



# Education from a Cultural Analysis Perspective; An Effort to Build Civilization

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## Abstrak

*Kebudayaan dan pendidikan merupakan satu kesatuan yang tidak dapat dipisahkan. Kajian ini bertujuan untuk menganalisis dan mendeskripsikan makna & transmisi kebudayaan dalam sistem pendidikan, kebudayaan sebagai unsur pendukung pendidikan, implementasi kebudayaan dalam memperkuat peradaban bangsa. Pendekatan dalam kajian ini menggunakan penelitian kepustakaan, yakni merupakan kajian literatur pada sumber-sumber yang telah ada berupa buku, jurnal dan prosiding ilmiah, dengan teknik pengumpulan data dokumentasi, dan teknik analisis data yakni reduksi data, penyajian data, dan verifikasi/penarikan kesimpulan. Hasil kajian ini dapat dipaparkan pertama, makna budaya dalam pendidikan, akan ditemukan bagaimana budaya daerah dan budaya nasional sangat bermakna dalam pendidikan, kebudayaan ditransmisikan dari suatu generasi ke generasi berikutnya. kedua, peran landasan budaya dalam pendidikan adalah untuk mewujudkan masyarakat yang cerdas, transmisi budaya, dan pengendalian sosial. Ketiga, peradaban dalam proses pendidikan bertujuan agar orang Indonesia tidak menjadi kerdil, namun menjadi pribadi yang tangguh dan besar.*

**Kata Kunci:** Transmisi Kebudayaan, Pendidikan, Peradaban.

## Abstract

*Culture and education are an inseparable unit. This study aims to analyze and describe the meaning & transmission of culture in the education system, culture as a supporting element of education, the implementation of culture in strengthening national civilization. The approach in this study uses library research, which is a study of literature on existing sources in the form of books, journals and scientific proceedings, with documentation data collection techniques, and data analysis techniques, namely data reduction, data presentation, and verification/drawing conclusions. The results of this study can be explained first, the meaning of culture in education, it will be discovered how regional culture and national culture are very meaningful in education, culture is transmitted from one generation to the next. second, the role of cultural foundations in education is to create an intelligent society, cultural transmission, and social control. Third, civilization in the education process aims to ensure that Indonesians do not become stunted, but become strong and big individuals.*

**Keywords:** Cultural Transmission, Education, Civilization.

## Introduction

Education is the process of civilizing humans, so education and culture cannot be separated. The purpose of education is to build the totality of human abilities both as individuals and as members of community groups as vital elements in civilized human life. Culture takes its formative elements from all knowledge that is

considered truly vital and necessary in interpreting everything that exists in life (Adelina, 2022). Education is based on the influence of the five senses and through experiences and potential that can be developed (M.Syahrani, 2014b). Educational actions help to seek identity through participation in the world of life together with other environments (M.Syahrani, 2014a)..

Education, in its development, is always closely related to the development of human culture. The roles of education and culture are equally strong in shaping a nation's character. There is a process in which education becomes an agent of change for human culture (Rima, 2017).

Humans and culture are an inseparable unity, while the supporters of culture are human beings themselves. Even though human beings will die, the culture they possess will be inherited by their descendants, and so on. The inheritance of human culture does not always occur vertically or to their children and grandchildren, but can also occur horizontally, meaning one human can learn culture from another human (Normina, 2017).

Culture is the entirety of ideas, behaviors, and works of human beings and/or groups of humans developed through the processes of learning and adaptation to their environment, serving as guidelines for social, national, and state life (Permendikbud, 2014). Cultural change is the process of shifting, reducing, adding, and developing elements within a culture. Simply put, cultural change is the dynamics that occur as a result of clashes between different cultural elements (Lias et al., 2021). Education serves as a medium for cultural transmission or an institution for the inheritance of cultural values. The education emphasized here is formal education in the form of school institutions. In addition to formal education, institutions that also function as media for cultural transmission include family institutions, places of worship, peer groups, and mass media, each with its own values and objectives (Lias et al., 2021).

The process of cultural cultivation is an effort to shape a person's behavior and attitudes based on knowledge and skills so that each individual can play their respective roles. Thus, the measure of success in learning within the concept of cultural cultivation is behavioral change. This aligns with the four pillars of education proposed by UNESCO, which state that learning is not only for knowledge (to know), but also to guide one to be able to apply the knowledge gained directly in real life (to do), learning to build one's identity (to be), and to form a harmonious attitude of living together (to live together) (Sopan, 2019).

## Method

This research uses a literature research approach. Literature research is a search and investigation using the method of reading and

reviewing various journals, books, and other published manuscripts related to the research topic in order to produce a written work concerning a research topic. In this study, there is no research location, as all data is taken from journals, books, and scientific proceedings. The objects of this research are culture and education, with data collection techniques using documentation, and data analysis techniques involving data reduction, data presentation, and conclusion drawing.

## Result and Discussion

The results of this study related to culture and education, which include the meaning and transmission of culture in the education system, culture as a supporting element of education, and the implementation of culture in strengthening the nation's civilization can be presented by the author as follows:

### A. Meaning & Transmission of Culture in the Education System

Etymologically, the word culture comes from the Sanskrit language, "buddayah," the plural form of the word "buddhi," which means intellect or mind. According to cultural experts, the word culture is a combination of two words: "budi" and "daya." "Budi" encompasses the meanings of intellect, thought, understanding, opinion, effort, and feeling, while "daya" signifies energy, strength, and capability (Wahyudi & Yogya, 2019). The term culture is a formed word from "budaya" and the prefix "ke-an." Taylor states that culture is a complex totality that includes knowledge, beliefs, arts, laws, morals, customs, and the abilities and habits acquired by individuals as members of society (Arief & Armai, 2017). Imran Manan reveals that culture consists of five components: ideas, ideology, norms, technology, and objects (Arief & Armai, 2017). Cultural experts add several more components, namely arts, sciences, and skills. In the KBBI, culture is the result of human activities and inner creations such as beliefs, arts, and customs (Arifin & Muzayyin, 2016).

Culture is the result of human creativity and work in the form of norms, values, beliefs, behaviors, and technologies that are learned and possessed by all members of a particular society. Culture in a broad sense can take the form of ideals such as ideas, concepts, values, patterned behaviors of humans in society, and physical objects that are the result of human work (Eva, 2014). Culture is the result of cultivation, creativity, and interaction of humans with one

another and their environment. To facilitate this interaction, humans create certain value rules. These specific rules and values can take the form of regulations, ethics, customs, and laws or consensus. Generally, it can be seen anywhere in the world that rules and values deemed noble by humans are sometimes produced based on repeated experiences, ideas, or human power itself. This created culture is passed down through generations with modifications and adjustments here and there (Eva, 2014).

The meaning of culture in education will reveal how regional and national cultures are very significant in education, both in the concepts of autonomy and nationalism, whether in oral or written culture, or material or non-material culture. The norms and values possessed by a culture are the fundamental potential for shaping learners who are intellectually intelligent, emotionally intelligent, and both interpersonally and intrapersonally intelligent. The diversity of languages possessed by the Indonesian nation will serve as a tool for interaction in the educational process. Indonesian, as the language of unity, arises from the diversity of languages (Bayu, 2023).

Kroeber and Kluckhohn state that culture is, first, a descriptive definition that tends to view culture as a comprehensive totality that constitutes the entirety of social life while also indicating a number of domains (fields of study) that shape culture. Second, a historical definition tends to see culture as a heritage that is passed down from generation to generation. Third, a normative definition can take two forms, namely culture as rules or ways of life that shape concrete patterns of behavior and actions, and emphasizes the role of value clusters without referring to behavior. Fourth, psychological definitions tend to emphasize the role of culture as a problem-solving tool that enables people to communicate, learn, or meet material and emotional needs. Fifth, structural definitions aim to show the relationships or connections between separate aspects of culture while highlighting the fact that culture is a different abstraction from concrete behavior. Sixth, genetic definitions look at the origins of how culture can exist or endure. This definition tends to be materialistic, suggesting that culture arises from interactions among humans and continues to persist because it is transmitted from one generation to the next (Wahyudi & Yogia, 2019).

Culture is transmitted from one generation to the next. Some education experts explain that the process of education is actually a process of

cultural transmission. It is explained that personality is not solely the result of cultural shaping. Culture itself is also continuously changing. In transmitting culture (Rima, 2017), there are several key aspects that must be considered, including:

1. The elements that are transmitted are cultural values, community customs, views on life, and various other life concepts present in society.
2. The transmission process includes the processes of imitation, identification, and socialization. Imitation is mimicking the behavior of those around. The transmission of elements cannot occur on its own; therefore, these elements must be identified. The identification process continues throughout life according to the individual's abilities. Furthermore, these cultural elements must be socialized, meaning they must be manifested in real life in an increasingly broad context.
3. The ways of transmitting culture, in this case, there are two forms of transmitting culture, namely through participation and guidance. Participation can be realized by taking part in daily activities within the community. Guidance can be carried out through traditional institutions such as initiation, religious schools, and secular formal schools.

Cultural transmission is the delivery of culture from one generation to the next. The transmission of culture from generation to generation often involves terms that are used interchangeably, overlap, and are specific. These terms are enculturation, socialization, education, and schooling. Simply put, they can be translated as culturalization, socialization, education, and schooling (Suwardi, 2019). Conceptually, it is important to understand what and how learning culture is, both in terms of definitions or meanings, characteristics, forms, and fields. From the presentation of the experts, there are several perspectives on learning culture, namely: a) Learning culture is viewed as a system of implicit knowledge; b) Learning culture functions as a pattern for human life that makes this pattern serve as a blueprint or guideline that is collectively adhered to as a guideline; and c) Learning culture is also used to understand and interpret the environment and experiences. Learning culture is also seen as a process of human adaptation to its environment, both physical and social (Suwardi, 2019).

Ways to pass on culture, teaching behavior to new generations, vary from society to society. There are three general methods that can be identified: informal (occurring within families), non-formal (occurring within communities), and formal (occurring within formal educational institutions). Formal education is designed to guide the development of students' behavior. Society plays a role in transmitting the culture they possess to future generations. Society also strives to make changes adapted to new conditions, thus forming new patterns of behavior, values, and norms that align with the demands of societal development. Efforts toward these patterns of behavior, values, and norms represent cultural transformation. Social institutions commonly used as tools for the transmission and transformation of culture are educational institutions, primarily schools and families. Schools, as social institutions, play a very important role, as education not only functions to transmit culture to the next generation but also to transform it to align with the development of the times (Suwardi, 2019).

Family education environment. In the family environment, it allows an individual or group to identify themselves within their surroundings, and gradually internalize it into their lives. The process of identification within the family enables a person to recognize all family members, both close relatives and distant ones. Parents or groups that are established in cultural transmission function as active sources through responsive actions and consistently encourage, explaining various realities present in the environment along with the changes occurring around them. Efforts to respond, encourage, and explain are based on experiences and knowledge that are relevant to their environment, so the methods of implementing learning are always adjusted to the manifestation of their culture. In other words, the ways of learning culture are nothing but the result of their adaptation to the culture they embrace. The family plays an important role because it is within the family that a generation is born and raised. They receive their first lessons in the family environment, especially for communities that have not recognized and created formal educational environments (Suwardi, 2019).

The educational environment of society. Society as the largest group of humans that has habits, traditions, attitudes, and feelings for living together. In principle, society is realized when among the groups of individuals there has been

long-standing cooperation and coexistence after settling down. The system of cultural inheritance through the community environment takes place in various social institutions, including the classification of property rights, marriage, religion, legal systems, kinship systems, and educational systems (Suwardi, 2019).

School Educational Environment. Schools are facilities created by society that function to carry out learning. Learning is not only about conveying knowledge in the form of exercises for intelligence, but also refining morals and fostering good character. Schools in society are categorized as formal education. Education in schools, within the framework of cultural inheritance, has a clear direction. Educators who serve as teachers convey knowledge and moral interactions based on designs or programs that align with the knowledge systems and values upheld by society. The process of cultural inheritance in schools is carried out gradually, systematically, and continuously (Suwardi, 2019).

Educational Media Environment. Mass media is a part of society that is responsible for disseminating news, opinions, knowledge, and so on. The nature of mass media is to seek news material that is current (hot), attention-grabbing, and related to the common interest. Mass media serves as a control medium for various deviations from the values, norms, and rules that apply in society. One of the functions of mass media is as an educational tool for the community. Much information reported contains various opinions on various issues in the community, which directly or indirectly will broaden the perspectives of its readers (Suwardi, 2019).

The transmission of cultural education consists of: (1) Enculturation (Culturalization) (2) Socialization (Socialization) (3) Education and Schooling (Education and schooling). The concept of learning culture is derived from the concept of culture, specifically, culture is defined as the totality of human knowledge as social beings used to understand and interpret their environmental experiences and serves as the foundational framework for creating and encouraging behaviors. Based on this concept, learning culture is also viewed as models of human knowledge about learning used by individuals or social groups to interpret objects, actions, and emotions in their environment. The perspective of learning culture as knowledge implies that learning culture can function as a pattern for human behavior, making that pattern

serve as a blueprint or guiding principle that is collectively embraced. Learning culture can also be viewed as human adaptation to their environment, both physical and social environments (Suwardi, 2019).

Education is a medium of cultural transmission or an institution for the inheritance of cultural values. The education emphasized here is formal education in the form of school institutions. In addition to formal education, institutions that also function as media for cultural transmission include family institutions, places of worship, peer groups, and mass media, each with its own values and objectives. Therefore, this education must consider anthropological studies, which requires collaboration between education and anthropologists in educational planning. In summary, within the mission of education, there are cultural missions that imply making culture a framework that serves as the foundation of education (Wahyudi & Yogya, 2019). Margaret Mead explains that childhood education is important for the formation of adult personality. If some behaviors of adolescents are learned rather than biologically inherited, then it is possible within a culture to reduce as much anxiety and anti-social actions associated with adolescence by making cultural changes. Conversely, by changing the way children are educated, we may also change the structure of society (Wahyudi & Yogya, 2019).

Schools as educational institutions must preserve the culture inherited from ancestors and convey it to the younger generation. Culture can be shaped, preserved, or developed through education. Both ideal culture and behaviors and technology can be realized through educational praxis. Methods for passing on culture, especially teaching behavior to the new generation (Eva, 2014), vary from society to society. These methods include informal, non-formal, and formal cultural transmission in advanced societies, and informal and non-formal in primitive societies. Formally, this task is entrusted to schools to transmit to future generations (Eva, 2014).

The importance of education leads anthropologists to pay much attention to and study it, because through education the process of transmission and transformation of culture from one generation to the next takes place, and through education, a form of culture can be preserved or changed (Wahyudi & Yogya, 2019). Thus, educational institutions have the function of transmitting and preserving local and

archipelagic cultures, as is hoped in the change of the national education paradigm based on culture, which demands a national education structure that is not centralized due to the reality of the diverse archipelagic culture. The form and structure of education that is born from and for the community (community-based education) is a necessity. Such an education system is also in line with the spirit of decentralization and regional autonomy as one of the demands of reform. Cultural reform would be meaningless if it is not supported by the educational process (Eva, 2014).

## **B. Culture as a Supporting Element of Education**

In essence, education is a continuous and systematic process of cultural cultivation that will shape the personality of learners into a complete adult. In this regard, education and culture are two inseparable elements. The culture of a society will influence the process of personality formation of an individual in education. In this concept, education is not only identified as school activities but also as a process of cultural cultivation within the family and society. Simply put, this effort can be made by fostering a positive perception of cultural diversity (Bayu, 2023).

The elements of education consist of learners, educators, educational interactions between learners and educators, educational materials/content (curriculum), contexts that influence education, tools and methods, actions of educators, and evaluation and educational objectives (Ni, 2018). More specifically as follows:

### **1. Learners**

Students are regarded as subjects of education. Modern perspectives tend to refer to them this way because students (regardless of age) are autonomous individuals who seek recognition of their existence. As individuals with distinctive characteristics and autonomy, they wish to continuously develop themselves (educate themselves) in order to solve the problems encountered throughout their lives.

Students as subjects of learning are active individuals with various characteristics, so in the learning process, there is reciprocal interaction, both between teachers and students as well as among students themselves. Therefore, one of the pedagogical competencies that teachers must master is understanding the characteristics and cognitive development of their students, so that the learning objectives, the materials prepared, and the methods designed to convey them are

truly in accordance with the characteristics of their students.

## **2. Educator**

An educator is someone who is responsible for the implementation of the educational process with the aim of the learners. Educators must possess authority (inner power to educate) and avoid the use of external power (power that is solely based on the elements of positional authority). Authority is possessed by those who are already mature. What is meant is spiritual maturity supported by physical maturity. Physical maturity is achieved when an individual has reached the peak of optimal physical development. Spiritual maturity is achieved when an individual has a stable life aspiration and worldview.

According to Sudhita, educators must meet several requirements, including being honest, devout to God Almighty, of good character and never having had dealings with the police due to criminal actions, being physically and mentally healthy, having certain educational qualifications, being able to perform educational competencies, and possessing an educator certification.

## **3. Educational interaction between students and educators**

Educational interaction is essentially a reciprocal communication between learners and educators directed towards educational goals, where during the learning process in the classroom, it is hoped that educators and students become partners who engage in logical arguments to create an effective learning atmosphere. When educators provide teaching materials in the form of subject matter and examples. It is hoped for a good response from the students, both in the preparation before the learning begins and during the implementation of the education. Mutual respect will also greatly assist in the success of the learning at that time; educators want to be respected, and students also wish to receive courteous treatment.

## **4. Education material/content (Curriculum)**

In the KKNi Education System, it is necessary to adjust the competency standards (graduate profiles) with the expected learning outcomes of a study program. Learning outcomes are detailed into attitudinal learning outcomes, knowledge, general skills and specific skills. In the school education system, the material has been compiled in a curriculum that is presented

as a means of achieving goals. This material includes core material and local content. The core material is national in nature which contains the mission of controlling and uniting the nation. The mission of local content is to develop the diversity of cultural wealth in accordance with environmental conditions.

The National Standards for Higher Education (Law No. 20 2003) consist of graduate competency standards, learning content standards, learning process standards, learning assessment standards, lecturer and education personnel standards, learning facilities and infrastructure standards, learning management standards and learning financing standards. In higher education, the standards for achieving graduate competencies are outlined in the curriculum. The curriculum consists of a group of courses that must be taken by students to achieve the specified competencies. Courses consist of general courses and expertise courses, namely main expertise and special expertise

## **5. Contexts Affecting Education**

Contexts that influence education include tools and methods. Tools and methods are defined as everything that is done or held intentionally to achieve educational goals. Social media education tools, such as IT (Internet Technology), Hand Phone, Television, Radio and others. Educational methods can be divided into two, namely (a) preventive, which is to prevent unwanted things from happening, for example prohibitions, restrictions, warnings and even punishments, and (b) curative, which is to improve, for example invitations, examples, advice, encouragement, giving trust, advice, explanations, and even punishments.

## **6. Educator's Actions**

Educators' actions are activities carried out by educators when dealing with students. The manner and attitude of an educator in delivering lessons also supports the development of students, educators must avoid mentally suppressing students, because this greatly affects the establishment, mentality, and development of students' knowledge.

## **7. Where education takes place (educational environment)**

The educational environment also affects the achievement of educational goals. The learning environment includes learning facilities and infrastructure, such as adequate classrooms,

availability of rooms for practicum, comfort in learning (the outside environment is not noisy).

#### **8. Evaluation and educational objectives**

Evaluation and educational objectives are an attitude of reviewing lessons that have been learned in the form of exercises and assignments. So that the subject matter remains attached to the students. The aim is to evoke, trigger, and refresh the material that has been discussed previously, so that students are more stable in mastering the lesson.

These elements of education are based on culture. Culture is defined as the whole system of human thinking, values, morals, norms and beliefs produced by society. The system of thinking, values, morals, norms and beliefs is the result of human interaction with each other and the natural environment. The system of thinking, values, morals, norms and beliefs is used in human life and produces social systems, economic systems, belief systems, knowledge systems, technology, art, and so on. Humans as social beings become producers of systems of thought, values, morals, norms and beliefs; but also in interactions with fellow humans and the natural world, humans are governed by the systems of thought, values, morals, norms and beliefs they have produced. When human life continues to develop, what actually develops are social systems, economic systems, belief systems, science, technology, and art (Dalyana, 2016).

Culture and structure provide the basis for societal change. Social institutions, values and ideas will change if these network structures are altered. The study of cultural shifts focuses on how societies change over time. There are usually a number of social signs that indicate that these shifts are imminent. These cultural shifts are essential for civilizations to progress (Rizal et al., 2022).

The role of the cultural foundation in education is to first, realize a smart society, meaning that in this case there is a development of the potential of students to become well-behaved individuals, this is for students who already have attitudes and behaviors that reflect the culture and character of the nation; second cultural transmission, third social control (Myta, 2021).

The purpose of culture in education, is first, to develop the potential of the heart/conscience/affective of students as humans and citizens who have cultural values and national character, to develop the habits and

behavior of students who are commendable and in line with universal values and the nation's religious cultural traditions, second, to instill the spirit of leadership and responsibility of students as the nation's next generation, third, to develop the ability of students to become independent, creative, nationalistic-minded human beings, and to develop the school life environment as a safe, honest, full of creativity and friendship, and with taste (Myta, 2021).

In education, culture is very important because it can support the learning process, with the presence of culture in education, the potential of students is growing. Art and culture in education can develop the potential of students to not only be intellectually intelligent but also have good morals and morals. Culture is very supportive in the world of education, education without culture, attitudes, morals, skills in students will not be applied in social life (Fina, 2018).

#### **C. Implementation of culture in strengthening national civilization**

Culture has a central and fundamental role and function as the main foundation in the life order of the nation and state because a nation will become great if cultural values are deep-rooted in the joints of people's lives (Agnes, 2019). The government through Law Number 5 of 2017 concerning the promotion of culture has shown efforts to advance a variety of local cultures whose processes are carried out through the protection, development, utilization, and guidance of Indonesian national culture. In addition, the Ministry of Education and Culture has budgeted an endowment fund from the state budget for cultural promotion funds (Agnes, 2019).

Culture is a system of meanings and values shared by a group of people. Elements of culture include; (1) language, language is a communication tool used to convey messages and meanings (2) beliefs, beliefs refer to a system of beliefs held by a group of people (3) traditions, traditions are customs and rituals passed down from generation to generation (4) art, art is a form of creative expression that reflects the values and culture of a society (5) technology, technology is the tools and techniques used to fulfill human needs. Culture develops through human interaction and adaptation to their environment. Culture plays an important role in shaping; (1) Identity, culture helps individuals to understand who they are and their place in the world (2) behavior, culture defines the norms and values that govern individual behavior.

A civilization is a complex society with a high level of social and technological development. The characteristics of civilization include: (1) an organized system of government, civilization has a system of government that regulates people's lives (2) a complex division of labor, in civilization there are various kinds of work performed by different people (3) significant cultural achievements, civilization produces outstanding works of art, architecture, and technology (An-Nur, 2024).

Civilization develops through the process of accumulating knowledge and technology. Civilization has played an important role in human progress, civilization has driven progress in various fields, such as science, technology, and art, besides that civilization plays a role in the spread of culture, civilization has spread culture and ideas throughout the world (An-Nur, 2024).

Building civilization is a qualitative approach, which cannot be translated with exact measurement tools or terminology. The measure of achieving civilization is the achievement of human happiness (including the individual level), so it is necessary to develop a values-oriented approach. The measure of achieving the happiness of the people is closely related to ethics and morals that relate to the issue of human life values. The value of life is not a set of rules but an appreciation or more accurately stated as a deep 'illumination' that contains the boundaries between fair and unfair, good and bad, right and wrong, means and ends, as well as between rights and obligations. Meanwhile, values are a system that is defined as culture or more precisely a civilization (Ani, 2022).

The cultural system is the crystallization of the process and the results of systemic interactions of religious culture, scientific culture, defense culture, customs culture, and culture of togetherness, which are related to one another and are positively dynamic towards the advancement of national civilization (Iskandarsyah, 2020). The elements of Indonesian culture consist of nine elements, namely (1) spirituality system; (2) social organization system and construction; (3) communication system; (4) livelihood system; (5) education system; (6) health care system; (7) science and technology system; (8) art system; and (9) tradition ornament system (Iskandarsyah, 2020).

Indonesian has an important role in building the civilization of the Indonesian nation. Indonesian is also the language of instruction for

national education which can be a source of knowledge, a means of personality formation and developing the intelligence of the nation's children so that Indonesia is more advanced (Septian, 2023). Civilization in the education process aims to prevent Indonesians from becoming stunted, but to become a strong and big person (Ani, 2022).

In building the unity and integrity of the Indonesian nation is to revitalize the religious values contained in local culture, this is based on the fact that traditions that have been passed down from generation to generation are able to survive even though the community has been hit by various problems in the form of sectarian, religious to national scale issues. Therefore, culture plays a role in building the nation regarding the values of life that underlie a society (Dewi et al., 2019).

The interpretation of the nation's noble values, awareness of plurality, and the need for an inclusive attitude in religion are basic values that must be built systematically through understanding of religious and cultural plurality that can create an attitude of tolerance and respect for local wisdom (Dewi et al., 2019).

Pribumisasi Islam thus makes religion and culture not defeat each other but manifest in a pattern of religious reasoning that no longer takes the authentic form of religion, and tries to bring together the bridge that has been separating religion and culture. Thus, there is no longer a conflict between religion and culture. In practice, this concept of Islamic indigenization in all its forms is intended to provide opportunities for a diversity of interpretations in the practice of religious life in each different region (Dewi et al., 2019).

## **Conclusion**

The conclusions of this study relating to culture and education can be presented as follows first, the meaning of culture in education, it will be found how regional culture and national culture are very meaningful in education both in the concept of autonomy and national very meaningful in education both in the concept of autonomy and national both oral culture and written culture or material or nonmaterial culture, and cultural transmission is the delivery of culture from one generation to the next. second, culture is very supportive in the world of education, education without culture, attitudes, morals, skills in students will not be applied in social life. Third, in building the unity and



integrity of the Indonesian nation is to revitalize the religious values contained in local culture.

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