

Character Building of Cultural Perspectives and Implementation

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ABSTRACT

Indonesia's national education is currently still facing various problems. The achievement of educational results still does not meet the expected results. Learning in schools has not been able to form a graduate personality that reflects the character of the culture as a whole. The educational process is still focused and focuses on achieving it cognitively. Meanwhile, the affective aspects of students, which are strong provisions for living in society, have not been developed optimally. For this reason, the formation of the character of the cultural perspective is a necessity to support the character building that has been running so far. The research method used is library research with a philosophical-paradigmatic analysis approach. The results of this study at least offer a change, a new paradigm in the formation of the character of cultural perspectives, namely, transformative-enculturative. In addition, the results of this study also found the development of formation strategies, namely, patterns of participation and guidance. At least the results of this study also color the study of character education and bridge the next researcher in building a new epistemological foundation in the development of character education.

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1. INTRODUCTION

The existence of culture that is still running in the midst of society, theoretically, certainly makes it easy to introduce values and make them known at once. Because human behavior is symbolic behavior. (Kelly & De Block, 2022, p. 14) In addition, character as a symptom inspired by the environment, is certainly influenced by culture. (Jumriani, Abbas, Isnaini, Mutiani, & Subiyakto, 2022, p. 2256) Because culture is a source of underlying/interpreting even those that animate social systems to have a strong influence on humans. (Migliano & Vinicius, 2022, p. 5) Therefore, humans who are considered to be imitators, imitators and who always interact with the environment (among them customs), give more room for ease to be modeled and preserved by later generations. (Quijada, 2020, p. 13) Even these cultural values are inherent in all human instrumental inputs, both material and immaterial personal or impersonal, conditional and behavioral.

However, Indonesia, which has many kinds of cultural varieties with all the values it contains, has not shown an increase in the quality of character education as expected. (Nurfatihah, Hasna, & Rostika, 2022, p. 6152) This is reinforced by the learning process in schools which shows that the culture and all its value content are only limited to being introduced, memorized and staged without relating to the values in it. (Samani, Daryono, & Ratnadewi, 2018, p. 70) The impact of this reality is slowly dispelling the moral feelings of culture. If this continues, it is certain that this generation of the nation will lose one element of its identity and identity. Because identity and identity as a child of the nation will not be realized without showing the attitude of a cultured human being as a whole.

On the other hand, the challenges in the field of education are getting tougher. Empirical psychology, which is of the view that moral value it is determined by the situation and conditions of the severity or not of risk already spreading in the minds of the younger generation. (Rahmat et al., 2022, p. 44) Coupled with the increasing deculturation through today's global associations slowly eliminating the cultural structure of the nation. The challenges of character building are getting tougher with the rapid development of science and technology, especially in the fields of information, communication, and transportation, the escalation of the free market between countries and nations is increasing, and the climate of competition in various aspects of life is getting tighter. All of this also affects character education. It is not surprising that in the recent history of human life today, it is considered that greed and deception are commonplace and not a significant problem. Under these conditions, it is natural that the direction of national education prioritizes character building programs.

Furthermore, in this study character building was developed using a philosophical-analysis based on the concept of character in Lickona's perspective. According to Lickona, character consists of several components that become a unified process in the formation of that character, that is, starting from moral knowledge which then departs to moral feelings then this cycle ends in moral action. The concept of Lickona's character is then used as an analysis to read transcriptions which are used as a process of transferring cultural moral values to individuals. (Lickona, 2019, p. 72)

2. METHODS

The type of research used in this research is library research or literature research. This study aims to explore data and information with various written sources related to what was studied. While the approach used in this study is a philosophical-paradigmatic analysis approach. In a sense, the analysis in this study is directed to build arguments with a philosophical pattern in order to produce a new paradigm in photographing the character building of cultural perspectives. This research is used as a study material to corroborate or refute the theory or condition of an object under study. In this study, the main point of his research is the concept of character building of cultural perspectives. This research seeks to bridge the object of educational philosophy with cultural philosophy in internalizing cultural values in the object of education.

3. FINDINGS AND DISCUSSION

3.1. Culture and Society as Complementary Objects in Character Building

There is one classical definition that until recently was used as the main reference source in tracing the meaning of culture, namely, the definition written by the eminent anthropologist E.B Tylor, in his book "primitive culture" he mentioned, Is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (Luna-Renek, 2022, p. 8) This definition offered by Tylor is stated by anthropologists as an adequate definition. Because the point of view used by Tylor in photographing culture departs from a point of view that uses a descriptive approach. In contrast to the point of view used by Koentjaraningrat, he stated, culture is the whole system of ideas, actions and results of human work in the life of society that are used as human property by learning. From the understanding that has been put forward, Koentjaraningrat is more inclined to capture culture with a historical point of view.

This can be seen from the pattern of generality of the definition without mentioning in detail the material of the culture itself and emphasizing culture as a tradition that must be preserved by studying it. However many kinds of varieties of definitions of culture, broadly speaking the characteristics of such definitions are not far from the point of view with, as a focus; first, descriptive, second, normative, third, psychological, fourth, structural, fifth, genetic, sixth, historical. (Koentjaraningrat, 2009, p. 144)

From the understanding of culture, at least some relationships are found between culture and society reciprocally. Among them, first, culture is an achievement of human creation that is "a material", that is to say, in the form of forms of human psychological achievements such as science, belief, art and so on. Second, culture can also take the form of directed behavior such as sustainable laws and customs created from the results of the agreement of one community. Third, culture does not manifest in human life that is solitary or alienated from the life of a particular society. (Kraus, Callaghan, & Ondish, 2019, p. 246)

From this it is clear, that culture needs a group of societies not individuals. Because humans as producers of culture will not be able to produce it individually. Because culture is not only a physical creation of humans but also psychologically. Human creation includes laws, morals and other norms and this too will only happen and exist, if man interacts with other human beings. In short, the realization of a culture is due to the existence of a group of people called society.

In reality, the culture that exists in a particular society is an adjustment of that society to its environment. However, culture is not the disheveled habits of a community of people. In fact, culture is a system of integrity in the midst of society. (Turama, 2020, p. 60) It is difficult to find conflicting elements of culture. Therefore, changes and shifts from a cultural element will cause reflections that can trigger conflicts. Such a cultural nature makes culture a tradition that can only be inherited without having to change its elements. On the other hand, it becomes an advantage for culture because then culture is increasingly protected from defusion.

In short, the community has a system, which is a mutual agreement that is not subject to the individual. The agreement was symbolic and semiotic so important that it created an order of value systems in culture. This mutual agreement became necessary to avoid essentialism and reductionism in culture. (Wijaya, 2020, p. 61) In other words, humans with their group called society naturally take culture as a form of mutual agreement and also a sign for humans as reasonable beings.

Therefore, society and culture are the most important units of analysis of character building. Because in it consists of such component parts as, roles, relationship positions, structures and institutions. It is not wrong to say that society and culture are seen as entities that are interconnected compounds in shaping a person's character. The destruction of one part of society as well as of culture causes damage to character building in the midst of society which ultimately undermines the moral system in indigenous communities. (Ritzer & Stepnisky, 2020, p. 12) Culture has an equal dimension between, people, society and culture in character building. These three dimensions should ideally indeed be directly proportional and nothing is negated in the scope of character building and should go hand in hand with each other even though times change. (Handayani, Harmawati, Widhiastanto, & Jumadi, 2022, p. 116)

3.2. Cultural Morals as a Source of Character Values

Indonesia as a country that clings to the cultural chain with all the differences in the pattern of customs is an advantage and a gift from God Almighty. Abstract values, arts, written norms and concrete customary rituals become a wealth embedded in every tribe that dwells in the expanse of the archipelago. If referred to by looking at definitions, all of these things are called culture. Because in a simple sense culture is a whole pattern of life. Culture is also complex, abstract, and broad. (Rayhaniah, 2022, p. 187) While "civilization" is part of some element of culture, let's say literature or tools used in its time.

Furthermore, culture in a moral environment is a limiting norm that regulates the pace and procedures of a community. Ki Hajar Dewantara in mentioning that the embodiment of culture includes recognizing a sense of spirituality or moral code. In addition, each culture also has a different moral code. That is why the cultural symbols, although different, can have the same moral values contained in them. Thus, culture has its own moral code embedded in its practices and teachings. (Febriyanti, 2021, p. 1637)

Morals in a culture are symbolic cultures that can be interpreted through rational analysis so that they can become a moral decision. Many of these moral decisions are congruentized into the language symbols, communications, cultural systems, and norms of a group of entrenched and directing societies. Because it is not hypothesized that culture at its peak is a confluence of philosophical beliefs so as to give birth to values that manifest in the character of society. That is why, certain societies are willing to maintain and preserve culture so as not to lose the source of value of cultural character that has been going on for a long time. (Anuar, Tan, & Naidu, 2021, p. 44)

Culture as a source of value for character building has unique characteristics and peculiarities. Its uniqueness can be seen from the sociocultural aspect that accommodates all aspects of local customs and wisdom in cultural pragmatism. Meanwhile, the peculiarities of cultural values are reflected in the contact between cultural morals and cultural symbols both physical and verbal which become pillars and trinkets that adorn cultural moral actions. The contact and unification between cultural moral values and cultural symbols both physical and verbal that are practiced has formed legal norms and customary norms as a way of life that continues to grow and develop. That is, the substance of cultural values becomes the substance of the material taught in the realm of character building of cultural perspectives. To be clear, The process of character building of cultural perspectives is a process of dialogue between the individual self and cultural values and traditions that occurs in the scheme of interaction and internalization of human values to the environment from generation to generation.

Culture is such an important source of value for character building. Because the values that result from culture are values and ideas that converge from the beliefs that live in society. Traditions and customs become cultural capital that ushers in an individual to have a national identity. Culture as a value that is valued and upheld by society will color the life of the people who live it. Of course, this makes value not just a belief, but a lifeblood in living life. The value that is believed and instructed by everyone is always related to positive things, nobleness of mind, and kindness. For this reason, cultural values are always related to kindness, benevolence, and nobleness of mind.

Furthermore, culture as a source of value will regulate the system of life based on the value system imposed. It is this situation that gives birth to local wisdom in every community. Local wisdom is built and grown from a view of life and values that guide the community in organizing its life. Substantively local wisdom the values prevailing in the order of society, the truth of which becomes a guide in daily behavior (way of life). (Iswatiningsih, 2019, p. 157).

3.3. Character Building of Cultural Perspectives

A culture with all values while the system in it is an identity for its group as well as a legacy that is the obligation of all members to preserve it. (Aprianti, Dewi, & Furnamasari, 2022, pp. 2125–2126) Likewise, cultures in the Indonesian spectrum are burdened by these two obligations initiated by a love of culture and binding cultural authority. That is why in a cultured society there are always efforts to preserve, both preserving concrete cultural relics such as returning to weaving traditional clothes and teaching their generations with songs and dances that became the heirlooms of their ancestors. Not only that, cultural relics are abstract in shape as well, such as philosophical moral values, past norms, kinship systems and others.

Character building of cultural perspective means a character that is formed by locality accidentally (precipitated in the systems and values of society) or intentionally using cultural transmission with systematic and programmatic efforts. Operationally, the development of character

building from a cultural perspective certainly requires a foundation of thinking called a paradigm. That paradigm is very important for the building of knowledge development including character building development.

3.3.1. Transformative-Enculturation as a Character Building Paradigm of Cultural Perspective

The transformation of cultural moral knowledge is part of a process of transformation in culture that procedurally describes a process of character building. (Hermiati, 2022, p. 3) Even macro, the process of transformation is also part of the creation of culture. Because as a tendency for humans who live in groups, the transformation between one individual and another creates interactions with each other with which culture is created. Ontologically, this transformation process distinguishes between humans and other creatures. Then it forms the agreed values until a culture is born. In its development, the transformation then forms a collective consciousness that reduces the individual to become an expression of some provisions of universal laws at the level of thought and behavior. In short, the process of transformation of stringing cultures into living forms and influencing the thoughts and actions of a cultural group. (Indy, Waani, & Kandowangko, 2019, p. 16)

Ontologically, cultural symbols are symbols that can be interpreted through rational analysis so that they can be used as one of the sources of moral decisions. Many of these moral decisions are congruent into symbols of language, communication, cultural systems, as well as written norms and standard provisions of a group of entrenched and contrasting societies. Because it is not hypothesized that culture at its peak is a confluence of philosophical beliefs so as to give birth to values that are embodied in culture. Thus, it needs to be emphasized here that culture affirms communal morals while the practice of cultural morals can be rationalized and included as the basis of education both regarding organizations and educational curricula. (Indrawan, Sudirgayasa, & Wijaya, 2020, p. 193) This view explains that cultural ethics is basically made to translate cultural ethics.

In the process, cultural transformation in internalizing values towards individuals is carried out through various didactic-methodical education and teaching in the form of imitation that requires assistance. (Saihu, 2020, p. 327) Hence educational institutions and indigenous figures as a single entity are considered as alternatives of a preventive nature. As a preventive alternative, cultural education based on a transformative paradigm is expected to develop the character building of the nation's younger generation and can minimize the causes of various cultural distortions. Transformation through educational institutions will see its impact in the not too distant future. However, in this context it can be predicted that cultural endurance and its impact will gradually be felt in the midst of society.

Cultural inheritance activities as part of cultural transformation are very much in line with the educational process. It can be said that education is part of culture because education seeks to provide moral knowledge as a view of life for its students. It is said so because the totality of the movement of human life and even the entirety of the state of the self and human attitudes are the pattern of culture itself. On the other hand, culture as a moral rule became a statute that lived in the midst of society and characterized man as a social being. Therefore, traditional stakeholders must be interpreted as educators and involved in character building.

The process of cultivation in the transformation of cultural values in the frame of character building of students must be supported by the concept of enculturation. Enculturation can be interpreted as a habit of society inherent in a person in the form of an eternal disposition, or a trained capacity and a structured tendency to think, feel and act in a determinant way, which then guides them. (Ting-Toomey & Dorjee, 2018, p. 105) So Enculturation is a natural movement in society through a very long process of socialization so that it becomes a self-structured habit. Enculturation is made through social processes, not individuals who lead to patterns that are eternal and transferred from one context to another, but which also shift in relation to a specific context and over time. Enculturation is not fixed or permanent, and may change under unforeseen situations or over a long

historical period. Enculturation is also not the result of free will, or determined by structure, but is created by some kind of interaction between times.

Koentjaraningrat describes that enculturation is a process of cultivation. In the sense that an individual learns and adapts the realm of the mind and his attitude to the customs, systems of norms and regulations that live in his culture. In other words, enculturation is the inheritance of culture by the way that cultural elements are cultured to the learners who support that culture. The process of enculturation (cultivation) of local wisdom values, namely the process of learning values, norms and customs and culture. (Koentjaraningrat, 2009, p. 181)

In this enculturation, cultural values are transformed by inquiring processes. So the process of transformation to learners does not occur passively or to be determined but through an interactive process between traditional figures or stakeholders and learners. This process allows the formation of the character of cultural perspectives through creative abilities that allow innovation and discovery of cultural values to occur.

In addition, in the process of enculturation the interaction between indigenous stakeholders and students must be able to build nuances of interaction that foster ethical awareness or moral awareness. So learners will be more receptive because the interactions that are built target their consciousness or perspective aspects. In formal education, the involvement of traditional figures or stakeholders is very important, especially in extracurricular learning. As cultural experts, traditional figures or stakeholders play an important role. Therefore, to maximize enculturation in formal education, traditional figures or stakeholders are needed to be included in formal educational institutions due to the expertise and competence of traditional figures or stakeholders in certain cultures.

3.3.2. Character Building Strategies in a Transformative-Enculturation Paradigm

The strategy used as a process of transferring cultural moral values to individuals as well as cultural practices is a process of imitation, identification and socialization. These three are efforts to introduce and transition culture to individuals or members of society, both from a small scope (family) to a large scope (society). In the strategy of character building of cultural perspectives, at least this process of transmission is manifested in two forms, namely, participation and guidance.

The participation of all parties in character building is a necessity. Not only for the benefit of the characters themselves, but also as human instinctive to live in groups and need each other. This reciprocal need creates interactions that facilitate the transmission of culture both through attitudes and language of communication. The involvement of others in all aspects of an individual's life displays many imitations of culture that do depart from the identification of values. It is characterized by the existence of cultural groups of people around it. A society consisting of many classes and elements, such as traditional leaders, religious leaders and farmers and laborers, makes it very easy for individuals to see firsthand the application of culture in their experiences. Gives a wealth of resources and motivation to always shape his character.

The organization of customs such as indigenous institutions with all their devices is very important to be involved in the formation of character in schools. The communication of knowledge about culture carried out by holders of cultural authority becomes a very important marker and transmission for cultural societies. Therefore, the duties of indigenous institutions which include maintaining, continuing and developing cultural values must be carried out vigorously and intensely, and even must enter educational institutions. So that cultural values are not uprooted from their roots. The role of indigenous figures is important, not only because he is the central role or reference of his group regarding culture, but the prevailing cultural system, also helps to force each member of the group to equally obey the vortex of the system. Sanctions as a control of culture that are usually imposed in social sanctions also add to the power of the culture to always remain obeyed.

So that way, the presence of customary institutions with all their tools and the participation of community groups will be the basic capital in character building. This will also have implications for

the absorption of moral values by cultural groups. That is, the presence of traditional figures in educational institutions at least provides a new nuance for students in understanding values and how to apply them in various situations. In essence, snippets of the cultural spectrum seen by learners from indigenous figures, will usher in their absorption to see the underlying value of that cultural practice. It will also stimulate moral decisions in him before he does.

The presence of traditional figures in educational institutions, naturally makes it easier for cultural moral knowledge to be understood because it is taught directly by these cultural figures. Not by people who don't deeply understand the local culture. Thus, little by little it will touch the cognitive realm until it eventually gives rise to curiosity. Or present a strong responsibility for students to keep their culture from being alienated from their group. With this answer, students will try to know the morals of their culture in series to teach it through practicing which ultimately shapes their character as a civilized human being with culture.

Furthermore, "through guidance" theoretically the character of culture has a kind of compatibility with human development. Culture encourages consciously or unconsciously, certain behavioral reactions, or culture becomes a kind of stimulation for the formation of certain behaviors. Culture has a "reward and punishment", which encourages a form of behavior that is in accordance with the value system in that culture and instead provides punishment for behaviors that are contrary to or that disturb the peace of a certain cultural society. Culture tends to repeat certain forms of behavior through the learning process.

Departing from this explanation, in addition to participation, Remembering culture is something that is transmitted through repetition, practice and teaching. The nature of culture in the life of the community is also in two dimensions, namely, realized or unconscious. Naturally, in the "conscious" dimension, it must be experiencing feedback from the transmitted individual self. So in such conditions, guidance and direction to see cultural values and practice them in society run naturally which is driven by the nature of culture itself.

The guidance in question is guidance constructed by the local culture. Usually in a culture, traditional events are held to introduce and guide community groups to care about their culture. This can also be done in direct ways. For example, customary institutions in this case the leaders and elders who are intertwined in customary institutions are present to give direction regarding issues related to custom. It may also be by providing assistance to traditional stakeholders.

Culture also attaches charisma to traditional stakeholders to exercise their authority. In Indonesian society until now, indigenous stakeholders have a strategic place to disseminate, guide and direct their groups to comply with cultural norms and values in them. Traditional stakeholders also hold high authority in deciding customary cases, so that anyone who violates it will be subject to social sanctions at least moral sanctions. therefore, his existence in the midst of society became a kind of guide for his group. So it can be said that traditional stakeholders become tauladan for their group whose pituah will be listened to and carried out because they have a strong authority to bind all individuals not to go off the cultural path.

The concept of guidance above is so elegant when the guidance is carried out in the realm of educational institutions. Because at certain times, the local culture can be practiced in schools. In this extracurricular time, traditional figures are invited to guide students in carrying out traditional ceremonies. Because in this guidance, students can see directly as well as become cultural actors directly. The form of culture can be seen through cultural practices. That is, it is not only limited to the transmission of philosophical values that touch the imagination of each individual, but, because culture is incarnate as an order and system in human life that can touch its five senses. This concrete practice of culture widens the path for culture to provide moral awareness. Cultural stakeholders or traditional figures only occupy positions as guides or controllers for the sake of running according to their rules.

Furthermore, moral is the need of ruhani, in parallel with which cultural morals also include part of the need to give equality of taste. As a result of cultural morals that are considered part of the need,

of course, good relations between fellow individuals as actors of culture must fill each other in the extracurricular learning. Guidance can happen automatically and unnoticed. The interrelation of all aspects of the cultural system seeded the character by itself. In the end, it turns into character building.

From the picture above, it is clear how the pattern of cultural guidance in character building. It seems like a mutual need that ultimately makes it easier for the culture to incarnate in the minds and actions of learners. In this position, too, the culture of *berlahan-berlahan* enters according to the capacity of the learner's mind and does not look coercive, because indeed the visible characteristics of the culture show a gradual picture in its formation.

4. CONCLUSION

Departing from all the explanations above, culture has moral values as well as a way of being motivated in shaping the character of community groups in a culture. In other words, much is shaped by its culture being absorbed by the environment around it. Not only that, the rich value of a culture provides sufficient references for its community and makes it easier for community groups to understand their environment. A culture that holds responsibility for its perpetrators, adds to the postulate to say that culture has its own way of transmitting its teachings and for preserving them. In the development of character building from a cultural perspective, the transformative-enculturative paradigm is an offer of a paradigm in character building to make it easier for the nation's generation to read values and practice cultural values. Through the strategy of guidance and participation, it makes it a continuous moral action because the formation offered by culture is not only in the realm of imagination and cognitive, but even the participation and guidance of culture presents morals in the experience of the individual self in each generation of society. As a suggestion, the transformative-enculturative paradigm is a paradigm that cannot be separated from the involvement of local governments. Especially in involving traditional figures or stakeholders to teach and presuppose culture in educational institutions.

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