



PEOPLE AND CULTURE : HUMAN AND CULTURAL HISTORY, HUMAN IN DIVERSITY OF CULTURES AND CIVILIZATIONS, HUMAN AND SOURCE OF LIVING

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Abstract

Diversity in a pluralistic society is something natural that must be seen as natural. 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 they are all put together they will be able to carry out tasks no matter how difficult they are. To realize this, Bhinneka Tunggal Ika has a very important role. The development of multiculturalism absolutely must be formed and embedded in a pluralistic society. In this case, as educators, both parents and teachers, we must understand that children have the potential to develop and want to become their own individuals. In their development, children will receive influences from outside, whether intentional or unintentional, but children will distance themselves from these influences. He will choose it himself. He will process this influence personally, so that what he receives will be part of himself so that the child becomes an individual who is different and not the same as others. If this is not instilled in a pluralistic society, pluralism will not lead to division and conflict. Indonesia as a multicultural nation must develop this multicultural insight in all forms of life that breathe the values of diversity. Building a multicultural Indonesian society must begin with the belief that united we have greater strength.

Keywords : Humans, Culture, Civilization

Introduction

Indonesia is a country that has wealth spread from Sabang to Merauke, with various tribes and races, resulting in a diverse culture. The wealth owned by the Indonesian people is not only in the form of natural resources, but the Indonesian people also have other riches such as the rich culture of Indonesian ethnic groups which are spread throughout the Indonesian archipelago. Humans and culture are a 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. Apart from that, humans are social creatures who interact with each other and carry out certain habits which ultimately become the culture they are accustomed to. Culture is a human product, but humans themselves are a product of culture. In other words, culture exists because humans created it and humans can live amidst the culture they created. Culture will continue to live when there are humans as its inhabitants and culture has enormous benefits for humans in their lives. Culture is a universal phenomenon. Every nation-society in the world has a culture, although the forms and patterns vary from one nation-society to another. Culture clearly shows the similarities in human nature from various tribes, nations and races. Every culture must have a container and society is a container for that culture, so that between Culture and society both cannot be separated.

Research Methodology

The research method used is descriptive qualitative with a phenomenological approach. The phenomenological approach tries to explain or reveal the meaning of concepts or experiential phenomena based on awareness that occur in several individuals. This research was conducted in a natural situation, so there are no limitations in interpreting or understanding the phenomenon being studied. Creswell(1998:54) says that the phenomenological approach postpones all judgments about natural attitudes until a certain basis is found. This delay is usually called epoche (period of time). The concept of epoche is to differentiate the data area (subject) from the researcher's interpretation. The concept of epoche becomes the center where researchers organize and group initial assumptions about phenomena to understand what respondents are saying. Next, the researcher carries out data analysis which is an effort to systematically search for and organize notes from observations, interviews, etc. to increase the researcher's understanding of the case being studied and present it as findings to others. Meanwhile, to increase this understanding, the analysis needs to be continued by trying to find meaning (Muhadjir, 2002: 142). Data analysis using the Miles and Huberman model, in which the process of systematically searching and compiling data obtained from interviews, field notes and documentation, by organizing data into categories, describing it into units, synthesizing it, arranging it into patterns, choose what is important and will be studied, and make conclusions so that they are easily understood by yourself and others. Qualitative data analysis is inductive, namely an analysis based on the data obtained, then developed into a hypothesis. Based on the hypothesis formulated based on this data, the data is then searched repeatedly, so that it can be concluded whether the hypothesis is accepted or rejected based on the data collected. If, based on data that can be collected repeatedly using triangulation techniques, it turns out that the hypothesis is accepted, then the hypothesis develops into a theory.

Apart from that, data analysis in qualitative research is carried out during data collection and after data collection has been completed within a certain period. At the time of the interview, the researcher had carried out an analysis of the interviewee's answers. If the interviewee's answers after analysis feel unsatisfactory, the researcher will continue asking questions again, until a certain stage, data is obtained that is considered credible. Miles and Huberman (1984), stated that activities in qualitative data analysis are carried out interactively and continue continuously until completion, so that the data is saturated. Activities in data analysis, namely data reduction, data display, and conclusion drawing/verification. Then the researcher reduced the data obtained from the field, which was quite large, for this reason it was necessary to record it carefully and in detail. As has been stated, the longer researchers are in the field, the greater the amount of data, the more complex and complicated it will be, for this reason it is necessary to immediately analyze the data through data reduction. Reducing data means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns. Data that has been reduced will provide a clearer picture and make it easier for researchers to collect further data and search for it if necessary. Data reduction can be assisted with electronic equipment such as mini computers by providing codes for certain aspects. Apart from that, in certain social situations, researchers in reducing data may focus on poor people, the daily work they do, and the homes they live in. Meanwhile, in the field of data reduction management, researchers will focus on the field of supervision, by looking at the behavior of people who are supervisors, work methods, workplaces, interactions between supervisors and those being supervised, and the results of supervision.

Result & Discussion

Humans in English are called man. The basic meaning of this word is unclear but basically it can be related to mens (Latin) which means "one who thinks". Likewise, the meaning of the word anthropos (Greek) is not very clear. Originally anthropos meant "someone who looks up". Now this word is used to mean "human face". And finally homo is Latin which means "one who is born on earth". Basically, humans are individual human beings who are the smallest part and unit of social life or humans as social creatures 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 creatures. What is meant by individual according to Effendi comes 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 creatures are a unity of physical and spiritual or physical and psychological aspects. If these two aspects are no longer unified then a person cannot be said to be an individual. Humans as individual creatures have their own uniqueness or characteristics, no human being is exactly the same even if they are born as twins. Physically, humans may have many similarities, but psychologically they will show many differences. These characteristics and differences are often called personality. A person's personality will be greatly influenced by congenital and environmental factors. Furthermore, in a humanistic view, humans have more potential than what they can achieve. It is further explained that if he can release this potential, then every

individual can achieve the ideal state of existence that he finds in self-actualized people. According to Nursid Sumaatmadja in Effendi, personality is the overall behavior of an individual which is the result of the interaction between bio-psycho-physical (physical and psychological) potentials that are innate 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 (phenotype) play a role in forming 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) the urge to want to know (sense of curiosity), (3) the urge to prove reality (sense of reality) (4) the urge to investigate (sense of inquiry), (5) the urge to want to find for yourself (sense of discovery). This potential develops if there is stimulation, a forum and a conducive atmosphere. If social phenomena in the environment have grown, mental potentials will normally continue to develop. Starting from these potentials, humans as individual creatures 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 potential. Every individual will try his best to find his identity that is different from 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 Syahrin in Sadulloh, they state that each person is responsible for themselves, for their thoughts, feelings, choices and behavior. A truly human person is a person who takes full responsibility. No one else takes responsibility for his life. His heart's words are his own words.

In this case, as educators, both parents and teachers, we must understand that children have the potential to develop and want to become their own individuals. In their development, children will receive influences from outside, whether intentional or unintentional, but children will distance themselves from these influences. He will choose it himself. He will process this influence personally, so that what he receives will be part of himself so that the child becomes an individual who is different and not the same as others. Apart from that, educators must be aware that children are not the only humans who have the right to educate these children. Education must not force children to follow or comply with all their wishes, because within children there is a principle of formation and development that is determined by themselves. According to their nature, apart from being individual creatures, humans are also social creatures. Humans can be said to be social creatures because they have the urge to relate or interact with other people, where there is a need to seek friendship with other people which is often based on the similarities in their respective characteristics or interests. Humans also will not be able to live as humans if they do not live among humans. Without the help of other humans, it would be impossible for humans to walk upright. With the help of other people, humans can use their hands, can communicate or talk, and can develop their full human potential. Social creatures are creatures that exist in various social activities and environments.

Understanding Culture

Etymologically, the word culture comes from the root culture which comes from the Sanskrit language. From the root word *Buddhi-sunggal-*, the plural is *buddhayah* which means mind, or reason, or mind or mind. After getting the prefix - and the suffix - it becomes culture which means things about the human mind. 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, that is cultivating the land or farming. From the origin of the meaning, namely *colore* and culture, it is defined as all human power and activities to process and change nature. According to Sir Edward B. Tylor, the word culture is used to refer to "the whole complex of ideas and everything produced by humans in their historical experience". Included here are "knowledge, belief, art, morals, law, habits, and other abilities and behavior acquired by humans as members of society. According to Robert H. Lowie, culture is "everything that an individual obtains from society, including beliefs, customs, artistic norms, eating habits, skills that are acquired not because of his own creativity but rather are inherited from the past which can be through formal or informal education. ". According to Clyde Kluckhohn, defines culture as "the total of a nation's way of life, the social heritage that individuals obtain from their group". Gillin, believes that "culture consists of habits that are patterned and functionally interrelated with certain individuals who form certain groups or social categories. Meanwhile, according to Koentjaraningrat, culture is "the entire system of ideas, actions and results of human work in the context of social life which is made into human property by learning. Culture is not inherited biologically, but can only be acquired by learning and culture is acquired by humans as members of society. Almost all human actions are cultural. The breadth of the cultural field gives rise to conclusions about what the actual content of culture is. Experts' views on culture differ, but they all understand that culture is an integrated whole. Cultural elements are found in every culture of all humans everywhere. Next, Koentjaraningrat compiled seven universal cultural elements based on the opinions of anthropologists. The seven elements of culture in question are: (a) Language (b) Knowledge system (c) Social organization (d) Living equipment and technology systems (e) Livelihood system (f) Religious system (g) Arts system. Koentjaraningrat in Warsito, the form of culture is divided into three parts,

namely: (1) The form of culture is a complex of ideas, thoughts, 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 is in the form of objects created by humans. In reality, the three forms mentioned above cannot be separated from each other. Ideal culture and customs regulate and give direction to human actions and works. Thoughts and ideas as well as human actions and works. Producing physical cultural objects. On the other hand, physical culture forms a certain living environment which increasingly distances humans from their natural environment, thus influencing their patterns of action, even their way of thinking.

Humans In The Diversity Of Cultures And Civilizations

Indonesia is one of the largest multicultural countries in the world, this can be seen from Indonesia's complex, diverse and extensive sociocultural and geographical conditions. "Indonesia consists of a large number of ethnic, cultural, religious and other groups, each of which is plural and at the same time heterogeneous and diverse". As a plural and heterogeneous country, Indonesia has the potential for multi-ethnic, multi-cultural and multi-religious wealth, all of which constitute the potential to build a great multicultural country "multicultural nation-state". On the other hand, the diversity of a multicultural society as a nation's wealth is very prone to triggering conflict and division. As stated by Nasikun, the pluralism of Indonesian society can be seen from at least two unique characteristics, firstly horizontally, it is marked by the fact that there are social units based on ethnic, religious, customary and regional differences, and secondly it is marked vertically. by the existence of quite sharp vertical differences between the upper and lower layers. The plurality and heterogeneity reflected in Indonesian society are tied to the principle of national unity and unity which we know by the motto "Bhinneka Tunggal Ika", which means that even though Indonesia is diverse, it is integrated in unity. This is a unique thing for the Indonesian people who are united in strength and religious, national and state harmony which 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 being supported by awareness of a multicultural society. Moreover, the condition of Indonesian society is the most diverse society in the world, apart from the United States and India. In line with this, Geertz in Hardiman, stated that Indonesia is so complex, that it is difficult to describe its anatomy exactly. This country is not only multiethnic (Javanese, Batak, Bugis, Aceh, Flores, Bali, and so on), but also an arena of multimental influences (Indian, Chinese, Dutch, Portuguese, Hinduism, Buddhism, Confucianism, Islam, Christianity, Capitalism, and so on). A country that is uniquely multi-ethnic and multi-mental like Indonesia is faced with its own dilemma, on the one hand bringing Indonesia into 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 the husk that are easily ignited and heat up at any time. This condition is normal as long as differences are recognized and appreciated as something that must be responded to with tolerance. However, when these differences surface and become a threat to harmony in life, this can become a problem that must be resolved with a tolerant attitude. Questioning the risk of conflict in a multicultural society like Indonesia, there is great potential for conflict between groups, ethnicities, religions and ethnic groups. One indication is that various social organizations, professions, religions, and organizations or groups are starting to flourish and act on behalf of group interests, leading 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 constitute invaluable wealth 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 contained in a tribe. This reality cannot be ignored and must rationally be acknowledged. The nation's Founding Fathers realized that the nation's diversity is a reality whose existence must be maintained in the unity and unity of the nation. Diversity is normal as long as its existence is recognized and appreciated as something that must be responded to with tolerance. This pluralism has grown and developed for hundreds of years as a legacy from the ancestors of the Indonesian people. 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. That's why in Western political theory decades In the 1930s and 1940s, this region, especially Indonesia, was seen as a "classical locus" for the concept of plural society which was introduced to the Western world by JS Furnivall.

Hefner's view that Indonesia is the "classical locus" (best place/reference) for the concept of a pluralistic 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 are blessed with this privilege. The study of the diversity of a nation has become known as the multicultural concept. Many experts say that the multicultural concept is basically a concept of harmony in cultural diversity that grows along with equality between different cultures. This harmony requires each individual to have respect for the cultures of other individuals living 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. Multicultural can be interpreted as diversity or differences between one culture and other cultures. According to Bhiku Parekh in Azra, 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 meaning, values, forms of social organization, history, customs and customs. In line with this view, Musa Asy'arie (in Mahfud, said that "multiculturalism is the wisdom to see cultural diversity as a fundamental reality in social life". Wisdom will grow if someone opens themselves up to living life together by seeing plural reality as a natural certainty of life. Wisdom can grow both in one's life as a multidimensional individual and in the life of a more complex society. In this way, an awareness emerges that diversity in the dynamic reality of life is a necessity that cannot be rejected, denied, let alone destroyed. "Multiculturalism is a cultural foundation related to the achievement of civility, which is essential for the realization of civilized democracy 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 peak of the culture 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 civility that grows and develops in people's lives. By achieving civility in society, a force of national solidarity will be formed. The development of multicultural insight as explained above absolutely must be formed and implanted in a pluralistic society. If this is not instilled in a pluralistic society, then pluralism will lead to division and conflict. Indonesia as a multicultural nation must develop this multicultural insight in all harmonious living arrangements. The possibility of the emergence of the seeds of conflict in a multicultural society is very likely to occur if a multicultural society treats differences as something that separates them and gives rise to the nature of we-ness (others are not part of us). Societies that have lived for thousands of years in multicultural conditions do not mean they are immune to the possible frictions of ethnic, cultural, religious, social, political and economic conflict. The long experience of living with differences is apparently not enough to instill a sense of pride in differences and viewing them as a national treasure. Responding 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. One important strategy is multicultural education which can take place in formal or informal educational settings, directly or indirectly.

Human With Environment And Sources of Livelihood

The environment is the surrounding conditions that influence the development and behavior of living things. Everything around humans that influences the development of human life, either directly or indirectly, is also defined as the environment. The living environment can be defined as: 1) the area where a living creature resides; 2) the circumstances or conditions surrounding a living creature; 3) the entire situation that includes a living creature or a group of living creatures. According to Republic of Indonesia Law No. 4 of 1982, concerning the Basic Provisions of Environmental Management and Republic of Indonesia Law no. 32 of 2009, concerning Environmental Management, it is said that: The environment is the unity of space with all objects, forces, conditions and living creatures, including humans and their behavior, which influence nature itself, the continuity of life, and the welfare of humans and other living creatures. Otto Soemarno, an environmental expert, defines the living environment as follows: the environment is the sum of all objects and conditions in the space we occupy that influence our lives. The definition of the environment according to SJ McNaughton and Larry L. Wolf is all external factors of a biological and physical nature that directly influence human life, growth, development and reproduction. According to Emil Salim (1985) in his book: Environment and Development, states that the environment is all objects, forces, conditions, circumstances and influences that exist in the space we occupy and have living things including human life. According to Mohamad Soerjani and Surna T. Djajadiningrat (1985), the environment is studied by environmental science, the main basis of which is ecology, as well as by considering other disciplines, especially economics and geography. Based on the opinions of the figures above, there must be a balanced understanding of basic principles and concepts, as well as the interrelationship between ecology, economics and geography to create a harmonious living environment. The nature of the environment is determined by several factors. First, the type and each type of environmental element. Second, the relationship or interaction between elements in the living environment. Third, the behavior or condition of environmental elements. Fourth, non-material factors are temperature, light and noise. These factors determine whether the environment will get better or worse. To create a harmonious environment, 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 make good use of. From the various definitions 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 really needed to balance the universe, meanwhile humans think that humans are not part of the universe so 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's moral policy in dealing with the environment. Environmental ethics is very necessary so that every activity involving the environment is carefully considered so that environmental balance is maintained. In environmental ethics there are principles used. The principles of environmental ethics according to Sony Keraf include: (1) Respectful attitude towards nature (2) Principle of responsibility (3) Cosmic solidarity (4) Love and concern for nature (5) No harm (6) Live simply and in harmony with nature (7) Justice (8) Democracy.

1. Moral integrity

Concern for the environment can be viewed with two main objectives: first, in terms of the availability of natural resources, to what extent these resources are economically profitable to extract and then use as a source of income to finance development activities. Second, if the wealth owned is indeed limited and economically unprofitable to extract and process, then what strategies need to be adopted to meet the development needs and demands of the nation concerned. We can define environmental management as a conscious effort to maintain or improve the quality of the 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, healthy environment and so on. Factors influencing environmental awareness

2. Ignorance factor

Not-knowing is the opposite of knowing. Poedjawijatna states that awareness and knowing are the same (conscious = knowing). So when we talk about ignorance then we are also talking about unconsciousness. A person who knows the importance of a healthy environment for living creatures will always protect and maintain the environment.

3. Poverty factor

Poverty makes people not care about the environment. Poverty is a state of inability to meet minimum living needs. In poverty, it is very difficult to talk about environmental awareness, all you think about is how to overcome difficulties, so that thoughts about environmental management are neglected.

4. Human factor

Humanity is defined as human traits. According to Chiras (1991), humans are part of nature or natural regulators. A ruler or ruler here means that humans have a greedy nature, namely a nature that considers everything to be for themselves and their descendants. The basic human nature of wanting to rule means that humans put aside the nature of caring for others.

5. Lifestyle factors

With the very rapid development of Science and Technology (Science and Technology) and information and communication technology, of course it also has an influence on human lifestyles. Lifestyles that influence human behavior to damage the environment are hedonism (spreeting), materialism (prioritizing material things), secularism (prioritizing the world), consumerism (consumptive living), and individualism (self-care). The view that assumes that nature is valuable only to the extent that it is useful for human interests will give rise to superficial environmental concern and attention to environmental interests is often ignored. However, it is very regrettable that the state of nature now compared to 10-20 years ago really feels like there is a striking difference, this is none other than due to massive exploitation by humans, both consciously and unconsciously. The living environment, both biotic and abiotic, influences and is influenced by humans.

Conclusion

In simple terms, the relationship between humans and culture is cultural behavior and culture is an object carried out by humans. In sociology, humans and culture are considered as a single 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 where there is human intervention in the order of the ecosystem. Humans are part of the ecosystem. The environment can also take the form of a physical and non-physical environment. Natural and artificial environments are physical environments. Meanwhile, the non-physical environment is the social and cultural environment where humans exist. The environment is very important for human life. Everything in the environment can be utilized by humans to meet human needs, environmental karma has a carrying capacity, namely the ability of the environment to support the lives of humans and other living creatures. The importance of the environment for humans is because the environment is a place for humans to live, the environment provides sources of livelihood humans, the environment influences the nature, character and behavior of the humans who inhabit it.

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