

# A STRUCTURALISM APPROACH IN THE INTERACTION BETWEEN SOCIO CULTURE AND LEARNING PEDAGOGY OF LIVING LEARNING COMMUNITIES

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## **ABSTRACT**

An individual in a society can be likened to an actor who has a number of choices, approaches, strategies, techniques, and ways of acting. This study seeks to investigate the relationship between the socio-cultural aspects and pedagogy of learning in art. The main object of this study is to present the relationship between how living communities can learn an art form that comes from traditions and their surroundings. This study is constructed with a structuralist approach using several theories. The results of the study offer an original perspective on the relationship between art, society, and the environment. **Keywords:** living-learning communities, symbolic interaction, structuralist, adaptation, learning pedagogy.

## **Introduction**

From a functional structural perspective, society is seen as a stratified structure that is interrelated with one another. Each level has a function and is related to other functions, a structural level whose main function is to maintain social order, order, and balance. In this case, society resembles an organ that has parts or subsystems in which it has a function to maintain order and balance. The part or subsystem, namely: the adaptation subsystem, goal attainment, integration, and latent pattern maintenance (Lestari, 1988; Liliweri, 2003; Ritzer & Goodman, 2004; Johnson, 1986). The position of the substructure or cultural subsystem at the highest level has the function of controlling or controlling energy in the subsystems below it, namely the social subsystem. Likewise, the social subsystem structure functions to control the actions of the personality subsystem. Furthermore, the personality subsystem structure will also control the behavior subsystem structure. The control function does not only take place from top to bottom, but also from the bottom up. That is why the relationship between structures, both from the top-down and from the bottom up, creates an interrelation and is interconnected.

Organic subsystems can be equated with the functions of human organs which always need the energy to carry out their lives, therefore organic subsystems must be able to adapt or adapt to their environment. Efforts to adapt the organ to the environment in order to achieve a goal (Goal Attainment), in order to achieve these goals, there will be various efforts in the form of determining methods, strategies, selecting and setting priority scales regarding needs that must be met. Furthermore, in order to achieve the goal, each subsystem must maintain the relationship between parts (integration). The relationship between structures will be sustainable when bound by mutually agreed-upon cultural norms. Or in other words, cultural values and norms serve as blueprints in maintaining the sustainability of the system (Latent Pattern Maintenance).

The function of the behavioral organism subsystem is a system of action that always guarantees the sustainability of the adaptation function by adjusting and informing the external world. The function of the personality subsystem is to formulate and mobilize the energy it has and direct it to achieve goals. Meanwhile, the social subsystem will function as a guarantor for ongoing integration. Finally, the cultural subsystem will carry out its main function, namely the maintenance of patterns. This is done by providing a set of values and norms that can encourage or motivate all members of a society to take various actions (Kinloch, 1988; Ritzer & Goodman, 2004, Liliweri, 2003; Muhadjir, 2001).

An individual in a society can be likened to an actor who has a number of choices, approaches, strategies, techniques, and ways of acting. Their choice is determined by the control of the prevailing cultural values. In this case, the values of norms, ethos, and views on culture will influence the manifestation of individual or group action. Ritzer and Goldman, (2004) and Beilharz, (2003), state, an individual or social group is like an actor who has the ability to volunteer, which can take various actions by determining the number of available knowledge options in order to achieve mutually set goals.

### **How is Culture Adapted in Living Learning Communities?**

The concept of cultural adaptation assumes that a society has a relationship that affects each other with environmental conditions, both physical and social. Wherever and whenever there are humans, they always try to adapt to the environment. Adjustment efforts are called adaptability. In addition, adjustments are also directed at change. The importance of human adaptability stated by Sanderson (2000) and Kaplan & Albert (2002) is to make ends meet. If it is not done, then the individual or community group concerned will not be able to survive. Linton (1984) states that culture is a formation whose parts adapt to one another, these symptoms become one or integrate with the local culture. This process is a progressive development to achieve perfect harmony between various elements to create a culture.

Considering that each individual and community group has a different cultural and environmental background, the implication is that this ability to adapt has different levels and levels and the speed with which it adjusts. Was stated by Bennet (2017), that the effort to adapt humans to the environment shows many variations, both at the individual and community level. The behavior of an individual or community group can be seen as adaptive or non-adaptive and must be viewed in a multidimensional manner. This is because the adjustment efforts for individuals or groups by certain communities are not necessarily the same adaptive for other individuals or groups.

In order to adapt to the environment, these community groups operate their own knowledge system and interpret the environment. In this case, culture is seen as a set of knowledge that is used to interpret the environment and make adjustments. Humans are creatures that have biological and cultural abilities, as expressed by Rohidi (1993) that humans are biocultural creatures, namely biological creatures that have a culture that at all times must fulfill their biological integrity and also fulfill their cultural needs.

To be able to sustain life and life, humans need three basic requirements that must be met by individuals or groups of people, namely: (1) natural basic requirements, in the form of biological needs such as the need to eat, drink, maintain stamina, keep the organs functioning. human body; (2) psychological requirements, namely the fulfillment of the need to create a feeling of calm, away from feelings of fear, worry, isolation, anxiety, and various other forms of psychological fulfillment; (3) basic social conditions, namely the need to make relationships and learn about culture, to defend themselves from enemy attacks, etc. (Suparlan, 1990; Bennet, 2017).

Efforts to adapt humans to the environment in achieving the goal of meeting the needs of life will be faced with various obstacles. For this reason, adjustment efforts can be seen as a series of efforts to overcome various problems. To be precise, adaptability also aims to solve problems by responding actively to various problems. The uniqueness of humans is not just accepting problems as they are but also answering problems by adapting. Because the ability to adapt is basically aimed at solving problems regarding the needs of life (Bennet, 2017).

Every environment with all its resources has limitations. On the other hand, human needs tend to increase. This reality makes each individual or community group determine the number of different options and adjustment strategies. A human group with its culture will see the problem of limitations by responding actively (Suparlan & Boedhisantoso, 1986) or vice versa, namely being passive. This means that the way to solve problems in each social group is different and the level of effort to solve it is different.

Bennet (2017) explains that adaptation can be seen as an adjustment effort in a double sense, namely trying to adapt life to the environment; or vice versa trying to make the environment they live in can be adapted to their needs. Humans do not just accept the environment as it is, but actively respond to it along with its problems. In adaptation, humans also show psychological actions that encourage psychological adaptation (Montagua, 1968). Thus, human efforts to adapt to the environment are related to various aspects, including social, psychological, economic, and physical ones (Smith, 1982).

Culture as the ability to adapt to the environment can be viewed as knowledge models which contain a series of values and norms, guidelines, recipes, plans, and strategies that are owned and used to adapt to their environment (Spradley, 1972). These recipes are in the form of knowledge models that are directed at identifying goals to be achieved and the procedures for achieving the stated goals.

The adaptation knowledge model is used as an assessment measure in determining the objectives and procedures that will be used to achieve these goals. In the knowledge system, adaptation is also directed at identifying the various types and levels of hazards that threaten and reconstructing the origins of hazards and how to overcome these hazards (Suparlan & Sigit, 1980).

To understand the differences in adaptation between individuals or between groups, Bennett (2017) suggests studying three key issues in adaptation, namely adaptation behavior, adaptation actions, and adaptation strategies.

Adaptation behavior is a manifestation of behavior that has been adjusted to the goals to be achieved. Forms of behavior are selected and aligned with the goal so that the behavior of resistance or involvement becomes a choice of behavior that is displayed and aims to adapt. Implicitly, adaptation behavior has a bearing on the goals to be achieved. If these goals are favorable, adaptation behavior is pursued in accordance with the goals to be achieved.

Adaptive strategy refers to actions that are selected systematically and manifested in the form of decision-making. In this decision, the individual or the group has predicted that by using their power they are believed to be successful in achieving their goals. The adaptive strategy contains steps that will be taken and take into account the problems to be faced. These steps or strategies are logical and are seen as effective in solving their daily needs.

Adaptation action means an action that is specifically planned and carried out as hard as possible (maximum) and directed for progress in the future. Planning and executing actions logically through rational thinking. For this reason, adaptive action is more of a settlement, if it is seen that there is a lack of irregularities in adaptive behavior. Adaptive action tends to accept the resources that exist in the environment as a potential that must be exploited and utilized as much as possible for the benefit and progress of life.

Adaptive behavior, strategies, and actions are used by individuals or groups of people in order to adapt to their environment. If there are two or more groups of humans who live in an environment but have different traditions, they will display relatively the same adaptive behavior. Conversely, if these groups have the same tradition but are in the environment, it will give birth to different adaptive behavior. In this regard, the results of Bruner's (1974) study regarding the adaptive behavior of the Batak ethnic groups in Bandung and Medan indicate that there are differences in adaptation due to different environments.

### **Symbolic Interaction Perspective between society and Learning Pedagogy**

The understanding of interaction views society as a social organism in the form of a device that can create an atmosphere of interconnection between members of society. Various changes following the problems that occur in the environment continuously interact among members (Durkheim, 1858). Skills in the structural-functional viewpoint are goals to be achieved in community learning, both in the form of knowledge skills, skills and attitudes. In this connection, skills or vocational skills are skills that lead to skills related to working and also making concrete objects. Some of the skills are maintained and some are developed according to demands and needs. Thus the purpose of learning in the form of skills, in the end, is to meet the needs of living together.

Every individual or social group has the ability to ensure behavior and action in carrying out learning. This assumption is based on the view that every member of society will take part in shared-oriented learning. However, the ability to ensure learning behavior is also tailored to the abilities of each individual. The ability to take action learning is

realized in the form of stimulation and punishment, so that community learning can continue regularly.

In practice, the learning process in the community will involve two groups of actors, namely the learning group and the teaching group. Learning actors are the category of the younger generation who do not have the skills, while the teaching actors are generally the older generation or adult humans who are considered to have a number of skills. In fact, the learning and teaching actors have the same age, and they may even change places. Precisely, the two actors' structures influence each other and mutually determine the means, methods, and learning techniques that are deemed appropriate to achieve shared learning goals.

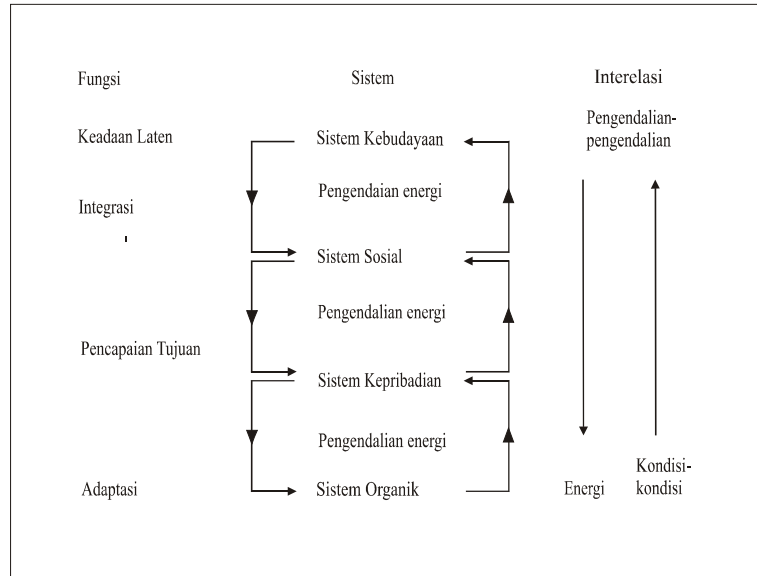
Applied social science thinking directs learning for the sake of successful development. There are three theories presented relating to efforts to change society through learning, namely: functional theory, human capital theory, and community movement theory (Sudjana, 2000). The functional theory is part of a structural-functional view that assumes that learning has a function of increasing the level of people's lives in all areas of life.

Socialization is a form of learning that shows the teaching actors' efforts to socialize learners to the immature group structure. Socialization can also take place between fellow adults. But mainly socialization is aimed at helping immature generation groups to understand everything in their environment. In particular, socialization learning is directed to be able to fill social functions that are available in the environment (Wuradji, 1988).

Through socialization, each individual is taught knowledge of self-status as learning citizens from the start, namely in the family environment as the smallest social unit, but has a big role. This is understandable considering that the family is the environment where individuals first gain knowledge, feel affection and find self-confidence. Furthermore, socialization is carried out through playmates that stimulate understanding of self-status in the surrounding environment. Various knowledge, especially language has smoothed the process of socialization and accelerated the formation of self-concept by identifying as adult humans who are accepted as full members.

Soekamto, (1986) describes the manifestation of a system in society which is named the cybernetic hierarchy of control model. This Parson model describes a flow of control structure functions, where the position of the top structure controls the lower part of the structure (Figure 1).

Figure 1. The Cyber Hierarchy Control Model



Source: Soekamto, (1986)

In Figure 2, the relationship between the functions that make up the system of action is visualized, as follows:

Figure 2. Structure of Action System

Cultural System (L)	Social System (I)
Behavioral Organizational Systems (A)	Living System (G)

Source: Ritzer and Goldman, (2004)

Self-identification efforts understand the attitudes of one and others that are in accordance with shared norms. This process is then continued with the determination of a trusted figure which is usually taken from one of the parents or it could be an older sibling. Parents and siblings became figures because they often received rewards and punishments. Prizes are given when the behavior or learning habits conform to shared norms, so they tend to be repeated. They will avoid inappropriate behavior due to punishment. For this reason, in the family environment and neighbors, it will be the main characteristic of the socialization of learning. Bandura (1977), states that "a model of behavior is a source of information for the observer" (Shaw & Costanzo, 1966).

It can be said, that the functional structural view of learning in society is a system that has a learning society subsystem, a learning personality subsystem, and a learning behavior subsystem. Like other systems, learning functions as a controller or energy controller or has the potential to create social balance in order to achieve goals. Thus the learning system is an arena for training individuals adjustments to their environment so that each individual participates in creating an orderly, balanced and orderly environment.

Interaction is a dynamic process and its actions are in the form of symbols that often change (Craib, 1994). Furthermore, Mead stated that symbols as social objects are used as representatives and means of communication or also called meaningful signs. It must be admitted that humans are born in an objective social structure and in a network of relationships that existed before birth. In Wuradji (1988) view, interaction theory does not look for structural patterns and functional relationships between components but instead looks for forms of interaction patterns that are dynamic and actual. Wuradji (1988) states that the focus of interactionism is an effort to understand the meaning of social reality, socialization in the family will become a reality if the activity can be understood or interpreted as socialization. Socialization in the family can be considered to exist if there are activities in the form of meaningful interaction processes.

The embodiment of cultural interactions takes place in everyday life, both between individuals and between groups. The interaction will intensify when each individual understands the meaning of the series of symbols he displays. Symbols are mutually agreed signs having a specific meaning and relating to life. These symbols are then developed in stages (Sudardja, 1988). The human ability to interact with symbols proves that humans are symbolic creatures (animal symbolism). More than that, humans are not only creatures capable of creating symbols but also developing them to be adapted and directed to meet their needs.

Each individual will learn and use symbols in their environment. Humans are seen as being able to transcend their natural surroundings through the principle of symbolization. In this case, the most important symbol creation is language, both in the form of spoken and written language. Other symbols are body movements, actions, or events that also have meaning to be witnessed by other members of society. Thus the ability to make symbols and communicate with each other becomes human capital to create culture (Bakker, 1987). Furthermore, Cassirer (1987), views that these symbols are not only used to interact but become actions that will elicit a response. For this reason, humans are able to store and transmit information to other individuals and groups.

George H. Mead in (Zeitlin Irving, 1995) states, that symbolic action is the most important characteristic of humans. The culture of society contains various symbols by which thoughts, ideas, and images are transmitted between generations. For this reason, the symbols that have been created must be learned by each member through learning and experiences of everyday life. Through symbols that mean humans are able to express complex ideas and thoughts and communicate them. The creation and use of symbols will ultimately be able to maintain the culture itself (Soekamto, 1986).

Wuradji (1988) stated that human interaction with symbols will form a network of social relationships. In this case, a symbolic action will be able to form a structure of action. Symbolic action depicts human behavior with what is said and done, while other parties will interpret it. Actions taken by individuals at the same time will reflect the status and situation of the structure that binds them. Therefore, in the delivery of sign language, it will always refer to the object it interprets. These actions are interacted with in order to be accepted and understood by other individuals.

Intrinsically, symbols can be viewed as cultural identities that contain patterns of knowledge, beliefs, values and behaviors learned by the individuals who support them. The meaning of symbols is systematic and manifests regularly. This orderly system of meaning becomes the cultural identity it bears and is then transmitted to the next generation.

For Bakker (1987) what are most central in human life are not thoughts or feelings, but actions. Every action contains a sign that can reveal a person's personality. In the case of symbolic actions, a child cries because a favorite toy is shattered or a mother kisses a child who is the fruit of her love. A series of actions that are symbolic in nature will show basic attitude statements, such as expressions of feelings of love, friendship, loyalty, devotion, hatred or evil. In the case of shaking hands with two enemies after a fight, it can be interpreted as the meaning of symbolic communication regarding mutual respect.

Broadly speaking, the view of symbolic interaction is that (1) humans are creatures capable of creating and developing symbols which have certain meanings in them; (2) humans learn to use these symbols to interact and communicate with each other; (3) humans communicate and learn interactions in the form of the roles they play; (4) a society is created, survives, and changes as a form and outcome of learning through a series of symbols that are interacted with one another, which has implications for the ability to think, define, reflect and perform self-evaluation.

### **Cultural Collaboration Perspective between human interactions in cultural containers and the environment**

Cooperation or collaboration is part of the ability to interact with humans in a cultural container that is formed in their environment. Cooperation is a pattern of knowledge about relationships that are believed to have great benefits in solving various problems. As understood in the community, interactions between individuals and between groups will continue to be manifested, both formally and informally. Behavior and actions of interacting directly or indirectly will create a relationship of cooperation or collaboration. Knowledge about cooperation is an answer to the emergence of various problems, in other words, collaborative cultural interactions are oriented towards solving problems related to life together.

The fact cannot be denied, that every environment has many limitations. The carrying capacity of the environment inhabited by each social group is decreasing day by day. This is due to the increasing number and needs of humans, while the environment is increasingly limited. For this reason, the pattern of collaborative relationships usually begins with a shared awareness that humans and their social groups cannot carry on



their lives and lives alone and definitely need the presence of other groups. Especially when faced with big problems. Haris (1990) stated that responding to environmental conditions along with the problem usually begins with a common awareness to jointly solve it. Often this collaborative action is accompanied by an advocacy process or other group assistance, where strong community groups will help weak groups.

Creating a collaborative culture requires the main prerequisite, namely creating an egalitarian spirit of equality between groups. The way of dividing or dividing groups between one another becomes an obstacle in creating a cooperative pattern. An atmosphere of equality will be created when each group builds a spirit of mutual respect or tolerance which is characterized by prioritizing similarities rather than differences. This spirit makes community life with a collaborative culture slowly but surely shapes a more democratic life.

Collaboration is influenced by environmental factors. Environmental changes that manifest in the form of problems will be resolved together. Stephen R. Covey gave the term environment that is always changing with the name "a white water world" (Hesselbern et al., 1997). Environmental changes are mainly due to advances in information technology and high-level telecommunications (high information mass). With the ease and speed of accessing information and interaction, on the one hand, it will create high social mobility. Territorial boundaries can be penetrated (borderless society), so that distances and territorial boundaries, and environmental differences between community groups become felt close.

The expansion of industrial development and the rate of economic growth, apart from generating great benefits, have also given rise to side effects (externalities) in the form of new problems. Swelling unemployment, the emergence of slum settlements (slums), high crime rates, and social inequality show changes in the environment with complex problems. Simple community groups in rural areas are also affected by global changes, including natural disasters, food shortages, hunger, decreased soil fertility, dependence on economic needs, and others. These various shared problems have encouraged mutual awareness and implemented a tolerant attitude between groups to strengthen cooperative or collaborative relationships.

One of the channels for collaboration is the use of science, which will develop into cultural collaborations to protect and preserve the environment. Intercultural relations allow for various forms of concrete cooperation in solving common problems. The preservation of local community culture is now a common concern, considering that in the arena of locality it is proven to be able to preserve various wisdoms. Through collaboration between local cultures owned by community groups, efforts to maintain and communicate the meaning of local cultural wisdom can grow and develop.

There are four pillars that are taken into account in realizing a culture of collaboration in the community, namely (1) learning about facts, knowledge, and procedures used to establish collaborative relationships; (2) increasing the skills to collaborate creatively, namely by taking advantage of the smallest opportunities and opportunities; (3) taking into account various movements and changes that have an impact on common problems in their respective environments; (4) make efforts to preserve culture and promote local wisdom openly and continuously; and (5) increasing the capacity of each

social group in increasing the ability to adapt to the environment, in order to obtain appropriate ways to overcome existing problems.

Parson's Structural Functional, Cultural Adaptation and Symbolic Interaction and Collaboration view culture no longer as a material phenomenon, but as something that is in the human mind realm which contains values and ethos which are used as a life guide (blueprint) which resides in the minds of all its supporting members. Culture is also seen as a knowledge system that is used to understand oneself, interpret the environment and encourage action.

For Parsons, with the cybernetic hierarchy of control model, the cultural subsystem occupies the highest position, which functions to provide norm values that function as a controller of the subsystems under it. Meanwhile, Bennet (2017) with cultural adaptation emphasized the importance of adapting oneself to the physical, social environment following the changes that took place. Culture as a knowledge system will regulate adaptive behavior, develop strategies and adaptable actions. In the view of symbolic interaction, culture is a system of knowledge about symbols that have meaning. Symbols are created, standardized and interacted as a manifestation of cultural communication (Craib, 1994; Garna, 1996). As for the collaboration view, culture is the knowledge that is used to work together between groups to solve common problems.

Community learning has a tightly built relationship. Interaction between members with the same language symbol is able to create communication, making the learning feature interactive. Likewise, an environment that makes learning resources, materials, and objectives make the atmosphere mutually motivating (especially aimed at children and adolescents) to make learning more felt. Following are the general characteristics of learning that takes place in people's lives as stated by Sudjana (2000) that positive characteristics are (1) having an instinct to live well with neighbors; (2) willingness to work together; (3) tolerant and harmonious life, and (4) Raji, active, resilient, and awake. The characteristics of a negative person are (1) low discipline and adherence to applicable laws and regulations, (2) low creativity, (3) a less assertive attitude towards something.

The thick interaction of learning in the community is supported by a sense of love bound by kinship. Learning is built on the same feelings as humans who are born and raised in an environment (Freire, 2000). Furthermore, Friedman (1988) suspects that learning interactions that are based on mutual love will have major implications for the growth of mutual trust and mutual respect. At a broader level, interactive learning can be applied to issues of similarity in the background, equality as citizens, mutual trust, and respect, so that it becomes a strong bond for all its members.

Learning is a social fact that contains characteristics that are external to the individual and is also lasting and binds the individuals and groups of the society concerned. In this case, learning has a "forced power" to do and live it. Learning will be spread evenly in people's lives and therefore belong together. In other words, learning is the process of influencing adults in an immature generation in order to play a role in social life (Durkheim, 1858; Garna, 1996).

## Conclusion

The socio-anthropological perspective views learning as a transformation of the socio-cultural system between generations. Learning is an institutional process effort in society to act as the conveyance of all ideas that are accumulated from a set of knowledge, measures, rules, and certain methods, in order to be transferred from the older generation to the younger generation. The meaning of learning can also be seen as a process of influencing the generation of adults to those who are not yet mature to be ready to carry out the role of carrying out socio-cultural functions. The goal of learning is the development of a number of their physical conditions, intellect, and character for life. In this way, learning is nothing but a means of preparation for community life prepared by all members of society itself. The learning community subsystem is the social environment in which the learning process takes place. This subsystem will be related to the cultural subsystem which has the values of a learning culture that is believed and functions in people's lives. The value of a learning culture is nothing but the cultural value itself which functions to maintain the sustainability of life, including learning itself, while the personality subsystem will show itself as a character or learning character displayed by each member of society. The character of community learning appears in the learning strategies used as a collective method. Meanwhile, learning behavior will appear in the learning habits formulated in the form of a program and displayed in daily life as learner behavior.

By using a functional structure framework, community learning is interpreted as a learning structure that has a holistic program that contains a set of knowledge, skills and abilities that are directed towards achieving goals. This structure contains learning activities influenced by norm values, rules, guidelines, recipes and cultural strategies which are believed by the community to function as instruments that will create order in the community environment.

Every community will have educational institutions, both official educational institutions, such as educational institutions or schools, as well as unofficial educational institutions or family and community circles. In both formal and informal institutions, the learning process has the same characteristics, namely trying to transmit ability through a choice of interactive learning approaches, methods, and techniques. From a socio-cultural perspective, the effort to transmit the ability between generations is called cultural transmission.

In the sociocultural view, the implementation of learning has a dominant role in a community group to form other members of the community to share a role in maintaining balance. As a practical implication, this study confirms the three learning models offered, namely mechanical, organic, and process learning models.

The mechanical model describes the effort to maintain what is in society. Thus learning becomes an effort to provide the ability to adjust to the assumed circumstances steadily.

The organic model contains a homeostatic concept that describes the adjustment of oneself to a changing environment without changing internal structures, this means

that education is an effort to provide the ability to adapt while maintaining the existing structure of the community concerned.

The process model, which describes changes in the structure according to the need to deal with changing environmental situations, means that learning develops reasoning and creativity, including changing internal structures in accordance with the demands of changing situations.

Theoretically, as a functional structural framework, it looks at the learning phenomenon that takes place as a process of change. However, they believe that whatever type and degree of change will ultimately be adapted to people's lives in an integrated and balanced manner. Like society, learning has a structure that in practice resembles a system in which a number of subsystems are contained, including the learning subsystem, namely the learning community, the learning personality subsystem, and the learning behavior subsystem.

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