

INSTILLING THE VALUE OF MULTICULTURALISM BASED ON THE QURAN AND THE HUMA BETANG PHILOSOPHY

Aulia Kiftiah Kencana¹, Ahmadi² Ajahari³

^{1,2,3} *Institut Agama Islam Negeri Palangka Raya, Palangka Raya, Indonesia*

Email: kifti2410130412pasca@iain-palangkaraya.ac.id¹, ahmadi@iain.palangkaraya.ac.id²
ajahari@iain.palangkaraya.ac.id³

Abstract: *This research aims to instill the values of multiculturalism based on the Qur'an and the philosophy of huma betang in the context of multicultural Indonesian society. The method used is a literature study through the collection and analysis of data from various written sources, including books, articles, and scientific journals. The results of the study show that Multiculturalism in Indonesia reflects the diversity of ethnicities, languages, religions, and cultures that are part of national identity. This concept emphasizes the importance of recognition and respect for differences to create a harmonious society. In Islam, the values of multiculturalism have been taught since the time of the Prophet Muhammad, which emphasizes the importance of tolerance and respect for others. Religious moderation is key in instilling these values and preventing radicalism. However, in the era of disruption, the emergence of radical ideologies and intolerance has become a serious threat to national unity and national stability. For this reason, it is necessary to instill a positive cultural attitude that supports harmony, through the teachings of the Qur'an and local wisdom such as the philosophy of huma betang. The values of togetherness, mutual cooperation, and deliberation are the basis for building strong social cohesion in the midst of the diversity of Indonesian society.*

Keywords: Multiculturalism; Al-Quran; Huma Betang Philosophy.

Introduction

Indonesia is known as one of the most multicultural countries in the world consisting of diverse ethnicities, ethnicities, religions, and cultures. Indonesia's diversity is more complexly explained in an excerpt from the International Journal of Multicultural and Multireligious Understanding that states:

Indonesia is a country that is not only multi-identity and multi-ethnic but also arena multimental influence (culture). Indonesia consists of a number of nations with the character and size of different meanings through a grand narrative that is historical, ideological, religious, and cultural constructed into an economic and political structures together. This means that "Indonesia is a country that is not only multi-identity and multiethnic, but also an arena of multimental (cultural) influence, Indonesia consists of a number of nations with different characters and sizes of meaning through a large narrative of history, ideology, religion, and culture that is constructed into an economic and political structure together" (Rarasaning Satianingsih, Sunu Catur Budiyo, Marianus Subandowo, 2020).

Our country as a country that is built by upholding differences, is still vulnerable to threats. This was stated by the Setara Institute For Democracy, namely the increasing number of intolerant high school students in five cities in Indonesia (Voa Indonesia, accessed on March 6, 2025). The results of the survey by Kompas Research and Development also show that as many as 27.1% of respondents consider intolerance to be the main source of polarization during the 2024 election (Hartono, 2019).

Not only in our country, but abroad also inseparable from the crowded cases of intolerance in religion. There was harassment of caricatures of the Prophet Muhammad in newspapers in France, a teacher ordering the slapping of Muslim students in India, and legal authorities in Sweden allowing the tearing and burning of the Quran.

Central Kalimantan Province, nicknamed "Bumi Tambun Bungai" itself, has experienced a bitter experience related to intolerance, namely the Dayak-Madura conflict in 2001 which killed hundreds of people and is still imprinted today. This shows that the world and Indonesia itself are experiencing an intolerant emergency with the rampant cases circulating.

Islam as a religion that upholds peace has many values contained in the Qur'an with the principle of balance between the world and the hereafter, religion and state, individuals and society, modernity and tradition, and so on (Shihab, 2019).

This paper will discuss multiculturalism from an Islamic perspective because Islam teaches the values of tolerance, justice, and respect for differences, which can help overcome cases of intolerance in Indonesia and the world. By understanding these principles, we can build a harmonious and respectful society in the midst of diversity.

Method

This research uses a qualitative approach by conducting a literature study. The literature study method involves collecting data by understanding and studying theories contained in various literature that are relevant to the research being conducted. The researcher utilizes two types of data sources, namely primary data and secondary data. Primary data is in the form of books that are the main reference in research on Islamic education and multicultural education. Meanwhile, secondary data refers to books that are considered still relevant in the context of ongoing research. In conducting a literature review for papers on the theme of multiculturalism in an Islamic perspective, there are three important steps that must be taken so that the results are relevant and in-depth. First, the criteria for selecting sources are focused on the relevance of the topic, namely multiculturalism, tolerance, and Islamic teachings. The sources chosen must be credible, such as scientific journals, books from authoritative figures, reports from research institutions, and trusted international publications. The source must also be up-to-date or historically relevant to the current context of intolerance. Second, these sources are categorized into primary and secondary sources. Primary sources include original data, such as the results of intolerance surveys, Qur'anic verses, hadiths, and direct quotes from figures. Meanwhile, secondary sources include expert analysis in the form of journal articles, books, and other scientific interpretations. Third, the analytical approach used is descriptive-analytical, normative-theological, and comparative. Descriptive-analytical is used to describe real conditions and analyze them based on Islamic values; normative-theological to examine the solutions of Islamic teachings to the problem of intolerance; and comparative to compare cases of intolerance in Indonesia and abroad. This approach helps to strengthen the arguments in the paper and presents a comprehensive and balanced understanding of the importance of Islamic values in building a tolerant society in the midst of diversity.

The analysis method used is descriptive analysis, which is useful for identifying the relationship between one part and another. Through the analysis of the research map guided by the problem being researched, the research objectives can be achieved by formulating a theoretical construction that is in accordance with the research problem (Hisan Mursalin, Abdul Mu'ti, R. Alpha Amirrachman, 2024).

Findings and Discussion

Findings

A. Exploring the Meaning of Multiculturalism

Indonesia is a country in the world that is very plural and even multicultural because this country consists of various ethnicities, languages, religions, cultures, and so on. The diversity of cultures is formulated in the form of the motto "Bhinneka Tunggal Ika" which means that even though they are different, they are still one (Mujiburrahman, 2013).

Multiculturalism has various definitions, including multiculturalism refers to the existence of various cultures in a society that interact with each other in a positive and constructive way. The concept of multiculturalism often includes the recognition and appreciation of diversity as part of national identity. According to Hufron, multiculturalism et al. prioritize reconciliation and understanding between groups as the foundation of education to create pluralism (Hufron, A., Cato, C., & Maulana, M, 2022).

Multiculturalism is also defined as a concept in which a community in the national context is able to recognize diversity, differences, and cultural plurality, including things such as race, ethnicity, religion, and so on. This is a concept that emphasizes that a pluralistic nation is rich in multiculturalism. A multicultural country is a country where ethnic or cultural groups coexist in harmony with the principle of coexistence, which is characterized by openness to coexist with other cultures.

In relation to Multiculturalism and Islam, Islam is a universal religion that upholds human values, equal rights and recognizes the diversity of cultural backgrounds and pluralism. Multiculturalism according to Islam is a rule of God (sunnatullah) that will not change, nor can it be opposed or denied. Everyone will face pluralism anywhere and in any way (Achmad Yusuf, 2018).

Multiculturalism in Islam actually existed in the time of the Prophet Muhammad PBUH which Allah has conveyed through the Quran as in Surah Al-Hujurat verse 13 that Allah has created men and women, as well as nations and tribes to know each other. The fundamental difference between them is about the level of piety to Allah alone, not about wealth, let alone skin color. The concept of multiculturalism in the time of the Prophet Muhammad was also implemented for the first time when he rejected the concept of slavery to the lower classes and demanded liberation from the Quraysh leaders. This is the basic foundation of multicultural values in Islam that every human being is truly the same before Allah (Saripudin, Diah Ernawati, Erina Sovania, 2023).

Multiculturalism is closely related to religious moderation in creating a harmonious society. Multiculturalism is a process in which individuals respect each other's ethnic, cultural, racial, and religious diversity, which can often lead to conflict in society. Therefore, multicultural education is very important to internalize the values of religious moderation, which emphasizes neutrality and not exaggeration in understanding religious teachings (Muhammad Turhan Yania, Totok Suyantob, Ahmad Ajib Ridlwanc, Nur Fitroh Febrianto, 2020).

Religious moderation plays a role in preventing the spread of radicalism and extremism, as well as encouraging tolerance and mutual understanding among various groups. With religious moderation, individuals are taught to respect each other and understand differences, which in turn strengthens social cohesion in a diverse society. There are four indicators of religious moderation according to the Ministry of Religion of the Republic of Indonesia, namely:

National Commitment. The concept of nationality and religion is not at all contradictory, this is strengthened by the prayer of the prophet Ibrahim A.S: "robbij'al hadza baladan aaminan", O my Lord, make this land a peaceful land (QS. Al-Baqarah: 126).

Tolerance. Tolerance is the key to maintaining harmony that emphasizes mutual respect, appreciation and acceptance of the reality of pluralism affirmed in QS. Al-Kafirun: 6.

Anti-Violence. Religious moderation teaches to reject all forms of violence in the name of religion. In QS. Ali Imran: 159 mentions "speaking and behaving mildly" as the Prophet did to some Muslims who committed offenses in the battle of Uhud.

Accommodating to Tradition and Culture. Acceptance and open attitude of accepting local traditions and culture as long as they do not contradict the main religious teachings enshrined in QS. Al-Hujurat: 13 (Athoillah Islamy, 2022). A historical example of Wali Songo who carried out da'wah with a puppet approach.

B. The Threat of Multiculturalism in the Era of Disruption

Multiculturalism is basically a valuable asset in the formation of civilization and the progress of a nation, because diversity is a nation's resource that can be used to strengthen strength. However, social facts also show that this diversity sometimes produces opposite consequences. Cultural diversity has been the main cause of tensions and conflicts, so it is undeniable that multiculturalism, which is supposed to be social capital, sometimes contributes negatively to the creation of a peaceful, harmonious, and tolerant life. A society or nation that experiences multiculturalism can be likened to a double-edged sword, on the one hand it is a valuable resource that can produce positive effects, but on the other hand, if not managed wisely, this diversity can trigger problems that threaten the foundations of national unity.

Conceptually, multiculturalism is an invaluable resource because cultural diversity creates opportunities for diverse ideas, innovations, and collaborations. In other words, this diversity enriches civilization and becomes strategic capital in the development of an advanced and competitive nation in the global arena.

However, the contrasting social reality is that in practice, diversity sometimes has negative impacts such as tensions and conflicts between cultural groups. This is very relevant because in the situation of the life of the nation and the state, heterogeneous relations between groups must be managed with care and wisdom. Otherwise, diversity will not become a social glue but a source of division that undermines unity.

An understanding of multiculturalism must include two sides of the coin as a great potential to be harnessed and as a risk to be anticipated. With this understanding, diversity management efforts are not only normative but strategic. The development of social policies and attitudes should be aimed at optimizing positive impacts while minimizing negative impacts that may arise.

Mujiburrahman said that harmony requires the support of a positive cultural attitude towards pluralism. These positive cultural attitudes consist of tolerance, mutual acceptance, and cooperation. Tolerance involves refraining from banning others with certain restrictions. An attitude of mutual acceptance involves an effort to understand each other while maintaining identity. Cooperation is the willingness and ability of different

parties to work together to achieve common interests (Mujiburrahman, 2014).

In today's era of disruption, various ideologies have emerged in the name of religion, which are reflected in the thoughts, understandings, and schools of radicalism, fundamentalism, and sectarianism, which has the potential to give birth to terrorism, even separatism that circulates in various regions of the archipelago contrary to the ideology of Pancasila.

Intolerance is the seed of radicalism. The attitude of not wanting to be different, considering oneself and one's religion to be the most correct, considering the beliefs of others to be wrong, and imposing one's will is a reflection of an intolerant attitude, which leads to radical behavior (Agus Budiman, Otong Husni Taufiq, and Nurholis, 2022). This is actually very worrying for the harmony of Indonesian multiculturalism. On this problematic basis, intolerance can have negative impacts that threaten the resilience of the nation which must receive serious attention, namely:

1. Threats to the Ideology of Pancasila and the 1945 Constitution. Acts of radicalism and terrorism are actions that aim to seize and replace the ideology of Pancasila and the 1945 Constitution of the Republic of Indonesia with the basis of the state, ideology and religious teachings. The acts of radicalism and terrorism that occurred aimed to replace the basis of the state and ideology that had been a common consensus since independence. These efforts not only damage Indonesia's social and political order, but also threaten the unity and unity of the nation. Pancasila as the basis of a pluralistic state and the 1945 Constitution which provides a legal basis for social life must be maintained so that it is not replaced by ideologies that can cause conflict and division. As a pluralistic nation, diversity must be accepted and respected. Examples such as the rejection of the Republic of Indonesia by the Free Papua Organization and the radical actions of groups such as Hizb ut-Tahrir clearly show the existence of threats to Pancasila and the 1945 Constitution. These organizations carry ideologies that are contrary to the basic principle of a pluralist Indonesian state, which is to recognize the diversity of religions, ethnicities, and cultures. Meanwhile, actions such as disrespecting the Red and White flag also show disobedience to the country's symbol which is the symbol of unity. These actions threaten the stability and integrity of the country, and shake the foundation of Pancasila as the basis of the state that must continue to be fought.
2. Economic stability is disrupted. This affects the rupiah exchange rate to plummet and the dollar rises. The negative impact of economic instability caused the rupiah exchange rate to weaken against the US dollar, so that the price of basic necessities rose and people's purchasing power decreased. This condition also triggers foreign investors to withdraw their capital, which has the potential to exacerbate the weakening of the rupiah and cause mass layoffs, creating social and economic uncertainty. However, despite global pressures and the risk of exchange rate volatility, Indonesia's economic growth projections in 2025 remain optimistic in the range of 4.6%-5.4%, supported by strong domestic demand and coordination policies of the government and Bank Indonesia to maintain stability and encourage growth. Layoffs that cause chaos everywhere.
3. Socio-Cultural. Damaging the social and cultural order of society which can result in a loss of tolerance, peace, and a culture of manners. In addition, it can turn a culture known as a very tolerant and civilized one into a more rude and barbaric one. Threats to the social and cultural order of society can have an impact on the loss of the sense of tolerance and peace that has been an integral part of the life of the Indonesian people. Pancasila as the basis of the state teaches values such as mutual cooperation, mutual respect, and respect for differences. However, if this culture is disturbed by acts of radicalism and intolerance, then a harmonious and peaceful social life can be destroyed. Societies that should live in harmony in diversity can be divided, and social conflicts have the potential to arise, undermining the foundations of nationalism that have been built for a long time. In addition, these changes in the social and cultural order can also lead to a shift in the way individuals interact. When the ethics and manners that have been upheld begin to disappear, the interaction between residents will be even more violent and full of tension. This can have a bad impact on the life of the nation and the state, which prioritizes peace and mutual respect among all elements of society.
4. Defense and Security. In terms of defense, the threat from radical groups and terrorists is the main focus in maintaining the integrity of the country. Confronting these groups requires serious efforts in strengthening internal defenses, because they not only threaten the stability of the country but also the ideology of Pancasila and the 1945 Constitution. While external threats remain important, acts of terrorism have the potential to directly damage the domestic social and political order. State security must be focused on preventing and countering radicalization, as well as preventing the development of groups that seek to replace the state's foundation with other more extreme and intolerant ideologies. On the other hand, in terms of security, terrorism and radicalization cause psychological instability in society. The uncertainty caused by terror attacks in public places, such as markets, houses of worship, or other public facilities, creates fear and anxiety

among citizens. This fear undermines the sense of security that every individual in this country should have. The social tensions that arise due to this uncertainty can reduce the quality of social life of the community, which should be able to run calmly, peacefully, and free from the threat of violence or terror. The security aspect triggers psychological instability in the community by causing anxiety and fear of attacks in public places (Sapta Baralaska Siagian, 2020).

C. Instilling the Value of Multiculturalism based on the Qur'an and Huma Betang Philosophy

The Quran has a set of values related to multiculturalism that have a meeting point with the value of local wisdom in Central Kalimantan, namely the huma betang philosophy. Huma in Dayak Ngaju and Dayak Bakumpai means home, while betang means prioritizing deliberation of equality among human beings, togetherness, kinship/brotherhood, unity and obedience to the law (Tim, 1995). As a culture that has been proven to be able to maintain the order of life of the community, the Huma Betang philosophy has philosophical values, namely:

1. Creating a Harmonious Sense of Family in the Midst of Diversity

Kinship and Brotherhood in the Quran is called Ukhuwah divided into (1) Ukhuwah Islamiyah, which is brotherhood based on among fellow Muslims. (2) Ukhuwah Wathaniyyah is the brotherhood of one nationality. and (3) Ukhuwah Insaniyyah is all human beings because they come from the same Father and Mother. This is stated in QS. Al-Hujurat: 13 namely:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation: *O human, We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing.*"

Tafsir Al-Misbah by Quraish Shihab reveals that all human beings have the same degree of humanity, there is no difference between tribes, races, nations, religions and human values because in essence all human beings are created from a man and a woman, namely the Prophet Adam A.S. and Siti Eve.

The Brief Tafsir of the Ministry of Religion (Kemenag) notes that this verse reminds that there is nothing special among creation other than pious people. As the Prophet PBUH said as narrated by Muslim from Abu Hurairah, namely: *"Indeed, Allah will not look at your body shapes and your possessions but will look at your heart and your deeds."*

Bumi Pancasila knows the concept of brotherhood as reflected in cultural values known as *Kula Pahari* which has a basic family meaning in living peacefully and harmoniously in one *betang* house can only take place well if it is based on emotional bonds and a sense of community (Abubakar, 2010). *Kula* in the kinship system is divided into *kula tukep* and *kula kejau*, which are considered to be the controller and guardian of family dignity by the Dayak tribe.

We see that one of the applicative examples born from the local wisdom of *kula pahari* is the culture of adopting *pahari* (the appointment of family members) that gives birth to siblings like siblings, expressed as an expression of gratitude and preventing conflict. The brotherhood recognized by Islam is not only limited to nasab and marriage, but also brotherhood that comes from the appointment of brothers. The practice of appointing brothers has been recorded in history, namely brotherhood of the Muhajirin and the Ansar carried out by the Prophet PBUH in Medina.

2. A life that is not meant to be a burden to others

Belom bahandat is a guideline for life with manners and politeness towards humans, flora, fauna, and supernatural spirits so that they can live in peace and mutual respect. *Belom* means life, *bahandat* comes from the word "adat" plus the prefix "ba" and "ha" which means a set of customs that include aspects of manners or the image of politeness (Normuslim, 2016). The proverb "Where the earth is trodden, there the heavens are upheld" has an implicit message that we should respect the customs that prevail in our place. This is contained in Q.S Al-Hujurat: 11 namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَلَىٰ أَنْ يُكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Translation: *O you who have believed, let not one people make fun of another people, and let them be better than them, and do not let women make fun of other women. Do not reproach one another and call one another bad nicknames. The worst of the call is the wicked after believing. Those who do not repent, they are the wrongdoers. Wicked calls are calls by using words that contain insults or do not reflect the nature of a believer.*

This verse explained by Quraish Shihab hints at the unity of society, and how one should feel the suffering and humiliation that befalls others as well as oneself (Shihab, 2019). The brief interpretation of the Ministry of Religion explains after Allah explains that believers are brothers and guidance so that the brotherhood is

maintained.

The implementation of *belom bahandat* can be seen through the government's efforts by the Regional Office of the Ministry of Religion of Central Kalimantan, one of which is in North Barito Regency in 2023, inaugurating a harmony-aware village in Hajak Village, Teweh Baru District, and the inauguration of moderation villages, namely Eka Bahurui Village and Parenggean Village by the Ministry of Religion of Kotim in 2023. The place meets the criteria that have plurality and heterogeneous commissas so that they can go hand in hand in harmony and harmony.

3. The Principle of Hapakat Basara: Mutual Respect and Appreciation in Opinion

The Quran mentions deliberation which contains the meaning of honey from a beehive. This means that we still maintain dignity and put an attitude of understanding to each other in a place (Ahmad Faruqi and Shofi Lailatul Fitri, 2019). One of the verses that explains related to deliberation is QS. Ali Imran: 159 as follows.

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translation: *So, by the grace of Allah, you (Prophet Muhammad) were gentle towards them. If you had been hard and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and counsel with them in all matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who trust.*

The word deliberation in the popular book Tafsir Al-Misbah is basically only used for good things. There are three traits and attitudes before carrying out deliberation, namely (1) acting gently, not rudely, and hard-hearted. (2) apologize and open a new page. (3) when you have made up your mind, do it and surrender to Allah (Shihab, 2019).

Hapakat basara is the unity and brotherhood of the Dayak community through a series of daily activities that are interpreted as decision-making and solving a problem in the family, social, community, and religious life (Abubakar, 2010). The practice of *hapakat basara* has been carried out for a long time, such as the 1894 Tumbang Anoi Peace Conference in Gunung Mas.

4. Establishing Cooperation in the Social Sector

Working together in the Qur'an is known as *ta'awun* which means help which is explained in Q.S. Al-Maidah: 2 namely:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ . .

Translation: *"Help one another in righteousness and piety, but do not help one another in sin and transgression. And fear Allah; indeed, Allah is severe in punishment."*

The famous book Tafsir Al-Azhar emphasizes that the mission of the Qur'an in society is that fellow citizens can work together even if they have different faiths, to get to know each other and uphold the principle of unity (Haji Abdul Malik Karim Amrullah, 2015). Quraish Shihab justifies this verse as a basic principle in establishing cooperation with anyone as long as the goal is benevolence and piety (Shihab, 2019).

The philosophy of *huma betang* has a principle of cooperation called *Handep*. The term *handep* in the Bakumpai Dayak community is known as *ha'andep/hadaduhup* which means helping each other (Abubakar, 2010). We can carefully witness various *handep* activities carried out by the Dayak people, including *mandirik* (clearing land), *manugal* (cultivating), *manggetem parei* (harvesting rice), *manejek huma* (building houses), *munduk gawi*, *mawi tana* (making fields), *hinjam*, and so on. This value is personal, a person realizes his limitations that it is impossible to complete his own work because of the fact that humans are interdependent with each other.

The application of multiculturalism values in real life can be found in the educational practices and social life of the people of Central Kalimantan who uphold the philosophy of Huma Betang. In schools such as SMAN 1 Muara Lahei, the values of tolerance, togetherness, and mutual cooperation are instilled in students from various ethnic and religious backgrounds. The school actively conducts cross-cultural and religious activities, such as collective celebrations of national and religious holidays, interfaith discussions, and live-in programs to the Dayak community. The values taught in the Qur'an, such as *ukhuwah* (brotherhood), *tasamuh* (tolerance), and *shura* (deliberation), are applied in the interaction between students of different ethnicities and religions. In the Dayak indigenous people themselves, the Huma Betang philosophy is not just a concept, but is carried out in real terms: one longhouse is inhabited by many families from different backgrounds who live in peace through the principle of mutual respect and cooperation. This is in line with Islamic values that teach the importance of maintaining unity and respecting differences. The integration between the teachings of the Qur'an and local wisdom such as Huma Betang is proof that harmony in diversity is not only ideal, but can be realized in daily life.

Discussion

Multiculturalism in Indonesia constitutes a strategic asset in the development of civilization and national progress. The diversity of ethnicities, religions, and cultures enriches the nation's capacity for innovation and enhances social cooperation. This phenomenon can be explained through Émile Durkheim's theory (1933) of social integration, which emphasizes that societal cohesion is formed through shared values and collective consciousness. The national motto, *Bhinneka Tunggal Ika* (Unity in Diversity), embodies this commitment to achieving unity amid plurality, reflecting a unifying ideology in a heterogeneous society.

However, as theorized by Peter Blau (1977) in his work on social structure and inequality, diversity – if not accompanied by equitable systems – can give rise to tension and conflict. Social disparities and uneven resource distribution may trigger horizontal conflicts that undermine national unity. In the current era of digital disruption, this risk is further amplified by the rise of intolerance and radicalism. Studies (e.g., Azra, 2007; Hefner, 2011) show that these ideologies often correlate with acts of violence and contribute to the erosion of Pancasila as the foundational ideology of Indonesia. Thus, while multiculturalism is a strength, it must be supported by inclusive governance and just policies to avoid fragmentation.

One viable solution lies in integrating multicultural values through religious teachings and indigenous wisdom. The Qur'an promotes principles of mutual assistance (*ta'āwun*), consultation (*shūrā*), and respect for difference – values that align with social solidarity theory. These religious principles can act as normative foundations in maintaining peace and tolerance in a pluralistic society (Rahardjo, 2007). Likewise, the Dayak philosophy of Huma Betang represents a model of inclusive communal life, where families of different backgrounds live harmoniously under one longhouse. This illustrates how local wisdom can serve as a living example of multiculturalism in practice (Subroto, 2018).

Despite the potential of such integrative frameworks, their application is often constrained by exclusive political interests and less inclusive policy-making. When state narratives and laws fail to represent the full spectrum of Indonesia's diversity, marginalized communities may experience alienation and distrust toward the government. Therefore, drawing on multicultural education theory (Banks, 2009), it is essential to promote tolerance through the national education system and ensure policies are crafted with a pluralistic and inclusive approach.

To strengthen multiculturalism and prevent socio-political disintegration, several steps are recommended:

- a) Promote multicultural education that fosters awareness and appreciation of diversity from an early age.
- b) Mainstream local wisdom (e.g., Huma Betang) as a reference in community-based policy-making.
- c) Reinforce interfaith and intercultural dialogue as a routine civic practice.
- d) Ensure equitable development to minimize structural inequalities that trigger conflict.

In sum, multiculturalism must be actively cultivated, not merely celebrated symbolically. With the synergy of inclusive policies, religious values, and indigenous wisdom, Indonesia can transform its diversity into a lasting foundation of national integrity.

Conclusion

Multiculturalism in Indonesia reflects the ethnic, linguistic, religious, and cultural diversity that is recognized as part of national identity. This concept emphasizes the importance of recognition and respect for differences, as well as reconciliation between groups to create a harmonious society. In the context of Islam, multiculturalism has existed since the time of the Prophet Muhammad, who taught that differences should not be an obstacle to knowing and respecting each other. Religious moderation is the key to internalizing the values of multiculturalism, encouraging tolerance, and preventing radicalism.

Multiculturalism is a valuable asset, but cultural diversity can also fuel conflict and tension. In the era of disruption, the emergence of radical ideologies and intolerance became a serious threat to the unity of the nation. Intolerance can lead to radicalization, which has a negative impact on the ideology of Pancasila, economic stability, social order, and public security. Therefore, it is important to develop positive cultural attitudes that support harmony and tolerance.

The values of multiculturalism can be instilled through the teachings of the Qur'an and local wisdom, such

as the philosophy of *huma betang*. The concept of kinship, mutual respect, and cooperation is the foundation in creating a harmonious society. The Qur'an teaches the importance of Ukhuwah (brotherhood) and *belom bahandat* (politeness), as well as deliberation in decision-making. The philosophy of *huma betang* emphasizes cooperation and mutual help in daily life, which is in line with the principle of helping in the Qur'an. By integrating these values, communities can build strong social cohesion in diversity.

References

- Abubakar. (2010). *Falsafah hidup budaya Huma Betang dalam membangun kerukunan hidup umat beragama di Kota Palangka Raya Kalimantan Tengah*. Yogyakarta: Aditya Media Publishing.
- Amrullah, H. A. M. K. (2015). *Tafsir Al-Azhar: Jilid 2 diperkaya dengan pendekatan sejarah, sosiologi, tasawuf, ilmu kalam, sastra, dan psikologi*. Jakarta: Gema Insani.
- Azra, A. (2007). Pluralism, religion and democracy in Indonesia. *Asian Journal of Social Science*, 35(4-5), 331-346. <https://doi.org/10.1163/156853107X226591>
- Banks, J. A. (2009). *Multicultural education: Issues and perspectives* (7th ed.). Wiley.
- Blau, P. M. (1977). *Inequality and heterogeneity: A primitive theory of social structure*. Free Press.
- Budiman, A., Taufiq, O. H., & Nurholis. (2022). Ancaman intoleransi terhadap dasar negara Pancasila dan implikasinya terhadap ketahanan ideologi wilayah (Studi di Kabupaten Tasikmalaya Jawa Barat, periode 2019-2020). *Jurnal Ketahanan Nasional*, 28(3), 1-15.
- Durkheim, E. (1933). *The division of labor in society* (G. Simpson, Trans.). The Free Press. (Original work published 1893)
- Faruqi, A., & Fitri, S. L. (2019). Konsep musyawarah dalam Al-Quran (Kajian tematik dalam penafsiran M Quraish Shihab). *Jurnal Ilmu Al-Qur'an dan Tafsir Nurul Islam Sumenep*.
- Hartono, D. (2019). Pekerjaan rumah presiden terpilih di bidang politik yang perlu penyempurnaan tahun 2019-2024. *Jurnal Kajian Lemhannas RI*, September, 1-12.
- Hefner, R. W. (2011). Where have all the Abangan gone? Religionization and the decline of non-standard Islam in Indonesia. In R. W. Hefner (Ed.), *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia* (pp. 59-88). University of Hawai'i Press.
- Hufron, A., Cato, C., & Maulana, M. (2022). Menggagas definisi operasional soal pendidikan multikultural. *Edukatif Jurnal Ilmu Pendidikan*, 4(4), 1-10.
- Islamy, A. (2022). Pendidikan Islam multikultural dalam indikator moderasi beragama di Indonesia. *Jurnal Analisa Pemikiran Insan Cendikia (Apic)*, 5(1), 1-10.
- Mujibburrahman. (2013). Islam multikultural: Hikmah, tujuan, dan keanekaragaman dalam Islam. *Addin*, 7(1), 1-10.
- Mujibburrahman. (2014). Basis kultural dan struktural kerukunan. Makalah Musyawarah FKUB Kalsel dan Musyawarah Umat Beragama dengan Pemerintah, Banjarmasin.
- Mursalin, H, Abdul Mu'ti, R. Alpha Amirrachman. (2024). Pendidikan multikultural dalam perspektif islam. *Rayah Al-Islam*, 8(2), 620.
- Normuslim. (2016). *Kerukunan antarumat beragama keluarga suku Dayak Ngaju*. Palangka Raya: Lembaga Literasi Dayak.
- Rahardjo, M. D. (2007). *Islam dan transformasi sosial*. LP3ES.
- Saripudin, D., Ernawati, D., & Sovania, E. (2023). Multikultural di era modern: Wujud komunikasi lintas budaya. *Jurnal Budimas*, 6(1), 1-10.
- Satianingsih, R., Budiyo, S. C., & Subandowo, M. (2020). Character education in multicultural society: Case in Indonesia. *International Journal of Multicultural and Multireligious Understanding (IJMMU)*, 7(4), 1-10.
- Shihab, M. Q. (2019). *Wasathiyah wawasan Islam tentang moderasi beragama*. Tangerang: Lentera Hati.
- Siagian, S. B. (2020). Nilai-nilai Pancasila dalam menangani intoleransi di Indonesia. *Jurnal Teologi Biblika*, 5(1), 1-10.
- Subroto, E. (2018). Kearifan lokal Huma Betang dan relevansinya terhadap kehidupan multikultural di Indonesia. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 20(1), 45-58. <https://doi.org/10.25077/jantro.v20.n1.p45-58.2018>
- Tim. (1995). *Kamus Bahasa Indonesia Bakumpai I*. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Voa Indonesia. (2025). Temuan Setara Institute: Jumlah pelajar intoleran aktif di 5 kota meningkat. Diakses dari <https://news.solopos.com/temuan-setara-institute-jumlah-pelajar-intoleran-aktif-di-5-kota-meningkat-1631082/amp>
- Yania, M. T., Suyantob, T., Ridlwanc, A. A., & Febrianto, N. F. (2020). Islam dan multikulturalisme: Urgensi,

transformasi, dan implementasi dalam pendidikan formal. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 8(1), 1-15.