Culture and Education

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Abstract
Aspects of culture and education should be complementary in terms of complementing and reinforcing each other. Both are real and research results in various countries show the presence and potential of efforts to bridge the two possible. The influence of capable technology in the learning process requires transformation and it is directly related to educators who understand the student process. From among the institutions as the organizers apply to be adaptive to change. The connotation of being able to adapt to the rapid and complex flow of change. This article tries to answer this real problem.

Abstrak
Aspek budaya dan pendidikan harus saling melengkapi dalam artian saling melengkapi dan memperkuat. Keduanya nyata dan hasil penelitian di berbagai negara menunjukkan adanya dan potensi upaya menjembatani keduanya. Pengaruh teknologi yang mumpuni dalam proses pembelajaran membutuhkan transformasi dan berkaitan langsung dengan pendidik yang memahami proses siswa. Dari kalangan institusi sebagai penyelenggara berlaku adaptif terhadap perubahan. Konotasi mampu beradaptasi dengan arus perubahan yang cepat dan kompleks. Artikel ini mencoba menjawab masalah nyata ini.

Introduction

Culture and Education revolves around humans. About humans in the sense of Greek philosophy, especially the philosophy of the process of interpreting humans as individuals who become. The description of being cultured and educated is also pinned on humans to be themselves. This is a sign that humans are experiencing a process and they are expected to be able to face every challenge and problem that exists.

Cultural boundaries are interpreted as a way of life and people's way of thinking. Culture is transmitted to the next generation. Cultural tools such as the rules for living life, taboos that must be avoided, world views regarding the contents and changes that exist, to the traditions that are held are the

initial elements for the formation of human beings. This fact leads to humans becoming the holders of the cultural mandate of their predecessors. The goal is that there is continuity and sustainability of the noble values of the heritage to be passed down to the next human being. Humans need guidance and leadership in directing themselves to the welfare of living together. Culture as a pioneer and education continues as a reformer.[1]

Education for humans actually also takes place continuously. Starting from the nuclear family and finally the simple social relations will expand in line with the development of the human age. The world in which formal education takes place initially rests on school life. From elementary, middle to higher education levels. His goal in the past was to become an independent human being and have the freedom to be himself. Now in the national context according to the buzz from the Minister of Education and Culture, Mr. Nadiem Makarim, so that education provides access and acceleration of how humans can be independent in learning. Schools should be for students a fun place and not the other way around a slavery area.

The philosopher Richard Rorty provides an important description of man. For him, the individual is a self who is always struggling with endless redescriptions. A concern in the name of life in which the individual figure is renewing himself from his ignorance as a result of the discovery of his potential mind nature.[2] This touch reflects the importance of education in the life of a human child. The hope is how he experiences deliberation or liberation from ignorance (Greek: agnoia)[3], backwardness and backwardness. It takes a strong effort and education is a means for reducing human nature.

Culture and education have a prominent place in human life. Both give color to life and it is expressed concretely. It is clearly seen in the development of civilization to the educational environment. Changes in human civilization and advances in education, especially in the field of technology, have resulted in many findings and innovations in almost all aspects of human life. One of them is online learning technology. Jen Ross, Sian Bayne and James Lamb highlight the progress of higher education when it comes to using online learning. Such a statement:

> "…one intention was, that it be seen as provocative in thinking, through the design of online education and assessment-something that teachers in higher education in particular might find useful and generative. It was intended to stimulate ideas about creative online teaching, and to reimagine some of the orthodoxies and unexamined truism surrounding the field."[4]

The modernity of online learning has influenced the realization of a new learning culture with the help of interface technology, a necessity in this 21st century. Educators and students are motivated to be more creative and even encouraged to develop existing content to make it look more advanced. Unquestionably, educational institutions, educators, and educational materials are among the most

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[1] Abraham Kuyper, *Christian Faith and Social Problems* (Surabaya: Momentum, 2014), 33.

[2] Felix Baghi, *Redescription and Irony* (Maumere, Flores: Ledalero, 2014), 47.

[3] Bible Strong's Greek 52

[4] Jen Ross, Sian Bayne, and James Lamb, "Critical Approaches to Valuing Digital Education: Learning with and from the Manifesto for Teaching Online," *Digital Culture & Education* 11, no. 1 (2019): 23.

effective agents of cultural development, change, and perhaps even "displacement." Concerning both content and methodological approach techniques.

The issues and concerns that surround the world of education today because of the Covid-19 pandemic have not stopped the world of education from giving birth to new innovations. Although at the beginning of the pandemic it seemed stuttering and unprepared, now the birth of mixed learning reflects that culture and education have synergized to produce useful products later. Good for individual human life and society as a whole. The argument is more about education as an instrument of change in the life of human civilization and will continue to state its alignment to make humans achieve a better and more prosperous life. So the re-creation of a sustainable educational culture is possible because of the presence of the process of strengthening the learning environment for students.

The description given by MacNeil, Prater & Busch[5] shows that the strengthening of the learning environment culture has a correlation with increasing educator morality and student achievement. Reavis et al[6] explore how new principals in historically low-performing secondary schools are bringing about change in school culture and how this positively affects student achievement. Kytle and Bogotch[7] examine school reform efforts through a 'reculturation' rather than a 'restructuring' model. They found that real and sustainable change is easier to achieve by first changing the school culture, than by simply changing the structure of the way schools operate and function. In essence, it appears that education requires the creation of a preferred constructive-style educational climate, namely fewer abstractions and fewer problems when empirical measurements are carried out. Looking at the results of this study, it can be ascertained that there is an era relationship between culture and education. In this case the focus is on the culture of education which brings a great affects from time to time.

Study objectives

The interests of this writing are actually for the benefit of two sublime matters, namely:

(1) To explore the strength of the relationship between culture and education in the light of independent learning which is mentioned by the government as the motto of national education, "*Tut Wuri Handayani*".

(2) Formulating new thoughts on a fresh vision of education in this country.

[5] Angus J. MacNeil, Doris L. Prater, and Steve Busch, "The Eeffects of School Culture and Climate on Student Achievement," *International Journal of Leadership in Education Theory and Practice* 12 (2009): 122–132.
[6] C. A. Reavis, D. Vinson, and R Fox, "Importing a Culture of Success via a Strong Principal," *Clearing House* 72 (1999): 199–202.
[7] A. W. Kytle and I. E. Bogotch, "Measuring Reculturing in National Reform Models," *Journal of School Principalship* 10 (2000): 131–157.

Research question

To answer the teleological importance of this paper, two main and most important questions are raised, namely:

(1) Why is it necessary to explore the relationship between culture and education in the interest of independent learning?

(2) How is the true vision of independent learning launched by the government analyzed from culture and education itself?
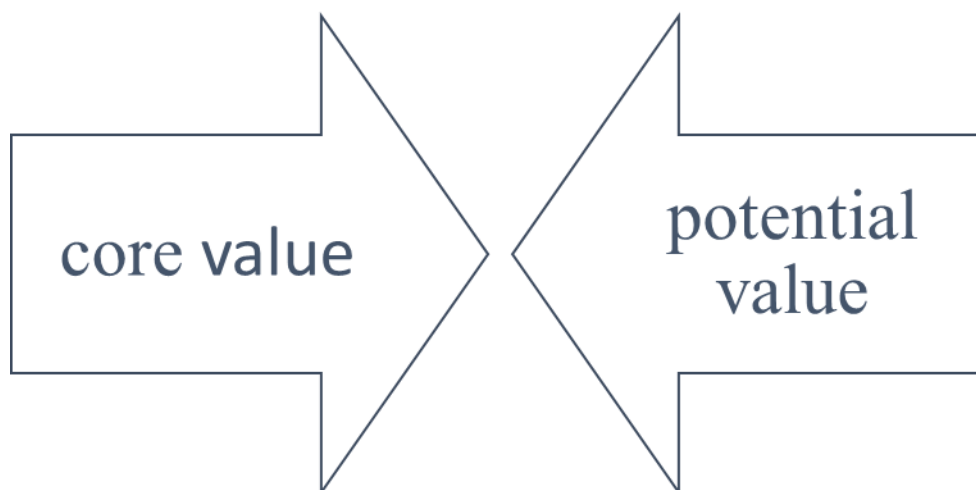
However, with the presence of interface technology and the internet, human behavior that is now connected together in the dimension of intelligent technology and the world of education also uses online technology-based learning platforms and other devices. At least efforts to bridge culture and education have now been realized through technology. it can be seen from the community now belonging to 4.0 and education with super-fast 5G ICT technology and towards 6G later. An important question will arise in the future, will learning technology affect students and how will their way of life become stronger with intelligent technology later, especially their thoughts and meaning as creators and users of future technology?

Methodology

In order to answer these possibilities, the approach to the main issue in this study is more directed to the content and benefits of culture and education for humans as human learners. Its domain is focused on change and continuity[8] for all, especially human learners. For this purpose, the approach taken is to see how the core values in culture and education are actually able to respond to the potential value of new knowledge that is difficult to predict.[9] Expressed in a causal relationship that affects each other between the cultural and educational dimensions. The reflection of both is in the core value and the potential value.

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[8] A. Kamenetz, *DIY U: Edupunks, Edupreneurs, and the Coming Transformation of Higher Education* (White River Junction VT: Chelsea Green, 2010), 153–159.
[9] D. Laurillard, *Rethinking University Teaching: A Conversational Framework for the Effective Use of Learning Technologies* (New York: Routledge, 2001), 201–233.

core value — potential value

The two values are connected to each other because it is believed that humans as human learners have received the heritage of cultural values and are now entering the world of lifelong learning. This reciprocal relationship provides an increase in the content of human life to become whole and prosperous and to stay away from evil. This is possible because the real embodiment of independent learning is nothing but a derivative of the slogan education for all.

The theory of value in culture and education in addition to dwelling on intrinsic and extrinsic values, also describes human existence in a concrete way. Efforts developed regarding the values that accompany human life include their involvement and expectations later after undergoing a plenary education for work orientation.

Results

According to Sterling, the shift from confirmative or even reformative learning to transformative learning (shift to higher-order learning) will involve personal, institutional and political resistance by participants which then poses challenges to their beliefs and ideas, and the reconstruction of meaning as a whole,[10] while K. Lewin,[11] established the basic ideas in training for transformative learning. Their thinking needs to be well understood. poses challenges to their beliefs and ideas, and reconstruction of meaning as a whole.

Mezirow[12] has stated that critical reflection is a key concept in transformational learning. There are three types of reflection. Content reflection is an examination of the content or description of a problem. Process reflection involves checking the problem-solving strategies used and the premise reflection that occurs when the problem itself is questioned. Mezirow's thinking is based on a frame of

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[10] S. Sterling, *The Sustainable University: Challenge and Response*, ed. H. Luna Maxey (London: Routledge, 2013) E-Book-NP.

[11] K. Lewin, *Field Theory in Social Science: Selected Theoretical Papers*, ed. Cartwright (New York: Harper & Row, 1951) NP.

[12] Mezirow.J, "Transformative Learning: Theory to Practice," *N.dir.Adult Cont.Edu* 74 (1997): 5–12.

reference related to the meaning of education, consisting of three essences that are interconnected with one another. Namely: input-process and output. These three form what is known as education.

Mezirow's theory of transformative learning (TLT) provides a theoretical foundation for the transformation process. The theory offers an explanation of the learning process that underlies the journey to sustainable living. The value of linking education to sustainability and transformative learning demonstrates that community involvement and the ability to deal with complexity and uncertainty are pursued. Now the education community has entered the era of big data. This is a reflection of Mezirow's thoughts. Then what about the transformation of higher education?

The transformation of higher education towards sustainability should encourage interdisciplinary and transdisciplinary approaches Ferrer-Balaz et al.,[13] Moore,[14] Remington-Doucette et al.,[15] Sterling,[16] integration of theory and practice Moore,[17] individual commitment and the development of synergistic actions in groups Glassey and Haile,[18] ethical discussion and reflection. the relationship between culture and education is at least the presence of a value link between the two. Entities that bridge the cultural aspect in this case make human learners whole with the educational aspect, in this case the transformation of humans to become critical, committed and reflective and collaborative learners is the hallmark of what is meant to be independent learning, is to create Indonesian people with cultural character and have integrative thinking in order to solve life problems that are increasingly complex and not easy. The tools are technology, especially how to be able to manage data and process data. The complexity of cultural and educational issues is brought into big data analysis. So that policies and decisions seem to address the problem.

In line with this, other benefits of technology-based education such as mobile learning using smartphones and tabs or pads as mentioned by John Traxler[19] at least target three benefits or advantages. The equity segment includes:

- Improving literacy levels for adults and youth: how mobile technology can support literacy development and increase reading opportunities.

- Improving the quality of education: how mobile technology can support teachers and their professional development.

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[13] Balaz .D. Ferre, H. Buckland, and M de Mingo, "Exploration in the University's Role in Society for Sustainable Development Through a System Transition Approach. Case Study of Technical University Catalonia (UPC)," *Jour.Clean.Prod* 17 (2009): 1075–1085, https://doi.org/10.1016/j.j.clepro.2008.11.006.

[14] J Moore, "Seven Recommendation for Creating Sustainability Education at the University Level," *Int. Jou Sustain High Edu* 6, no. 4 (2005): 326–339, https://doi.org/10.11.08/14676370510623829.

[15] Musgrove.C.M.S.L Remington-Doucette, Connell S.M, Armstrong. K.Y.H, "Assessing Sustainability Education in Transdisciplinary Undergraduate Course Focused on Real-World Problem Solving: A Case for Disciplinary Grounding," *Int. Jou sustain. High Edu* 14, no. 4 (2013): 404–433, https://doi.org/10.1108/IJSHE-01—2012-0001.

[16] Sterling, *The Sustainable University: Challenge and Response*.

[17] Moore, "Seven Recommendation for Creating Sustainability Education at the University Level."

[18] Glassey J and S Hailey, "Sustainability in Chemical Engineering Curriculum," *Int. J. Sustain Hig.Educ* 13, no. 4 (2012): 354–364, https://doi.org/10.1108/14676371211262308.

[19] John Traxler, "Learning Solutions for International Development," *Rethinking the Thinking* 5, no. 2 (2013): 3.

- Achieving gender equality and equity in education: how mobile technology can support equal access and achievement of quality basic education for all, especially for women and girls.

Digital-based learning technology along with its development in the world of education has become an important reference to improve students' ability to understand the content of teaching materials. And at the same time stimulate educators to renew their ability to manage classes to switch from conventional education to digital education. This is a must for the world of education. The learning community has now become fluid.

Finding of the Study

Research conducted with a broad cross-country coverage by W. Leal Filho, et al[20] at seven (7) universities shows that curriculum and learning modules are the main elements towards continuing education as well as leading to transformation. So that the progress of higher education is a necessity in the future. Meanwhile, by Arnesen, Elstad and Christophersen[21] exploring online learning among young people shows that some students are more inclined towards self-direction and individual autonomy in choosing their learning content, processes, and goals, while others are more inclined towards support. organized institutions. however, the concepts are analytically separate.

In the next segment, Bourdie and Passeron's important statement in Jason Toncic[22] when a language class uses artificial intelligence (AI) to check students' grammar correctness, the conclusion shows that the educational death rate can only increase when one moves towards the classes that are farthest away. of scientific language. By considering the results of these previous findings, it is seen that the influence of culture on education and vice versa is clear. The use of technology in learning has created a new culture in the educational process, especially learning. The scope of its influence is reciprocal to students, educators, educational management institutions along with their policies and the fulfillment of the creation of educational transformation. This is a must. This is important in order to ensure the sustainability of education itself and how learning humans eventually become independent individuals and are able to improve the quality of their welfare in the future.

From the teacher's point of view, Judi Kalman's findings show the teacher's ability and it turns out to exceed the original expectations of those concerned about the results of student work.[23] His excerpts are as follows: He is comfortable with technology and his work in the classroom shows that he

[20] W. Leal Filho, "The Role of Transformation in Learning and Education for Sustainability," *Journal of Cleaner Production* 119 (2018): 290.

[21] Learners Thomas Arnesen, Eyvind Elstad& Knut-Andreas Christopherson, "Antecedent of Youth's Beliefs About Agency and Online Learning," *Digital Culture and Education* 9, no. 2 (2017): 105–106.

[22] Jason Toncic, "Teachers, AI Grammar Checkers, and the Newest Literacies: Emending Writing Pedagogy and Assessment," *Digital Culture Education* 12, no. 1 (2020): 42.

[23] Judi Kalman, "Beyond Common Explanations: Incorporating Digital Technology and Culture into Classrooms," *Digital Culture & Educationture & Education* 5, no. 2 (2013): 133.

often rethinks how to teach what he wants to teach, and overcomes the boundaries of the curriculum and institutional constraints he faces.

He uses his technological knowledge and understanding of digital culture to organize ambitious outcomes, for example using Facebook to communicate with his students and publish their work, and designing assignments in which students use different forms of representation and develop their own ideas.[24] His path seems to be changing and beyond the expectations expressed in official policies of activities rooted in his understanding of digital culture as a context for learning.

Discussion

This article would like to reaffirm in today's revolutionary technological era, especially technology-based learning. The ability of universities and academies to formal and informal schools in sustainable management is the time to have the ability to adapt to technological developments. The use or adoption of technology for the benefit of the learning process immediately affects the existing modules and curriculum. If it is too late to anticipate the adaptive use of technology, it is very possible that the institution will stop and close later, because it is less attractive to students or prospective participants. In line with that, Hasan, Mukherjee and Saha[25] gave their review, It is imminent that teachers and policymakers appreciate the important aspect of building a learning platform for students, which will realize maximum engagement.

The practice of digital literacy is a must in today's era. The involvement of students in digital learning makes them mediated also reflects their identity. Heather Brown underscores the primacy of identity as a dynamic self-perception and understanding.[26] This provision is for students who are conveying their messages and life experiences in the digital learning era for the benefit of improvisation and also their actual work.

Technology-based education related to culture in both formal and non-formal education will at least create affinity space for students to share and share the same interests. shared space where to learn together to build. And of course, also describes digital-based work that forms a community together. This is a new cultural development which includes: This learning snippet challenges the traditional opposition relationship of teacher and student to a new view where 'everyone is a teacher and everyone is a student.'[27] The discussion here captures how knowledge is spread across networks within a defined spatial affinity. And being able to connect with others in the space to build capacity and knowledge

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[24] S. Matthewman, "What Does Multimodality Mean for English? Creative Tensions," *Teaching New Texts and New Literacies. Education, Communication and Information* 4, no. 1 (2004): 133–176.

[25] Debarsih Hasan, Khandakar Kamrul Mukherjee and Mahasweta Saha, "Learning Continuity During Covid-19 Pandemic Using the Virtual Classroom-A Cross Border Experimental Multi-Case Approach," *Journal of Education Culture and Society* 1 (2021): 348.

[26] Heather Brown, "'Figured Worlds' And The Construction Of Positive Learner Identities Through Digital Technologies Outside Of School," *Digital Culture & Education* 9, no. 2 (2017): 83.

[27] Ibid., 92.

across the entire network. 'Such knowledge enables people to know and do more than they can on their own'.[28]

Judi Kalman says, The incorporation of technology in schools greatly depends on how teachers include it in their teaching, and their appropriation of its possibilities beyond operation. It implies a construction not only of technology's multiple uses and tools, but also an understanding of the values, priorities—the ethos—of digital culture, including the aspects of learning. Teachers' errant trajectories are the result of their particular articulation of the multiple and heterogeneous elements encountered and the obstacles they meet when working toward incorporating technology into their classrooms.[29] Adequate competence is required to recognize such errors.

Conclusion

Examining the discourse that oversees the discussion on culture and education, at least a description or description of the progress of the educational process will be very decisive if it provides space for transformation efforts and it affects the content of education itself. The scope can mean modules, curricula, the use of qualified technology to institutional aspects that are adaptive to change. This is certainly important because the core values and potential values of culture and education are indeed needed in the current ICT (Information Communication Technology) era. The description of the importance of these two values has resulted in concrete actions in the form of how education can be maximally involved in human life and hone its core values as humans with a technological culture and finally move forward towards humans who have welfare for each other. Because the size of a successful education is not far from well-being, both meaning and axiology. At the last, digital technologies add a dimension that encourages positive learner identities.

Culture is the way humans connect socially and varies by location. Culture is also intrinsically tied to tool use. Digital technologies are the current tools of this era of global connecting, and education in this era necessarily includes the use of digital technologies. Education must give them these tools, and curriculum design must reflect a collaborative, inclusive and creative use of digital technology. The technology and the curriculum need to connect the students with each other, with faculty, and with people of other cultures and regions. The environment for engagement is interaction. Digital-based learning is a new culture to connect, share and feel because the technological environment makes changes and improvements in many aspects of its people.

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[28] J. P. J.P. Gee, *Situated Language and Learning a Critique of Traditional Schooling.* (New York: Routledge, 2004), 78.
[29] Kalman, "Beyond Common Explanations: Incorporating Digital Technology and Culture into Classrooms," 114.

Recommendations

It is possible to further research in a concrete manner with the scope of institutions and users of educational benefits. Especially in terms of how users expect from the education offered by the Institute, the results of the study will reflect the sustainability of education that is compatible and able to make Indonesian people experience maximum involvement. Good use of questionnaires and depth interview.

Disclaimer

This article was formulated without any ulterior motives. The meaning of writing this article is purely personal reflection. With the hope that the readers can see some important aspects of culture and education. And there is no conflict of interest in it.

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