*Bhid*', which can be translated as 'different'. In the linguistic process, because it is combined with the morpheme '*ika*' it becomes '*bhinna*'. '*Ika*' means that, '*bhinneka*' means difference, while '*tunggal ika*' means one. Therefore, if translated freely, the meaning of '*Bhinneka Tunggal Ika*', *Tan hana dharma magrwa*, is: although they are different, they are all one. There are no dual laws (dualism). (Kaelan, 2014:261- 262)

Bhinneka Tunggal Ika was mentioned by Empu Tantular to explain that the teachings of Civa and Buddha are one. Hyang Buddha viva Civa raja deva Rvanekadhatu vinuvus, vara-Buddha viva; Bhinneki rakva ring apa kena parvvanosen Mangka Jinatva lavan Civatva Tunggal, Bhinneka Tunggal Ika, Tan Hana Dharma Mangrva "The God Buddha is no different from Civa Mahadewa among the gods, both are said to contain many elements; The noble Buddha is an element of the universe, how can those who are said to be inseparable be simply separated into two? Jina's soul and Civa's soul are one. They have different characteristics, but they are one, in law there is no dualism." The term Bhinneka Tunggal Ika, which originally showed the spirit of religious "tolerance", was later appointed as the National Emblem of Indonesia, stipulated in Government Regulation no. 66 of 1951 concerning National Emblems.

Bhinneka Tunggal Ika is a tool to unify the Indonesian nation. Bhinneka Tunggal Ika is a motto that comes from the diversity of the Indonesian people so that a nation that is strong and respects existing differences can be created.

The meaning of Bhinneka Tunggal Ika as the motto of the Indonesian nation has a very vital role in uniting the Indonesian nation which has diverse cultures and customs spread from Sabang to Merauke. Bhinneka Tunggal Ika is a tool to unify the Indonesian nation which must be understood and practiced in the lives of Indonesian people to create safe and comfortable conditions. According to Kaelan (2002: 185), the meaning of Bhinneka Tunggal Ika is that even though the Indonesian nation and state consist of various ethnic groups who have various cultures and customs, as well as various islands in the territory of the Indonesian state, the whole is a unity, namely Indonesian nation and state. This nationalism is not a contrasting difference, but rather diversity is united in a synthesis which in turn enriches the nature and meaning of the Unity of the Indonesian nation.

According to Handoyo, et al (2010:66), Indonesian Unity contains differences that usually occur in society and the nation, be it differences in language, culture, customs, religion, or ethnicity. These differences should not be used as a reason for disagreement and should not be used as an attraction towards cooperation and Unity or a more harmonious resultant/synthesis. This is by the motto "Bhinneka Tunggal Ika".

If you look at the history of Huma Betang, many things are aspects of why Huma Betang exists. In the people of Central Kalimantan, Huma Betang is not just a place to live but has a purpose and purpose for why Huma Betang exists. Huma betang can be said to be a characteristic of traditional houses for the people of Central Kalimantan. This is what will later underlie the existence of Huma Betang. If seen from the context at that time, it is not surprising that Huma Betang was established and became a home for the people of Central Kalimantan. Regarding the building model, it needs to be said

that Huma Betang resembles a house on stilts, which when seen from the model and construction of the Huma Betang building is tall and elongated, this indirectly refers to the aims and objectives. In general, the height of the huma betang is around three to five meters from the ground and the length of the building is estimated to reach 150 meters and the width up to 30 meters.

However, the Betangs in Central Kalimantan vary in height and length, meaning that each betang that is built is not the same when viewed from the height and length of the Huma Betang building depending on the occupants. Many aspects underlie Huma Betang, especially in the Ngaju Dayak community. The aspects referred to are natural phenomena and security matters from enemy attacks. The first aspect, the existence of Huma Betang, is to anticipate overflowing rainwater or avoid flooding during the rainy season which threatens the area. the area upstream of the river in Central Kalimantan because both Betang and the lives of the people of Central Kalimantan are closer to the Kahayan River where the community's routines occur. Second, it is seen from the security aspect which is divided into two, namely avoiding enemy attacks known as asang/kayau with the threat of attacks by wild animals who want to prey.

Huma Betang is a shelter for tens or even hundreds of heads of families who live in one Huma Betang container itself which is divided only by a barrier which can also be said to be a partition as a barrier between one family and another. However, even though this is the case in Huma Betang, every life that exists among the residents of Huma Betang is safe, peaceful, and serene, even though they differ from one another. This is what it seems like about Huma Betang if you look at it at a glance, but what is unique about Huma Betang is not only knowing what Huma Betang is, but if you go deeper you will find many things that are closely related to the values contained in it. in Huma Betang.

Mark Whatever values are contained in huma betang, you must first know what is meant by philosophy. Philosophy is a truth that is considered true. In the previous discussion, Huma Betang was mentioned, as explained in the discussion regarding Huma Betang, the values contained in Huma Betang were not mentioned, giving the usual impression. In this section, Huma Betang's philosophy will be discussed clearly, both in terms of the values or culture that exist within Huma Betang itself. Please note that the Huma Betang (Rumah Betang) philosophy in Central Kalimantan highly upholds peace and non-violence as well as a life of high tolerance between religious communities. More specifically, the values contained in Huma Betang cover the four pillars of values in Huma Betang, namely togetherness, honesty, equality, and mutual respect (tolerance).

The four pillars of Huma Betang are as follows:

1. The value of togetherness is an attitude of cooperation. For example, in looking after and maintaining Huma Betang and in carrying out fieldwork planting rice (planting parei)
2. The value of honesty is a good attitude, meaning there are no lies in it, or other words, not lying to other people, from small things to big things. For example, if someone asks what is your name? So it must be answered honestly.
3. The value of equality is an attitude regarding equal equality between one another. For example, Huma Betang has the same rights and obligations as each other.
4. Tolerance is an attitude of respecting other people's differences or backgrounds. For example, in Huma Betang, different A religions are different from each other. The values in Huma Betang are seen in Belom Bahadat (customary living) and the spirit of Isen Mulang. The meaning of Belom Bahadat is that in the daily life of the people of Central Kalimantan, especially the Ngaju Dayak, customs teach that everyone must "Belom Bahadat" meaning "Live in a Traditional Life". The provisions for the Blessed Worship apply to every human being, which is taught starting from childhood, adolescence, puberty/youth. Yet Bahadat is also required of adults or of those who are rich or poor as well as those of rank or ordinary citizens. Based on the research results obtained in the field regarding Bhinneka Tunggal Ika in the Huma Betang philosophy, it can be described as follows.

#### 1. The value of belief in the Almighty God

The Huma Betang philosophy also has a religious value (hatala) that Dayak people, especially those who live in Betang houses, have the belief that they believe in the existence of God who is the foundation of life for the people of Central Kalimantan, namely Kayu Gamalang Nyahu, (humanity must be religious, believe in God) which is by Pancasila on the 1st principle.

#### 2. Just and Civilized Humanity

In Huma Betang's philosophy, the values of Fairness and Belom Bahadat have the meaning and significance of living a civilized and fair life towards fellow human beings. The provision of not praying applies to every citizen of Central Kalimantan by Pancasila in the 2nd principle. The value of Belom Bahadat is taught starting from childhood, adolescence, and puberty/youth. Belom Bahadat is also required of adults or of those who are rich or poor as well as those of high rank or ordinary citizens. Other values contained in Huma Betang are Kayu Erang Tingang, (must have customs or manners), and Kayu Pampang Seribu, (living intelligently and respectfully), by Pancasila in the 2nd principle.

#### 3. Indonesian Unity

In Huma Betang's philosophy, the values of Unity are also known as Handep Hapakat and Isen Mulang. Handep Hapakat, which is a value that is highly upheld by the Dayak community, especially the Ngaju Dayak in Central Kalimantan, is a characteristic of life in Huma Betang, where carrying out work, both inside and outside Huma Betang, which requires mass labor, mutual cooperation is a local wisdom tradition. which develops a character of taste/intention that needs to be preserved. Dayak people usually work handep (helping each other). Naturally, humans interact with their environment, both fellow humans and other living creatures, so from an early age we must be trained to help each other. This value of mutual cooperation must continue to be preserved as an ancestral heritage. The next value is Isen Mulang with the meaning Ela buli manggetu hinting bunu Panjang, Isen Mulang Manetes Chain Kamara Ambu." It means "don't go home before winning a long struggle, never turn back before breaking the ties of poverty, ignorance, and squalor." by the 3rd principle of Pancasila.

#### 4. Democracy Led by Wisdom in Representative Deliberations

In Huma Betang's philosophy, there is the meaning of Hapakat Basara, (consensus deliberation). In the view of the Dayak community, humans are not only seen as equals but are also considered as family, so there is a sense of brotherly ties, and a shared destiny even though there are differences in beliefs. In a Dayak family, several family members who have different beliefs can gather, including Muslims, Catholic Christians, Protestant Christians, Pentecostal Christians, and Kaharingan.

### CONCLUSION

Huma Betang's philosophy has values that are relevant to Bhinneka Tunggal Ika which is contained in the motto and ideological foundation of the Indonesian state. In the Huma Betang philosophy, it has the same meaning as the five precepts contained in Pancasila. Firstly, the religious values (Hatala) which are the life of the people of Central Kalimantan, namely Kayu Gamalang Nyahu, (humans must be religious, believe in God; secondly, Kayu Pampang Seribu, (living smart and harati), and Belom Bahadat which means living in a civilized manner. The provisions of not being bahadat This applies to every citizen of Central Kalimantan. Third, Handep Hapakat and Isen Mulang have the value of mutual cooperation and a spirit of Unity. Fourth, Hapakat Basara and Hupungkal Lingu Nalatai Hapangajan Karendem Malempang means "United in resolving a problem by consensus so that everything can be reached by mutual agreement. Fifth, it is not yet necessary to hinje simpei or live in harmony and peace for the sake of mutual prosperity.

## ACKNOWLEDGMENTS

Thank you for the cooperation of various parties who have assisted in collecting sources and sources as well as the Faculty of Teacher Training and Education who have facilitated this scientific article so that it can be completed.

## REFERENCES

- Herman, H., Munandar, H., Annisa, A., & Apriani, T. (2022). Huma Betang Philosophy Based on Social Studies Learning Through E-Book Application. *The Innovation of Social Studies Journal*, 4(1), 34-45.
- Handoyo, Eko dan Tijan. (2020). Model Pendidikan Karakter Berbasis Konservasi: Pengalaman Universitas Negri Semarang, Semarang, Universitas Negri Semarang dan Widya Karya
- Herman, H. Pembelajaran Nilai-Nilai Pancasila Dalam Mata Pelajaran Pendidikan Kewarganegaraan (Pkn) Di Kelas Viii Smp Pancasila Palangka Raya. *Jurnal Socius*, 6(1).
- Herman, H., Rusmaniah, R., Munandar, H., & Rozikin, A. Z. (2023). Utilization of the Surrounding Environment as a Source of Learning Forum for Social Sciences. *The Innovation of Social Studies Journal*, 5(1), 18-24.
- Kaelan. (2014). Pendidikan Pancasila. Pradigma.
- Kaelan. (2022). Filsafat Pancasila Pandangan Hidup Bangsa Indonesia. Paradigma.
- Lestari, Gina. (2015). Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia Di Tengah Kehidupan Sara. *Jurnal Pendidikan Pancasila Dan Kewarganegaraan*, 28(1), 31-37
- Misbahuddin dan Iqbal Hasan. (2017). Analisis Data Penelitian Dengan Statistik. Bumi Aksara.
- Nurkhaliza, G. N., Noor, A. F., & YG, O. W. (2023). Analisis Pendidikan Karakter Peserta Didik Pada Pembelajaran Pendidikan Kewarganegaraan (PKn) di SDN Bumi Agung Lamandau: Analysis of Student Character Education in Citizenship Education (PKn) Learning at SDN Bumi Agung Lamandau. *Pedagogik: Jurnal Pendidikan*, 18(2), 217-223.
- Riwut. Tjilik. (2007). Kalimantan membangun alam dan kebudayaan, Yogyakarta: NR. Publishing
- Sukmadinata, Nana Syaodih. (2017). *Metode Penelitian Pendidikan, Cet. 12*. Bandung: Remaja Rosdakarya
- Sutan, S. Z. (2016). Aktualisasi Nilai-nilai pancasila sebagai Dasar Falsafah Negara dan Implementasinya dalam Pembangunan Karakter Bangsa. *Jurnal Pendidikan Ilmu Sosial*. 26 (2).
- Zed, Mestika. (2018). Metode Penelitian Kepustakaan. Yayasan Obor Indonesia.