

International Journal of Students Education

Page 91-96

ISSN 2988-1765

Vol 1 No 1 2023

Copyright © Author International Journal of Students Education

This work is licensed under a Creative Commons Attribution 4.0 International License



PEOPLE AND CULTURE

Erika Youssy¹, Putri Amanda Pohan²

^{1,2}Elementary School Teacher Education, Universitas Muhammadiyah Sumatera Utara

Email: ¹erikayoussy0699@gmail.com, ²putriamandapohan@gmail.com

Abstract

Diversity in society Pluralism is something natural that must be seen as a fitrah. This can be analogous to the human finger which consists of five different fingers, but all of them have their own function and purpose, so that if all of them are put together they will be able to do any tough task. To realize this, Bhinneka Tunggal Ika has a very important role. The development of multiculturalism absolutely must be formed and instilled in a pluralistic society. If this is not instilled in a pluralistic society, so that pluralism does not lead to division and conflict. Indonesia as a multicultural nation must develop this multicultural insight in all life arrangements that breathe diversity values.

Keywords : People, Culture

Introduction

Indonesia is a country that has wealth spread from Sabang to Merauke, with various ethnicities and races resulting in a diverse culture. The wealth possessed by the Indonesian people is not only in the form of natural resource wealth, but the Indonesian people also have other wealth such as the richness of the culture of the Indonesian ethnic groups which are spread throughout the Indonesian archipelago. Humans and culture are one bond that cannot be separated in this life. Humans as God's most perfect creatures create their own culture and preserve it from generation to generation. Culture is created from daily activities and also from events that have been arranged by the Almighty. In addition, humans are social beings who interact with each other and carry out certain habits which eventually become the culture they are used to. Culture is a product of humans, but humans themselves are products of culture. In other words, culture exists because humans created it and humans can live in the midst of the culture they created. Culture is a universal phenomenon. Every nation-state in the world has a culture, even though the shape and style differ from one nation-state to another. Culture clearly shows the similarity of human nature from various tribes, nations and races. 1 Every culture must have a container and society is the container of that culture, so that between culture and society the two cannot be separated.

Research Methodology

The research design used is the literature review method. The use of this method is related learning media in low grades to increase student interest in learning by using animated media which limits researchers in data collection. Literature review (Literature Review) is a systematic and explicit method for identifying, evaluating, synthesizing research results and Critical Thinking results that have been produced by researchers and practitioners. Literature Review aims to make analysis and synthesis of existing knowledge.

Result & Discussion

Human Definition

Man in English is called man. The basic meaning of this word is unclear but basically it can be associated with mens (latin) which means "one who thinks". Likewise, the meaning of the word anthropos (Greek) is not very

clear. Originally anthropos meant "a person who looks up". Now this word is used to mean "human face". And finally homo Latin means "a person born on earth". Basically, humans are individual human beings who are part and the smallest unit of social life or humans as social beings who form a social life, humans are a collection of various individuals. Humans are creatures created by Allah SWT. which in essence they are as individual beings. As for what is meant by individuals according to Effendi, is derived from the words in and divided. In English in means not, while divided means divided. So individual meaning is not divided, or unity. In this case, it means that humans as individual beings are a unity of physical and spiritual or physical and psychological aspects, if these two aspects are no longer united then that person cannot be said to be an individual.

Humans as individual beings have their own uniqueness or characteristics, no human being is exactly the same even though they are born twins. Physically maybe humans will have a lot in common but psychologically they will show a lot of differences. These characteristics and differences are often referred to as personality. A person's personality will be greatly influenced by innate and environmental factors. Furthermore, in a humanistic view, human beings have much more potential than they achieve. It was further explained that if can release that potential, then each individual can achieve the ideal state of existence that he finds in self-actualizing people. According to Nursid Sumaatmadja in Effendi, personality is the overall behavior of the individual which is the result of interaction between bio-psycho-physical (physical and psychological) potentials that are carried from birth with a series of environmental situations, which are revealed in actions and deeds as well as psychological mental reactions if received stimulation from the environment. He concluded that environmental factors (phenotypes) play a role in the formation of the unique characteristics of a person. Normally, every human being has a basic mental potential that develops and can be developed which includes (1) interest (sense of interest), (2) curiosity drive (sense of curiosity), (3) the urge to prove reality (sense of reality), (4) the urge to investigate (sense of inquiry), (5) the urge to find oneself (sense of discovery). This potential develops if there is stimulation, a place and a conducive atmosphere. If the social phenomena in their environment have grown, their mental potentials will normally continue to develop

Starting from these potentials, humans as individual beings want to fulfill their own needs and desires, want to realize and actualize themselves. In the sense that he has the ability to develop his potentials. Each individual will try his best to find his identity which is different from the others, no human being really wants to be someone else, he still wants to be himself so he is always aware of his individuality. According to Zanti Arbi and Syahrudin in Sadulloh, states that everyone is responsible for himself, for his thoughts, feelings, choices and behavior. A truly human person is a person who takes full responsibility. No one else takes over the responsibility in his life. In this case, as educators, both parents and teachers, we must understand that children have the potential to develop who want to be their own person. Children in their development will get outside influences, whether intentional or unintentional, but children will take a distance from these influences. He will choose it himself. He will process this influence personally, so that what he receives will be a part of himself so that the child becomes a different individual and not the same as the others. In addition, educators must be aware that children are not the only human beings who have the right to educate these children. education should not force children to follow or obey all their wishes.

By their nature, apart from being individual beings, they are also social beings. Humans can be said to be social beings because in themselves there is an urge to relate or interact with other people, where there is a need to make friends with other people which is often based on the similarity of characteristics or interests of each. Humans also will not be able to live as humans if they do not live among humans. Without the help of other humans, humans would not be able to walk upright. With the help of other people, humans can use their hands, can communicate or speak, and can develop their full human potential. Social beings are creatures that exist in various social activities and environments.

Definition of Culture

Etymologically, the word culture comes from cultural roots that come from Sanskrit. From the root word *Buddhi*-singular-, the plural is *buddhayah* which means mind, or reason, or reason or mind. After getting the prefix - and the suffix -an, it becomes culture, which means matters concerning the nature of the human mind. 8 The term culture, which is a foreign language term that has the same meaning as culture, comes from the Latin word *colore*. It means cultivating or teaching, namely cultivating the land or farming. From the origin of these meanings, namely *colore* and culture, are defined as all human power and activities to process and change nature According to Sir Edward B. Tylor uses the word culture to designate "the whole complex of ideas and everything that humans produce in their historical experience". Included here are "knowledge, belief, art, morals, law, customs, and any other capabilities and behaviors acquired by man as a member of society. According to Robert H. Lowie, culture is "everything that is obtained by individuals from society, including beliefs, customs, artistic norms, eating habits,

skills obtained not because of their own creativity but are inherited from the past which can be through formal education. or informal". According to Clyde Kluckhohn, defines culture as "the total of the way of life of a nation, the social inheritance obtained by individuals from their groups". Gillin, assumes that "culture consists of habits that are patterned and functionally interrelated with certain individuals who form certain social groups or categories. Meanwhile, according to Koentjaraningrat, culture is "the entire system of ideas, actions and human works in the context of social life which is made the property of humans by learning.

Culture is not inherited biologically, but can only be obtained by learning and culture is acquired by humans as members of society. Almost all human action is cultural. The breadth of the field of culture raises concerns about what exactly is the content of that culture. The views of experts on culture vary, but understand that culture is an integrated whole. Cultural elements are present in every culture of all humans everywhere. Furthermore, Koentjaraningrat compiled seven elements of culture that are universal based on the opinions of anthropologists. The seven elements of culture in question are: Language. Knowledge system. Social organization. Equipment system life and technology. Live livelihood system. Religious system. Art system. Koentjaraningrat in Warsito, cultural forms are divided into three parts, namely:

1. The form of culture as a complex of ideas, notions, values, norms, regulations, and so on.
2. The form of culture as a complex of patterned activities and actions of humans in society.
3. The form of culture in the form of objects made by humans

The three forms mentioned above, in reality people's lives cannot be separated from one another. Ideal culture and customs regulate and give direction to human actions and works. Thoughts and ideas as well as human actions and works. Producing objects of physical culture. On the other hand, physical culture forms a certain living environment that increasingly distances humans from their natural environment so that it influences their behavior patterns, even their way of thinking. secondvertically marked by the existence of vertical differences between the top layer and the bottom layer which are quite sharp. The plurality and heterogeneity reflected in Indonesian society are bound by the principle of national unity and integrity which we know by the motto "Bhinneka Tunggal Ika", which implies that even though Indonesia is diverse, it is integrated in unity. This is a unique thing for the Indonesian people who are united in a strength and harmony of religion, nation and state that must be realized consciously. However, pluralism sometimes brings various problems and potential conflicts that lead to division. This illustrates that basically, it is not easy to unite diversity without the support of multicultural society awareness. Moreover, the condition of Indonesian society is the most pluralistic society in the world, apart from the United States and India. In line with this, Geertz in Hardiman, argued that Indonesia is so complex that it is difficult to describe its anatomy precisely. This country is not only multiethnic (Javanese, Batak, Bugis, Acehnese, Flores, Balinese, and so on), but also an arena of multimental influences (India, China, Holland, Portugal, Hinduism, Buddhism, Confucianism, Islam, Christianity, Capitalism, and so on).

A country that has multiethnic and multimental uniqueness like Indonesia is faced with its own dilemma, on the one hand bringing Indonesia to become a great nation as a multicultural nation-state, but on the other hand it is a threat. So it is not an exaggeration to say that multicultural conditions are like coals in husks that are easily ignited and heat up at any time. This condition is normal insofar as differences are realized and their existence is internalized as something that must be addressed with tolerance. However, when these differences surface and become a threat to harmony in life, this can become a problem that must be resolved in an attitude of tolerance. Questioning the vulnerability of conflicts to occur in multicultural societies like Indonesia, has great potential for conflicts between groups, ethnic groups, religions, and ethnic groups. One of the indications is that various social, professional, religious, and organizations or groups have started to thrive and are struggling and acting on behalf of group interests which lead to SARA (ethnic, religious, racial and inter-group) conflicts.

Indonesia is a multicultural country that has a diversity of cultures, races, ethnicities, religions and groups, all of which are invaluable assets owned by the Indonesian nation. Selo Soemardjan stated that when the Republic of Indonesia was prepared which was based on Pancasila, it seemed that our leaders were aware of the reality that in our homeland there are various cultures, each of which is embodied within a tribe. This reality cannot be ignored Indonesia is a multicultural countrythe largest in the world, this can be seen from the socio-cultural and geographical conditions of Indonesia which are so complex, diverse, and broad. "Indonesia consists of a large number of ethnic groups, cultures, religions, and others, each of which is plural (plural) and at the same time heterogeneous (various). 13 As a plural and heterogeneous country, Indonesia has the potential for multi-ethnic, multi- culture, and multi-religion, all of which have the potential to build a large multicultural nation "multicultural nation-state". On the other hand, the diversity of multicultural society as a nation's wealth is very prone to triggering conflict and division. As Nasikun stated, the diversity of Indonesian society can at least be seen from its two unique characteristics, firstly horizontally, and rationally must be acknowledged. The nation's Founding Father realized that the diversity of the nation is a reality whose existence must be maintained in the unity and integrity of

the nation. Diversity is a normality insofar as its existence is realized and internalized as something that must be addressed with tolerance. This plurality has grown and developed for hundreds of years as a legacy from the ancestors of the Indonesian nation. Hefner in Mahfud, explained that: Cultural pluralism in Southeast Asia, especially Indonesia, Malaysia and Singapore is very striking, there are only a few other regions in the world that have such cultural pluralism. For this reason, in Western political theory in the 1930s and 1940s, this area,

Hefner's view that Indonesia is a "classical locus" (the best place/reference) for the concept of a plural society is not an exaggeration. This can be seen from the diversity that Indonesia has as a unique nation where only a few regions in the world have been awarded this privilege. The study of the diversity of a nation is then known as the multicultural concept. Many experts argue that the multicultural concept is basically a concept of harmony in cultural diversity that grows along with equality among different cultures. This harmony requires each individual to have respect for the culture of other individuals who live in their community. In a multicultural society, every individual and society has a need to be recognized (politics of recognition) which demands the creation of certain social awards. Multiculturalism can be interpreted as diversity or differences between one culture and another. According to Bhiku Parekh in Azra said that a multicultural society is a society consisting of several kinds of cultural communities with all their advantages, with slightly different conceptions of the world, a system of meanings, values, forms of social organization, history, customs and habits.

In line with this view, Musa Asy'arie (in Mahfud) says that "multiculturalism is the wisdom to see cultural diversity as a fundamental reality in social life". Wisdom can grow both in one's own life as a multidimensional individual and in a more complex society. Thus, an awareness emerges that diversity in the dynamics of life is an inevitability that cannot be denied, let alone annihilated. is a cultural basis related to the achievement of civility (civility), which is essential for the realization of a democratic democracy civilized, and democratic civility. The depth or civility expressed by Azra is in line with the opinion expressed by Ki Hajar Dewantara who stated that "Indonesian culture is the cultural pinnacle of each ethnic group. The cultural peaks of an ethnic group are elements of local culture that can strengthen national solidarity. National solidarity is formed from civilization that grows and develops in people's lives By achieving civility in society, a national solidarity force will be formed. The development of multicultural insight as described above absolutely must be formed and instilled in a pluralistic society. If this is not instilled in a pluralistic society, pluralism will lead to division and conflict. Indonesia as a multicultural nation must develop this multicultural insight in all harmonious life arrangements. The possibility of the emergence of the seeds of strife in a multicultural society it is very prone to occur if a multicultural society responds to differences as a separator and gives rise to our nature (others are not part of us). A society that has lived for thousands of years in a multicultural situation does not mean that it has been immune to the possibilities of friction in ethnic, cultural, religious, social, political and economic conflicts. The long experience of living with differences was apparently not enough to instill a sense of pride in differences and see it as a national treasure. In response to this, Azyumardi Azra views that the formation of a healthy multicultural Indonesian society cannot be taken for granted or by trial and error. It must be pursued systematically, programmatically, integrated and continuously.

Human with the environment and sources of livelihood

The environment is the surrounding conditions that affect the development and behavior of living things. Everything that exists around humans that influences the development of human life, either directly or indirectly, is also an understanding of the environment. The environment can be defined as: 1) the area where a living thing is located 2) circumstances or conditions surrounding a living thing; 3) the whole situation which includes a living thing or a group of living things. According to RI Law No. 4 of 1982, concerning Basic Provisions for Environmental Management and RI Law no. 32 of 2009, concerning Environmental Management, it is stated that: The living environment is a spatial unit with all objects, power, circumstances, and living things, including humans and their behavior, which affect nature itself, the continuity of life, and the welfare of humans and other living things. Otto Soemarno, an environmental expert defines the environment as follows: the environment is the sum of all the objects and conditions that exist in the space we live in that affect our lives. The definition of the environment according to SJ McNaughton and Larry L. Wolf is all external factors that are biological in nature and physics that directly affect human life, growth, development, and reproduction. According to Emil Salim (1985) in his book: Environment and Development, states that the environment is all things, power, conditions, circumstances and influences contained in the space we live in and have living things including human life. 2417 The living environment according to Mohamad Soerjani and Surna T. Djajadiningrat (1985) studied by environmental science whose main foundation is ecology,

The nature of the environment is determined by several factors. First, the types and each type of environmental elements. Second, the relationship or interaction between elements in the living environment. Third,

the behavior or condition of the environmental elements. Fourth, the non-material factors of temperature, light and noise.²⁶ These factors determine whether the living environment will get better or get worse. To create a harmonious environment, between environmental factors and the environment must be balanced. By being sensitive or aware of the environment, the environment will be better and can provide something positive that we can put to good use. From the various understandings of the same environment, it is necessary to realize that management by humans to date is not in accordance with environmental ethics. Environmental ethics is needed to balance the universe, meanwhile humans assume that humans are not part of the universe so that humans freely manage it even to the point of destroying the environment. In the General Indonesian Dictionary, ethics is defined as the science of moral principles. Ethics is a branch of philosophy that talks about values and norms in determining human behavior. Environmental ethics is a human moral policy in dealing with its environment. Environmental ethics is very necessary so that every activity related to the environment is carefully considered so that the environmental balance is maintained. In environmental ethics there are principles that are used. The environmental ethical principles according to Sony Keraf include: Respectful attitude to nature, Principle of responsibility, Cosmic solidarity, Love and concern for nature, No harm, Live simply and in harmony with nature, Justice, Democracy, Moral integrity.

Concern for the environment can be reviewed with two main objectives: first, in terms of the availability of natural resources, to what extent these sources are economically profitable to be explored and then used as a source of income to finance development activities. Second, if the wealth owned is indeed limited and economically unprofitable to explore and process, then what strategies need to be followed to meet the needs and demands of the development of the nation concerned. We can interpret environmental management as a conscious effort to maintain or improve quality environment so that our basic needs can be met as well as possible. Environmental awareness is awareness to direct people's attitudes and understanding of the importance of a clean environment, healthy and so on. Factors influencing environmental awareness: Ignorance factor, Not-knowing is the opposite of knowing. Poedjawijatna stated that being aware and knowing are the same (aware = knowing). So when we talk about ignorance, we are also talking about unconsciousness. Someone who knows the importance of a healthy environment for living things, then that person will always protect and maintain the environment. Poverty factor Poverty makes people do not care about the environment. Poverty is a state of inability to meet the minimum necessities of life. In conditions of poverty, it is very difficult to talk about environmental awareness, which only thinks about ways to overcome difficulties, so that thoughts about environmental management become neglected.

Human factor

Humanity is defined as human nature. According to Chiras (1991) it is said that humans are part of nature or natural regulators. Ruler or ruler here it means that humans have a greedy nature, namely the nature that considers everything for themselves and their offspring. It is human nature to want to be in power, so these humans put aside caring for others.

Lifestyle factor

With the rapid development of Science and Technology (Science and Technology) and information and communication technology, of course it also influences human lifestyle. Lifestyles that influence human behavior to damage the environment are lifestyles of hedonism (going extravagant), materialistic (prioritizing material), secularism (prioritizing the world), consumerism (consumptive living), and individualism (self-interested). The view that considers nature is valuable only in so far as it is beneficial to human interests will lead to shallow environmental concerns and attention to environmental interests is often ignored. none other than the occurrence of massive exploitation by humans both consciously and unconsciously. The environment, both biotic and abiotic, influences and is influenced by humans.

Conclusion

In simple terms, the relationship between humans and culture is as cultural behavior and culture is an object carried out by humans. In sociology, humans and culture are considered as a dual, which means that even though they are different, they are one unit. Humans create culture after culture is created, culture regulates human life in accordance with it. The environment is basically a living system in which there is human interference in the ecosystem order. Humans are part of the ecosystem. The environment can also be in the form of physical and non-physical environment. The natural and man-made environment is the physical environment. While the non-physical environment is the socio-cultural environment in which humans are located. The environment is very important for human life.

References

- Anonymous, Big Indonesian Dictionary, Jakarta: Balai Pustaka, 2005.
- Azra, A, New Conflicts Between Civilizations: Globalization, Radicalism and Plurality. Jakarta: PT. Raja Grafindo Persada, 2002.
- Azra, A. "Pancasila and Indonesian National Identity: Multiculturalism Perspective". In Pancasila Restoration: Reconciling Identity Politics and Modernity, (Bogor: Brighten Press, Jakarta: Rineka Cipta, 2006.
- C, Mahfud. Multicultural Education, Yogyakarta: Student Library, 2005.
- Effendi, R. and Setiadi, Environmental, Social, Culture and Technology Education, Bandung: UPI Press, 2010.
- Hardiman, F. B, Learning from the Politics of Multiculturalism. Introduction in Kimlicka Multicultural Citizenship: Liberal Theory of Recognizing Minority Rights. Translation by Edlina Efmini Eddin from the Journal of Multicultural Citizenship: A Liberal Theory of Minority. Jakarta: LP3ES, 2002.
- Haris, A. Hermawan, Philosophy of Islamic Education, Jakarta: Directorate General of Islamic Education, Ministry of Religion, 2009.
- Kusumohamidjojo, The Diversity of Indonesian Society: A Problem of Cultural Philosophy Jakarta: Grasindo, 2000.
- Maran, Rafael Raga. Humans And Culture In The Perspective Of Basic Cultural Sciences, Jakarta: Rineka Cipta, 2007.
- Neolaka, Amos. Environmental Awareness, Jakarta: PT. Rineka Cipta, 2008. Nasikun, Indonesian Social System, Jakarta: PT. RajaGrafindo Persada, 2007.
- Ramley, Nadjmuddin. Building a Harmonious & Civilized Environment, Jakarta: Grafindo Khazanah Ilmu, 2005.
- Sadulloh, Introduction to Educational Philosophy, Bandung: Alfabeta, 2003.
- Sahar, Student. Introduction to Anthropology: Integration of Science and Religion, Makassar: How to Read, 2015.
- Setyono, Prabang. Ethics, Morals and Environmental Suicide in an Ecological Perspective (Solutions Based on Environmental Insight Quotient), Surakarta: UNS Press and LPP UNS, 2011.
- Finger, Word. "Humanist Education and Its Implications in Learning." Tadbir: Journal of Islamic Education Management 4.1 (2016): 88-95.
- Soemarwono, Otto. Environmental Ecology and Development, Bandung: Djbatan, 1994.
- Soekanto, Soerjono. Sociology An Introduction, Jakarta: Rajawali Press, 2012. Supardi, Bahrudin. Devoted to the Earth, Bandung: Rosdakarya, 2009
- Tilaar, HA R, Indonesianizing Ethnicity and Identity of the Indonesian Nation, Jakarta: Rineka Cipta, 2007.
- Wahyuni, Religious Behavior of Sociological Studies on Religious and Cultural Assimilation in South Sulawesi, Makassar: Alauddin University Press, 2013.
- Warsito, Cultural Anthropology, Yogyakarta: Waves, 2012.