

Integrating Huma Betang values into conflict management education: development of a flip book chart in Sampit, Central Kalimantan

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Abstract Huma Betang is a philosophy of life of the Dayak people in Central Kalimantan that upholds deliberation, mutual cooperation, togetherness and tolerance. These cultural values are relevant to fostering awareness of peaceful conflict resolution in a pluralistic society. This research aims to develop an interactive Flip Book Chart based on Huma Betang values as an effort to integrate local wisdom into conflict management courses. The method used is Research and Development (R&D) with the ADDIE model. Data collection techniques include observation, interviews, questionnaires, using a mixed methods approach. Qualitative data describes the development process, while quantitative data from a four-point Likert scale. The validation results show that Flip Book Chart is very feasible, with a score of 95% from material experts and 96.6% from media experts. This media increases students' understanding of conflict, resolution strategies, and appreciation of Huma Betang values. Effectiveness reached 85.2% in small groups (8 students) and 89.6% in large groups (35 students). Material validators emphasized the depth of philosophical values, while media validators focused on visual design, interactivity, and format suitability. Media evaluation included student assessment of educational standards, integration of Huma Betang cultural values, and media relevance to context conflict resolution.

1 Introduction

Indonesia is known as a country with extraordinary cultural diversity, encompassing diverse ethnicities, races, religions, and cultures. This diversity is a national asset that enriches the nation's identity, but it also carries the potential for complex social conflict. Social conflict, such as tensions between ethnic groups, often arises from the failure of understanding differences and implementing effective resolution strategies [1]. One real-life example is the

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Sampit conflict in Central Kalimantan in 2001, which involved the Dayak and Madurese tribes. This conflict caused material losses, loss of life, and long-term impacts in the form of trauma and social inequality between ethnic groups. This tragedy reflects the urgency of instilling conflict resolution skills among the community, including students, as a preventive measure to prevent future conflict escalation. Education is a strategic tool for instilling the values of harmony and tolerance in a pluralistic society, in line with the global need to build inclusive and peaceful communities [2].

The people of Central Kalimantan possess a local wisdom known as Huma Betang, a Dayak philosophy of life reflected in their traditional longhouses. Literally, Huma Betang is a rectangular traditional house inhabited by various families from diverse backgrounds [3]. More than just a physical structure, Huma Betang represents the values of togetherness, deliberation, mutual cooperation, tolerance, and equality, emphasizing a humanist approach to minimizing social friction [4]. This philosophy has proven effective in post-conflict reconciliation in Sampit, as it is rooted in values that have long grown within the local community. Huma Betang offers a preventive and solution-oriented approach to conflict management, which is relevant not only in the local context, but also in the global discourse on cultural preservation and sustainable development. In a modern context, Huma Betang has the potential to be integrated into community designs, such as community-based cultural centers, and smart tourism destinations (*smart tourism*), such as a virtual tour of the Betang house, to promote Dayak cultural heritage [5].

This study adopts the theoretical framework of "living space" (*lived space*), which views space as a social construct laden with cultural meaning and collective experience. Huma Betang reflects *lived space* through communal practices that strengthen the social bonds and cultural identity of the Dayak people. This study uses the concept of socio-ecological resilience that emphasizes the community's ability to adapt to social and environmental changes through local values [6]. Huma Betang, with values such as deliberation and tolerance, supports social resilience by facilitating intergroup dialogue and preventing conflict escalation. In the context of higher education, the integration of local wisdom such as Huma Betang into the curriculum, particularly Conflict Management courses, is important to shape individuals who are able to manage conflict contextually and culturally based. There is a gap in the current conflict management course material, which still focuses on universal conflict theory. The curriculum lacks content that integrates local wisdom with in-depth knowledge of conflict management. Consequently, conflict management materials are deemed less relevant to students when faced with the realities of social conflict in their lives. Another problem is that learning media tends to be conventional, with lectures or presentations that are less able to visualize complex case studies of social conflict. Therefore, student engagement and understanding of complex topics such as the Sampit conflict and its resolution are less than optimal.

To overcome this challenge, learning media are needed that are interactive, relevant, and capable of connecting theoretical concepts with cultural realities. *Flip book chart* was chosen as a learning medium due to its ability to present material visually and interactively, which increases student engagement and understanding of complex topics such as conflict management [7]. The use of flip book charts has been proven effective in improving student understanding because it allows them to learn the material in a visual, engaging, and interactive manner, thus helping to strengthen memory and engagement in the learning process. Supported by research by Alfarizi (2021), it can increase student understanding by up to 30% compared to traditional lecture methods [8]. This medium allows students to understand conflict scenarios and their resolutions based on Huma Betang values, such as togetherness and deliberation, in a concrete context that is relevant to local culture.

This research aims to develop *flip book chart* Huma Betang-based interactive learning media for Conflict Management courses in higher education. This media is designed to translate Huma Betang values such as togetherness, deliberation, mutual cooperation, and tolerance into relevant learning scenarios. The goal is for students to understand and

apply the principles of culture-based conflict resolution. This research also explores Huma Betang learning media to strengthen social cohesion and support the preservation of Dayak cultural heritage and promote sustainable tourism in Central Kalimantan. Thus, this research contributes not only to higher education but also to cultural preservation and inclusive community development.

2 Method

Purpose of this research method is to obtain an in-depth understanding of local wisdom values Huma Betang and their practical application in Central Kalimantan society, which have potential to be developed as teaching materials for conflict management courses. The results from data analysis of Huma Betang values will be used for developing learning media, a Flip Book Chart. This research from beginning to end lasted for approximately three months and starting in May 2025. This research uses a Research and Development/R&D framework with ADDIE model. Problem and potential identification regarding Huma Betang was conducted prior to field research. In subsequent stages, from data collection to product trials, a mixed methods approach combining qualitative and quantitative research will be used [9]. This approach was chosen to develop flip book chart based on the values of Huma Betang as an interactive learning media for the Conflict Management course, while ensuring that the development of the media is relevant to the cultural context of the Dayak community in Sampit, Central Kalimantan.

Data collection was carried out through an approach *mixed methods* to gain a deep understanding of the values of Huma Betang and develop valid learning media. Data collection techniques include: (1) qualitative, namely by conducting: a) in-depth interviews

: Conducted with key informants, namely Dayak traditional elders, Dayak cultural experts, and members of the indigenous community who live around the Betang house. The interviews aim to explore the philosophical values of Huma Betang (togetherness, deliberation, mutual cooperation, tolerance) and their practices in daily conflict resolution, including post-conflict experiences in Sampit.

b) Participatory observation : conducted by visiting traditional Huma Betang houses in Sampit to observe the life of the indigenous community, social interactions, and deliberation practices. This observation includes observing social dynamics in a heterogeneous environment. c) Documentation study: analyzing documents related to Huma Betang, such as historical records, Dayak cultural literature, and reports on the Sampit conflict, to understand the historical and cultural context of Huma Betang philosophy.

(2) quantitative, namely by conducting questionnaires : used to collect data at the stage of validating materials and media. *flip book chart* A Likert-scale questionnaire was developed to assess the effectiveness, relevance, and appeal of the learning media from the perspectives of students, lecturers, and expert validators (media and cultural experts). This questionnaire was also used to measure students' understanding of Huma Betang-based conflict resolution after using the media.

Data analysis was conducted using different approaches for qualitative and quantitative data: (1) qualitative: using the Miles & Huberman model, which consists of three stages: (a) data reduction to select and simplify relevant information from interviews, observations, and workshops; (b) presentation of data in the form of narratives and main themes, such as the values of Huma Betang in conflict resolution; and (c) drawing conclusions to identify patterns and findings that support the development of *flip book chart*. The results of the qualitative analysis form the basis for compiling media content, including conflict scenarios and solutions based on Huma Betang values.

(2) quantitative: using a Likert scale (1-4) to analyze the results of the validation questionnaire. The material validator emphasizes the depth of philosophical values and the relevance of the content, while the media validator focuses on visual design, interactivity, and the suitability of the media format to user needs and educational goals;

on the other hand, student assessment towards media includes meeting educational standards, integrating Huma Betang cultural values, and the relevance of media in the context of conflict resolution.

This study uses the ADDIE model to develop *flip book chart* based on Huma Betang, with the following five stages:

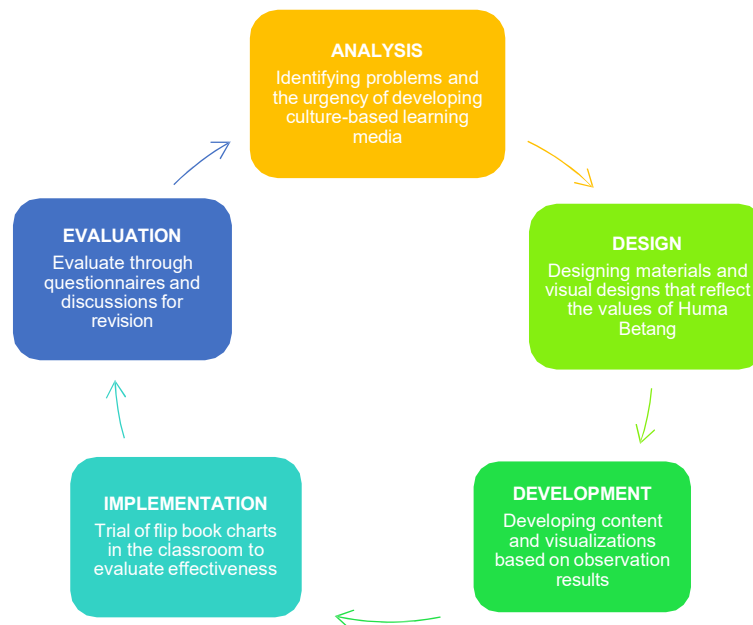


Fig. 1. ADDIE Model Based on Huma Betang
Source: Researcher, 2025

The ADDIE model has five stages: Analysis identified the need for culture-based learning media for the Conflict Management course through a study of Huma Betang literature and interviews with traditional elders. Design comprised materials reflecting Huma Betang values (togetherness, deliberation, mutual cooperation, tolerance) with visual designs themed on Dayak culture. Development resulted in a prototype based on interviews, observations, and workshops, validated by cultural and media experts. Implementation involved small group (8 students) and large group (35 students) trials in class, followed by FGDs to evaluate student experiences. Students are given a case study of a real-life conflict and are directed to analyze it using a flipbook guide. Implementations process involves group discussions, presentations of analysis results, and collaborative reflection under the guidance of a lecturer. Evaluation used a Likert scale questionnaire (1-4) and FGDs to assess aspects of material, visual design, interactivity, and format suitability, with revisions based on feedback. Qualitative analysis used the Miles & Huberman model (data reduction, narrative/theme presentation, conclusion drawing) to compile content, while quantitative analysis used a Likert scale to assess the validation of the material (depth of philosophical values, relevance) and media (visual design, interactivity, format suitability) as well as student assessments of educational standards, integration of Huma Betang values, and relevance in conflict resolution.

3 Results and Discussions

3.1 Huma Betang Values as a Foundation for Conflict Resolution Learning in Sampit, Central Kalimantan

Conflict resolution learning rooted in the values of Huma Betang aligns with the substance of conflict management learning. Huma Betang values are closely aligned with the socio-cultural realities of the Dayak community in Sampit, Central Kalimantan. Using local wisdom as a pedagogical foundation, this approach strengthens the link between higher education and the real needs of the community, while equipping students with the cultural sensitivity essential for constructive social engagement [10]. Philosophy *Huma Betang* is a representation of the values of the Dayak people's lives, which uphold the principle of harmony between humans, nature, and the creator. Symbols such as *Crispy Sticks* and principles *Not Yet True* not only a cultural heritage, but also a source of ethical values that are applicable in modern social dynamics, including in conflict resolution [11]. These values instill awareness of the importance of togetherness, deliberation, mutual cooperation, and tolerance as social capital in facing the complexity of contemporary conflicts, ranging from land disputes to conflicts between community groups.

Draft *There is* as a center of social harmony, as well as the Betang settlement system with its collective model that relies on mutual cooperation, provides important lessons about the value of social cohesion. Social cohesion refers to the level of solidarity, attachment, and sense of belonging among members of a community. In the context of Dayak society, social cohesion is reflected through the active involvement of residents in maintaining harmony together, helping each other in daily activities, and resolving conflicts through deliberation [12]. These values are an important foundation in strengthening an inclusive, tolerant, and just community life. In learning, this can be adapted through an approach *problem-based learning* and case studies that position students as facilitators in designing solutions to real-life conflicts, such as agrarian conflicts resulting from plantation investments. By placing value *togetherness* As a basis, students are trained to understand complex social dynamics and design fair and sustainable conflict resolution strategies.

Draft *There is* as a center of social harmony and settlement system *Batang* Mutual cooperation-based communities reflect the values of social cohesion, namely solidarity, attachment, and a sense of belonging among community members. In Dayak society, this is evident through the active participation of residents in maintaining harmony, helping each other, and resolving conflicts through deliberation. These values form the foundation of an inclusive, tolerant, and just community life. In learning, this principle can be applied through a problem-based learning approach and case studies, where students act as facilitators in formulating solutions to real-life conflicts, such as agrarian disputes resulting from plantation investments. This approach trains students to understand complex social dynamics and design fair and sustainable resolution strategies.

Deliberation as a pillar in the Belom Bahadat philosophy of life. Reflected in the Mamapas Lewu tradition, a Dayak tradition to restore social harmony after conflict. Through deliberation involving the entire community and traditional and religious leaders, collective decisions are made based on cultural values, resulting in resolutions accepted by all parties. Mamapas Lewu aims to cleanse nature (*petak danum*) from danger and create inner and outer peace, while also serving as a mechanism for conflict resolution based on deliberation and consensus to maintain socio-cultural balance.

Integration of deliberation values into learning through *Focus Group Discussion* (FGD) and negotiation simulations are educational strategies that foster communication skills, empathy, and a culture of dialogue in students. This approach reflects the spirit of

deliberation among the Ngaju Dayak ancestors, which was embodied in the Tumbang Anoi Agreement in 1894, when 152 Dayak sub-tribes gathered at Huma Betang Damang Batu to resolve a major conflict peacefully and justly. This history is proof that even the most complex problems can be resolved through inclusive participation and consensus.

The spirit of mutual cooperation contained in *Surviving Petak Danum And Rebutting* Reflecting collective solidarity to maintain environmental and social sustainability. In learning, this approach can be realized through collaborative projects involving the community, for example through ecologically based conflict resolution activities.

such as water source protection campaigns or participatory land conflict mitigation. Customary practices such as *Mesanggar Memapas Lewu* It can also be an educational medium to align traditional values with modern approaches in maintaining collective welfare.

The spirit of mutual cooperation contained in traditional practices *Surviving Petak Danum And Rebutting* reflects the collective solidarity of the Dayak people in maintaining environmental and social sustainability. This tradition emphasizes the importance of community cooperation in protecting natural resources such as water and forests, which are culturally considered sacred and have high spiritual value. In learning, this approach can be realized through collaborative community-based projects, for example through water source protection campaigns, forest rehabilitation, or participatory land conflict mitigation. Customary practices such as *Mesanggar Memapas Lewu* It also serves as an educational medium to align traditional values with modern approaches to maintaining collective well-being. Students not only learn ecological and social concepts but also develop cultural sensitivity and responsibility for environmental sustainability.

Tolerance in principle *Hasundais* is the key to reconciliation in Sampit after the ethnic conflict, building harmony amidst diversity. By incorporating customary law such as the customary oath into education, one can learn to appreciate local pluralism and justice. Educational supervision that uses regional languages and culture *Huma Betang* creating equal and inclusive dialogue. Central Kalimantan Provincial Regulation No. 16 of 2008 concerning Dayak customary institutions recognizes customary institutions, strengthening culture-based conflict resolution as a complement to national law to maintain togetherness.

By integrating values such as *Garing Trunk, Belom Bahadat, Pali, Mamapas Lewu, Greeting Petak Danum, And Rebutting* In the learning process, conflict management education not only produces graduates who are theoretically competent, but also sensitive to the local socio-cultural context. This approach reinforces the idea *inclusive development from a Dayak perspective*, which places local communities as the main actors in the social transformation process.

Conflict resolution learning is based on Huma Betang values using a relevant, contextual approach. The values of togetherness, deliberation, mutual cooperation, and tolerance form a strong foundation for developing inclusive and sustainable conflict resolution strategies. Through methods such as focus group discussions (FGDs), case studies, and collaborative projects, students not only understand conflict management theory but also internalize local Dayak wisdom in building social harmony and respecting differences. This approach fosters cultural sensitivity and prepares students to become agents of peace in a pluralistic society.

Table 1. Classification of Huma Betang Values as a Foundation for Conflict Resolution Learning

The Value of Huma Betang	Description	Application in Conflict Resolution
Crispy Sticks	Symbol of harmony between humans, nature, and the creator, reflecting the balance of life.	Instilling awareness of the ecological and social interrelationships in conflict resolution, such as land disputes.
Not Yet True	The principle of living in society that emphasizes deliberation, togetherness, and justice.	Encourage conflict resolution through deliberation and consensus to achieve a solution that is acceptable to all parties.
There is	The concept of a center of social harmony that maintains balance within the community.	Strengthening social cohesion through active participation in maintaining harmony and resolve conflicts.
Mompas Lewu	Customary traditions for restoring social harmony after conflict through community deliberation.	Culture-based conflict resolution mechanisms for maintaining social and spiritual balance.
Surviving Petak Danum	Mutual cooperation practices to maintain sustainability environment, such as water sources and forests.	Encourage cooperation communities in mitigating environmental conflicts, such as plantation land conflicts.
Rebutting	Collective solidarity in protecting the environment and social welfare.	Building participatory conflict resolution strategies for social and ecological sustainability.
Hasunda	The principle of tolerance is the key to reconciliation in multicultural society.	Building harmony in amidst diversity, support the inclusive resolution of ethnic conflicts.

Source: researcher, 2025

3.2 Development of a Flip Book Chart integrating the values of Huma Betang in Sampit, Central Kalimantan

This research aims to develop learning media *Conflict Resolution Flip Book Chart* Based on the philosophical values of Huma Betang of the Dayak people in Central Kalimantan for the Conflict Management course. This media is designed to integrate local values such as deliberation, mutual cooperation, togetherness, and tolerance in the context of conflict resolution. The development process uses the Addie model, which consists of the following stages: *analysis, design, development, implementation, dan evaluation*.

Level of analysis (*analysis*), based on the results of observations and interviews, it shows a gap between the delivery of conflict resolution theory material and the contextual reality of students. Students tend not to understand how local cultural values such as Huma Betang can be used as a basis for conflict resolution. This is the basis for the need to develop informative media while grounding the values of local wisdom that live in society, such as in the context of the Sampit conflict. The values of Huma Betang

were chosen because this philosophy has been historically proven to be able to reconcile ethnic conflicts, especially between the Dayak and Madurese communities in the early 2000s in Sampit [13]. Based on interviews, Huma Betang is defined as a typical Dayak longhouse that reflects togetherness, tolerance, deliberation, mutual cooperation, and mutual respect, with the principle of living together as one big family under one roof.

Design stage (*design*) on the visual *Flip Book Chart* designed according to the Dayak cultural context and interactive learning needs. *Flip Book* made in three sizes (A3, A4, and portable), with typical Kalimantan colors (brown, green, cream), and contains illustrations of Betang houses and the social life of the Dayak people. The content structure includes: (1) Chapter 1 introduction, which explains the introduction to the huma betang philosophy and the Sampit conflict which is a valuable lesson about the importance of peace, tolerance, and wise conflict management; (2) Chapter 2 conflict resolution and management, a local culture-based approach, such as facilitating cross-ethnic dialogue conducted in the traditional hall or Betang House; (3) Chapter 3 huma betang philosophy, as a cultural value that is a guideline for the life of the Dayak people in Central Kalimantan; (4) Chapter 4 closing, explaining the role of youth as agents of change by actively involving them in cultural preservation activities and inter-ethnic dialogue.

Validation by material experts resulted in a feasibility score of 95%. The indicators assessed included the accuracy of concepts, depth of content, relevance to the learning objectives, and integration of cultural and philosophical values. The experts provided specific input to deepen the historical narrative of the Sampit conflict, emphasizing the importance of presenting events not only factually but also contextually, so that students can understand the root causes and dynamics of conflict. Additionally, they highlighted the need to strengthen the role of Huma Betang philosophy, particularly in the context of deliberation and collective decision-making, as a fundamental principle of conflict resolution.

Meanwhile, validation by media experts obtained a feasibility score of 96.6%. The aspects evaluated included visual design, illustration quality, interactivity, readability of text and images, and the suitability of the format with learning standards. Media validators emphasized that the Flip Book Chart successfully combined aesthetic appeal and pedagogical clarity, making it both engaging and easy to follow for students. They also recommended strengthening visual consistency and ensuring that illustrations reflect local cultural symbols to enhance contextual authenticity.

The combined validation results indicate that the Flip Book Chart is feasible, contextual, and capable of providing a meaningful learning experience. Students not only gain knowledge about the Sampit conflict but also develop an understanding of conflict resolution strategies and appreciation of the Huma Betang philosophy. Effectiveness testing further reinforced this feasibility. In small group trials (8 students), the effectiveness score reached 85.2%, while in large group trials (35 students), it reached 89.6%. These results demonstrate that the media is effective in enhancing students' cognitive understanding, affective appreciation, and value-based reflection.

In summary, material validators placed emphasis on philosophical depth and historical accuracy, while media validators focused on design quality, interactivity, and cultural representation. Additionally, students' evaluations included indicators such as alignment with educational standards, integration of Huma Betang cultural values, and relevance of the media to real conflict resolution contexts. Altogether, these validation indicators confirm that the Flip Book Chart is a valid, effective, and culturally rooted learning medium.

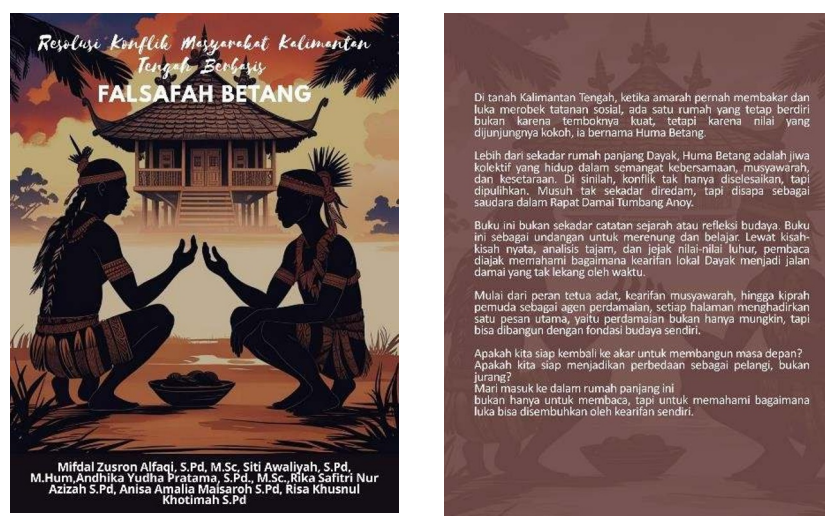


Fig 2. Flip Book Chart Design

Source: researcher, 2025

Implementation stage (*implementation*), The Flip Book Chart media was piloted on two test groups. A small group of eight students used this media to analyze interpersonal conflicts in everyday life through simulation and reflection activities. Meanwhile, a large group of 35 students utilized the media to analyze group-based social conflicts through case studies and conflict mapping. The implementation results showed that students were able to map the roots of the conflict, identify resolution strategies based on deliberation and tolerance, and critically link the findings to conflict management theory. In addition, understanding of the Huma Betang philosophy as a symbol of inclusivity and identity of the Dayak community also increased [14]. The effectiveness of the media showed a very good category, with scores of 85.2% in the small group and 89.6% in the large group.

At the implementation stage (*implementation*), the Flip Book Chart media was piloted on two groups of students to test its practicality and effectiveness in real classroom learning. In the small group trial consisting of eight students, the media was used to analyze interpersonal conflicts in everyday life. The learning process was facilitated by the teacher, who acted as a learning guide and facilitator. The teacher explained the learning objectives, provided instructions on how to use the Flip Book Chart, and gave initial examples of interpersonal conflict scenarios. Students then worked in pairs and small teams to conduct simulation and reflection activities, where they identified the root causes of interpersonal conflicts, mapped possible resolution paths, and reflected on the role of tolerance and deliberation. The teacher's role was to scaffold the learning process, provide feedback during discussions, and ensure that students connected their reflections to the broader framework of conflict management theory.

In the large group trial involving 35 students, the media was implemented through the analysis of group-based social conflicts using case studies and conflict mapping activities. The teacher began by introducing a real-life social conflict case relevant to the students' context, then guided the students in dividing into smaller groups for collaborative work. Each group used the Flip Book Chart to map the root causes of conflict, design alternative resolution strategies, and present their findings to the class. The students' role was more active and collaborative, as they were required to critically analyze, debate, and connect conflict cases to the principles of the Huma Betang

philosophy. The teacher's role in this stage was to moderate group presentations, ensure balanced participation, and highlight key theoretical insights so that students could link their practical findings to established concepts in conflict management.

Research such as "Development of Digital Flipbook Media Based on Local Wisdom to Improve Students' Critical Thinking Skills" by Rini Febriani, Hairunisa, and Syafruddin (2025) proves that flipbook media that integrates local values can improve students' achievement in critical thinking [15]. Likewise, research "Development of Digital Flipbook Based on Local Wisdom" by Syarifah Muthohharoh, Arum Ratnaningsih, and Suyoto (2024) on the material of gotong royong (mutual cooperation) for grade IV, using the ADDIE model, produced a very feasible media with high practicality (percentage 87.5%) and effectiveness 73.67%. Furthermore, the development of flippingbooks at SMP Negeri 3 Kabila also showed that the media met the aspects of validity, practicality, and effectiveness in learning [15].

The results of implementation showed that students were able to map conflict roots, identify resolution strategies based on deliberation and tolerance, and critically connect their findings to conflict management theory. Moreover, their understanding of the Huma Betang philosophy as a symbol of inclusivity, collectivism, and Dayak identity also increased significantly. The effectiveness of the media showed a very good category, with scores of 85.2% in the small group and 89.6% in the large group. These findings indicate that the Flip Book Chart not only supports cognitive and analytical skills but also facilitates value internalization and collaborative learning, with teachers playing a guiding role and students actively engaging as learners, analysts, and problem-solvers.

Evaluation stage (evaluation) was conducted through qualitative data analysis using the Miles and Huberman model. The evaluation results showed that the use of Flip Book Chart media encouraged students' conceptual and reflective understanding, as well as increased appreciation of local values in conflict management practices. This evaluation reinforced the finding that the media was not only effective in conveying material but also contextually relevant in building cultural awareness among students. The Flip Book Chart media's high cultural integration is one of its key benefits. The media not only imparts theoretical knowledge about conflict management but also fosters cultural awareness and appreciation in students by incorporating the principles of the Huma Betang philosophy. As part of their reflective learning, students are able to cultivate inclusion, debate, and tolerance by connecting academic concepts with their local wisdom, which gives the learning process greater value.

Conversely, a significant drawback of the Flip Book Chart media is its dependence on teacher involvement. The success of learning tasks like simulations, case studies, and reflections greatly relies on the teacher's ability to facilitate discussions and help students connect their experiences to theoretical concepts critically. In the absence of proactive facilitation, there's a chance that students might concentrate solely on superficial observations, diminishing the depth of conceptual and reflective comprehension that the media aims to achieve.

4 Conclusion

The findings of this research indicate that the Flip Book Chart media grounded in Huma Betang values is successful in enhancing students' comprehension of conflict, bolstering their reflective abilities, and promoting cultural awareness in learning about conflict resolution. Incorporating values like deliberation, mutual cooperation, and tolerance establishes a solid basis for students to critically assess conflicts and create inclusive solutions. By means of case studies and simulations, students could relate theoretical ideas to real world situations, thus achieving the research aim of creating a culturally grounded and pedagogically sound educational tool.

It is recommended for future studies to broaden the application of this media to various contexts and topics, including multicultural education, civic education, or peace studies, to evaluate its flexibility and potential for wider use. Future research might additionally concentrate on creating a digital format of the Flip Book Chart to enhance accessibility and engagement. Moreover, engaging a broader sample of students from different areas would offer richer perspectives on how local knowledge can be incorporated into conflict resolution education across diverse cultural contexts.

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