

# THE PRINCIPAL'S LEADERSHIP CONTRIBUTION IS BASED ON HUMA BETANG'S PHILOSOPHICAL VALUES TOWARDS WORK ETHIC: CASE STUDY AT SD NEGERI 2 PALANGKA

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**Abstract:** *This research aims to examine the contribution of principal leadership based on Huma Betang's philosophical values to the work ethic of teachers and staff at SD Negeri 2 Palangka. Huma Betang values that prioritize togetherness, deliberation and mutual cooperation are used as the basis for the principal's leadership style to create a harmonious and productive work environment. The research method used is a case study with a qualitative approach, involving observation, in-depth interviews and documentation as data collection techniques. The research results show that leadership that integrates Huma Betang's philosophical values significantly increases the motivation, discipline and work responsibilities of teachers and staff, so that the work ethic at the school experiences positive improvements. These findings confirm the importance of implementing local values in educational leadership practices to support the effective and sustainable achievement of school goals.*

**Keywords:** *Principal leadership, Huma Betang philosophical values, work ethic, case studies, SD Negeri 2 Palangka*

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## Introduction

The educational process can run well if the components in the school can be used as optimally as possible. This component consists of the principal, teachers, staff, curriculum, infrastructure and other components that can support the learning process. Improving the quality of human resources within the education unit will depend on the school management system which is determined by the principal's policy. The role of the principal in carrying out managerial functions plays an important role. One of the efforts is to support all equipment in schools to have a high work ethic and be in line with the vision and mission in schools.

Leadership is about influencing the behaviour of others for a purpose (Ratnawaulan et al, 2023:1). Leadership is the ability to instil confidence and gain support from organizational members to achieve organizational goals (Musdiani et al in Harni et al, 2024:1021). In fact, according to Sinamo in Ratnawaulan et al (2023), the leadership function is as follows: (1) lead with a clear vision;

(2) lead by example or can be emulated; (3) skilled communicators; (4) able to gain the trust of his followers; (5) calm in difficult situations; (6) able to face differences of opinion constructively; (7) present yourself professionally; (8) able to simplify complex problems; (9) able to work with a team and achieve success; (10) enjoy helping others succeed; (11) perpetrators, true success; and (12) people who avoid office politics and do not practice favouritism.

According to Rivai and Sagala (2013), leadership is a behaviour with a specific aim to influence the activities of group members to achieve common goals designed to provide individual and organizational benefits, so that in an organization leadership is a very important factor in determining the achievement of goals that have been set by the organization. Leadership includes three meanings, namely effort, ability to run a business, and authority which makes a person considered capable of leading. Institutional leaders must be able to play an active role and be able to position themselves strategically in directing their institutions. The success and effectiveness of a school principal in leading can be achieved by respecting each other, working together and having knowledge about the behaviour of subordinates (Kristiawan and Asvio, 2018; Tobari et al, 2018; Rahmadoni, 2018).

In an education field, it is definitely necessary to have a leader who has an effective leadership role to be able to improve school management, one of which is the employee work ethic. In line with the research title, the Principal's Leadership Contribution based on Huma Betang's Philosophy to Work Ethic: Case Study at SD Negeri 2 Palangka, to improve an effective work ethic, the Education unit must pay attention to the most important thing, namely meeting the needs of its employees. Ethos comes from Greek (ethos) which means attitude, personality, character and belief in something. Ethos is formed by various habits, cultural influences, leadership influences, groups and even society. Buchori in Marsiti (2020:83) emphasizes that work ethic means characteristics, traits or habits, customs, or also moral tendencies, outlook on life that a person, group or nation has.

The role of the principal as a manager at the school plays an important role in efforts to mobilize the ranks of teachers to have a high work ethic, with leadership that is in line with the work environment and mature coordination. Work ethic is a mentality, enthusiasm and spirit that manifests into a set of unique and superior work behaviour such as enthusiasm, responsibility, efficiency, hard work, respect for time, diligence, patience, perseverance, thoroughness and tenacity (Muhafidin & Yadiman, 2020:11). Theoretical studies and empirical evidence have explained this, including the results of a study from Biyanti, (2010) showing that there is a positive influence of teachers' perceptions of the principal's leadership style on the teacher's work ethic at SMP Negeri 6 Boyolali. A capable principal will certainly pay attention to the work ethic of his subordinates. With the leadership of the principal, it is hoped that he can achieve the goals aimed at in the world of education. According to Robert G. Owens in Wahyudi (2017) leadership is defined as involvement carried out intentionally to influence people's behaviour. Also, E. Mulyasa (2017:40) said that school principals are one of the determining factors that can mobilize all school resources to realize the school's vision, mission, goals and objectives through programs that are implemented in a planned and gradual manner.

Effective principal leadership can be seen based on criteria, able to empower teachers to carry out the learning process well, smoothly and productively. The effective role of the principal will certainly influence the work ethic, so that all school officials become more enthusiastic in carrying out their duties. This can be caused by many things, such as educational staff and educational staff feeling that they have received attention, a sense of security, and recognition for work performance. Thus, a school principal must have a leadership role in improving the work ethic.

In education field, a leader is chosen by selection because he remembers his role. This is in line with the Huma Betang philosophy, namely togetherness, deliberation, equality, kinship, unity, harmony and tolerance. One of the values that is developing and being implemented is equality because being a school principal must respect every individual in the education unit regardless of status or background. One of the local cultures that is still preserved is the Huma Betang philosophy of the Dayak tribe, especially in Central Kalimantan. The concept of Huma Betang, namely a long

house typical of the Dayak tribe, is a symbol of noble values such as togetherness, mutual cooperation and concern for the environment. These values have been part of the Dayak Community for a long time and are a cultural heritage that deserves to be preserved (Sihotang., et.al, 2024).


Dayak local wisdom relies on the Huma Betang philosophy which strictly maintains various life values in interacting with its fellow residents. Huma Betang is a typical Dayak building which was once inhabited by hundreds of families. According to Lukman in Rahmawati (2019: 19) huma betang or Panjang house has an extraordinary meaning, where the meaning from actions to development results reflects tolerance and leadership. A leader who is based on the philosophy of Huma Betang will certainly be able to lead in harmony, so that the relationship between the leader and his subordinates will be harmonized. This is because leaders based on the philosophy of Huma Betang will not prioritize themselves in their work, but prioritize a sense of togetherness between subordinates in the workplace. Apart from that, leaders who are based on Huma Betang's philosophical values are of course always patient, calm and full of responsibility with all the obligations they have.

This is in line with Maunati's statement in Herman et al (2022), namely "In general, the ethnography of the Dayak specifically focuses on longhouses, not only as an architectural form but as something that is the embodiment of a typical Dayak structure of social relations". Then Apandie (2019) also stated that Huma Betang is the core of the tolerant life behaviour of Dayak people, so it can be said to be the heart of the culture of the Dayak tribe as a whole, including the Dayak *Ngaju* tribe. The value system reflected in Huma Betang becomes the mindset and behavioural tendencies of the Dayak people. Then the Huma Betang philosophy contains elements of morals, customary law, as well as other abilities and habits obtained by a member of society within the scope of the Dayak tribe and the local wisdom contained therein (Haviland in Apandie, 2019). The existence and implementation of cultural moral values in Huma Betang can be an example and construction of social, national and state life.

There are 7 fundamental principles of the Huma Betang philosophy, namely: 1) togetherness (*handep*); 2) equality; 3) honesty; 4) mutual cooperation; 5) tolerance; 6) uphold customary law and national law (Belom Bahadat); 7) Live in harmony and peace for mutual prosperity (Belom Penyang Hinje Simpei). In this research, Huma Betang's philosophical values are not only focused on one value but how the principal contributes to implementing leadership based on the entire Huma Betang philosophy. Meanwhile, according to Pelu et al (2018), Huma Betang's philosophical values consist of 4 main parts, namely the values of togetherness (*handep*), honesty, equality and tolerance. This is because the values in the huma betang philosophy are a form of civic virtue that leads or tends to the development of ethics, morals and norms (Chuah, Hoffmann, Jones, & Williams, 2009; Hill Jr, 2013; Stavrova, Schlösser, & Fetchenhauer, 2013).

In this research, work ethic is the main factor in achieving expected goals and producing superior work. It can be concluded that work ethic can be an important variable that can determine the progress or decline of an organization (Hamzah, 2019, p.60). The decline in teacher work ethic that occurs can be influenced by several other unconscious factors, including a lack of communication between superiors and subordinates. Because communicative communication can change a person's views and social life, especially in the realm of attitudes and behaviour. This is because communication activities have an important role in an organization. Along with this, in carrying out its duties the work ethic is influenced by several factors, namely: a) Principal leadership, b) School environment, c) Expectations to be achieved, and d) Trust between individuals at school. Thus, it is very clear that the leadership of the principal has an important role in determining the good and bad work ethic of teachers. Because the success of school principals can be seen from the way they manage the educational and non-educational staff available at school.

It is felt that this phenomenon is important to find out the form of implementation as well as the advantages, disadvantages and obstacles that occur in implementing the Principal's leadership which is based on the Huma Betang philosophy. Based on the descriptions above, to obtain scientifically



responsible information and data about the content, the research team felt the need to conduct research. The aim of this research is to analyse and describe the leadership of the principal based on Huma Betang's philosophy regarding the work ethic at SD Negeri 2 Palangka.

## **Method**

This research was carried out using a qualitative research approach with a case study design related to analysing and describing the leadership contribution of school principals based on Huma Betang's philosophical values to the work ethic at SD Negeri 2 Palangka. This approach was chosen considering that the aim of this research is to understand phenomena and produce descriptive data about people through written or spoken words and observable behaviour (Bogdan & Taylor in Hidayati, 2019). This statement is supported by Moleong (2017). The main aim of qualitative research is to understand phenomena about what research subjects experience, for example, behaviour, perception, motivation, action, etc. This statement is supported by Saryono (2012) who said that qualitative research is research used to investigate, discover, describe and explain the quality or features of social influences that cannot be explained, measured or described through a quantitative approach. According to Creswell (2015) there are five types of approaches in qualitative research, namely phenomenology, grounded theory, ethnography, case study and narrative. These approaches in qualitative research help researchers to determine and carry out the process of collecting data and searching for information based on the problem to be studied so as to produce a conclusion.

The case study model is a research activity that examines events in a concrete life setting (Yin, 2002). Case Studies are scientific activities that are carried out systematically according to methodological rules which are carried out intensively, in detail and in depth about a program, event and activity, either at the level of an individual, group of people, institution or organization to obtain in-depth knowledge about events, cases or events that are currently occurring, which are real and hotly discussed by many people, it is not a case or incident that has passed or is old (Sinaga, 2025). This statement is in accordance with the opinion of Lincoln and Guba quoted by Mulyana (2013) that one of the features of case studies is that they are open to assessment of the context that plays a role in the meaning of phenomena in that context. Then Nasution (2006) added that case studies are an in-depth research method regarding an aspect of the social environment that humans are included in. In this regard, there were 32 respondents to this research consisting of 26 teaching staff and 6 educational staff.

Next, the researcher conducted in-depth interviews regarding various questions asked to the sources, namely the principal, teaching staff and educational staff. Then the data obtained is processed and analysed to obtain real information from the principal about the principal's leadership in applying Huma Betang's philosophical values to the work ethic at SD Negeri 2 Palangka. Data collection techniques are a method used by researchers to collect data. The data collection techniques used by researchers in this research are interview, observation and documentation techniques. In this study the interview technique chosen was a semi-structured interview, where the interviewer had first prepared an interview guide to ensure the appropriateness of the list of questions. Interviewers still have the freedom to ask questions about the topic of the problem (Martha & Kresno, 2016: 55). The data analysis techniques used by researchers are data collection, data reduction, data presentation, and conclusions. With this research method, it is hoped that we can obtain a comprehensive picture of the phenomenon of the philosophical value of Huma Betang towards the work ethic at SD Negeri 2 Palangka, as well as the impacts and challenges faced in the implementation process.

## **Result and Discussion**

In this section, research results will be explained and discussed which include: (1) opinions about the philosophy of Huma Betang, (2) the value of togetherness (Handep), (3) the value of equality, (4) the value of honesty, (5) the value of mutual cooperation, (6) the value of tolerance, (7) the value of upholding customary law and national law (Belom Bahadat), (8) Belom Penyang Hinje



Simpei value, and (9) supporting and inhibiting factors for implementing Huma Betang philosophical values in an effort to improve work ethic.

### **Opinions about Huma Beteng's philosophy**

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the Huma Betang philosophy has an important role in the world of education, especially in forming the character of students. The teachers said that the values contained in Huma Betang, such as togetherness, tolerance, justice and mutual cooperation, are very relevant to school life which is full of diverse student backgrounds. This philosophy is seen not only as the cultural heritage of the Dayak people, but also as a universal guide to life and can be applied in building social relationships in the school environment.

Teachers emphasize that through practicing the Huma Betang philosophy, schools can create an atmosphere that is inclusive, respectful and respectful of differences. Thus, differences in ethnicity, religion and culture are no longer an obstacle, but rather a wealth that enriches students' learning experiences. This is in line with the goal of national education, namely forming people with character, noble character and able to live side by side peacefully in a pluralistic society.

In other words, Huma Betang's philosophy can be used as a moral and ethical basis in everyday school life. His values are able to foster a sense of brotherhood, strengthen unity, and instil an attitude of mutual trust among students and between school residents. Therefore, teachers are of the opinion that Huma Betang is not only a cultural symbol, but also a relevant philosophy of life and must continue to be taught and passed on to the younger generation through education.

### **The value of togetherness (*Handep*)**

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the value of togetherness (*handep*) has an important role in the leadership of the principal. Teachers consider that school principals who uphold the value of *handep* are able to create a harmonious, open and mutually supportive work atmosphere. This principle of togetherness can be seen when the principal involves the teacher in planning, making decisions and implementing school programs, so that the teacher feels appreciated, trusted and an important part of every school progress.

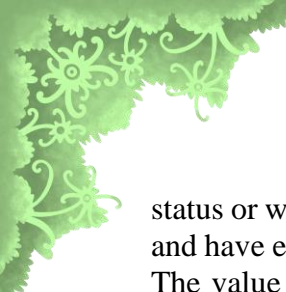
The teachers also emphasized that leadership based on *handep* values is able to foster a spirit of mutual cooperation, togetherness and a strong sense of belonging to the school. With the involvement of all parties, a heavy workload can be faced together, problems that arise are easier to solve, and school programs can run more effectively. This togetherness also strengthens solidarity and strengthens relations between school principals, teachers and other educational staff.

Apart from that, the value of *handep* in principal leadership is considered to have a positive impact on the school culture as a whole. The principal's attitude of prioritizing togetherness exemplifies teachers and students to uphold a sense of unity, mutual trust and cooperation. This is in line with the goal of education to form an inclusive, conducive and environment oriented towards the achievement of common goals.

Thus, teachers argue that the value of togetherness (*handep*) is not only a reflection of effective principal leadership, but also a foundation that strengthens the quality of education and builds schools as one big family that moves forward collectively.

### **Equivalence value**

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the value of equality in the Huma Betang philosophy is an important basis in the principal's leadership. Teachers consider that school principals who uphold the principle of equality are able to treat all teachers and educational staff fairly without distinction of background,



status or work experience. This makes every teacher feel appreciated, given space to have an opinion, and have equal opportunities in participating in decision making and implementing school programs. The value of equality reflected in principal leadership also promotes the creation of a democratic, transparent and respectful working atmosphere. Teachers acknowledge that when school principals place all school members on an equal footing, a strong sense of community and solidarity is created. This equality not only fosters trust, but also increases teachers' motivation to work more optimally to achieve common goals.

In addition, teachers assert that the implementation of the value of equality is essential in maintaining harmony in a multicultural school environment. A school principal who is fair and equal in his leadership is able to be an example, so that all school members, including students, learn to respect differences and uphold equal rights. Thus, the value of equality in the Huma Betang philosophy not only strengthens the principal's leadership pattern, but also contributes to the formation of a school culture that is inclusive, harmonious and oriented towards social justice.

### **Honesty value**

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the value of honesty in the Huma Betang philosophy is very important to realize in the leadership of the principal. Teachers consider that school principals who uphold honesty are able to build trust, both with teachers, education staff and students. This honesty is reflected in the principal's attitude of being transparent in conveying information, open in decision making, and fair in implementing policies without anything being covered up.

Teachers also emphasized that the honesty of the school principal is a very influential moral example for school members. An honest principal not only strengthens his integrity, but also fosters a culture of honesty among teachers and students. With honesty, communication at school runs more smoothly, mutual trust is stronger, and the potential for conflict or misunderstanding can be minimized.


Apart from that, the value of honesty in leadership also encourages the creation of a conducive and healthy school climate. Teachers feel more motivated when they know that all forms of appreciation, assessment and school decisions are carried out honestly and objectively. This is in line with the spirit of Huma Betang's philosophy which places the values of truth and openness as the basis for maintaining togetherness and harmony in life.

Thus, it can be concluded that the value of honesty in Huma Betang's philosophy is an important foundation for the principal's leadership. Honesty not only builds a sense of trust and harmony in work relationships, but is also an example that fosters positive character throughout the school environment.

### **Value of mutual assistance**

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the value of mutual cooperation in the Huma Betang philosophy is an important aspect reflected in the leadership of the school principal. Teachers consider that school principals who uphold the spirit of mutual cooperation are able to build solid cooperation between teachers, education staff and students. The principal does not position himself as the sole ruler, but as a leader who encourages togetherness in implementing school programs. This makes every school member feel they have the same responsibility for the success of the school.

Teachers also emphasized that with leadership that prioritizes mutual cooperation, the work burden can be shared fairly and more lightly because it is carried out together. Principals who instil this value are able to motivate teachers to help, support and work together to face educational challenges. Mutual cooperation also strengthens the sense of brotherhood, strengthens relations between school residents, and fosters high solidarity.



In addition, the value of mutual assistance in the leadership of school principals has a positive impact on school culture. With a spirit of cooperation, the school environment becomes more inclusive, harmonious and conducive to learning and working. Teachers feel more appreciated because they are actively involved in activities, while students also receive real examples of the importance of cooperation in everyday life.

Thus, it can be concluded that the value of mutual cooperation in the Huma Betang philosophy is the main pillar in school principal leadership. This value not only strengthens togetherness and solidarity, but also encourages the creation of a positive, participatory and progress-oriented work culture together.

### **Tolerance value**

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the value of tolerance in the Huma Betang philosophy is very relevant to the principal's leadership. Teachers consider that school principals who instil the value of tolerance are able to create a harmonious work atmosphere, respect differences, and do not differentiate between school members based on ethnic background, religion, culture or views. Tolerant school principals provide space for dialogue, listen to input from various parties, and respect every different opinion so that a democratic and inclusive school climate is built.

Teachers also emphasize that leadership based on tolerance makes every teacher feel accepted, appreciated and treated fairly. This value helps prevent conflict, strengthen mutual trust, and strengthen brotherhood in the school environment. Principals who are able to be role models in being tolerant not only strengthen cooperative relationships between teachers, but also have a positive influence on students in forming a character that is open, friendly to differences, and respects diversity.

Apart from that, teachers said that tolerance in leadership is very important to maintain harmony in multicultural schools. Principals who uphold these values succeed in building a school culture of peace, mutual respect, and prioritizing unity over differences. This is in line with Huma Betang's philosophy which places tolerance as one of the main principles in maintaining togetherness in life amidst diversity.

Thus, it can be concluded that the value of tolerance in the Huma Betang philosophy is an important foundation in the leadership of school principals. This value not only creates harmonious working relationships, but also forms a school culture that is inclusive, full of brotherhood, and oriented towards unity and harmony together.

### ***Belom Bahadat* Value**

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the value of *Belom Bahadat*—, which means living with customs, ethics and upholding morals—, is an important aspect of the principal's leadership. Teachers consider that school principals who practice this value always show a wise attitude, behave politely, and are able to be role models in their behaviour and speech. Principals who adhere to the *Belom Bahadat* principle not only carry out their duties professionally, but also prioritize ethics, honesty and respect in every interaction with teachers and other school members.

Teachers also emphasized that leadership that upholds *Belom Bahadat* values creates a school atmosphere full of respect, discipline and order. Civilized and ethical school principals are able to foster feelings of reluctance and respect from teachers, so that communication and cooperation are well established. This attitude has a positive influence on the behaviour of teachers and students, because they receive real examples of the importance of upholding customs, norms and manners in everyday life.

In addition, teachers argue that the application of *Belom Bahadat* values in the leadership of school principals is very important to maintain the dignity and good name of the school. Principals

who behave in a civilized and ethical manner will build trust not only in the internal environment of the school, but also from the wider community. This is in line with Huma Betang's philosophy which emphasizes that life together must be lived with full respect, maintaining customs, and upholding human values.

Thus, it can be concluded that the value of *Belom Bahadat* in the Huma Betang philosophy is the moral basis for the principal's leadership. This value not only strengthens the integrity and authority of the school principal, but also plays a big role in forming a school culture that is dignified, ethical and able to produce a generation that respects customs and human values.

### ***Belom Penyang Hinje Simpei Values***

Based on the results of interviews, direct observations and indirect observations (documents) it can be concluded that the value of *Belom Penyang Hinje Simpei*—, which means living together in unity, mutual respect and maintaining harmony—, is very relevant to be applied in the leadership of the principal. Teachers considered that the principal, who upheld this value, was able to embrace all school members without discriminating between backgrounds, creating a strong sense of brotherhood, solidarity and unity. The principal not only leads structurally, but is also a role model in maintaining harmony, patience and togetherness in the school environment.

Teachers emphasize that implementing the *Belom Penyang Hinje Simpei* score makes the school atmosphere more conducive and inclusive, because every teacher feels appreciated and has the same role in supporting educational success. Principals who adhere to this value always encourage deliberation in solving problems, prioritize cooperation over division, and foster a spirit of unity amidst differences. It reinforces the sense of belonging to the school and encourages all concerned to work in a spirit of community.

Apart from that, teachers also saw that the principal who implemented the *Belom Penyang Hinje Simpei* score succeeded in becoming a unifying figure. Leadership is not only oriented towards academic achievement, but also towards shaping the character of school residents to respect differences and live side by side in harmony. This is in accordance with the meaning of Huma Betang's philosophy which emphasizes that life together must be lived in unity, brotherhood and mutual respect.

Thus, it can be concluded that the value of *Belom Penyang Hinje Simpei* in the Huma Betang philosophy is the main foundation in the principal's leadership. This value not only strengthens unity and solidarity between school residents, but also creates a school culture that is peaceful, harmonious and oriented towards a spirit of togetherness for mutual progress.

**Table 1**  
**Pros and Cons of Huma Betang philosophical values in an effort to improve work ethic.**

<b>Pros</b>	<b>Description</b>	<b>Cons</b>	<b>Description</b>
Inclusive principal leadership	Principals are open, fair, and involve all teachers in decisions.	Lack of understanding among some teachers	Not all teachers understand the value of Huma Betang in depth so its application is not evenly distributed.
Strong and conducive school culture	The spirit of mutual cooperation, togetherness and openness has become a work culture	Differences in the cultural background of school residents	Teachers from different backgrounds need time to adapt to local values.



Positive example from the principal	The principal becomes a role model through an honest, fair and disciplined attitude	Limitations on communication between school residents	Lack of coordination can weaken the spirit of togetherness
Teachers' sense of brotherhood and solidarity	Close and mutually supportive teacher relationships increase work motivation	Sectoral ego or individualism	There are still teachers who prioritize personal interests rather than cooperation
Community and environmental support	The community also holds the Huma Betang value, thereby strengthening its application in schools	Limited facilities as well-heavy workload	Limited facilities and a large number of tasks reduce the spirit of joint work.

So based on the results of interviews with teachers, it can be concluded that the application of Huma Betang's philosophical values in an effort to improve work ethic in schools is greatly influenced by supporting and inhibiting factors. Dominant supporting factors include inclusive principal leadership, conducive school culture, leadership example, solidarity between teachers, and support from the surrounding community. These factors form a work environment that is in harmony with the spirit of Huma Betang which emphasizes togetherness, unity and harmony in living together. As stated by Kater (2019), the philosophy of Huma Betang “directs people to uphold the values of brotherhood, equality and solidarity in everyday life,” so that it is very relevant to strengthening the work ethic in the world of education.

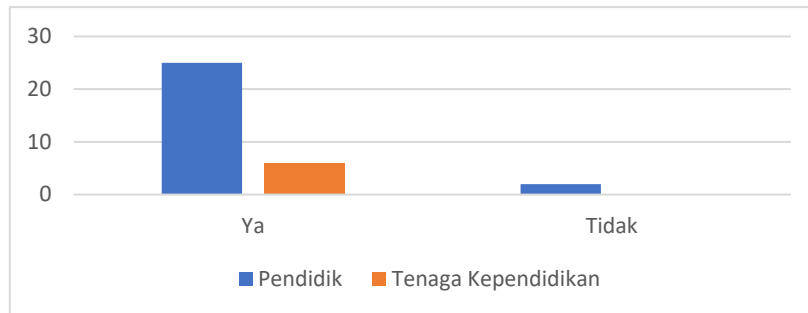
On the other hand, there are also a number of inhibiting factors, such as the lack of understanding by some teachers of the meaning of Huma Betang, differences in cultural backgrounds which sometimes cause friction, limited communication, the emergence of an attitude of individualism, as well as limited facilities and heavy workload. This is in line with Sugianto's opinion (2021) which emphasizes that “noble values will not run optimally if they are not thoroughly internalized and hampered by individual interests or structural factors.”

Then, based on research data, it can be visualized proportionally as follows:

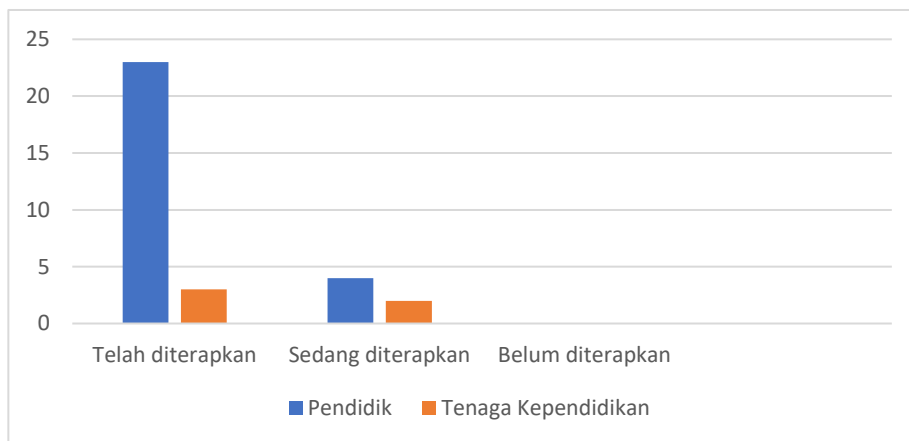
**Table 2**  
**Statistic Data**

No	Type	M	F	Total
1.	Educator	5	22	27
2.	Education Staff	1	4	5
Total				32

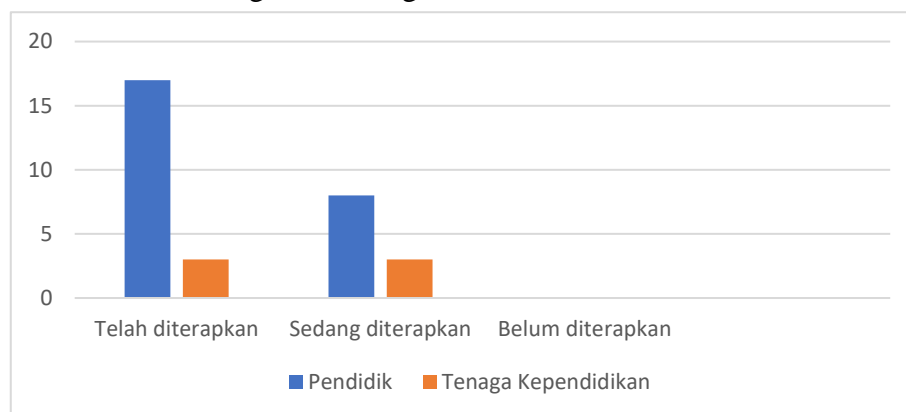
**Figure 1.** Interview data was obtained regarding whether Huma Betang's philosophy could make a positive contribution to improving the work ethic at SD Negeri 2 Palangka.



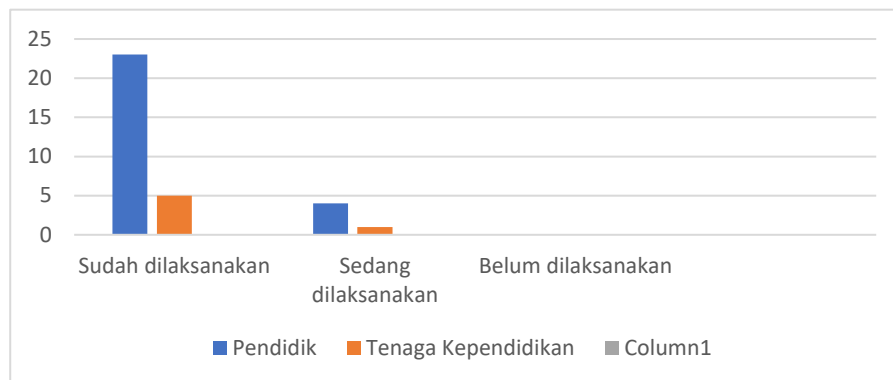
**Figure 2.** Data from interviews was obtained regarding the application of the value of togetherness (Handep) in improving work ethic at SD Negeri 2 Palangka



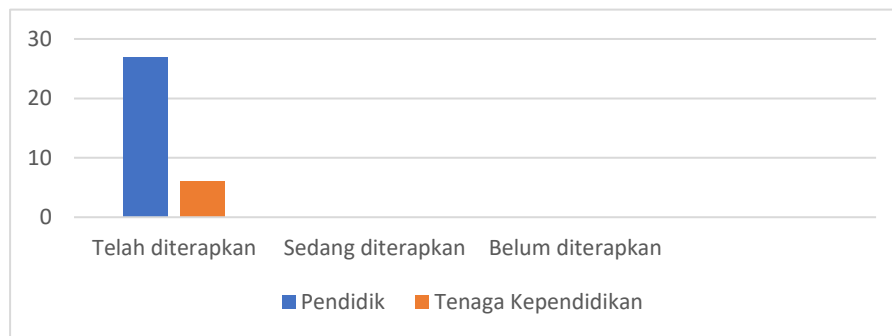
**Figure 3.** Data from interviews was obtained regarding the application of equality values in improving work ethic at SD Negeri 2 Palangka



**Figure 4.** Data from interviews was obtained regarding the application of honesty values in improving work ethic at SD Negeri 2 Palangka



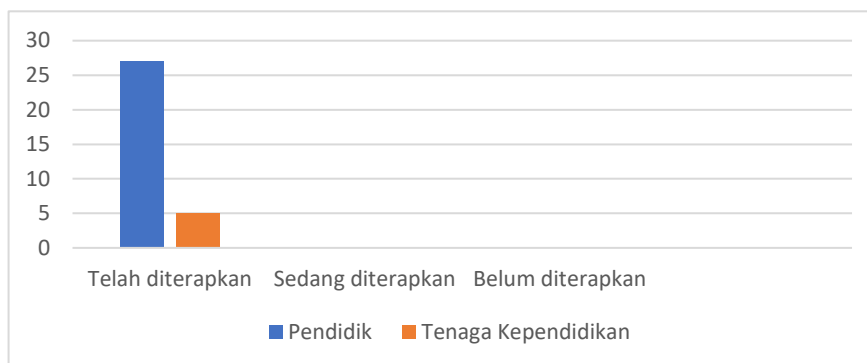
**Figure 5.** Data from interviews was obtained regarding the application of mutual cooperation values in improving work ethic at SD Negeri 2 Palangka.



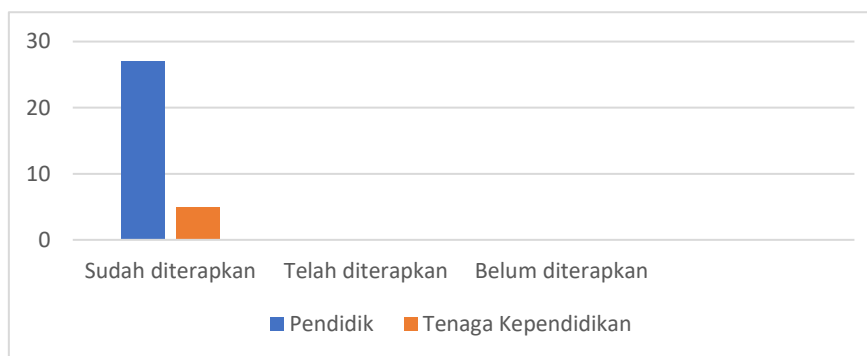
**Figure 6.** Data from interviews was obtained regarding the application of tolerance values in improving work ethic at SD Negeri 2 Palangka.



**Figure 7.** Data obtained from interviews regarding the application of the value of upholding customary law and national law (Belom Bahadat) in improving the work ethic at SD Negeri 2 Palangka.



**Figure 8.** Data from interviews was obtained regarding the application of the Belom Penyang Hinje Simpei score in improving work ethic at SD Negeri 2 Palangka



In line with the research title, the Principal's Leadership Contribution based on Huma Betang's Philosophy to Work Ethic: Case Study at SD Negeri 2 Palangka, to improve an effective work ethic, the Education unit must pay attention to the most important thing, namely meeting the needs of its employees. This is supported by the Mufarrohah's opinion (2020: 42) which states that in carrying out their duties the work ethic is influenced by several factors, namely: a) Principal leadership, b) School environment, c) Expectations to be achieved, and d) Trust between individuals at school.

The huma betang philosophy departs from an understanding of seven cultural elements (cultural universals), namely: (1) Religious systems consisting of belief systems, value systems and views of life, religious communication, religious ceremonies; (2) The social system or social organization consists of kinship, associations and associations, state systems, unity of life systems, associations; (3) The knowledge system consists of flora and fauna, time, space and numbers, human body and behaviour between humans; (4) Language consists of tools for communicating in spoken and written form; (5) Arts consisting of sculpture, relief, painting and drawing, make-up, vocals, music, buildings, literature, drama; (6) The livelihood system or economic system consists of hunting and gathering food, farming, animal husbandry, fishing, trade; (7) Living or technological equipment systems consist of production, distribution, transportation systems, communication equipment, consumption equipment in the form of containers, clothing and jewellery, shelters and housing, and weapons (Koentjaraningrat in Apandje et al, 2019: 79).

A successful and effective leader is one who is able to adapt his leadership style to existing conditions. In accordance with the title studied regarding the leadership contribution of the school principal which is in accordance with local wisdom, namely the philosophical values of Huma



Batang. Thus, the application of the Huma Batang philosophy in improving the work ethic in schools requires the principal to play an important role in providing examples, creating an inclusive organizational culture, and ensuring communication runs effectively. Apart from that, community support and fulfilling school facilities are also aspects that need to be considered so that Huma Batang values are truly internalized in the work attitudes of school residents. If this can be realized, then as emphasized by Kaleka (2018), the Huma Batang philosophy will become a strong moral foundation for building togetherness, improving work ethic, and fostering an attitude of mutual respect in social life and in the world of education.“ Based on the descriptions that have been stated, it is very clear that the principal's leadership has an important role in determining the good and bad work ethic of teachers. Because the success of school principals can be seen from the way they manage the educational and non-educational staff available at school.

## Conclusion

In general, it can be concluded that the principal's leadership based on Huma Batang's philosophical values has a significant contribution in improving the work ethic of teachers and school members. Principals who practice Huma Batang values such as togetherness (*handep*), equality, honesty, tolerance, mutual cooperation, as well as the principles of *belom bahadat* and *not yet hinje simpei* are able to create a harmonious, fair and respectful work environment.

Leadership that prioritizes the Huma Batang philosophy has proven to be able to build an inclusive school culture, strengthen solidarity between teachers, and foster a sense of collective responsibility. This is in line with the view that work ethic is not only formed from formal rules, but also from the internalization of cultural values that guide living together.


In addition, the leadership contribution of school principals can be seen in the increase in teachers' work motivation, the creation of more open communication, as well as an increased awareness of the importance of cooperation in achieving educational goals. In other words, Huma Batang's values are a strong moral foundation in the principal's leadership so that they can strengthen the work ethic sustainably.

Thus, this research confirms that the higher the application of Huma Batang's philosophical values in the principal's leadership style, the greater the contribution to improving the work ethic of teachers and school members.

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