

Internalisation of Local Wisdom Values in the Hapakat Traditional House: Civic Character Formation and National Identity Strengthening

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e-ISSN: 2964-0962

SEIKAT: Jurnal Ilmu Sosial, Politik dan Hukum

<https://ejournal.45mataram.ac.id/index.php/seikat>

Vol. 5, No. 4, Agustus 2026

Page: 1408 - 1420

Available at:

<https://ejournal.45mataram.ac.id/index.php/seikat/article/view/3136>

DOI:

<https://doi.org/10.55681/seikat.v5i4.3136>

Article History:

Received: 01-07-2026

Revised: 04-08-2026

Accepted: 04-08-2026

Abstract: Research on local wisdom has tended to focus on descriptive cultural aspects, resulting in little integrative study of the relationship between local wisdom, civic character formation, and strengthening national identity. This study aims to analyze the process of internalizing local wisdom values in the Hapakat Traditional House, its role in shaping civic disposition, and its implications for strengthening national identity. The study used a qualitative approach with an ethnographic type conducted in Penyang Village, East Kotawaringin Regency, Central Kalimantan. Data were obtained through in-depth interviews, participant observation, and documentary analysis involving the head of the Perajah Motanoi Community, community members, and members of the community who understand the existence of the Hapakat Traditional House. Data analysis was conducted using the interactive model of Miles et al. (2014) through data reduction, data presentation, and conclusion drawing. The findings reveal that the internalization of local wisdom values occurs through the interpretation of architectural symbols, socio-cultural practices, the role models of traditional leaders, deliberation activities, traditional rituals, and intergenerational interactions that instill the values of Pahari, Handep, Barendeng, Belom Bahadat, Belom Harati, Pangaji, Bakena, and Hapakat Kula, a set of Dayak ethical principles concerning kinship, mutual aid, civility, and communal harmony. These values contribute to shaping civic dispositions in the form of responsibility, discipline, social awareness, tolerance, mutual cooperation, awareness of rules, deliberation skills, and commitment to the common good. The implications of this research demonstrate the growth of national awareness rooted in the preservation of local culture through the integration of Dayak cultural values with Pancasila values (Indonesia's five foundational state principles).

Keywords: Local Wisdom, Hapakat Traditional House, Civic Disposition, Civic Character, National Identity.

Abstrak : Penelitian mengenai kearifan lokal selama ini cenderung berfokus pada aspek budaya yang bersifat deskriptif, sehingga kajian integratif mengenai hubungan antara kearifan lokal, pembentukan karakter kewarganegaraan, dan penguatan identitas nasional masih sangat terbatas. Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai kearifan lokal Rumah Adat Hapakat, perannya dalam membentuk civic disposition, serta implikasinya terhadap penguatan identitas nasional. Penelitian ini menggunakan pendekatan kualitatif dengan jenis etnografi yang dilaksanakan di Desa Penyang, Kabupaten Kotawaringin Timur, Kalimantan Tengah. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan analisis dokumentasi yang melibatkan ketua Komunitas Perajah Motanoi, anggota komunitas, serta masyarakat yang memahami keberadaan Rumah Adat Hapakat. Analisis data dilakukan menggunakan model interaktif Miles et al. (2014) melalui reduksi data, penyajian data, dan

penarikan kesimpulan. Temuan penelitian menunjukkan bahwa internalisasi nilai kearifan lokal berlangsung melalui pemaknaan simbol arsitektur, praktik sosial budaya, keteladanan tokoh adat, kegiatan musyawarah, ritual adat, serta interaksi antargenerasi yang menanamkan nilai Pahari, Handep, Barendeng, Belom Bahadat, Belom Harati, Pangaji, Bakena, dan Hapakat Kula, yaitu sekumpulan prinsip etika Dayak yang berkaitan dengan kekerabatan, tolong-menolong, kesopanan, dan keharmonisan komunal. Nilai-nilai tersebut berkontribusi dalam membentuk civic disposition berupa tanggung jawab, kedisiplinan, kepedulian sosial, toleransi, gotong royong, kesadaran terhadap aturan, kemampuan bermusyawarah, serta komitmen terhadap kepentingan bersama. Implikasi penelitian ini memperlihatkan tumbuhnya kesadaran kebangsaan yang berakar pada pelestarian budaya lokal melalui integrasi nilai budaya Dayak dengan nilai-nilai Pancasila (lima prinsip dasar negara Indonesia).

Kata Kunci : kearifan lokal; Rumah Adat Hapakat; civic disposition; karakter kewarganegaraan; identitas nasional.

INTRODUCTION

The massive development of globalization in the 21st century has brought about social, cultural, political, and technological changes that have influenced people's perspectives on national identity. The limitless flow of information through digital media has opened up a wider space for cross-cultural interaction, resulting in a shift in meaning for local cultural values in the lives of the younger generation (Lifintsev & Wellbrock, 2019). This phenomenon is evident in the increasingly strong societal orientation toward global culture, perceived as more modern, practical, and in keeping with current developments compared to local cultures passed down through generations. This situation has the potential to trigger a national identity crisis when individuals become more familiar with foreign cultures than with their own, leading to a gradual decline in their sense of belonging to national values. This reality demonstrates that national identity cannot be understood merely as a formal symbol of statehood but must be internalized through social experiences rooted in community life. The existence of a national identity requires a continuous process of formation through the inheritance of local values, norms, traditions, and culture that exist within the social environment of citizens (Shahin, 2016).

Civics Education plays a strategic role as an educational instrument aimed at developing intelligent, responsible citizens who are committed to national and democratic values (Tuhuteru, 2023). The implementation of Civics Education in learning practices still faces various obstacles, preventing the goal of civic character formation from being optimally achieved. Learning often places greater emphasis on mastering concepts, memorizing material, and achieving cognitive competencies than on developing civic attitudes and behaviors in real life. An overly theoretical learning orientation leads students to conceptually understand civic values without gaining contextual experiences that foster awareness and implement these values in everyday life. Civics Education essentially requires a contextual approach because civic character is formed through direct interaction with the social and cultural realities of society (Davies, 2017). Integrating local wisdom into learning is a relevant alternative for connecting national values with students' real-life experiences.

Local wisdom is the result of the construction of community knowledge that has developed through a long historical process and is passed down from generation to generation as a guideline for regulating social life (Arsal et al., 2023). Local wisdom embodies moral values, ethics, solidarity, responsibility, mutual cooperation, tolerance, and respect for diversity, all of which are strongly relevant to the goals of Civic Education. The existence of local wisdom not only serves as a community's cultural identity but also as a source of character education that can shape the social behavior of citizens (Aura et al., 2023). The use of local wisdom in learning can also foster awareness that Indonesia's national identity is built on the diversity of complementary regional

cultures. This awareness contributes to the formation of pride in the nation's culture and strengthens the commitment to maintaining national unity.

The Hapakat traditional house is a cultural heritage that represents the social, cultural, and philosophical values that have developed within the local community (Siradjuddin & Ilmiasari, 2024). The Hapakat traditional house serves not only as a physical structure but also as a symbol of communal life, reflecting the spirit of togetherness, deliberation, mutual cooperation, social responsibility, and respect for human values. Although local wisdom across Dayak sub-ethnic groups in Central Kalimantan varies considerably by clan and tradition (Suswandari & Armiyati, 2022), the Hapakat Traditional House was selected as the focus of this study due to its continued active use as a living social space within the Perajah Motanoi Community. These values are closely linked to the principles of citizenship, which emphasize the importance of social participation, concern for the common good, and respect for diversity. The Hapakat traditional house can be understood as a cultural medium that stores various character education values relevant to addressing the challenges of strengthening national identity in the era of globalization. The process of internalizing the values contained in the Hapakat traditional house allows the community to gain cultural experiences that shape mindsets, attitudes, and citizenship behavior (Asmal, 2025). The existence of symbols, traditions, and social practices that accompany the traditional house provide a rich learning space for instilling national values contextually.

The development of civic disposition, or civic character, is one of the primary goals of Civic Education. In this study, civic disposition is operationally defined following (Branson, 1998) as the set of attitudes and habits of mind that support responsible, participatory citizenship, encompassing concern for the common good, civility, respect for the rule of law, and willingness to engage in public life. This definition is further sharpened by (Westheimer & Kahne, 2004) typology, which distinguishes the personally responsible citizen, the participatory citizen, and the justice-oriented citizen as three developmental dimensions of civic character. These frameworks are further supported by large-scale comparative findings from the IEA Civic Education Study, which identified open classroom climate and direct civic engagement as key predictors of civic knowledge and disposition across diverse national contexts. Educational success is measured not only by the acquisition of knowledge but also by the development of attitudes and behaviors consistent with democratic and national values (Pasandaran *et al.*, 2018). Civic disposition encompasses various important character traits such as social responsibility, tolerance, concern for the public interest, respect for the law, a spirit of unity, and a commitment to democratic life. The values of togetherness, mutual cooperation, deliberation, and respect for others embodied in the Hapakat traditional house are strongly relevant to the dimensions of civic character expected to develop within citizens. Strengthening civic disposition through local wisdom also contributes to the formation of national awareness rooted in the community's cultural identity. The relationship between local values, civic character, and national identity demonstrates a conceptual link that is crucial for scientific study.

The need for such study is increasingly pressing given that the challenges of globalization demand educational strategies that can strengthen civic character while maintaining the sustainability of national culture. Previous studies have shown that studies on local wisdom generally focus more on descriptive cultural aspects, resulting in an understanding of the values, traditions, and cultural meanings within a community, without explicitly linking these meanings to civic outcomes. This tendency indicates a disconnect between cultural studies and civic studies, resulting in inadequate attention to the relationship between local wisdom and civic character formation. Research specifically integrating local wisdom, civic disposition, and national identity

within a single analytical framework remains relatively limited, leaving significant academic space for development. This lack of research underpins the need for research examining the internalization of local wisdom values within the Hapakat traditional house in shaping civic character as a reinforcement of national identity.

Based on this background, the present study addresses the following research questions: (1) How does the process of internalizing local wisdom values within the Hapakat traditional house occur in community life? (2) How do these values contribute to shaping civic dispositions that reflect the character of good citizens? (3) What are the implications of local wisdom values within the Hapakat traditional house for strengthening national identity amid the challenges of globalization and evolving social change? These three research questions serve as the conceptual foundation that underscores the urgency of this research.

METHODS

This study uses a qualitative approach with an ethnographic research type that aims to understand in depth the process of internalizing the values of local wisdom of the Hapakat traditional house in the formation of citizenship character as a reinforcement of national identity through an examination of the meaning, cultural practices, and social experiences of the community involved in preserving these values. A qualitative approach was chosen because it is able to reveal social reality holistically through interpretation of cultural phenomena that develop in community life, thus providing a comprehensive understanding of the relationship between local wisdom and the formation of citizenship character (Creswell & Creswell, 2023). An ethnographic design was specifically selected over phenomenology or a case study approach because the research focus lies in understanding shared cultural meanings and practices as they are lived and transmitted within a community over time, rather than in individual lived experiences (the focus of phenomenology) or in a bounded single instance of a phenomenon (the focus of case study). Ethnography allows the researcher to engage directly with the social and cultural setting of the Hapakat Traditional House through sustained observation and interaction, which is necessary to capture how local wisdom values are enacted in everyday community life.

The study was conducted in Penyang Village, East Kotawaringin Regency, Central Kalimantan Province, from July to September 2025, with participant observation conducted over a period of three months, involving a total of informants are 10 people selected purposively, including the head of the Perajah Motanoi Community, community members, and members of the community who have knowledge and direct involvement in the existence of the Hapakat traditional house. Informants were selected based on the following inclusion criteria: (1) being an active member or leader of the Perajah Motanoi Community, (2) having direct involvement in the construction, maintenance, or customary activities of the Hapakat Traditional House, and (3) having resided in Penyang Village for at least approximately 3 months, while individuals with no direct involvement in the cultural practices surrounding the Hapakat Traditional House were excluded from the informant pool.

Data collection techniques were carried out through in-depth interviews to explore information about the values, meanings, and processes of cultural inheritance, participatory observation to directly observe social practices that reflect the values of local wisdom, and documentation in the form of photographs, recordings, archives, and field notes to support the research needs (Hennink, 2011). Data validity was strengthened through source triangulation, technical triangulation, and time triangulation to ensure the credibility and consistency of the data obtained during the research process (Creswell & Poth, 2018). Data analysis used the interactive model of (Miles, 2023), which includes data reduction, data presentation, and drawing conclusions

or verification, so that the collected data can be systematically organized, interpreted, and concluded to explain the role of local wisdom values of the Hapakat traditional house in the formation of civic disposition and strengthening national identity.

Given that this research involves members of an Indigenous community, the study was conducted with attention to research ethics. Informed consent was obtained from all informants prior to data collection, and permission to enter and conduct research within the community was formally requested from the head of the Perajah Motanoi Community and relevant customary leaders.

RESULT AND DISCUSSION

Internalization of Local Wisdom Values of The Hapakat Traditional Haouse

The internalization of local wisdom values in the Hapakat Traditional House begins with the community's understanding of the meaning contained in each element of the building which has been passed down from their ancestors from generation to generation. The Betang Hapakat House has a special characteristic in the form of a long house with the main building materials of ironwood, meranti wood, and shingles. The Betang Hapakat House is 100 meters long, about 3-5 meters high, and about 60 meters wide. The Betang Hapakat House is generally used as a place for cultural, social, and religious ritual activities, but is also used as a residence inhabited by approximately 15 people and can be inhabited by people from any tribe, religion, and race. This Betang Hapakat House does not function as a display monument, but also contains meaning for the Dayak tribe. The Betang Hapakat House has the meaning of unity and togetherness, as the name given to the Betang house, namely Hapakat, which has the meaning of unity, which is shown by the life of the community in the Betang house. This understanding was strengthened by the statement of the Head of the Motanoi Craftsman Community, who explained that ironwood symbolizes the spirit of the Dayak people who are strong, resilient, and able to withstand various obstacles through a spirit of togetherness and mutual cooperation. "As expressed by the Head of the Motanoi Perajah Community, Ironwood is a strong and sturdy wood that symbolizes the strong and sturdy spirit of the Dayak people in facing all obstacles together (Interview, August 16, 2025)." This meaning shows that the physical elements of the building have been transformed into a medium for inheriting cultural values that continue to live in people's consciousness. The existence of Pahari values which emphasize brotherhood, Handep values which teach mutual help, and Barendeng values which foster concern for the environment appear to be inherent in the community's understanding of the use of ironwood as an important part of the Hapakat Traditional House. This is consistent with findings on Dayak Ngaju cultural motifs in Central Kalimantan, which similarly embed value systems within visual and symbolic cultural elements passed down through generations (Mairing *et al.*, 2024). This condition is in line with the view of (Geertz, 1973) who explains that cultural symbols do not only function as material objects, but as systems of meaning that shape the way society understands social reality and its life. This finding parallels research on other Dayak architectural forms, which similarly demonstrates that vernacular building elements encode both functional and symbolic cultural meaning (Victoria *et al.*, 2017). This finding is consistent with (Sutrisno *et al.*, 2025), who similarly found that material culture functions as a repository of value transmission in Indonesian communities, although the present study extends this by showing how a single architectural element, ironwood, simultaneously carries multiple distinct values (Pahari, Handep, Barendeng) rather than a single unified meaning. The use of wood from the surrounding environment is carried out wisely while maintaining natural balance as a source of life. This harmonious relationship between humans and nature shows that the

cultural values of the Dayak people develop from life experiences that take place continuously in their social and ecological environment. This explanation supports the view of (Chinwong, 2021) which states that local wisdom is a community's way of life which is formed from sustainable interactions between humans and the environment so that it becomes a guideline in living daily life.

Figure 1. Hapakat Betang House



Source: Personal Document (2025)

The process of internalizing local wisdom values also takes place through traditions attached to the use of meranti bark as walls and shingles as roofs for the Hapakat Traditional House. Meranti bark is utilized using trees that have fallen or are no longer used, thus reflecting the principle of responsible use of natural resources. Meranti bark was chosen because it is so abundantly available and has strong and waterproof properties and the meranti bark which was used for walls was arranged tightly to function as protection from the weather and disturbances from enemy attacks in ancient times. Members of the Motanoi Craftsman Community explained that the use of meranti bark is a tradition passed down from ancestors and has a protective function as well as showing the community's ability to adapt to the conditions of the surrounding environment. "The use of meranti bark as the walls of Betang houses is a legacy and tradition taught by our ancestors and the utilization of trees that are no longer used or have fallen, Meranti bark also has strength, durability, and is very resistant to termites. Meranti bark can be seen in the arrangement of one Meranti bark to another because it has a distance that functions as a place to monitor enemies or wild animals that want to attack (Interview, August 18, 2025)." The process of collecting and processing bark which involves many community members shows the practice of mutual cooperation which indirectly becomes a means of learning the value of togetherness for the community. The use of wooden shingles implies unity and mutual assistance because each piece of wood is arranged to support each other in forming the roof of the building. This process shows that cultural values are inherited through repeated life practices so that people gain an understanding of values through direct experience. This explanation is in accordance with the views of (Blackwell & Colmenar, 2022) who state that local wisdom is knowledge and traditions passed down from generation to generation through social practices that continue to be maintained by the community. The values of Belom Bahadat, Handep, and Pahari are not only understood as cultural concepts, but are realized in real action when the community works together in various activities for the construction and maintenance of the Hapakat Traditional House. This condition supports the view

of (Sutrisno et al., 2025) who explains that local wisdom is reflected in values, ethics and life practices that are deeply rooted in the social behavior of society, thus forming a distinctive collective life pattern.

Figure 2. Roof of the Betang Hapakat House (Wooden Shingles)



Source: Personal Document (2025)

The internalization of local wisdom values in the Hapakat Traditional House is getting stronger through community social interaction and the example of traditional leaders who actively pass on cultural values to the younger generation. The Hapakat Traditional House not only functions as a residence, but also as a social space for deliberations, traditional ceremonies, religious activities, traditional arts training, cultural discussions, and various other community activities. The head of the Motanoi Perajah Community explained that the cultural values inherited from their ancestors continue to be revived through cultural communication, Hapakat Kula deliberation activities, implementation of traditional rituals, and various educational activities involving people from various age groups. "In Rumah Betang, every issue of common interest is always resolved through deliberation or Hapakat Kula. We sit together, listen to everyone's opinions regardless of age or status, and then seek a consensus that is acceptable to all parties. This is a value we continue to pass on to the younger generation so they understand that togetherness, mutual respect, and prioritizing the common good are part of the Dayak people's identity (Head of the Motanoi Perajah Community, 2025)." This process allows the younger generation to learn cultural values not only through verbal advice, but through direct involvement in the social life of the community. Social experiences that take place on an ongoing basis make the values of Pahari, Handep, Hapakat Kula, Belom Harati, Pangaji, Bakena, and Barendeng develop as part of the character that lives in society. The process of cultural inheritance takes place through a social learning mechanism that places traditional leaders as role models in implementing cultural values in everyday life. This explanation is in line with the view of Evans-Pritchard (1937) which states that cultural values have an important function in maintaining orderly social relations and maintaining solidarity within a community. The social interaction that takes place in the Hapakat Traditional House environment also shows a strengthening of the sense of brotherhood, shared responsibility, and collective awareness to protect ancestral cultural heritage. This condition supports the theory of (Abdullah et al., 2008) who explained that local wisdom functions as a symbol of community identity as well as being a means of strengthening social cohesion and a sense of togetherness in community life.

The Role of Local Wisdom Values of the Hapakat Traditional House in Forming Civic Disposition

Table 1. Categorisation of Hapakat Traditional House Local Wisdom Values and Their Corresponding Civic Disposition Indicators

No	Local Wisdom Value	Meaning/Definition	Corresponding Civic Disposition Indicator
1	Pahari	Brotherhood and kinship among community members	Social responsibility, sense of community belonging
2	Handep	Mutual help and assistance among community members	Mutual cooperation, willingness to help others
3	Barendeng	Concern for and sensitivity to the social and natural environment	Environmental awareness, social sensitivity
4	Belom Bahadat	A civilised life guided by prevailing social norms and rules	Discipline, awareness of and adherence to rules
5	Belom Harati	Insight, a spirit of learning, and curiosity	Critical thinking, openness to knowledge
6	Pangaji	Upholding morality and religiosity in social relations	Ethical conduct, respect for shared moral values
7	Bakena	Concern for shared/collective security	Commitment to the common good, collective responsibility
8	Hapakat Kula	Customary deliberation and consensus-building activities	Deliberation skills, tolerance, respect for differing opinions

The results of the study indicate that the local wisdom values contained in the Hapakat Traditional House have a significant role in shaping the civic disposition of the community through a process of inheriting values that continues in the social life of the Perajah Motanoi community. The Head of the Perajah Motanoi Community explained that the Belom Harati value teaches people to have insight, a spirit of learning, and a high curiosity, while Belom Bahadat teaches a civilized life based on the norms and rules that apply in society. “As expressed by the Head of the Motanoi Perajah Community, Belom Harati taught us to keep learning, be open-minded, and maintain a strong sense of curiosity. Meanwhile, Belom Bahadat reminded us that the knowledge we acquire must be realized through civilized behavior, respecting customs, obeying rules, and being responsible to ourselves and our community. We consistently instill these two values in our younger generation so that they will not only be intelligent in terms of knowledge but also develop good character as members of society.” The formation of a character of responsibility, discipline, awareness of rules, and critical thinking skills are important parts of the civic disposition of good citizens. This explanation is in line with view that states that values function as beliefs that serve as guidelines in directing individual behavior when making decisions and acting in social life, and is consistent with (Knowledge, 2022) framework, in which civility and adherence to rule of law form core dimensions of responsible citizenship. The Pangaji value encourages people to uphold morality and religiosity in social relations, while the Bakena and Barendeng values form an attitude of concern for shared security and sensitivity to the social environment and the surrounding natural environment. The Hapakat Traditional House serves as a character-building space that not only

produces residents who understand cultural values but also demonstrate social responsibility and concern for the common good. This explanation supports the view of Blackwell and Colmenar (2017), who stated that local wisdom is a collection of values and traditions passed down from generation to generation as part of the formation of a community's character. These findings also align with the view of Sutrisno *et al.* (2025), who explain that the values, ethics, and practices inherent in a community play a role in shaping sustainable social behavior patterns.

The community's civic disposition is also formed through the values of unity, mutual cooperation, tolerance, and social awareness that develop in various activities centered on the Hapakat Traditional House. The research findings, which explain that the Hapakat Traditional House was built with a spirit of togetherness, unity, and mutual cooperation, demonstrate that collective values have become a primary foundation in the life of the Perajah Motanoi community. The shingle arrangement on the roof of the house symbolizes unity and mutual assistance, which is further reinforced by the statement of the Perajah Motanoi Community Member who explained that the process of utilizing meranti bark reflects the community's cooperation and ability to maintain collective security. "The Betang Hapakat house is not only built from meranti wood and bark, but also built with a spirit of mutual cooperation. From sourcing materials, laying the shingle roof, to maintaining the traditional house, everything is done together. For us, mutual cooperation is not only a shared work, but also a way to maintain unity, help each other, and ensure that everyone has a responsibility towards living together in the community." Cultural discussion activities, Hapakat Kula deliberations, traditional ceremonies, and traditional arts training that are routinely carried out by the community also show how the community learns to respect differences of opinion, prioritize common interests, and build harmonious social relationships through dialogue and active participation. These conditions indicate the emergence of attitudes of tolerance, social awareness, cooperation, a sense of belonging to the community, and a commitment to maintaining shared life, which are important indicators of civic disposition in civic life, aligning closely with participatory citizen dimension, which emphasizes active involvement in collective community affairs over purely individual civic compliance. This explanation is in line with the theory of Evans-Pritchard (1937) who explained that local wisdom functions as a social mechanism in maintaining the order of social relations and community solidarity. These findings also support the view of Abdullah *et al.* (2008) who stated that local wisdom has the function of strengthening community cohesion and building harmonious social relationships among its members. This finding aligns with research on communal spaces in other Indonesian settlements, which similarly demonstrates that shared physical spaces foster community cohesion and resilience (Asmal & Latief, 2023). This perspective is strengthened by Parekh (2000) who explains that the collective identity of a community is formed through social practices that value dialogue, togetherness, and respect for diversity, and is relevant to Hoppers' (2002) view which emphasizes that local knowledge is a value system that plays an important role in shaping the social behavior of society in a sustainable manner.

Implications for Strengthening National Identity

The results of the study indicate that the internalization of the local wisdom values of the Hapakat Traditional House has strong implications for strengthening national identity through the growth of a sense of nationalism rooted in an understanding of local cultural heritage. The Penyang Village community does not view the Hapakat Traditional House merely as a cultural heritage of the Dayak people, but rather as a symbol of identity that connects ancestral history with the lives of Indonesian society today. The Head of the Perajah Motanoi Community explained that the community actively provides an understanding of the philosophy, history, cultural values, and

construction methods of the Hapakat Traditional House to students, university students, and visiting members of the public so that cultural knowledge can be passed down to the next generation. “We are always open to visits from students, university students, and the public who want to learn about the Hapakat Traditional House. We explain its history, the philosophy it embodies, the cultural values it has inherited, and how this traditional house was built. We hope that they will not only learn about Dayak culture but also understand that regional cultural diversity is an important part of Indonesia's national identity that must be protected and preserved together.” These activities demonstrate that the preservation of local culture is not only aimed at maintaining the continuity of traditions, but also building awareness that Indonesian national identity is composed of a diversity of complementary regional cultures. This explanation is in line with the view of Blackwell and Colmenar (2017) who stated that local wisdom is knowledge, values, and traditions that are passed down from generation to generation as an important part of community culture. Research findings also indicate that the values passed down through the Hapakat Traditional House serve as guidelines for shaping community attitudes and behavior toward their social environment. This perspective aligns with Rokeach's (1973) theory, which explains that values are beliefs that serve to guide individual and group behavior in social life. Awareness of preserving local culture as part of national identity also demonstrates that the community does not separate regional identity from national identity, but rather views both as mutually reinforcing elements in national life. This situation demonstrates that strengthening national identity can be built through appreciating the local cultural values that exist and thrive within the community.

The values of local wisdom within the Hapakat Traditional House have implications for the growing awareness of unity in diversity and the integration of local and national values in community life. Hapakat Kula deliberations, cultural discussions, traditional ceremonies, traditional arts training, and various social activities held within the Hapakat Traditional House provide a space for interaction that strengthens social relations among members of the community, regardless of social or cultural background. The statement by the Head of the Perajah Motanoi Community explaining that the revitalization of cultural values is carried out through deliberation, cultural communication, and community involvement in various traditional activities shows that the value of unity is built through collective participation and ongoing social dialogue. “Cultural values should not remain merely stories told by our ancestors. Therefore, we continue to keep them alive through Hapakat Kula deliberations, cultural communication, traditional activities, and the involvement of all community members, especially the younger generation. In this way, values such as Pahari, Handep, Belom Bahadat, and the spirit of unity are practiced in daily life, so that culture remains alive and serves as a guideline for social interaction.” The findings show the integration of the values of Pahari, Handep, Hapakat Kula, and Belom Bahadat with national values reflected in the spirit of unity, mutual cooperation, deliberation, tolerance, and respect for diversity as contained in Pancasila. This condition is in line with the view of (Evans-Pritchard, 1937) who explained that local wisdom functions as a means of maintaining social relations and balance in community life, and is relevant to the thinking of (Parekh, 2001) who places dialogue and cultural pluralism as important foundations in building a community's collective identity. The research findings also show that local values that live in the Hapakat Traditional House continue to be passed down through cultural education, social practices, and intergenerational interactions so that they remain relevant in facing social changes that occur in modern society. This explanation supports (Hoppers, 2002) theory, which explains that the Indigenous Knowledge System is a knowledge system that plays a vital role in the social life of traditional communities. This perspective is reinforced by Turner *et al.* (2022), who state that local knowledge is not merely a cultural symbol,

but rather a knowledge framework that continues to transform in community educational practices. This finding also aligns with the view of (Abbas et al., 2024), who explain that local wisdom serves as a means for communities to address various social issues through cultural practices that develop within their communities, a pattern broadly comparable to the present findings, though the Hapakat case demonstrates this process operating specifically through architectural and ritual media rather than through oral narrative as in (Abbas et al., 2024) study of Aboriginal storytelling. This explanation is reinforced by (Sibarani et al., 2020), who emphasize that local knowledge encompasses cultural values, customs, and social structures that contribute to the formation of a community's collective identity. Therefore, the integration of local and national values within the Hapakat Traditional House serves as an important foundation in strengthening Indonesia's national identity, which is based on cultural diversity.

CONCLUSION

This study demonstrates that the internalization of local wisdom values in the Hapakat Traditional House occurs through a continuous process of cultural inheritance, namely the interpretation of architectural symbols, socio-cultural practices, the role modeling of traditional leaders, customary deliberation, and intergenerational interaction, through which the values of Pahari, Handep, Barendeng, Belom Bahadat, Belom Harati, Pangaji, Bakena, and Hapakat Kula become deeply embedded in the everyday life of the Perajah Motanoi Community. These values contribute significantly to the formation of civic disposition, reflected in responsibility, discipline, social awareness, tolerance, mutual cooperation, deliberation skills, and a commitment to the common good, consistent with the dimensions of responsible and participatory citizenship outlined by Branson (1998) and Westheimer and Kahne (2004). Furthermore, the internalization of these values carries clear implications for strengthening national identity, as the community increasingly understands local culture not as separate from but as an integral part of Indonesian national identity, reflected in the alignment between Dayak cultural values and the principles of Pancasila.

This study is limited in scope, as it focuses on a single community (the Perajah Motanoi Community) within a single location (Penyang Village, Central Kalimantan) and a single cultural object (the Hapakat Traditional House). The findings should therefore be interpreted within this specific socio-cultural context and not generalized to other Dayak communities or traditional houses without further comparative research.

Future research is recommended to conduct comparative studies across multiple traditional houses or Dayak communities to examine the extent to which the present findings hold across different cultural settings. From a policy perspective, the findings suggest that Civics Education curricula at the regional and national levels could benefit from incorporating contextual, place-based learning approaches that draw on local cultural heritage sites such as the Hapakat Traditional House, rather than relying solely on theoretical instruction. For the Perajah Motanoi Community and Penyang Village more broadly, continued documentation and intergenerational transmission of these cultural values, for instance through structured educational programs for visiting students, are recommended to ensure the sustainability of this cultural heritage as a living resource for civic character formation.

Disclosure Statement

The authors report there are no competing interests to declare.

Funding Statement

This research did not receive any external funding. All research activities, including data collection, analysis and manuscript preparation were independently funded by the author themselves.

Ethics Approval

This study was conducted in accordance with research ethics principles for studies involving human participants and Indigenous communities. Ethical clearance was obtained from Yogyakarta State University and permission to conduct research within the community was granted by the head of the Perajah Motanoi Community.

Consent to Participate

Informed consent was obtained from all individual participants included in this study prior to data collection.

ACKNOWLEDEMENTS

The author would like to express his sincere gratitude to all parties who have provided support, assistance and contributions both materially and morally. Special thanks are extended to the author's family, fellow academics, the community and all informants and related parties who have assisted the author in gathering information and expanding the scope of this research. Hopefully, the findings of this research will enrich knowledge, especially in the field of civic education and the preservation of traditional wisdom values as a means of strengthening natinal identity.

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