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HUMANS AND CIVILIZATION

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Abstract

Diversity in a pluralistic society is something natural that must be seen as a nature. 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

Humans are creatures that have a mind, body and spirit. Through their minds, humans are required to think, use their minds to create something that is useful and beneficial for themselves and for others. Through his body, humans are required to use their physical / physical to do something that is in accordance with their function and does not conflict with the norms that apply in society. And through his spirituality, humans are required to always be able to cultivate his spirituality, namely by worshiping according to the religion and beliefs he adheres to. At present the term to a clear boundary. culture and civilization have no difference is a fundamental belief that the vision for human life is to shape civilization, make the world a better place, become a leader. Humans should live not only for themselves, but move swiftly in such a way as to make nature and its contents an object that becomes a field for movement in building civilization. That's why the author compiled this paper so that we can understand more about the understanding of humans and civilization. Between humans and civilization there is a very close relationship because between the two they support each other to create a life that is in accordance with their nature.

A civilized society can be interpreted as a society that has manners and good manners. Tranquility, comfort, tranquility, and peace as the essential meaning of civilized human beings and in another sense is an ideal combination between private interests and public interests. 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. Every culture must have a container and society is a container of that culture, so that between culture and society the two cannot be separated.

Research Methodology

This research seeks to analyze and describe values as the building blocks of human civilization. In accordance with the characteristics of the problems raised in this research, a qualitative research method is used, namely emphasizing its analysis on descriptive data in the form of written words that are observed. The author uses a qualitative approach to analyze the study of values as a form of human civilization. So by itself the analysis of this data is more focused on Library Research, namely by reading, studying and reviewing books and written sources that are closely related to the issues discussed. The method used in this study uses a library research method or approach, according to Zed in (Rahayu, 2021). This type of research is qualitative research. According to Ibnu in (Tanjung, 2021) qualitative research is a study in which data is expressed in verbal form and analyzed without using statistical techniques. Based on some of the definitions of qualitative research above, it can be concluded that qualitative research is a study in which the data is expressed in verbal form, does not use numbers and its analysis does not use statistical techniques.

Research Object

In this study the research object consisted of 2 (two), namely formal objects and material objects (Supriani, 2022). The formal object in this study is in the form of data, namely data related to a critical review of the study of values as the building blocks of human civilization. While the material object is in the form of data sources, in this case it is a critical review of the study of the concept of values as the building blocks of human civilization.

Collection Techniques

Data Data collection was carried out using documentation techniques, namely conducting a survey of library materials to collect materials, and literature studies, namely studying materials related to the object of research. The data collection technique according to (Bahri, 2021) suggests that it is the most strategic step in research because the main objective of research is to obtain data. There are several ways or techniques in collecting data, including observation and documentation. Sources of data used in this study include primary and secondary data. According to (Hanafiah, 2021) that primary data is data collected directly from the individuals being investigated or first-hand data. While secondary data is data in the libraries.

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 the smallest part and 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 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 you 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 a whole individual behavior 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 when they are stimulated from the environment. He concluded that environmental factors (phenotype) plays 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) urge 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 find oneself (sense of discovery). This potential develops if there is stimulation, a place and a conducive atmosphere.

Definition of civilization

The word civilization in Indonesian is often identified with the word culture. However, in English, there is a difference in understanding between civilization for civilization and culture for culture. Likewise in Arabic it is distinguished between *tsaqafah* (culture), *hadharah* (progress) and *tamaddun* (civilization). In Malay, the term *tamaddun* is intended to refer to both culture and civilization (LESF, 2004:7). Civilization can be interpreted as a relationship with citizenship because it is taken from the word *civies* (Latin) or *civil* (English) which means a citizen of a progressive country. In this case it can be interpreted in two ways:

1. The process of becoming civilized,
2. a human society that has developed or advanced. Based on this understanding, the indication of a civilization is the existence of symptoms such as a society that already has various devices of life (Fyzee, 1982: 7-11)

Civilization is synonymous with the idea of social progress, both in the form of the triumph of reason and rationality over religious dogmas and doctrines, the fading of traditional local norms and the rapid development of natural science and technology. Metaphysically, civilization also means that humans are the center of the universe (man centered universe) and not God (God centered universe). In subsequent developments, the concept of civilization became associated with the rise of absolute states, local political autonomy and greater cultural uniformity within these states.

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 whole system of ideas, actions and human works in the framework 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 differ, but both 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:

1. Language.
2. Knowledge system.
3. Social organization.
4. Equipment system life and technology.
5. Live livelihood system.
6. Religious system.
7. Systemart. 11

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.

Humans in cultural diversity and civilization

The country of Indonesia is one of the largest multicultural countries 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 stated by Nasikun that the diversity of Indonesian society can at least be seen from its two unique characteristics.

Difference between Culture and Civilization

Oswald distinguished between culture and civilization. According to him, these two things are two opposing lifestyles. Oswald argues that culture is more dominant in spiritual values that emphasize humans on individual development in the mental and moral fields. Meanwhile, according to him, civilization is more towards material things that emphasize physical and material well-being. Oswald gave an example of the lifestyle of Ancient Greece and Ancient Rome as civilizations. Bieren de Han thinks the same as Oswald. He also distinguished between culture and civilization. According to Bieren, civilization is the whole of social, political, economic and technical life. Culture, for Bieren, places more emphasis on anything that stems from a purer desire and passion, above the practical goals of public relations. In the course of human civilization, there is a phenomenon that must be faced, namely the clash of civilizations. Huntington calls it the clash of civilizations. In modern times, Huntington believes that civilizations that emerge will cause a process of clashes. The clash could occur between Western and Eastern civilizations. It could also be due to ideological differences. One thing that should never happen is to stop studying human civilization. Human civilization must continue to be studied or studied. The history of human civilization from every era should not be lost.

Basically civilization has a close relationship with culture. Culture is essentially the result of human creativity, taste, and initiative in fulfilling their needs. Human creativity (reason) produces knowledge. The ability of human senses through their sensory organs produces a variety of art items and art forms. Meanwhile, human intention requires the perfection of life, glory and happiness so as to produce various activities of human life to meet their needs, which is usually used to describe parts or elements of culture that must be advanced and beautiful. Culture comes from the word culture, the term civilization is often used to show our opinions and assessments of cultural development an advanced way of life when compared to other nations. The known wonders of the world today include:

- a. The pyramids in Egypt are the tombs of the ancient Egyptian kings.
- b. Hanging gardens in Babylonia.
- c. Giant wall with a length of 6500 km in PRC.
- d. Tower of Pisa in Italy.
- e. Eiffel Tower in Paris.
- f. Borobudur Temple in Indonesia.
- g. Taj Mahal in India.
- h. Statue of Zeus which is 14 m high and made entirely of gold.

Civilization as a Social Entity

Civilization is generally understood as a large social entity beyond the individual, family, society, and even the state. Civilization also means the highest grouping of people and the broad and comprehensive level of cultural identity that differentiates them from other entities. Civilization is limited by objective elements such as language, history, religion, customs, world view, institutions. It is also limited by subjective elements in the form of civilizational self-identity. The breadth and comprehensiveness of civilization makes it not exclusive to a particular nation or country. It crosses (beyond) the geographical and geopolitical boundaries of a country. In Arnold Toynbee's records, there are at least twenty-one civilizations that once lived and inhabited this world, but most of them have experienced cycles of extinction, leaving no residue (Munawar, AM, 2002).

A high civilization should be able to maintain human dignity, provide satisfaction for the physical, psychic aesthetics, and human creativity. Therefore, he necessitates mutual flexibility between humans and their civilization. From Bateson's perspective, we can argue that the superiority of a civilization is not a guarantee that it and its human supporters have a high and noble image. It will be very determined and depend on what is the foundation and pillars (Gregory Bateson, 1972).

Civilization in Islamic Views

Civilization is a manifestation of belief in every aspect of human life. Thus, Islamic civilization is a manifestation of Islamic belief (tawhid) in every aspect of Islamic life (Suharsono, in a paper 2006: 3). Some of the past civilizations have been destroyed and completely destroyed until all that remains are material artifacts and memories of the triumph of their intellectual and spiritual cognition. It is said in part because not or not yet the whole world was destroyed. The Qur'an justifies the "punishment of history" (read: destruction). Why was the punishment of history imposed? "Say, it is from (negligence) yourself" (Qur'an 3:165, also 3:139-140). Islamic civilization is actually a civilization that has a guiding framework based on the Revelation revealed to the Prophet Muhammad. The two essences of the sources of Islamic teachings, the Qur'an and al-Hadith, are in line with the times and the expansion of the area of the spread of Islam, which has given birth to a system of ideas that grow through Islamic thought lines. Traditionally, the lines of thought that drive the movement of Muslim civilization are in the fields of law (fiqh), theology (monotheism) and mysticism (tasawuf) (LESF, 2004:10).

Cultural evolution and the establishment of civilization in socio-cultural life

Cultural Development

Culture has undergone a gradual and balanced process of development which we conceptualize as cultural evolution. This cultural evolution takes place in accordance with the development of cultivation or mind in facing life's challenges from time to time. We can divide the period in human life into two, namely the prehistoric period (the period before humans knew writing until humans knew writing) and the historical period (the time when humans knew writing). There are two revolutionary products resulting from human reason in prehistoric times, namely:

- a. Invention of the wheel for transportation. At first, wheels were only used to lift heavy objects over tree trunks.
- b. Language. Language is sound that is received as a way to convey one's thoughts to others.

Regarding this prehistoric period, there are two approaches to dividing prehistoric times, namely:

- a. An approach based on technological results, consisting of the old stone age (paleolithic), the middle/middle stone age (mesolithic), and the new stone age.
- b. An approach based on a socio-economic or livelihood model consisting of:
- c. The period of hunting and gathering, including the simple hunting period (Paleolithic tradition) and the advanced hunting period (Epipaleolithic tradition).
- d. The period of farming, including Neolithic and Megalithic traditions.
- e. The period of technical proficiency or negotiations, including the semi-cast bronze and semi-cast iron traditions.

The occurrence of urbanization, caused by advances in technology, communication and transportation. Another opinion divides the period of pre-human civilization into four parts, namely the pre-paleolithic, palaeolithic, neolithic and bronze era, humans are no longer just homos who only want food, humans develop from homo to human because of the culture and civilization that was created.

Problematics of civilization in human life

The Effect of Globalization

Globalization as a phenomenon of the present century has broad implications for all nations and the international community. The influence of globalization on ideology and politics will further strengthen the influence of liberal ideology in the politics of developing countries which is marked by the inclusion of the values of other civilizations.

Effects of Globalization for Indonesia

Globalization has hit the life of the Indonesian nation and state. Globalization has had a major influence on people's lives, both positive and negative. The process of mutual influence is actually a natural phenomenon in interactions between people. This influence forever has two sides, namely the negative and positive sides. The positive aspects of globalization include the following:

- a. Advances in information and communication technology make it easier for humans to interact.
- b. Advances in information and communication technology accelerate humans to relate to other humans.
- c. Advances in communication, information and transportation technology increase efficiency.

The negative aspects of globalization include the following:

- a. The entry of foreign cultural values will eliminate the traditional values of a nation and the identity of a nation.
- b. Exploitation of natural and other resources will peak due to growing needs.
- c. In the economic field, consumerism and individual values have developed which have shifted societal values.
- d. Dehumanization occurs, namely human dignity will not be appreciated because they use more high-tech machines.

Attitudes Toward Globalization

In facing this globalization, the nations of the world are giving responses or responses that can be categorized as follows:

- a. Some nations positively respond to globalization because it is seen as a new way out for improving the destiny of mankind.
- b. A critical part of society rejects globalization because it is seen as a new form of colonization (colonialism) through new transnational ways in the political, economic and cultural fields.
- c. Others still accept globalization as a necessity due to technological developments.

Conclusion

Civilization is synonymous with the idea of social progress, both in the form of the triumph of reason and rationality over religious dogmas and doctrines, the fading of traditional local norms and the rapid development of natural science and technology. Metaphysically, civilization also means that humans are the center of the universe (man centered universe) and not God (God centered universe). In subsequent developments, the concept of civilization became associated with the rise of absolute states, local political autonomy and greater cultural uniformity within these states. 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. Everything in the environment can be used by humans to meet the needs of human life, because the environment has a carrying capacity.

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