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The Human in Constructing the Social Reality of the Culture

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1. INTRODUCTION

On the people of Indonesia on a national basis, rules, values and norms that are used in regulating the actions of the individual are sourced from the national culture that is formal, so he will be at the arena-the arena of formal. While in the tribal society of the nation, all the rules, values and norms used based on rules that exist in the community concerned and informal, such as tribes, community groups, top, middle, bottom, groups hobby, all of which shaped the community. According to Rudito (2003) when calling the people of Indonesia, of course, refers to the shape of a pluralistic society with the variation of the population that is very diverse. Not only in terms of the identity of ethnicity, a particular social group, but also from the level of living patterns and also models of culture that are very different from each other[1]–[3]. Nevertheless, we can still distinguish the two regions with the social rule respectively, namely, the government and the people of the People is a form of combined ethnicity-specific, inhabiting a specific region with a culture that one (homogeneous), that have a background in history and mythology are the same. In this case, they are a part of the community of the Indonesian nation[4]. Culture, according to Spradley is the knowledge that is obtained, which is used by humans to interpret experiences and give birth to behaviour[5].

Culture as a series of the reference model in the form of knowledge about the position of the group is structurally in society so that the behaviour that emerges is a response to the patterns of interaction and communication among the existing groups[6]. A series of reference models that are based on cultural values that are at the core of a culture. The value of culture consists of views of life (world view) and confidence (belief), both wrapped by ethos (ethical guidelines concerning good and not good). It can be said that culture is used to understand the environment, not only embodies the response to a specific environment, but also a response to other cultures through social interaction with the cultural other. In other words, culture is a series of rules, instructions, recipes, plans and strategies, consists of a series of a models-the cognitive model that belongs to human and is used selectively in the face of the environment as manifest in behaviour and actions[7].

Culture-culture is manifested in the form of community (community) and the community (society). Community is a group of people who inhabit a certain territory where all its members interact with one another, have a division of roles and clear status, can provide a setting against members of its members[8]; whereas the community (society) is a group of people inhabiting a specific region, its members can interact with each other, and can also do not know each other. The embodiment of culture as a device of knowledge will seem in the life of the community, shaped the social institutions that regulate the activities of the special man to meet the needs of the community concerned[9]. Social institutions can be understood as a system of inter-role relations and norms concerning the activity that is considered important by the community members[10]. It means that in doing a certain activity, community members will use the rules governing status and role for members of the community to carry out

his actions. So the embodiment of culture there is in the life of the community formed in the social infrastructures there. In reality, an individual will have a lot of statuses, and one status will have many roles in the life of the community[11]. The contradictions of the role concerning the status of that carried by the individual in a social institution often occur, and this can give rise to social relations is nepotism. Thus social infrastructures in the community will essentially depend on the context, time and space.

2. LITERATURE REVIEW

The term construction over social reality (social construction of reality) become famous since it was introduced by Peter L. Berger and Thomas Luckman through his book entitled *The Social Construction of Reality: A Treatise in the Sociological of Knowledge* (1966). He described the social process through action and interaction, where the individual creates continuously a reality that is owned and experienced together subjectively[12]. The origins of the social construction of the philosophy of constructivism start from the notion-the notion of constructive cognitive. According to Von Glaserfeld, the notion of constructive cognitive emerged in this century in the writings of Mark Baldwin which is widely deepened and propagated by Jean Piaget. However, if traced, is the idea-the main idea of constructivism has been started by Giambattista Vico, an epistemology from Italy, he was the forerunner of constructivism[13] begins by Giambattista Vico, an epistemology from Italy, he was the forerunner of constructivism[8].

In the flow of philosophy, the notion of constructivism has emerged since Socrates find the soul in the human body since Plato find minds and ideas. The idea is getting more concrete again after Aristotle introduced the term, information, relation, individual, substance, material, essence and so on. He said that, humans are social creatures, every statement must be proven to be true, that the key to knowledge is the logic and basic knowledge is a fact[3]. Aristotle also has introduced the words 'Cogito, ergo sum' or 'I think therefore I am'[14]. The words of Aristotle the famous it to be a strong basis for the development of ideas of constructivism up to this moment. Berger and Luckman began to explain social reality by separating the understanding of 'reality and knowledge'. Reality is defined as the quality contained in the realities that are recognized as having existence (being) which does not depend upon our own will. Knowledge is defined as the certainty that the reality-the reality of it was real (real) and have specific characteristics. Berger and Luckman[15] say happened dialectic between the individual creates society and society creates the individual. The process of this dialectic occurs through externalising, objectives, and internalization[16].

Tilaar said that the changes that occur in society are caused by three main factors, namely; the need for democratization, the progress of science and technology as well as globalization. First, democratization became very influential given the people of the world into a community without a bulkhead that should affect each other and need each other. Second, technological progress has brought great influence to the changes in society. This progress caused by the need of mankind to faster in the act and to facilitate all the human needs that exist and is based on human curiosity. Third, globalization is very influential for change considering the relationship between the human will feel closer and compete with each other. As has been stated previously that there are forces that can affect the presence of a social change in the community.

Indonesia as part of the world community will also be affected. Indonesian society today is very dependent and affected by the progress of science and technology,

especially information technology. As can be seen that the influence of technology has penetrated up to the corners of the village the first is the community lacking access out [17]. This technology we can see its development in all aspects of community life. The progress of science and technology to bring the nation of Indonesia into a period of transition very difficult. Political life, economic and social very in unison with the progress of science and technology [18]. This change needs to be dealt with very quickly and precisely so that our society will not become the target of a negative than a technology, but can be the player to redirect science and technology to be harnessed into a force that can build the society a better Indonesia [19]. Ideally, to be able to give a clear direction to this change, education is the best solution. Education should be able to be a filter between the strength of the positive and negative of the development of science and technology [20]. The progress of communication and information technology today causes the students to get bursts of information that are very heavy, much heavier than that ever experienced by their parents. Tens of thousands of pages printed either in the form of books, magazines or newspapers circulating in the community. A lot of TVs emitted each television station with a broadcast hour is very long [21].

Behind the change very quickly in social life, oddly enough, education itself has not changed meaning. School today with the school in the past. How the state of schools and classrooms, how teachers teach, how students learn and how the relationship between citizens of the same school with fifty years ago [22]. Change the value of the social culture can also be felt when we see the rise of violence, fights between students either individually or in groups to ask for victim souls, cheating has become a natural thing, plagiarism writing evolved, a demo by the teacher popping up, until by the abuse of drugs in the educational institutions [23].

The changes that we can see also as a result of social change is the desire of many parties to build local autonomy-directed. Regional autonomy is a result of the strength of the forces that affect social change today. The purpose of regional autonomy is very relevant to the reforms that are being built in today's society, but the negative impact that could arise is the disintegration of the nation if not directed well. The regional autonomy policy to answer the demands of the local and the insistence of the tendency of global flows need to be directed and observed well considering the condition of the people and the area are diverse and particularly vulnerable to the split of the nation [24]. Changes in the social, political and regional development of the model of centralized to decentralized, not an easy matter in the process [25]. This change requires a change of attitude and mental good of the whole apparatus in it. According to Muchsan are the joints of autonomy that must be met in implementing the regional autonomy; 1) division of authority (power-sharing), 2) distribution of income (distribution of income), and 3) independence or the strengthening of regional (empowering) [5], [7], [26], therefore, the need for thorough preparation, well-planned, carefully phased and sustainable in carrying out regional autonomy as a form of social change in Indonesian society. The social changes that have an impact on the behaviour of everyday social in Indonesia, as well as the presence of regional autonomy, need to be addressed with education.

Education should be able to be agents of change who can contribute positive change to social change. Education should be able to develop the creativity and thoughts of people to find something new and useful for the improvement of society [27]. The more people that show the ability of creativity, the community will be rich with the changes. Introduction new things, a product of changes in society, in educational institutions will

increase the chances of development of creativity of learners. In other words, the process of learning to develop the creativity of learners and produce changes in society will further enrich the role of education in efforts of social change toward quality[28].

3. CONCLUSION

Culture is seen as a system of behaviour patterns that are distributed socially to connect the community with the environment ecological. According to the opinion of Marvin Harris, culture is a pattern of behaviour that is associated with the group, customs or way of life of a nation. Meanwhile, according to Meggers, culture is the process of adjustment of the man with the environment through guided by the provisions of natural selection as in regulating biological adaptation, which is always turned towards the equilibrium. If interference occurs in equilibrium by a range shifter changes such as changes in the environment that is physical, demographic, technology or other systems, then the culture affected following the change. For example, technology, economy and elements of other social organizations that are directly bound by such changes, this is where the culture is adaptive. Much the norm in the dig and have been used as rules or patterns of behaviour derived from sources of religious teachings has even been used as a reference culture in Indonesia, which now turns out to little by little fade as the norm of dressing, corruption, collusion and nepotism, with the difficulty to enforce religious norms, legal, and moral, as a social institution. About the social institutions, ritzer and goodman expressed the opinion Marcel Mauce and P. Fanconnet, that: the social institution includes ways of behaving and being are not formed and which has been found by the individual in the social life of which he is a part of him, so that, ways of behaving and acting that the discovery of that force to defend it.

The fading pattern of behaviour that comes from scripture how to eliminate a culture based on humanity, truth, and justice, which is constituted by the value-to-Goodness, meaning the fading value-the value of Pancasila. this is the social fact, which occurs in the group, the unity of a particular society, social system, position, role, family values, government. Peter Blau, divide the two basic types of social facts, namely: (1) common Values (common values); and (2) Norms that manifest in culture or subculture.

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