CULTURAL DEVELOPMENT IN EDUCATION

Indah Etika Putri[1*], Firman[2], Riska Ahmad[3]
[1,2,3]FIP Guidance and Counseling, Padang State University, Padang, Indonesia

[1*]*etikaputri1997@gmail.com, firman@konselor.org, ra5402945@gmail.com*

Abstrak

Education and culture are two interrelated things. Education is always changing along with the development of culture. Because education is a process of delivering cultural values (education is reflective). Education is gradual, meaning that it is always changing according to the needs of cultural development. These two attributes are closely related to each other. Culture is a mirror of a nation, differences in teaching systems, content of teaching, education, etc. are mirrors that reflect the level of education and culture. Education and culture are interrelated, namely education can form educated people or people, and culture can also guide humans to live according to the rules or norms that become the norms of life.

Keyword: Education, Culture, Cultural Values

1. Introduction

Education called education science or pedagogy is a scientific discipline related to civilization, civilization and the process of human maturation. In the era of globalization which is full of challenges, one of the efforts to build and improve the quality of human resources is to make education a very basic thing for everyone. The school system is one of the important pillars and becomes a pillar of a larger social system in order for people's lives to realize collective ideals. Therefore, education organized through the school system must be interpreted as a cultural strategy. In this case, education is a medium for transforming cultural values, strengthening social relations between citizens, and developing science to strengthen human civilization.(Arifin, 2003)

Basically a group of people or a nation has a view of life that is passed down from time to time, which is considered as true values. No matter how low the level of culture of a society or country, there are still some things that are considered valuable. Therefore, education always tries to pass on something useful and considered good to the younger generation. Humans and culture are an inseparable unit, and the supporters of culture are humans themselves. Even though people will die, the culture will be passed onto future generations, and so on. Human cultural heritage does not always occur vertically, nor does it always occur to their descendants, but also horizontally, that is, one can learn culture from others (Ahmadi, 2004)

Various human experiences under their cultural background are passed down and passed on to the next generation by other people. His various ideas can be conveyed to others because he can develop his ideas in the form of language and sound symbols, including spoken and written as a system of knowledge and thought. Guiding and supporting culture to guide human behavior and behavior in accordance with the knowledge and ideas that society has, be it economic, social, political, artistic, etc. As a system, culture is not obtained by humans solely through a sense of belonging, but through a continuous learning process, from birth to death to pick it up..(Rifa'i, 2011)

The learning process in a cultural context is not only manifested as an internalization of the "knowledge" system that is obtained by humans through inheritance or inheritance in the family, through the formal education system of schools or other formal educational institutions, but also through interaction with the community. natural and social environment The learning process. Through cultural inheritance and the internalization of each individual, education exists in the form of cultural socialization, interacting with local community values, and maintaining mutually beneficial relationships that determine the process of changing social and cultural orders.(Kemendikbud, 2019)

2. Method

This type of research is used with a qualitative approach with data collection carried out to find out the problems faced and to design solutions. As for data collection techniques through literature studies, literature studies are carried out to strengthen the problems raised in this paper as well as literature studies of solutions in seeing the problems that occur, as stated in several articles published from 2011-2020 there are 57 articles that discuss and examine about ki hadjar dewantara's ideology. This literature review was taken from several articles discussing the freedom of learning and the educational ideology of ki hadjar dewantara. Therefore, the various references that exist are the source of this article and aim to discuss more deeply about ki hadjar dewantara's ideology and how it is implemented for students in indonesia.(dewantara, 2011)

3. Result and Discussion
a. Meaning of Education and Culture
1) Education

In the National Education System Law no. 20 of 2003, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to

have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society. According to the Indonesian dictionary, education comes from the word 'didik' and gets the affix 'pe' and the suffix 'an', so this word has the meaning of a process or method or act of educating. Linguistically, the definition of education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts.(Nasution, 2011)

ccording to Ki Hajar Dewantara (Father of Indonesian National Education) explaining the meaning of education as a demand in life, growth children, as for the meaning, education is to guide all the natural forces that exist in these children, so that they as human beings and as members of society can achieve the highest safety and happiness. While the definition of education according to H. Horne, is a continuous (eternal) process of higher adjustment for human beings who have developed physically and mentally, who are free and aware of God, as manifested in the intellectual, emotional and human surroundings of God.(Dewantara, 2011)

Education according to N. Drijarkara is the humanization of young people, or the appointment of young people to the human level. Drijarkara gives this limitation in terms of educational philosophy. According to MJ Langeveld, education is every effort, influence, protection and assistance given to children aimed at maturation of children, or more accurately helping children to be sufficiently capable of carrying out their own life tasks. Education according to AD. Marimba is a conscious guidance or leadership by the educator towards the physical and spiritual development of the educated towards the formation of the main personality. Emile Durkheim Education is an action carried out by the older generation towards those who are not ready for social life. AKC Ottaway is an effort made by the older generation, to make the people below it (the younger generation) ready

to enter social life. From several definitions of education according to these experts, it can be concluded that education is guidance or assistance given by adults to the development of children to reach maturity with the aim that children are capable enough to carry out their own life tasks without the help of others.(Ahmadi, 2004)

Education means the process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, action processes, ways of educating.(Arifin, 2003)

2) **Culture**

Culture is the plural form of the word mind and power which means love, intention and taste. The word culture actually comes from Sanskrit, namely Buddhayah, the plural form of the word buddhi which means mind or reason. In English, the word culture comes from the word Culture, in Latin it comes from the word cholera. Colera cultivates, works, fertilizes, develops land (farming), while in Dutch Cultuur. All human power and activity to change nature. Another opinion says that the word culture is a development of a compound word: cultivation, which means the power of the mind. Therefore they distinguish between culture and culture. Culture is the power of the mind in the form of creativity, intention and taste. While culture is the result of creativity, initiative and taste. So culture as a whole is the result of human efforts to meet all the needs of life.(Ahmadi, 2004)

As for some of the meanings of culture according to cultural anthropologists as follows. According to Selo Soemardjan and. Culture is all the work, taste, and creation of society. The work of the community produces technology and material *culture that* is needed by humans to control the surrounding nature, so that its strengths and results can be devoted to the needs of society. According to the Big Indonesian Dictionary, culture is thought, reason or customs.

Grammatically, the notion of culture is derived from the word culture which tends to refer to the pattern of human thought.(Soewito, 1985)

According to EB Taylor, culture is a complex whole which includes knowledge, belief, art, morality, law, customs, and abilities and habits. other things that humans learn as members of society. According to Linton Culture is the totality of knowledge, attitudes and behavior patterns which are habits that are owned and inherited by members of a particular society.(Tauchid, 2011)

Sociologically, all normal adult humans must have culture. Culture can be defined as the total learned behavior and beliefs that characterize members of a particular society. The key word from the above definition is learned, which distinguishes between culture and behavior which is the biological heritage of humans. But there are also those who define culture as the goal of socialization.(Husnul, 2012)

Culture and society cannot possibly live apart from each other. Because within a group of people there is a culture. Therefore, the terms culture and society are often referred to by the term (society), the two have not been distinguished from one another. So it is appropriate to give this distinction because these two elements are often confused in meaning. In particular, culture can be seen as all*ways of life learned* and expected, which are equally followed by members of a certain community group.(Tilaar, 2000)

From the various definitions above, it can be concluded that culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. So, national culture is a way of life that is developed and shared by a nation and passed down from generation to generation. People can see that culture does not only include ways of thinking and acting that are considered right by a group of people, but also includes the results of

effort that can be seen with the eyes and can be touched.(Kaimuddin, 2014)

b. Fungsi Pendidikan bagi Kebudayaan

When one admires the masterpieces of humanity such as the Borobudur and Prambanan temples, it is implied that behind these works there must be well-organized education, teaching and training. However, data on the education system at that time had not been found other than inscriptions and carvings. Education training for sculptors must be followed by certain disciplines so that they can make stones neatly arranged geometrically. The statues from top to bottom at Borobudur are uniform in form and technique, even though the manufacturing period took 3 generations and there is still no deviation from the interpretation of sculpture. The technology of making temples at that time was definitely the vanguard of technology in the world. Even today, people are still crowned as a miracle in the world. Even if temples were built in the current era, it would not be easy to realize and at a very large cost. No wonder Bung Karno always glorified how powerful the nation in the archipelago was at that time.(Gunawan, 2002)

1) Education as Cultural Socialization

We all know that education is born along with human existence, even in the process of forming a society, education contributes to the realization of the pillars that support society. In this case, we can recall one of the expressions of anthropological figures such as Goodenough, 1971; Spradley, 1972; and Geertz, 1973 defines the meaning of culture in which culture is a system of knowledge, ideas and ideas owned by a community group that serves as a foothold and guide for that community in behaving and behaving in the natural and social environment in which they are located.(Ahmadi, 2004)

As a system of knowledge and ideas, the culture of a society is an invisible *power which* is able to lead and direct human supporters of that culture to behave and behave in accordance with the

knowledge and ideas that belong to that society, both in the economic field, social, political, artistic and so on. As a system, culture is not obtained by humans simply by being ascribed, but through a learning process that goes on without stopping, from the time humans are born until death picks them up.(Sugiarta, 2019)

The learning process in the context of culture is not only in the form of internalization of the "knowledge" system obtained by humans through inheritance or transmission in the family, through the formal education system in schools or other formal educational institutions, but also obtained through the learning process from interacting with the natural and social environment.(Koentjaraningrat, 2009)

Through cultural inheritance and internalization of each individual, education is present in the form of cultural socialization, interacting with local community values and maintaining reciprocal relationships that determine the processes of changing the socio-cultural order of society in order to develop the progress of civilization. In this case, education becomes an instrument of community social power to develop a system of fostering community members that is relevant to the demands of changing times. The age of globalization has presented new values, new meanings and changes in all spheres of human life whose time of arrival is unpredictable. As a cultural tool, education will carry out institutional tasks in accordance with the laws of community development. From here we can observe together a flow of discussion of the dialectical relationship between education and the reality of factual social developments that are currently symptomatic in almost all world societies.(Cohen, 1992)

2) **Humans in Cultural Diversity**

Since the beginning of the world, humans have been searching for the nature of the origins of humans. Like unraveling a mystery black box whose key has never been found, solving the intricacies of human

history has taken time and thought that led to various interpretations. Each thinker or general assumption takes turns inviting people to become adherents of that perspective. Among these are three major assumptions that existed in the common people before the Enlightenment. First, there are those who argue that basically human beings are created in various kinds or polygenesis; and consider that people in Europe who are white are the best and strongest human beings.(Elly M. Setiadi, 2006)

Therefore, its culture is also the most perfect and the highest. The second way of thinking is to believe that in fact human beings have only been created once or monogenesis; namely from one parent creature and that all human beings in this world are descendants of Adam. Some of those who hold this view argue that the diversity of human beings and their culture, from high to low; as a result of the process of decline caused by the eternal sin committed by the Prophet Adam. On the other hand, some argue that human beings and culture do not actually experience a process of degeneration. However, if at present there are differences, it is more due to their different levels of progress.(Mudana, 2012)

Various fields of study have been carried out, including efforts to examine the diversity of human beings and their culture in various places on earth. Various kinds of comparative anatomical studies were carried out, more emphasized on the basis of the diversity of human physical characteristics. In addition, there were social philosophers in the Aufklarung period, who began to study various forms of society and the behavior of human beings. Various symptoms and human behavior are tried to be understood based on the rules of nature.(Widodo, 2017)

c.   **Interaction of Education with Culture**

Education is always changing according to cultural developments, because education is a process of cultural transfer and as a reflection of cultural values (education is reflective). Education is also progressive, that

is, it always experiences changes in development according to the demands of cultural development. The two properties are closely related and integrated. For that we need formal and informal education (intentionally or not). Cultural differences become a mirror for other nations, making differences in the system, content and education of teaching as well as being a mirror of the level of education and culture. The cultural approach is the right way in fostering the morality of the nation's education which is starting to collapse, this is because culture contains various aspects, such as religion, ethics and the environment.(Tilaar, 2000)

d. **The Role of Education in the Cultural Inheritance Process**

Education aims to form so that humans can show their behavior as cultured beings who are able to socialize in their society and adapt to their environment in an effort to maintain survival, both individually, in groups, and in society as a whole. School is one of the means or media from the process of civilizing other media (families and other institutions in society). Hartoko, in this context, education is referred to as a process to humanize humans (Dick).(Elly M. Setiadi, 2006)

The function of cultural education is to introduce, maintain and develop cultural elements, develop the potential of students to become well-behaved individuals; this is for students who already have attitudes and behaviors that reflect the nation's culture, improvements: strengthening the role of national education to be responsible for developing the potential of students who are more dignified; and filters to filter out the culture of one's own nation and the culture of other nations that are not in accordance with cultural values and a dignified national character, fostering the spirit of the nation's culture. (Dewantara, 2011)

the purpose of cultural education is to develop the heart/conscience/affective potential of students as human beings and citizens who have cultural values and national character, develop habits and behavior of students who are commendable and in line with universal values and traditions. religious national culture, instilling the spirit of leadership and

responsibility of students as the next generation of the nation, developing the ability of students to become independent, creative, national-minded human beings; and developing environment of school life as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and full strength(*dignity).*(Marihandono,2017)

4. Conclusion

Education means the process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, action processes, ways of educating. Education is present in the form of cultural socialization, interacting with the values of the local community and maintaining reciprocal relationships that determine the processes of changing the socio-cultural order of society in order to develop the progress of civilization. members of a particular society.

Education and culture are things that are integrated with each other. Education is always changing according to cultural developments, because education is a process of cultural transfer and as a reflection of cultural values (education is reflective). Education is also progressive, that is, it always undergoes developmental changes according to the demands of cultural development. The two properties are closely related and integrated. For that we need formal and informal education (intentionally or not). Cultural differences become a mirror for other nations, making differences in the system, content and education of teaching as well as being a mirror of the level of education and culture.

References

Ahmadi, A. (2004). *Sosiologi Pendidikan*. Rineka Cipta.

Arifin, H. M. (2003). *Ilmu Pendidikan*. Bumi Aksara.

Cohen, B. J. (1992). *Sosiologi suatu Pengantar*. Rineka Cipta.

Dewantara, K. H. (2011). *Bagian Pertama Pendidikan*. Majelis Luhur Pesatuan.

Elly M. Setiadi, D. (2006). *Ilmu Sosial dan Budaya Dasar*. Kencana.

Gunawan, A. (2002). *Sosiologi Pendidikan*. Rineka Cipta.

Husnul, Y. (2012). *Kapita Selekta Administrasi dan Manajemen Pendidikan*. Antasari Pers.

Kaimuddin. (2014). Implementasi Pendidikan Karakter dalam Kurikulum 2013. *Jurnal Dinamika Ilmu*, *Vol. 14*(No. 1).

Kemendikbud. (2019). *"Merdeka Belajar: Pokok-Pokok Kebijakan Merdeka Belajar"*. Makalah Rapat Koordinasi Kepala Dinas Pendidikan Seluruh Indonesia.

Koentjaraningrat. (2009). *Pengantar Ilmu Antropologi*. Rineka Cipta.

Marihandono, D. (2017). *Rawe-Rawe Rantas Malang-Malang Putung: Jejak Soewardi Soerjaningrat Hingga Pembuangan*. "Perjuangan Ki Hadjar Dewantara dari Politik ke Pendidikan.

Mudana, I. G. A. M. G. (2012). Membangun Karakter dalam Perspektif Filsafat Pendidikan Ki Hadjar Dewantara. *Jurnal Filsafat Indonesia*, *Vol. 2*(No. 2).

Nasution, S. (2011). *Sejarah Pendidikan Indonesia*. Bumi Aksara.

Rifa'i, M. (2011). *Sosiologi Pendidikan,*. Ar-Ruzz Media.

Soewito, I. H. N. H. (1985). *Soewardi Soerjaningrat dalam Pengasingan*. Balai Pustaka.

Sugiarta, I. M. . (2019). Filsafat Pendidikan Ki Hadjar Dewantara (Tokoh Timur). *Jurnal Filsafat Indonesia*, *Vol. 2*(No. 3).

Tauchid, M. (2011). *Perjuangan dan Ajaran Hidup Ki Hadjar Dewantara*. Majelis Luhur Tamansiswa Yogyakarta.

Tilaar. (2000). *Pendidikan Kebudayaan dan Masyarakat, Madani Indonesia*. PT. Rosda Karya.

Widodo, B. (2017). *Biografi: Dari Suwardi Suryaningrat Sampai Ki Hadjar Dewantara.* "Perjuangan Ki Hadjar Dewantara dari Politik ke Pendidikan.