

Analysis of Cultural Intelligence (CQ) and the Huma Betang Philosophy Among Local Communities in Palangka Raya

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Abstract

Indonesia's multicultural landscape provides a rich context for examining the relationship between local cultural philosophy and Cultural Intelligence (CQ). This study investigates how the Huma Betang Philosophy of the Dayak community in Palangka Raya City, Central Kalimantan, shapes and reinforces Cultural Intelligence among local residents amid rapid social change. Huma Betang, the traditional longhouse of the Dayak people, embodies core values of togetherness, mutual cooperation (gotong royong), tolerance, and deliberative consensus, which collectively serve as a cultural foundation for navigating diversity. Using a qualitative ethnographic approach, data were collected through unstructured in-depth interviews with four purposively selected participants, comprising community leaders, cultural researchers, a former mayor, and an academic anthropologist, all with deep knowledge of Dayak culture and the Huma Betang philosophy. The findings reveal that the Huma Betang Philosophy significantly strengthens all four dimensions of Cultural Intelligence: Cognitive CQ through a profound understanding of Dayak cultural history; Metacognitive CQ through critical reflection on cultural change driven by globalization and digitalization; Motivational CQ through a deep sense of cultural pride and responsibility toward heritage preservation; and Behavioral CQ through adaptive and inclusive actions in multicultural interactions. However, the implementation of this philosophy also faces considerable challenges, including external cultural influence via social media, intergenerational value differences, and the commercialization of cultural heritage. The study concludes that with appropriate educational programs, active youth engagement, and strategic use of digital media, the Huma Betang Philosophy can serve as a sustainable cultural resource for maintaining Dayak identity.

INTRODUCTION

Indonesia as a multicultural country has a high level of ethnic, cultural, linguistic, and religious diversity, which is the main characteristic in the social structure of its society. In this context, multiculturalism is not only interpreted as diversity, but also as a value system that prioritizes acceptance, equality, and the ability to coexist harmoniously in differences (Hartanti & Sundrijo, 2022). This diversity is also reflected in the social life of Indonesian people who have historically been accustomed to cross-cultural interaction, thus forming a distinctive pattern of tolerance and social integration (Suprayetno et al., 2023).

The city of Palangka Raya, as the capital of Central Kalimantan Province, stands out as a multicultural city with a variety of ethnic groups that inhabit this region. Data from the Central Statistics Agency (BPS) of Palangka Raya City in 2023 shows the existence of 117 ethnic groups, with the majority of the population coming from the Dayak tribe (42.68%), followed by the Javanese (32.17%), Banjar (7.14%), Malay (2.83%), and other tribes (15.18%) (BPS Palangka Raya City, 2023). Rapid economic growth in recent years and the appeal of multiculturalism have made Palangka Raya an attractive destination for tourists and researchers (Agency for National Unity and Politics of Palangka Raya City). The Ethnic Diversity Index (IDS) of Palangka Raya City reached 0.78, which placed it in the "high" category, surpassing IDS Jakarta (0.65) and Bandung (0.58) (Population Census in BPS Palangka Raya City, 2023).

As an administrative center, Palangka Raya has an important role in the administration of government, education, and economy in the Central Kalimantan region (Pranoto, 2017). Palangka Raya is also recognized as one of the most multicultural regions, with a high level of ethnic pluralism, even compared to big cities on the island of Java (Rahmawati, 2019). The transmigration program has attracted many migrants from different regions of Indonesia, which has had an impact on the ethnic and cultural diversity in the city. Thus, the indigenous tribes of Central Kalimantan, such as the Dayaks, coexist with immigrants from Java, Madura, Bali, Nusa Tenggara, and Sumatra (Rahmawati, 2019). According to Soegijapranata (2019), cultural diversity in Indonesia can pose various challenges, one of which is the challenge of interacting with people from different cultures. Social interaction is a dynamic social relationship related to the relationship between individuals and individuals, groups to groups, and individuals to groups (Ministry of Education and Culture, 2021 in BPS 2022).

The Dayak people, as an indigenous tribe that inhabit the Kalimantan region, including the city of Palangka Raya, have a fundamental role in the life of the local community. Their cultural values and traditions become the main foothold in daily life, with cultural diversity that includes various languages, religions, customs, and social values (Sari, et al., 2022). This is reflected in the philosophical concept of Huma Betang, a typical traditional house of the Dayak people, which symbolizes peace, non-violence, and tolerance between religions (Epep Tuah Rawai in Pelu & Tarantang, 2018). The Huma Betang building model, which is tall and elongated, reflects its purpose and philosophical meaning, with the height of the building ranging from three to five meters above ground level and reaching about 150 meters in length and 30 meters wide (Epep Tuah Rawai in Pelu & Tarantang, 2018). According to Apandie (2019) explanation Huma Betang, as a traditional house of the Dayak Tribe, is not just a physical structure, but also a profound philosophical symbol that reflects the values and beliefs of the Dayak people, which philosophically, the structure of the Huma Betang building, which is elongated and multi-storey, symbolizes unity and unity in the community, where several families can live together helping and supporting each other in a high and steep roof believed as a bridge to communicate with the Creator, while the support pole represents the support and strength given by the ancestors to the Dayak people, in addition to the carvings and decorations on Huma Betang contain deep symbolic meanings, such as dragon carvings that symbolize strength and wisdom, bird carvings that symbolize freedom and peace, and tree of life carvings that symbolize life and fertility. Overall, Huma Betang is a physical representation of the philosophy and beliefs of the Dayak people who are rich in their cultural values and traditions.

In social life, the Dayak people uphold the values of togetherness, mutual cooperation, ethics, and deliberation, which encompass the four main pillars in the philosophy of Huma Betang (M. Norsanie Darlan in Pelu & Tarantang, 2018). The tradition of consensus deliberation is upheld to maintain conflicts, where all parties are listened to and seek solutions together. In addition, traditional ceremonies such as "Mangayu Hantang" and "Mamapas Lewu" also play a role in easing tensions and strengthening peace among community members. The spirit of mutual cooperation is reflected in various activities, such as building houses,

farming, and solving problems together, while family values, such as respect for parents and good manners, are taught from an early age as an integral part of Dayak culture (Pelu & Tarantang, 2018). Dayak traditional ceremonies, such as "Tiwah" and "Kerehunan", which are still preserved, are also cultural attractions, while the Dayak Ngaju language is used in daily communication and taught in schools (Setiawan & Riyadin, 2021).

Cultural Intelligence (CQ), which is the capacity of individuals to understand, interpret, and respond effectively to cultural differences in various social situations (Rikumahu & Rahayu, 2025). Cultural Intelligence (CQ) is not only an additional ability, but has developed as a core competency in dealing with diversity and building inclusive interactions (Paiuc, 2021). In fact, in the Indonesian context, multiculturalism has proven to play an important role in shaping individual identity, both in the ethnic and national dimensions (Priwati et al., 2021). The Huma Betang philosophy in the Dayak community in Central Kalimantan represents a concrete form of internalization of multicultural values that are in harmony with the concept of Cultural Intelligence. This philosophy emphasizes living together in diversity, tolerance, equality, and conflict resolution through deliberation as the main social mechanism. Research shows that Huma Betang serves as a foundation in minimizing ethnic conflicts and strengthening social cohesion between community groups (Wulandari & Wahyuningrum, 2022). The motivation to understand other cultures and establish relationships with diverse backgrounds is also driven by the Huma Betang philosophy, which encourages Dayak people to learn and interact with other cultures, as stated by Rini Rahmiati (2018). In social life, Huma Betang values help the Dayak community in forming a community that supports and respects each other, makes it easier for them to establish relationships and cooperation with individuals from other cultures, and avoid bias. Thus, the cultural philosophy of Huma Betang, as a symbol of Dayak culture, has a crucial role in forming the CQ of the Local Community in Palangka Raya City (Nugrahayu & Husain, 2025).

The shift in traditional cultural values in Palangka Raya City, as noted by Satia et al. (2019), is a complex and multidimensional phenomenon. This process not only includes the fading of traditional cultural values, but also involves changes in lifestyles, the adoption of digital technologies, as well as threats to local cultural identities. In this context, cultural values that were previously firmly held by the Dayak Ngaju people, such as togetherness, mutual cooperation, and simplicity, began to be eroded by the currents of globalization and modernization. This phenomenon raises the question of how Cultural Intelligence (CQ), especially related to Huma Betang's philosophy, can play a role in maintaining and adapting traditional cultural values in the midst of the dynamics of global change. Satia et al. (2019) describe how new cultures and digital age understandings are rapidly permeating local communities, changing traditional communication patterns and lifestyles. For example, individuals may be more inclined to favor material consumer goods, replacing the values of simplicity and concern for others. In addition, the existence of the digital divide also presents its own challenges, especially for older generations who may find it difficult to adapt to technological changes.

According to Wulandari and Wahyuningrum (2022), the changes in social behavior that occur as a result of this shift in cultural values are not always in line with the traditional values upheld by the Ngaju Dayak people. For example, the younger generation who are exposed to new cultures and the digital era tend to have different views from the older generation who still hold fast to traditional values (Hikmah et al., 2023). According to Wulandari and Wahyuningrum (2022), this pattern can create intergenerational conflicts in Dayak society, as well as result in disharmony in social interactions. The development of community attitudes that do not pay attention to Huma Betang values can trigger conflicts. When society begins to ignore or even no longer pay attention to values such as togetherness, equality, and respect for differences, conflicts can arise due to divisions or disharmony among members of society.

Differences in values and lifestyles can also trigger conflicts between Dayak groups. In addition, if inclusive cultural management does not pay attention to or appreciate the traditional values of Huma Betang, there can be conflicts between traditional communities and parties involved in cultural management. Not only that, the direction that does not pay attention to Huma Betang values from the government can also cause dissatisfaction and conflict between the community and the government.

CQ is also seen as the main competency in dealing with diversity and building inclusive interactions in the era of globalization (Paiuc, 2021). In the cultural psychology approach, changes in social behavior are seen as the result of changes in the values embraced by society. These values not only influence the way individuals think and act, but also shape the identity and social cohesion of society. When traditional values are threatened or changed, people experience confusion and uncertainty regarding their cultural identity. In re-understanding traditional cultural values is crucial. This can help individuals and communities to understand who they are and what they stand for, as well as strengthen identity and social cohesion (Masrek et al., 2021). As expressed by Rikumahu & Rahayu, (2025), re-understanding values and reaching new consensus in society can help overcome conflicts arising from shifting cultural values. In addition, according to Hikmah et al (2023), in facing the dynamics of social change due to globalization and digitalization, people are not only required to maintain traditional values, but also to be able to identify values that are still relevant and develop new values that are in accordance with the ever-changing social context. Multiculturalism also plays a role in bridging old identities and new social demands (Priwati et al., 2021). As the values contained in the Huma Betang philosophy have proven to remain relevant in maintaining social cohesion, so efforts to revitalize and reinterpret cultural values are crucial in building an adaptive and sustainable society (Wulandari & Wahyuningrum, 2022).

Thus, this research aims to detail and understand the complexity of the Huma Betang Philosophy and Cultural Intelligence (CQ) in the midst of ongoing social changes. Through a qualitative approach, it is hoped that this research can contribute to understanding how local communities maintain a connection with their traditional cultural values while successfully adapting to the dynamics of global change. In addition, there is an urgency to protect cultural heritage in the face of ongoing cultural changes to the level of Cultural Intelligence (CQ). By exploring in depth and understanding the impact of cultural philosophy at the Cultural Intelligence (CQ) level.

RESEARCH METHOD

Problem Approach Method

In this study, the researcher used a qualitative research method. According to Creswell (2013), qualitative research is a scientific research process that is more intended to understand problems and meanings in a number of individuals or groups of people that originate from social problems. Qualitative research in general can be used for research on people's lives, history, behavior, concepts or phenomena, social problems, and others.

Qualitative research is flexible, not fixated on the concept, focus, and collection techniques planned at the beginning of the research, but can change in the field following the situation and research developments (Herdiansyah., 2015). In this study, the researcher uses a qualitative research method because the researcher wants to obtain in-depth information on the research phenomenon, as well as the essence of qualitative research, which is to understand everything that happens based on the subject's point of view, and to use a natural setting without any manipulation or treatment to the research subject.

The researcher used an ethnographic model. Ethnography is one of several qualitative research models that allows researchers to understand the culture and practices of societies in depth. Through direct observation, interviews, and document analysis, researchers can dig into

a rich understanding of how people define and understand the world around them, as well as how the Huma Betang Philosophy is reflected in their daily practices that are based on individual views derived from the fields of sociology and anthropology. So it is suitable to be associated with this research, because the researcher wants to know more details in understanding the role of the Huma Betang Philosophy in the context of the daily life of the local community in Palangka Raya City in the most in-depth and contextual way.

Unit of Analysis

Sampling Technique

In this study, the sampling technique used by the researcher is *Non-probability Sampling*. Herdiansyah (2010) stated that *Non-probability Sampling* It is a sampling technique that does not provide the same opportunity or opportunity for every individual or unit of the population to be selected as a sample. In choosing the sampling method, there are certainly considerations that underlie decision-making related to sample selection. Usually, these considerations are adjusted to the background of the phenomenon being investigated and the objectives of the research. In the context of the use of techniques *Non-probability Sampling*, the researcher chose to use the purposive sampling method.

Research Subject

The research subjects consisted of four individuals who had diverse roles and professional backgrounds, giving a rich dimension to the analysis *Cultural Intelligence (CQ)* with the philosophy of huma betang in the city of Palangka Raya. First, Mr. PL, a 54-year-old youth figure, is not only a Dayak cultural actor but also serves as the Chairman of the Hindu Kaharingan of Palangka Raya City. His involvement in tiwah events and his significant position in religious life presents a unique perspective related to the philosophy of huma betang. Second, Mr. GT, a 59-year-old chief functionary in the Central Kalimantan Provincial Government, is not only a Dayak cultural actor, but also a cultural researcher. With his extensive cultural experience and knowledge, his contribution has become important for an in-depth understanding of CQ and the philosophy of huma betang. Furthermore, Pak RS, a 60-year-old former Mayor of Palangka Raya, is not only a community leader, but also a researcher in the field of Dayak customary law. His leadership experience and legal approach provide valuable insights into Dayak cultural challenges in the modern context. Finally, Pak KW, a 64-year-old Dayak social and cultural anthropologist, lecturer and researcher at FISIPOL University of Palangka Raya, brought an academic perspective to this study. With a focus on social and cultural analysis, his contributions provide a more theoretical perspective on CQ and the philosophy of huma betang.

Table 1 Subject Demographic Table

Biodata	Subject Pak PL
Place, Date of Birth	Kuala Kapuas, June 1, 1969
Age	54 years old
Gender	Male
Tribe/Nation	Dayak Ngaju/Indonesia
Final Education	S2
Jobs	Civil Servants, Youth Leaders and Dayak Cultural Actors
Residence	Palangka Raya

Table 2 Subject Demographic Table

Biodata	Subject Pak GT
Place, Date of Birth	Kuala Kapuas, 19 November 1964
Age	59 years old
Gender	Male
Tribe/Nation	Dayak Ngaju/Indonesia
Final Education	S3
Jobs	Main Functional of the Central Kalimantan Provincial Government, Cultural Actors and Dayak Cultural Researchers
Residence	Palangka Raya

Table 3 Subject Demographic Table

Biodata	Subject Pak RS
Place, Date of Birth	Kuala Kapuas, March 5, 1963
Age	60 years
Gender	Male
Tribe/Nation	Stuart O'Neill
Final Education	S3
Jobs	Lecturer of FISIPOL University of Muhammadiyah Palangka Raya, Community Leader, Researcher, and former Mayor of Palangka Raya (2008 - 2013 and 2013 - 2018)
Residence	Palangka Raya

Table 4 Subject Demographic Table

Biodata	Subject Pak KW
Place, Date of Birth	Rodok, March 11, 1959
Age	64 years old
Gender	Male
Tribe/Nation	Dayak Maanyan/Indonesia
Final Education	S3
Jobs	Research lecturer at FISIPOL, University of Palangka Raya, Dayak social and cultural anthropologist
Residence	Palangka Raya

Research Location

Interviews in this study were conducted at home and in their respective offices directly, this was at the request and consent of the interviewees. Because the resource person has free time and also to be able to provide information or data directly.

Data Collection Methods

Interview

Herdiansyah (2010) states that an interview is a process of communication interaction involving at least two individuals, occurs naturally, and is based on availability. In this context, the direction of the conversation refers to the goals that have been set, with trust as the main foundation in understanding. Hardiansyah (2010) added that in qualitative research, generally interviews can be distinguished into three forms, namely:

Structured Interviews

Structured interviews, generally used in the context of qualitative research, feel formal like interrogation because they tend to be rigid, and the interaction of information between researchers and research subjects is minimal. The role of the researcher is limited to presenting the questions, while the research subjects are only expected to answer the questions asked. It is clear that there is a strict restriction between the role of the researcher and the research subject. The characteristics of structured interviews involve the preparation of a list of questions and categories of answers in advance, a controlled speed of the interview, a lack of flexibility, following interview guidelines, and the purpose of the interview is usually to obtain an explanation of the phenomenon itself.

Semi-Structured Interviews

Semi-structured interviews are more suitable for use in qualitative research because they give researchers the freedom to ask questions and arrange the flow and arrangement of the interview. The researcher relied on interview guidelines as a guide for data collection. The characteristics of a semi-structured interview involve more open-ended questions but with the limitations of themes and flow of conversation, predictable interview speed, flexibility and control, using interview guidelines as a reference during the interview process, and the goal is to understand a phenomenon.

Unstructured Interviews

Unstructured interviews are a type of interview that is conducted freely, in which researchers do not utilize systematically compiled interview guidelines for data collection. This interview only follows a guide with an outline of the problems to be raised. The characteristics of unstructured interviews include that the questions asked are very open-ended, difficult to predict the speed of the interview, a high level of flexibility, very loose interview guidelines, and the purpose of the interview is to understand a phenomenon.

In this study, the researcher applied an unstructured interview approach, in which the interviewer did not use questions that had been systematically drafted. The researcher will present questions that are relevant to the core of the problem in this study. The presence of flexibility and planned control in this approach allows researchers to better understand the phenomenon being studied.

Interview Guidelines

Beginning (Opening)

1. Introduction is made to the research subject related to the research conducted
2. Building *rapport* with the subject of the report card is built throughout the research to the subject so that a good relationship and *trust* are established (Trust)

Core (Body)

At this stage, the researcher will ask about the background of the subject's problems through the dimensions of achievement to be able to analyze *Cultural Intelligence* (CQ) put

forward by Koh, Ang, & Van Dyne (2016) and combined with the values of the Huma Betang Philosophy from Rahmawati (2019) in it to explore information related to the dimensions of achievement, by detailing the dimensions of *Cognitive CQ*, *Metacognitive CQ*, *Motivational CQ*, and *Behavioral CQ* in exploring and analyzing relevant data from resource persons related to the Huma Betang Philosophy and *Cultural Intelligence (CQ)*.

Cognitive CQ Dimension

- To explore insights into the speakers' understanding of Dayak cultural concepts, especially in terms of the philosophy of huma betang.
- Exploring how they explain their history and how the values in the Huma Betang Philosophy and a deep understanding of aspects of harmony, mutual cooperation, diversity, and cultural history are a strong foundation to maintain cultural identity in the midst of changing times that are still relevant or undergoing changes.

Metacognitive CQ Dimension

- Exploring how the speakers reflect on the impact of the digital era and educational advances on Dayak culture.
- Understand their thoughts on cultural change, especially the erosion of traditional values, and how they see change in the arts.

CQ Motivational Dimension

- Knowing in maintaining Dayak identity through cultural values.
- How they engage the younger generation and local communities, whether there are any particular challenges, and how they see outside influences, such as the issue of globalization coming in.

CQ Behavioral Dimension

- Discuss real actions and adaptations, especially in terms of changing the behavior of the younger generation
- How to have a deep understanding of Dayak culture, reflect reflection, the spirit of identity defense, and encourage real action and adaptation in maintaining traditional values.

Observation Method

According to Mills (as quoted by Herdiansyah, 2015), observation is an activity that is planned and focused on observing and recording a series of behaviors or processes of a system that has a specific purpose. The purpose of this observation is to reveal the aspects behind the emergence of behavior and the basis of a system.

The type of observation that will be applied in this study is passive participation, where the researcher only makes observations without actively participating in the activities of the interviewees and through interviews. The tool used is a voice recorder (tape recorder) to record the conversation during the interview process.

Data Analysis Methods

The application of qualitative research data analysis techniques is needed when the empirical data obtained consists of words and not a series of numbers, and cannot be arranged in categories. This data was obtained through data collection methods carried out by researchers.

According to Creswell (2018), the following are the data analysis techniques used in qualitative research:

Simultaneous Procedure

Data analysis in qualitative research, with an ethnographic approach, is carried out simultaneously with other stages of qualitative study development, namely data collection and writing findings. During the interview, the researcher can design the structure of the final report, analyze previous interview data, and write field notes to include as a narrative. This approach is different from quantitative research, where researchers collect, analyze, and write reports separately.

Data Sorting

Because text and image data are so dense and rich, not all information can be used in qualitative research. Therefore, in data analysis, researchers need to "sort out" the data (Guest, MacQueen, & Namey, 2012 in Creswell., 2018), a process of focusing on some data and ignoring others. This process is different from quantitative research where researchers strive to preserve all the data and reconstruct or replace the missing data. In qualitative research, the impact of this process is to combine data into a number of themes, roughly between five and seven themes (Creswell, 2018).

Overview of the Data Analysis Process

As a research tip, we encourage researchers to view qualitative data analysis as a process that requires sequential steps, from the specific to the general, and involves several levels of analysis:

a. Preparing and Organizing Data

It involves transcription of interviews, scanning of materials, typing field notes, cataloguing of visual materials, and grouping of data based on information sources.

b. Read or Review All Data

This step provides an overview of the information and an opportunity to reflect on its overall meaning. What are the general ideas expressed by the participants? What is the tone of these ideas? What is the impression of the depth, credibility, and overall use of information? Sometimes qualitative researchers write notes in the margins of transcripts or observational field notes, or begin to jot down general thoughts about the data at this stage. For visual data, an idea sketchbook can begin to form.

c. Getting Started Coding All Data

Coding is the process of organizing data by bracketing blocks (or segments of text or images) and writing words that represent categories at the edges (Rossman & Rallis, 2012 in Creswell., 2018). This involves retrieving text or image data during data collection, dividing sentences (or paragraphs) or images into categories, and labeling those categories with a term, often based on the actual language of the participants (referred to as *in vivo terms*).

d. Generating Descriptions and Themes

Use the coding process to generate descriptions of settings or people as well as categories or themes for analysis. Descriptions involve a detailed description of people, places, or events in a setting. Researchers can code for this description. This analysis is useful in designing detailed descriptions for case studies, ethnography, and narrative research projects. Use coding as well to generate a small number of themes or categories – perhaps five to seven themes for a research study. These themes are key findings in qualitative research and are often used as titles in the findings section of a research (or in the findings section of a dissertation or thesis). These themes should show the dual perspective of the individual and be supported by diverse citations and specific evidence. In addition to identifying themes during the coding process, qualitative researchers can do a lot with themes to build complex layers of analysis.

e. Description and Theme Representation

Determine how the description and theme will be represented in the qualitative narrative. The most popular approach is to use the narrative part to convey the findings of the analysis. This may be a discussion that mentions a chronology of events or a detailed discussion of multiple themes (with subthemes, special illustrations, multiple perspectives of individuals, and quotes) or a discussion with interconnected themes. Many qualitative researchers also use visuals, images, or tables as a complement to the discussion. They present a process model (as in *grounded theory*), advance a picture of a particular research

location (as in ethnography), or convey descriptive information about each participant in a table (as in case studies and ethnography).

Special Code Procedures

Tesch (1990) in Creswell 2018 provides eight steps that are commonly used in code formation. Additionally, pay attention to the types of code that need to be developed when analyzing text or image transcripts (or other types of visual objects). We tend to see these codes as divided into three categories:

- a. Expected codes
Engage topics that readers would expect to discover, based on literature and common sense.
- b. Surprising codes
It involves surprising and unanticipated findings before the study begins.
- c. Codes of unusual or of conceptual interest
Involve ideas that are unusual, and that are fundamentally conceptually interesting to the reader.

Advanced Data Analysis by Approach Type

A useful conceptualization to advance in the methods section is that qualitative data analysis will be performed on two layers: (a) a more general base layer in analyzing the data, and (b) a further layer that includes the analysis steps embedded in a particular qualitative design. For example, narrative research uses the re-embodiment of participants' stories by using structural devices such as plot, setting, activity, climax, and denouement (Clandinin & Connelly, 2000 in Creswell., 2018). Case studies and ethnographic research involve detailed descriptions of the setting or individuals, followed by data analysis for the theme or issue (see Stake, 1995; Wolcott, 1994 in Creswell., 2018). A full description of the data analysis in a proposal, when the researcher uses one of these strategies, is to first describe the analysis process in general, followed by the specific steps in the strategy.

Emphasis Points on Setting and Individual Details

The research emphasizes the details of the setting by providing a detailed picture of the geographical background, social structure, and environmental context. At the individual level, research focuses on uniqueness, roles, and interactions, highlighting individual differences as the main factors that shape the cultural diversity of groups.

Use of Techniques

In data collection, ethnographic techniques involve participant observation, in-depth interviews, and document analysis. Direct observation creates a unique understanding of individual interactions and group dynamics, while in-depth interviews provide in-depth insights into each member's views and experiences. Document analysis helps to highlight aspects of culture that are not directly visible through observation.

Data Validation and Conclusions

The source triangulation process is carried out through data reduction, data presentation, and conclusion drawn. Data collected from various sources are combined to ensure reliability and validity, creating a strong foundation for ethnographic data analysis. The final stage in qualitative data analysis provides conclusions or verifications referring to a thorough explanation of the sub-categorization of the themes contained in the categorization table, including the completed coding and verbatim quotes of the interview. This conclusion is prepared clearly and specifically to detail the results of qualitative data analysis.

RESULTS AND DISCUSSION

The results of the research obtained from data collection in the field are based on the dimensions of *Cultural Intelligence* (CQ) which is combined with the values of the Huma Betang Philosophy after going through the triangulation of sources in the data validation in this study. From the dimensions *Cultural Intelligence* (CQ) combined or associated with the Philosophy in Huma Betang have all been well answered by the subject.

Social Change

Implementation of Huma Betang's Philosophy in Facing Social Change

In the face of ongoing social changes, the implementation of the Huma Betang philosophy has become one way for the Dayak people to maintain their cultural identity. This philosophy reflects the values of togetherness, tolerance, and the history of marriage that are integral to Dayak culture. The resource person clearly explained that Huma Betang is not only a gathering place for various groups in one big house, but also reflects the reflection of tolerance, the origin of group and unity, as well as a replica of the communal system accepted by the Dayak community. It can be seen that Huma Betang is not just a physical structure, but also a symbol of togetherness and the collective identity of the Dayak community.

In the face of rapid social change, the speakers emphasized the importance of maintaining the traditional values contained in the Huma Betang philosophy. According to him, Huma Betang is a mirror of the communal life and unity of the Dayak tribe, which has been the cornerstone of their culture for centuries. The resource person provided concrete examples of how the Dayak community applies the Huma Betang philosophy in dealing with social change. One example is the practice of mutual cooperation in maintaining and caring for Huma Betang as the center of community life. Gotong royong not only includes the physical maintenance of Huma Betang, but also reflects the spirit of togetherness and mutual help in overcoming social and economic challenges.

In the midst of social and economic changes, the Dayak community continues to practice mutual cooperation to care for and improve Huma Betang. For example, they jointly repair physical structures, clean the surrounding environment, and hold traditional cultural events. Schools and community institutions organize educational programs that aim to teach the cultural values contained in the Huma Betang philosophy to the younger generation. This includes learning about history, traditions, and values of togetherness that are important to Dayak identity.

The younger generation of Dayaks are encouraged to be actively involved in the preservation and development of cultural heritage, including Huma Betang. They are given the opportunity to lead maintenance projects, organize cultural events, and become cultural ambassadors in various local and national forums. The speakers also highlighted the importance of education and the role of the community in maintaining the Huma Betang tradition. Through formal and informal education, the Dayak young generation can understand and appreciate the cultural values contained in Huma Betang. The community also plays an important role in providing support and coaching for the younger generation to be actively involved in preserving and caring for their cultural heritage.

The implementation of the Huma Betang philosophy can be a strategy for the Dayak people in maintaining their cultural identity in the midst of rapid social change. This philosophy not only reflects the values of togetherness and tolerance, but also becomes a symbol of togetherness and the collective identity of the Dayak people. By practicing the traditional values contained in Huma Betang, such as mutual cooperation and the active role of the younger generation in the preservation of cultural heritage, the Dayak community is able to maintain the sustainability of their culture. This approach also emphasizes the importance of education and the role of communities in teaching and maintaining cultural values to the

younger generation, thus ensuring that this cultural heritage continues to live and be relevant in the modern context.

Potential Conflicts in the Implementation of Huma Betang's Philosophy

In the context of the implementation of the Huma Betang Philosophy as a way to maintain the cultural identity of the Dayak community in the midst of social change, there are several potential conflicts that need to be considered. One of the biggest potential conflicts is the influence of outside cultures that can threaten the sustainability of the traditional values contained in the Huma Betang Philosophy. For example, the adoption of foreign cultural elements that are contrary to traditional Dayak values, such as changes in marriage celebrations that no longer reflect the philosophy of togetherness and unity in Huma Betang. In addition, changes in social values and norms can cause intergenerational and inter-community conflicts in understanding and maintaining the Huma Betang Philosophy. The younger generation may be more influenced by modern values that are at odds with tradition, while the older generation seeks to maintain traditional values. The difference in understanding and application of the Huma Betang Philosophy between the younger generation and the older generation can cause tension and conflict in an effort to maintain cultural identity. The younger generation may be more inclined to adopt elements of outside cultures, while the older generation clings to cultural traditions and values. Another complication comes from the commercialization and commodification of culture that can threaten the authenticity and integrity of the Huma Betang Philosophy. For example, the transformation of Huma Betang into a tourist attraction that is too influenced by commercial interests can reduce the values of togetherness and unity that should be the main focus.

The resource person also highlighted that in the context of developing Cultural Intelligence (CQ), various steps can be taken. First, organizing education and training programs that aim to increase understanding and appreciation of the cultural values contained in the Huma Betang Philosophy, both through seminars, workshops, and formal and informal education programs. Second, it provides opportunities for the younger generation to be actively involved in preserving and caring for cultural heritage, including Huma Betang, through preservation projects, cultural events, and community activities that directly involve them. Furthermore, encourage the practice of traditional values, such as mutual cooperation, in people's daily lives through social campaigns, community activities, and the introduction of cultural values in the educational curriculum. Finally, utilizing media and technology to strengthen and spread the Huma Betang Philosophy to the wider community, especially the younger generation, through the creation of educational and entertaining digital content about Dayak culture as well as the use of social media platforms to promote cultural values.

Potential conflicts that arise in the implementation of the Huma Betang Philosophy as a strategy to maintain the cultural identity of the Dayak community include the influence of outside cultures, differences in understanding between generations, and cultural commercialization. This threat can erode traditional values held by Dayak people, especially when the younger generation is more influenced by modern values that are contrary to tradition. However, with steps to develop Cultural Intelligence (CQ), such as the implementation of educational programs, providing opportunities for the younger generation to be involved in cultural maintenance, encouraging the practice of traditional values, and utilizing media and technology to spread the Huma Betang philosophy, it is hoped that it can overcome the potential for such conflicts. Thus, this effort will not only strengthen the understanding and appreciation of Dayak cultural heritage, but also help maintain the sustainability and relevance of the Huma Betang philosophy in maintaining the cultural identity of the Dayak people in the midst of ongoing social changes.

Cognitive CQ

An Understanding of Dayak Culture

Based on the results of the study, in the Cognitive CQ presents an in-depth understanding of Dayak culture. The four interviewees have a rich understanding and varied views on Dayak Culture, with a primary focus on the Huma Betang philosophy. They agreed that Huma Betang has a very important meaning for the Dayak people, not only as a physical place to gather, but also as a symbol of unity, togetherness, and cultural diversity. This philosophy reflects the history of marriage and cultural traditions, initially related to the practice of head hunting, but over time, it has developed into a symbol of mutual cooperation and togetherness in the life of the Dayak people.

The resource person explained that the Huma Betang Philosophy provides a strong foundation for mutual ownership and responsibility in the community. This allows community members to support each other and work together in facing various challenges, both social, economic, and cultural. The importance of this philosophy is also reflected in the emphasis on respect for differences and diversity, which helps to create harmonious relationships among individuals from diverse backgrounds. The Huma Betang philosophy is also a strong foundation for pride and identity for the Dayak people, which helps them maintain their traditional values amid the currents of modernization and globalization.

Although Dayak culture is not homogeneous and is influenced by geographical factors, the Huma Betang philosophy has a universal meaning for Dayak people in various regions. Understanding and applying this philosophy not only provides a deeper understanding of the rich Dayak culture, but also helps the community in facing various challenges and changes in the modern era. Therefore, further study of the Huma Betang Philosophy is not only important to understand Dayak culture as a whole, but also relevant in the context of the development of Cultural Intelligence (CQ) in the face of evolving social and cultural dynamics. One example of the implementation of the value of togetherness or mutual cooperation in the context of the Huma Betang philosophy can be found in various situations in the field. For example, in a village in Central Kalimantan or in the city of Palangka Raya, when there is a resident who needs help to repair his house, the community will gather together to provide assistance. They not only provide physical strength but also provide moral and emotional support to those in need. This process reflects a strong sense of solidarity and togetherness among members of the Dayak community, which is at the core of the value of mutual cooperation.

Metacognitive CQ

Reflection on Thinking and Cultural Change

Based on the results of the research, in the Metacognitive dimension CQ presents an overview of a deep understanding of Dayak culture. The results of the interviews showed that the local community in Palangkaraya, especially 4 (four) resource persons voiced the impact of the digital era and educational progress on the sustainability of Dayak culture in Palangka Raya City. These subjects reflect a feeling of concern about a change in the mindset and traditional values of the Dayak people, signaling a shift in values among the younger generation.

In dimensions Metacognitive CQ, this study highlights an in-depth understanding of Dayak culture with a focus on the impact of the digital era and the advancement of education on local communities in Palangkaraya. Reflection on the Dayak people's thinking about cultural change is the main highlight in the understanding Metacognitive CQ, with a shift in traditional values especially in the aspects of traditional clothing and traditional dances. There are modifications of traditional fabrics that are not in accordance with the standard and the use of excessive accessories that highlight the appearance aspect rather than the philosophy of life in Huma Betang. This indicates a shift in meaning and value in cultural aspects. In addition, there is an influence of foreign culture that enters through the mass media and the internet as well as technological developments, which trigger the erosion of Dayak cultural values.

In running the Metacognitive CQ, some of the factors that cause the erosion of Dayak cultural values include technological developments, modern lifestyles, and foreign cultural influences that enter through social media. The massive use of the internet and social media has brought a great influence on Dayak culture, while the younger generation is increasingly exposed to foreign cultures such as Korean and Western cultures. In addition, the formal education system that lacks focus on Dayak culture also participates in causing the erosion of cultural values. Modernization and digitalization have a complex impact on Dayak culture, with its positive and negative sides.

In this context, social change is a result of more complex and diverse cultural changes. Therefore, the speakers' understanding and reflection on cultural change, including the impact of the digital era and the influence of foreign culture, is crucial in understanding Metacognitive CQ. Huma Betang's philosophy, although not directly mentioned in the explanation, can be seen as a foundation that supports the speakers' reflection on cultural change, strengthening their understanding of cultural identity and traditional values.

Value Not yet Bahadat (Ethics) is one of the core values in Dayak culture that emphasizes the importance of balance, harmony, and wisdom in life. This value can be a guideline for individual Dayak communities or local communities in the city of Palangka Raya in dealing with the impact of the digital era and educational advances on their culture. Value Not yet Bahadat (Ethics) help Dayak individuals understand that cultural change is a natural and inevitable process. The digital age and the advancement of education bring positive and negative changes, and Dayak individuals need to understand both. Value Not yet Bahadat (Ethics) encourages individuals to reflect on their traditional values and how those values can be applied in the modern context. Individuals need to consider how the digital age and educational advancements can help them preserve their culture. The positive impacts include easier access to information and opportunities to learn about other cultures, while the negative impacts include the erosion of traditional values and the influence of outside cultures that are incompatible with Dayak culture. Value Not yet Bahadat (Ethics) assists individuals in developing strategies to preserve their culture in the digital age and educational advancements, such as educating the younger generation about Dayak cultural values, promoting the use of the Dayak language in daily life, and supporting and preserving Dayak cultural arts and traditions.

Motivational QC

Dayak Identity Defense

Based on the results of the research, the Motivational CQ dimension presents an overview of a deep understanding of Dayak culture. The results of the interviews show a strong passion and desire to maintain their cultural identity. The four speakers explained that the Huma Betang philosophy strengthens the Motivational CQ in a way that the Huma Betang Philosophy helps the local community or the younger generation to feel a strong sense of belonging to Dayak culture. This motivates them to actively engage in cultural activities and preserve traditions. The Huma Betang philosophy fosters a sense of love and pride for Dayak culture. This can motivate them to voluntarily and without coercion to maintain their identity. The Huma Betang philosophy emphasizes the importance of preserving cultural values and ancestral heritage. This is in order to encourage them to feel responsible in passing on Dayak culture to the next generation.

The Dayak youth are faced with various challenges in maintaining their identity, such as the influence of foreign cultures through mass media and the internet, the drug problem, and the shift in values among them. However, they show a strong passion and determination to maintain their identity. They follow Dayak cultural education, apply these values in their daily lives, and use technology to promote Dayak culture.

Despite various challenges, the Dayak youth showed a strong spirit and determination to maintain their identity. The younger generation of Dayaks follow Dayak cultural education to learn the values and traditions of their ancestors. Families play an important role in instilling Dayak cultural values in their children. The younger generation of Dayaks use technology to promote Dayak culture through social media and other online platforms. However, the response to these changes shows the sustainability of the spirit of maintaining Dayak identity. Local communities, especially the younger generation, actively choose to defend their identity through cultural values. This is reflected in the organization of cultural and traditional arts events in local studios. Despite the influence of western music and art, as well as drug problems, the younger generation managed to maintain their Dayak identity through collective efforts.

Motivational CQ plays an important role in helping the younger generation of Dayaks maintain their identity. The Huma Betang philosophy is a strong foundation in increasing a sense of belonging, responsibility, and intrinsic motivation. Dayak cultural education, strong family roles, and the use of technology also help them in their efforts to maintain their cultural identity in the midst of changing times. Thus, Motivational CQ is an important tool in motivating the Dayak young generation to maintain the sustainability of their culture. The value of Gotong Royong (Handep) encourages Dayak individuals to work together in learning and preserving traditional Dayak dances, while Mufakat Basara's Deliberation (Mufakat Basara) helps them reach a consensus on how to maintain the authenticity of dance. The collective support in nurturing the culture is seen in their efforts to help each other in learning dance moves, making costumes, and organizing performances, all of which are based on the spirit of belonging and responsibility instilled by the Dayak cultural values. Thus, the values of Gotong Royong (Handep) and Mufakat Deliberation (Mufakat Basara) form an intrinsic motivation for the younger generation of Dayaks to preserve their traditional dances, as well as strengthen the Motivational CQ dimension in the context of maintaining cultural identity. This confirms that Motivational CQ plays an important role in motivating the Dayak young generation to maintain the sustainability of their culture.

Behavioral CQ

Real Actions and Adaptations

Based on the results of the study, in the Behavioral CQ presents an overview of a deep understanding of Dayak culture. The results of the interviews showed that the local community in Palangkaraya, especially the 4 (four) interviewees in the interview about real action and adaptation explained that the Huma Betang Philosophy played an important role in strengthening Behavioral CQ by increasing a sense of responsibility and awareness of the importance of preserving cultural heritage and ancestral traditions. This encourages the younger generation and local communities to feel responsible in maintaining their cultural identity. Huma Betang's philosophy also emphasizes the importance of flexibility and adaptability in dealing with cultural changes, thus helping them to adapt without losing their identity. In addition, the Huma Betang Philosophy fosters a sense of love and pride for Dayak culture, which intrinsically motivates local communities, especially the younger generation, to voluntarily and without coercion to contribute to maintaining their cultural identity.

The Dayak community in Palangkaraya is faced with various challenges in maintaining their cultural identity, such as the influence of foreign culture through mass media and the internet which can affect traditional lifestyles and values. Modernization also brings about changes in various aspects of life, including culture, while shifting values among the younger generation can result in a decline in loyalty to traditional Dayak values. Nevertheless, the Dayak people still show a strong determination to maintain their cultural identity. The younger generation actively participates in Dayak cultural education to understand and appreciate the

traditions of their ancestors, while the local community as a whole participates in cultural festivals to preserve traditions and promote Dayak culture through technology.

The role of Behavioral CQ is very important in helping the local community in Palangkaraya to adapt to cultural change. The Huma Betang philosophy becomes a solid foothold in increasing the sense of responsibility, flexibility, and intrinsic motivation, while education, participation in cultural festivals. When the local community or Dayak people are faced with the influence of outside culture, they use the value of consensus deliberation (Mufakat Basara) to discuss and formulate together how to respond to these influences. They consider a variety of perspectives and reach a consensus on how best to maintain their cultural values while remaining open to new ideas. The value of consensus deliberation (Mufakat Basara) helps Dayak individuals adapt to cultural changes without losing their identity. When they are faced with modernization, they use these values to discuss and decide together how they can take advantage of technology and other changes without losing their cultural values. These values assist individuals or local communities in improving Behavioral CQ by feeling responsible for preserving Dayak culture and making shared decisions about how to respond to cultural change. It helps them adapt to cultural changes while maintaining their cultural identity, reinforcing their sense of responsibility, flexibility, and adaptation in the face of cultural change.

Based on the results of the research on the analysis *Cultural Intelligence* (CQ) with the application of the Huma Betang Philosophy to the local community in Palangka Raya City, a deep understanding of the interaction between local culture and the adaptability of individuals in diverse cultural contexts was found. The implementation of the Huma Betang philosophy has proven to play a central role in maintaining the cultural identity of the Dayak community in the midst of rapid social change.

The Huma Betang philosophy not only reflects the values of togetherness and tolerance, but also becomes a symbol of collective identity for the Dayak people. The findings of this study are in line with the research results of Rico et al. (2023) and Pelu & Tarantang (2018) which show that traditional Huma Betang values help the Dayak community in facing social change. In addition, this study reinforces the findings of Kuncoro (2017) and Sedayu & Sunaryo (2020) on the role of local culture in increasing individual awareness of cultural differences and building a character of integration in daily life. The Huma Betang philosophy, which is the cultural heritage of the Dayak community in Palangka Raya City, contains noble values such as togetherness, mutual cooperation, respect for nature, and consensus deliberation. These values have been passed down from generation to generation and have become a guide in various aspects of people's lives.

This research shows that the Huma Betang Philosophy plays an important role in helping the Dayak community cope with social change. Values such as togetherness and mutual cooperation allow people to blend in and adapt to the changes that occur. In addition, appreciation for nature encourages awareness of environmental sustainability in the midst of rapid urban development, while consensus deliberation becomes the foundation in solving various problems and building consensus in the community. Although the Huma Betang Philosophy brings many benefits, this study also highlights potential conflicts in its implementation. The shift in the values of Huma Betang's local wisdom with the entry of new culture and the digital era is a challenge that needs to be considered. However, these values are still firmly held by the Dayak people, despite reinterpretation and adaptation to the times.

In the *Cognitive* CQ dimension, research shows that the Huma Betang Philosophy provides a strong foundation for mutual belonging and responsibility in the community. These findings are in line with previous research by Pelu & Tarantang (2018), which underlined the importance of honesty, equality, togetherness, tolerance, and obedience to the law in the Huma

Batang culture. Values such as deliberation and respect for differences of opinion encourage individuals to think critically and be open to different perspectives.

In the *Metacognitive* CQ dimension, this study reveals the reflection of the Dayak people's thinking about cultural change, especially the impact of the digital era and the progress of education. These findings confirm the importance of understanding and reflecting cultural change in the development of Cultural Intelligence (CQ). This is in line with previous research by Kuncoro (2017), which emphasized the importance of having knowledge of local cultures to increase individual awareness of cultural differences and sensitivity to other cultures. The Huma Betang philosophy also encourages reflection on individual experiences and knowledge through values such as "*Bameme*" (self-reflection) and "*Heweng*" (self-awareness).

In the Motivational CQ dimension, the research highlights values such as love and pride for Dayak culture in the Huma Betang Philosophy which fosters a sense of responsibility in preserving culture. This encourages individuals to have intrinsic motivation in learning and practicing cultural values. These findings are in line with the research of Sedayu & Sunaryo (2020), which shows that Huma Betang values such as love and pride for Dayak culture foster a sense of responsibility in preserving culture.

In the *Behavioral* CQ dimension, the strong spirit and desire to maintain the cultural identity of the Dayak people is driven by the Huma Betang Philosophy. This philosophy also helps the Dayak people to behave effectively in a cultural context. Values such as mutual cooperation and togetherness encourage individuals to help each other and work together in solving various problems. These findings are in line with the research of Pelu & Tarantang (2018), which shows that Huma Betang's philosophy of life helps individuals adapt and behave effectively in cultural contexts.

Overall, the discussion of the results of this study conveys that the Huma Betang Philosophy has an important role in strengthening *Cultural Intelligence* (CQ) in the Dayak community in Palangka Raya City. Despite being faced with various challenges, the existence of this philosophy remains a strong foundation for the Dayak people in maintaining and developing their cultural heritage. The application of the Huma Betang Philosophy in *Cultural Intelligence* (CQ) analysis in the local community in Palangka Raya City. In addition to revealing the role of this philosophy in maintaining the cultural identity of the Dayak people in the midst of social change, this study also comprehensively explores how the values and principles contained in the philosophy strengthen the ability of individuals to adapt and interact in diverse cultural contexts. By highlighting cognitive, metacognitive, motivational, and behavioral aspects in the context of *Cultural Intelligence* (CQ), this study presents a deeper understanding of the role of Huma Betang's Philosophy in strengthening *Cultural Intelligence* (CQ). Challenges and potential conflicts in the implementation of the philosophy are also considered, adding an important dimension of analysis in understanding the dynamics between traditional and modern cultures and their impact on the sustainability of local cultural heritage. As a result, this study not only confirms the findings of previous research, but also provides more contextual insights into how the application of the Huma Betang Philosophy specifically strengthens *Cultural Intelligence* (CQ) in the local community in Palangka Raya City.

CONCLUSION

Based on the results of the research, the Huma Betang Philosophy has proven to be a strong cultural foundation for the Dayak community in Palangka Raya City in facing social changes while maintaining their cultural identity, through values such as togetherness, mutual cooperation, respect for nature, and consensus deliberation that strengthens the four aspects of Cultural Intelligence (CQ), namely Cognitive CQ, Metacognitive CQ, Motivational CQ, and Behavioral CQ. However, the implementation of this philosophy faces a number of challenges, especially the influence of foreign culture through social media and the commercialization of culture that can erode traditional values, so strategic steps are needed such as cultural education programs, active involvement of the younger generation, strengthening the practice of mutual cooperation, and the use of technology to disseminate Huma Betang values so that the Dayak community can continue to adapt to the changing times without loss of their cultural identity.

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