

# Cultural Psychology on Community Types, A Critical Rational Approach

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## Abstract

Psychology specializes in individual behavior and the anthropology of cultural values. It comes to the relationship between the individual and the community in taking action, the collaboration between the two sciences is included in the study of cultural psychology. This research aims to develop an instrument of cultural values by examining individual behavior as a type of community. The researchers used the critical rational approach method. This approach has the principle that theory is not to be verified but falsified; theory is refined through analytical testing and continuous observation. There is no established theory, nor is there an object that does not change with time. The study's results found that the orientation of cultural values describes four types of community communities: vacuum communities, passive communities, active communities, and super active communities. Even though it looks like there are levels, it turns out that cultural values regarding the self between the vacuum community and the super active community both view their nature as perfect. Therefore, the types of community communities cannot show absolute high and low instruments cultural of society. The critical approach can only dismantle the theory of cultural psychology to be more perfect.

**Keywords:** critical rational, cultural psychology, community types, cultural value instrument, Karl R. Popper

## 1. INTRODUCTION

Cultural psychology is a scientific term that varies into an individual-centric paradigm by Wilhelm Wundt (1900–1920) with a natural science approach (Slunecko & Wieser, 2014). This study explains how culture affects the psychological processes of its members (Heine, 2016). The combination of the development of the science of individuality and collectivity becomes the study of intercultural variation. (Suh & Lee, 2020). A person's perception of collectivity is very different from conventional scientific conceptions, so the level of the individual's hierarchy is decisive in decision-making (Kumar & Kumar, 2008). Individual behavior in community groups by Kluckhohn and Strodtbeck offers a cultural value

orientation framework (Watkins & Gnoth, 2011). According to Hofstede and Schwartz in Enterprise Social Media (ESM), what determines to the group is communication, cooperation, collaboration, and connection. (Jacobs et al., 2021). Most determine the formation of groups on issues of values, norms, beliefs, attitudes, etc. (Kaasa, 2021). The researcher welcomes Lomas Team's offer to efforts to find a middle ground for positive psychology that is less concerned with the science of fashion in Positive cross-cultural psychology. It is an interdisciplinary framework for current and future cross-cultural research on happiness. Positive cross-cultural psychology is an interdisciplinary framework for current and future cross-cultural research on happiness (Lomas, 2015). Researchers see that not only welfare issues are a differentiating

problem but also the level of thinking of a community, and it is essential to foster the culture of a community. Culture is the creative ability of humans to solve problems in their environment. The bigger the problem, the higher the capacity of the community.

The concept of community learning has four defining characteristics of a community: access, vision, relationships, and function (West & Williams, 2017). The core of culture is a set of cognitively internalized values that cannot be measured quantitatively. Kitayama's perspective is called the "entity view" because it describes culture as a static entity (Hwang, 2003).

A society's ability can be seen from its innovative creativity in generating ideas, wisdom, and technological works from time to time. Innovation determines whether a society can survive and thrive. The goal of innovation is not only technology ownership but smarter overcoming the main problems of innovation to establish a society that can survive and thrive (Lee & Trimi, 2018). If a problem cannot be overcome in society, there will be a prolonged conflict, and the community's culture will be left behind, even lost on the world map. Efforts to protect the culture of a society can arise from the community or come from outside the community. The process of cultural formation is a creation of civilized human beings who divorce by forming a nation-state. Nations supporting the current state differ significantly from European developments (Therborn, 2021). Society and culture are related to the environment and human creativity in it. Culture at one time was in the form of a race to dominate nature with technology. A society looks advanced when it has implications for interacting with global human civilization. The distance between developed countries and backward societies is clearly visible in behavior and culture. People who have a high intellectual capacity can regulate the world. Further special attention is needed to achieve global social justice. Adequate attention and

funding in the education sector are needed to ensure the sustainability of civilization (Kaasa, 2021)

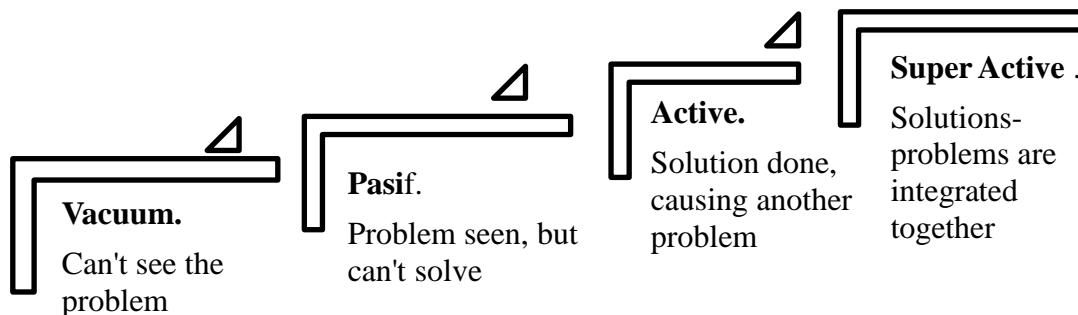
Culture manifests a society's ability to deal with problems and meet the needs in its respective environments. The picture of community culture implies a picture of the creativity of a society. Because researchers examine culture, researchers should describe the form of work of each community related to the systems of ideas, actions, and physical works belonging to that society. Each community group's environmental and historical conditions are essential to understand as factors influencing each other. The same is true of cultural value systems, norms, rules, and inter-cultural relations.

Critical rationalism is a term given by Karl Popper (1902–1994), to be self-critical, in contrast to Joseph Agassi's critical theory (John R. Wettersten, 1995). Researchers see critical rational as explaining that reality encourages our more objective understanding. A study does not only verify but falsify. The rational for the object must first be corrected before the researcher talks about the object under study. For this reason, community groups are the object of research, so the understanding of community groups is intended to be explained first. The basis of critical rationalism lies in the search for reason and transcendental truth. Hypothetical-deductive criticism seeks to lead us to the truth. This method is for producing theory and the dedication to testing a theory (Couto et al., 2021). The increasing number of works on critical thinking in education reflects a growing awareness of its significance in this digital age (Nor & Sihes, 2021).

Community groups or communities referred to in this study are individuals who have gathered for a long time and have a culture that influences a person's behavior in solving problems. The classification of community communities consists of developed and isolated communities. There are developed societies that are super

active; some are active, isolated communities that are static, and some are vacuum. Progressive community groups believe in technology as an instrument of progress. The difference is that the super-active community is a technology producer, while the community is active in the consumer's position. The static society is

beginning to be influenced by technology but is still hesitant, while vacuum society rejects the existence of technology. An isolated society is unable to produce technology for other communities, even a vacuum society is hardly able to communicate with other people.



**Fig.1 Community Types based on cultural values.**

Developed societies try making all of their products for the global community, and developed people try getting and have natural products beneficial to them everywhere. It is different with isolated people who in overcome the difficulties of life, especially technological problems, generally have developed a society. Other communities less need the physical culture of isolated communities because the culture of developed societies is of higher quality. Isolated people use technology made in developed countries to help speed up the process of a job. Such people prefer to sell natural products to other communities. The degree of life from an economic perspective can be seen and determined by the ability of the community to use the culture of modern society. Educational institutions are used to accommodate the

## 2. Literature Review

Many ways from various circles measure the cultural value of a community's community, but in general, it is still subjective. For example, religious circles feel that their cultural value is higher because they believe their group is a

development of modern technology by educating community groups called students, students, or students.

The illustration above gives us a general understanding that several cultural variations are the result of the creativity and behavior of a society. When we say a society, we mean a group of people who have their way, patterns of awareness of space and time, and an understanding of the approach and purpose of the action of structures and agents that Bourdieu calls habitus. The culture distinguishes one society from another. The problem is that it is not only different but a contradictory value that one culture is perceived as higher than the other. Therefore, the main problem in this research is how to design an instrument to determine a society's high or low cultural value.

messenger of God. Then, there are also ethnic groups who feel that their group is superhuman. For this reason, researchers try to develop a scale of cultural values from the scientific dimension so that it is expected to be more objective. Psychological scientists have also produced many indicators of human

behavior to guide the classification of humans for specific purposes. Therefore, in this case, the researcher is just trying to perfect the existing theory.

The perception of the existence of high and low cultural values of a community group (community) concerns the mind's philosophy. The fundamental elements in the philosophy of the mind are perception, intentionality, subjectivity, and mentality. If you focus on intentionality, the problem is a mental representation, awareness, and perception problem (Crane, 2001).

In psychology, to analyze character (personality) by analyzing individuals developed by anthropology, namely, the Rorschach test. This is done using cards bearing ten types of bilateral and symmetrical ink smudges. Clients are asked to tell and make up the things they see. Although each participant has the same picture, the answers will be different. For that, those involved in the test projected the marks in the stain, which was what it meant. This Rorschach test can be called a projective experiment. The analysis of the answers to these questions can be used to determine a person's personality. There is another way to determine this personality, namely by completing the neglected image test method, the Machover DAP test, and the Buck HTP test, the Rosenzweig Test. This is done by making provocative statements. Additionally, viewers decide how the second character should respond.

Then, which is quite widely used by the personnel section in conducting an employee recruitment selection. For example, graphology, namely, handwriting and signature analysis. Luscher color test. The ranking of the colored cards in the order of preference is used to reveal personality traits. Hand Test. This method is used to assess aggression, anxiety, and other personality traits. Sentence Completion Tests, such as "If only I could. . ." This test is valid for measures of ego, such as morality and empathy. The Szondi Test uses patient photos and options to

reveal what is most valuable. (John Sommers-Flanagan and Rita Sommers-Flanagan, 2004) (John Sommers-Flanagan and Rita Sommers-Flanagan, 2004) The most popular is the IQ test. An intelligence quotient (IQ) test measures a person's intelligence level in solving problems. The comparison of mental age and physical age becomes a benchmark and is personal.

In the world of cultural anthropology in the mid-20th century, research on cultural value orientation was developed by Clyde Kluchohn, and after he died was continued by his wife Florence Kluchohn, and published a book entitled "Variations in Value Orientation 1961." Kluchohn's theory of cultural psychology is most relevant to this research problem. They assume that within the framework of the cultural value system, each culture has abstract concepts that are used as guidelines by a society whose position is higher than norms, regulations, and so on. Here, since childhood, people are absorbed by cultural values, which then manifest into actions and behavior. (Kluchohn, 1951)

Kluchohn created a framework that can be performed using statistical calculations. The framework was created to examine the five social classes in Rimrock. The Kluchohn framework is used as a hypothesis in this study. After conducting trials and seeing the provisional results, the theory built on the empirical data can be rationally refined. We are returning to philosophical problems (values) that have plunged into the world of science to philosophical studies.

The discovery of several errors from Kluchohn's framework was then synthesized again so that it became more valuable than the beginning, both from a theoretical and practical perspective. After getting the conclusion of the research, the writer wants to discuss several psychological theories as the possibility of the existence of the theory being tested. This theory has weaknesses and stands inseparable from the existence of other

theories. The discussion is only in the form of weak theories that can collapse. The destruction of the theory in question does not mean that it can no longer be used in its field. Look for the weaknesses of the theories in this case if the theory is applied in the world of anthropology.

Schopenhauer has discussed the behavioral theory with the assumption that human behavior is determined by innate nature. This theory is known as the theory of nativism. Another case was John Locke, who stated that humans are born like a white card, so the behavior is obtained from the environment. The theory of behavior caused by the environment is called *tabula rasa*, or empiricism. As a middle ground between the two theories, William Stern developed the theory of convergence. This convergence theory states that individuals result from heredity and their environment.

Then, Ivan Petrovich Pavlov concluded from his experiments that behavior is a series of conditioned reflexes. A series of conditioned reflexes occurs after the conditioning process. Here, the reflexes that were previously associated with unconditioned stimuli are gradually associated with conditioned stimuli. (11)

Edward Spranger is a typologist who divides human types based on cultural values. Spranger argues that in a person there is only one dominant value, which then shapes a person's behavior. (12) It is different from Kohler, who says that behavior is a product of trial and error. Kohler cultivate association theory with the law of continuity. (13) Meanwhile, Sigmund Freud, in his psychoanalytic theory, states that it occurs from three systems, namely, the id as a primitive impulses that lies in the unconscious and has not been influenced by culture, the superego is the opposite of the id. To maintain this balance, the ego takes on a function

Hendri Alexander Murray said there are 28 kinds of basic human needs, which he then developed for personality tests. Here,

behavior is closely related to pressures from the environment to meet these needs. (15) Humans and the environment are dealing with time, so humans face changes all the time.

A. Comte said that societal change consists of three stages, namely, religious, metaphysical, and scientific. Meanwhile, in terms of how people solve problems in their lives, it can be seen from several stages.

First is the mystical stage. At this stage, humans and nature permeate each other so that human and divine needs are seen as merging with each other. Values and norms are held very firmly, and mythical figures are seen as something sacred. The problems that arise are resolved through these holy figures.

The second is the ontological stage. This transition is referred to as the transition from the mystical to the logos. Humans have begun distancing themselves from nature and studying the forces of nature and humans. Natural events no longer stop at the point of anger, but they think about it.

The third is the functional stage. Thought focuses on modern society, and man can see himself as a subjective self and an objective. Humans realize that they are cultural developments and use them and develop naturally.

Those are some of the theories about the behavior and movement of culture. Theories about this problem are numerous. However, from various points of view and considerations, it is sufficient to what has been written above. However, the theory focuses on Kluchohn's behavior and cultural values theory.

### 3. CULTURAL VALUES INSTRUMENT DEVELOPMENT METHOD

The research problem is to make the types of committees based on cultural value instruments. Researchers also adopted a natural science approach when researchers

imagined the workings of *Anders Celsius* (1701 – 1744) to make temperature instruments (Hilger & Toth, 2016). Researchers are looking for the lowest and the highest indicators to develop a scale of cultural values. In the first step, the researcher looks for the lowest object, and the second step looks for the highest indicator by reflecting on the logical implications. To obtain the lowest indicator, the researcher took isolated groups of people. There are two isolated communities selected, namely, people in the wilderness who have not been touched at all by outside technology and isolated communities that are facing external influences or are facing a change.

The reason for selecting research objects in isolated communities is to find indicators of the minimum point of cultural values as the cause of minimal behavior and activities. Thus, it can be developed using logical rules in order to form a universal pattern of cultural values. From this pattern, the behavioral forms of world society can be analyzed that can be tested by logic (tautology). Kluckhohn explains the relationship between behavior and cultural values as an indicator. This is a new approach in the fields of anthropology and psychology. Researchers modify or refine this into types of community communities, and researchers have perfected it as a tool for measuring the level of creativity in a society.

The problem of the relationship between behavior and cultural values is two different scientific matters. Behavior is the study of psychology, while cultural values are used in the study of anthropology. The merging of these two disciplines is developing in the United States. In some literature, this is referred to as psychocultural. The point is that the science of cultural psychology is related to cultural issues or the characteristics of a community group, so now it has become a separate sub-science. Several things caused this development. First, an attempt to view culture as a holistic unit and focus

on the distinctive characteristics emitted. Second, the extent to which applicable psychological concepts or theories are obtained from data from European and American cultures in their application outside these cultures, including efforts to defend the state.

This theory also describes the general personality of the population of a particular culture. This research is also expected to be useful for: a. a reflection of the community about their behavior and cultural values, b. as binoculars by people who will enter the community to get a general understanding simply, c. measuring instruments for the level (degree) of community behavior, and coaching to improve the artistic quality of a society.

Scientific logic is the interaction of inductive and deductive logic. Inductive logic begins with facts and then draws general statements. This research, through inductive logic, aims to present qualitative findings and research. Then, evidence was held in the field, and discussions on the results of previous research. The general findings in this inductive research are in the form of a theory that can be verified again.

This deductive logic is derived from general statements, which are then verified. This study uses hypotheses to verify, and the research is generally quantitative. The results of the verification can be questioned again in the first statement. That is, inductive logic starts from facts that are findings, and the data are generally qualitative, so they are classified as qualitative research. Meanwhile, deductive logic is a hypothetical proving in the field so that the indicators in each variable are calculated using numbers. Therefore, this research is classified as quantitative research. Deductive logic in research can also be calculated qualitatively by mentioning the hypothesis factors under study.

In the scientific world, these two types of deductive-inductive logic are used and are

mutually corrective to conclusions that reach perfection. The dynamics between the segments of philosophical thought, empiricism vs. idealism and realism vs. rationalism, to build a constellation is to develop a science.

To anticipate the shortcomings of each stream, researchers prefer to use inductive logic related to cultural value indicators in the field. Deductive logic is developed so that the research is integrative. Researchers go to the field not purely to conduct grounded research but are equipped with theories. Specifically, this research is directed by Kluchohn's theory. The problem is that researchers use Kluchohn's theory not to apply it. However, to be tested and refined to get more benefits from the theory. Kluchohn succeeded in building the framework of a society's value system. However, it has not been able to be used to measure the high and low cultural values of a society. Thus, the difference between the research conducted by the researcher and Kluchohn is that the researcher can refine and build indicators to assess the culture of a society. To explain how this research method works, the researcher refers to epistemology from the perspective of Karl Raimund Popper. The principle of critical rationalism tries to evaluate one's opinion, the truth, if it makes sense and is tested through observation (Andersson, 2009). This epistemology has almost the same characteristics as Immanuel Kant, who wants to bridge between empiricism and idealism. Kant argues that knowledge can't be an impression of reality, so Kant constructs and recognizes knowledge that is *priori-aposteriori*. Popper does not stop there, he wants to release the statement that knowledge is a genetic *priori*. He builds a new world to capture the real world. The world is detached from the material world and the psychological world. Popper calls himself a critical rational, sometimes called a critical empiricist, sometimes also called pseudo-empiricist. (RJ Ormerod, 2009)

The main characteristic of Popper's epistemology is an approach that is objectivity through doubt, namely, an approach to knowledge that is seen as a system of statements or theories that are faced with critical discussion. From the perspective of objectivity, knowledge whose dimensions are objective is seen as a tentative solution. Experience or failure will be seen from the many collaborations. The analysis technique in this research model is also called the unloading model. For example, the indicators offered by Kluchohn are the nature of time in the form of past, present, and future. According to researchers, if the past is intended as an indicator of time perception, humans only exist in one dimension. In fact, according to the researcher, as a psychological study of the perception of human groups in space and time. That is, humans compare and contrast time in space. So, humans in a group at least see the time dimension from two dimensions.

So that in the preparation of these indicators can be tested logically, researchers use rules in logic. Some equivalences are used for the method of deduction, so it is a tautology. The procedures used in constructing the proposition. For this research are;

$$\begin{aligned}
 p \wedge q &= q \wedge p \\
 \text{pvt commutation} &= q \circ p \wedge (q \wedge r) = (p \wedge q) \wedge r \\
 \text{association} & p \wedge (q \vee r) = (p \vee q) \wedge r \quad p \wedge (q \vee r) = \\
 &= (p \wedge q) \vee (p \wedge r) \\
 \text{distribution} & p \vee (q \wedge r) = (p \vee q) \wedge (p \vee r) \quad I \quad (p \wedge \\
 & q) \vee r = I \quad p \vee (q \vee r) = I \quad \text{export}
 \end{aligned}$$

With cultural values as the cause of behavior, it turns out that in further analysis, cultural values are based on the paradigm of thinking. Cultural values are constructed by thinking paradigms, so the indicators of cultural values are the implementation of the thinking paradigm. The arrangement of thinking paradigms becomes a paradigm scale so that the thinking paradigm scale is an indicator of

cultural values. The debate on the law of causality in time is ignored and takes refuge in relativity.

#### 4. RESULTS AND DISCUSSION

The people's behavior caused by the pattern of cultural values is analyzed using the atomic institution method. Therefore, the description cannot be separated from the previous logical analysis, and it is the propositions in the patterns of cultural values that are explained.

##### 4.1 Vacuum Community

The habitus vacuum society is a group of people who interact in terms of creativity and have not been able to see the problems in life. They have not been able to distinguish between *das sein* and *das sollen*. Their actions are unconscious, depend on undefined actions, and do not understand the real purpose under any circumstances.

Their response to life is from good to good. In a sense, the taste is always pleasant. If there is an unpleasant taste, they always avoid it. An unpleasant thing is not a problem to be thought about and discussed. They immerse themselves in their own fantasy world. They see themselves as perfect, and there is no need to imitate others, nor do others need to imitate them.

Taste is the dominant element in them that determines life. Their lives need peace with space and time, and they are one with space and time. Thus, they cannot distinguish between nature, time, and the self that is perceived as only one. The reality of the mystery of nature is something that really needs to be considered. Nature is well preserved, worshiped, or worshiped so that it benefits it.

The benefits provided by nature have provided examples for their ancestors from story to story (fairy tales) that are oral. The story states that some are ordered, and some are forbidden or forbidden in life.

With the taboos or prohibitions that come from nature, this is where an orderly life begins to appear. The formulas of abstinence are found in myths, and thus, they have their own rules of life.

They compliment the people here with subtle feelings and those with such a soul. They like life when it suits their desire for peace. They like to be lazy, and life is just looking for pleasure. Therefore, their response to the work of a living for a living only. If there is a need for it, other jobs are ignored. They look for basic needs in the forest or in the environment where they are. Generally, they live in rich forests with enough natural products for their daily food. Meanwhile, their houses are quite far from one another.

The new method for solving problems was not accepted because it contradicted the way of life of their ancestors. Moreover, in these myths, they are never mentioned. If they know that outside their environment, there are modern tools to change their way of life, they feel that the modern way is meaningless. They do not feel lost if they do not get the modern equipment. In fact, they consider it a destroyer, so it is not surprising that this group of vacuum society rejects this new way of life.

So, what is being targeted in work is how to save yourself from being able to eat from time to time by not creating new ways of doing your activities. The existing rules become standard and are absolutes in reality without seeking any new meanings and actual values.

The state of day and night are regarded as a normal situation and not a problem. They do not see time in creativity but only habits and see signals in nature. Thus, they do not seem to be disciplined about time, and it is extraordinary if there were tools for measuring time, such as clocks, calendars, and similar tools in that society. Those tools will not exist in their society, and if anything, it will not work the way it should. Therefore, the essence of time for a vacuum society is from the past to the past.



Their inability to see time makes them detached from the influence of situations outside their environment. Forecasts about future times and conditions are not necessary, but the important thing is to live as their predecessors lived. However, the habits of their predecessors were not as deep as those left behind. Therefore, they do not feel something familiar or a classical tradition.

With such principles, they live in this moment. Communication networks with the outside world are hampered because they are not needed. If there is an opinion that the world to come is controlled by communication, it is this vacuum society that will not be able to be controlled. The power of leaders with inherited authority is the main feature of regulating each other in their society. Absolute power is in the leadership of the inheritance and cannot be contested. People can also recognize the authority of the ruler with the belief that he is a savior god or a descendant of a savior god.

If any of these people want to shift their leadership position, they are considered enemies of the community. If there are people who are wiser than the inherited leadership and are liked by the community, the wise one is located only under the ruler's authority. However, the power to handle formally remains in the hands of the first ruler. Decisions are also made in the form of instructions in the form of interactions between them.

The problem that is often found in cultural renewal is the customary land. The community considers the indigenous land very valuable as a place to meet their natural needs.

The consequences of such a view of nature result in an attitude to unite with nature. Nature is believed to be the giver of certain powers to humans. If you can know the secrets of nature, that person gets the advantages that nature gets. People who get it is only certain people, so that person

also becomes a role model in society. For this reason, their response to nature is called from eternal to eternal. In cultivating nature as a source of life, they have unthought about it. They think that nature has made life possible as it is. What governs nature is nature itself.

#### **4.2. Passive Community**

The habitus of a passive society is a society whose behavior and creativity are aware of problems in life. However, they should not be able to plan, so they cannot find a way out of the existing problems. The nature of life they view from "good to bad" can cause life to be pessimistic. The life inherited by their ancestors has attained prosperity, but the collisions of events now have created complications in life. Therefore, they like to be alone from the crowd. However, they still admit to living in this chaotic world. They like to find fault with others because it is not following the beliefs or described by their predecessors.

They have now begun acknowledging the existence of different feelings from other people, but there is no logical reason to put these differences. At this time, people have started to select the right and false beliefs, and therefore, sophistic figures emerged as dividers and defended beliefs.

In their work, they consider work a differentiator from the public, and such work can be done as long as it does not interfere with meeting basic needs. They can be said to use more tradition to meet life's necessities. Additionally, work without yielding material results is postponed if something else is more productive. Therefore, they are less productive.

This society has not been able to produce real and universal works.

Society's views of works that are outside or are not the result of society are difficult to accept. However, circumstances forced. Therefore, people at this time mostly work in the field of workshops, mechanics of various kinds of electronic equipment, and

education in general to produce such skills, and they are scattered among the people as said to be high-level unemployed.

In response to time is "from the past to tomorrow." At the time of telling the circumstances of life, events and all forms of stories, they first told of the glorious times of their ancestors and now they have different events from the previous situation. Therefore, they adopt the attitude of how, in the future, life can be better as it was created in the past.

They now prefer imaginary stories from the past, as if they were living in them. The story almost not realizes the impact on the activities of life. Sometimes, they have begun to feel ashamed of such fondness. However, what to do has not yet received the right knowledge, so that sometimes they feel confused by their own creativity, which is full of ignorance. In interacting with each other, they respond to orders from superiors formally and then a consensus is held on issues so that these orders can occur in the midst of society. This problem arises because in the community it has begun to appear that there are various opinions and groups have arisen because of these opinions. Therefore, in solving problems, often the formal rulers who are more above in their environment intervene to solve these problems.

In this patterned society, they are very fond of power and maintain political power. Sometimes genealogies or fake authority are often used as tools to give suggestions to the public and to be trusted that they are capable of leading. This is where the initial political dispute begins, so speculative laws or regulations are needed to regulate them.

In this type of society, the strength of the community rests on security. The highest authority lies with the military leadership in power. In society, the military is highly trusted and needed, so eventually, the military often changes its function.

The response to nature is from "eternal to new." The people of this group have been

able to observe the development of this world in general. Humans have started to make claims that nature can be governed. However, with what is arranged and how, they have no knowledge about it. So, information and knowledge about the handling of nature is needed. In the field of agriculture it is carried out by Field Agricultural Extension (PPL), in the field of machine tools it is carried out by machinists, and so on.

### 4.3 Active Community

An active society is an association of interacting and creative human beings who can clearly see the problems in life. If the formulation between what should be and the existing situation can be properly sorted out, then only can provide the right conclusion to the existing problem and suggestions related to it.

In responding to life, they live optimistically, namely, confidently that they will be able to overcome existing problems. Thus, they will always have the principle that life is bad. However, there is a way out, so that life is good.

Today's society has prioritized rational thinking. Scientists and thinkers generally have earned a respective place in society as they should be. People are vying for an empirically realistic life and have already expressed what they felt. The clergy does not have a place in this habitus society. In order for their existence to be recognized, the clergy have the support of social or exact scientists. The cooperation between the two is very mutually beneficial, resulting in a balanced life in the midst of society, although here and there are still logical differences of opinion. For someone who emphasizes differences and disputes, will be damaging to himself. Society in general tends toward leaders who have the attitude of finding a middle way between the different perceptions of the clergy and scientists.

Their response to work in this active society is more concerned with their work that can be measured in practice and its

benefits to humans. These benefits can simplify the way of life and give pleasure in life. The statement found is that work is more important than everything, including livelihood. However, despite such principles, he did not refuse the reward of his own work. Those who are involved in this active society prefer to give rather than receive and it is a mockery for them to receive without being able to give.

The work of their predecessors is rewarded as they deserved. Besides, they want to continue the work newly according to the situation they live in. Therefore, the predecessor warriors were not placed in myth and praise only, but wanted to actualize the work, so that there was continuity in their work in the community. Therefore, they value the work of their predecessors as well as their benefits in society.

The horizon of this active community is quite broad. They have responded to time regularly and managed it with discipline over time. The program is made with full calculation, so it can run properly. Their lives are more influenced by the image of tomorrow than by the past, so the statement about time reads "from the past to tomorrow." They do not like the unsatisfactory conditions of the past. For that, they hope and strive to achieve something they want.

The story of the past is considered a natural and common phenomenon. They consider the meaning of an event depicted in a story or myth only as teaching material. Many past stories to be able to see teaching events as well as entertainment. In this active society, no human being is a cult.

They manage time apart from each other and the public has the right to see and monitor the larger situation. Additionally, they have the right to self-regulate. Therefore, in a society like this, it seems a bit selfish, even though they don't mean it. respond to the relationship between each other from consensus to instruction. The interaction between people aims to get a

full consensus from all members of the community. The agreement concerns the policies that will be carried out and the leaders who are considered capable of carrying them out.

In this pattern, society is full of free competition and each group is unbound because of norms or regulations that force them to be grouped, but there are conditions that should exist for groups. Groups are created uncreated to absorb or exploit society. The community can have a hand in determining the course of government, namely in the sense that it is not the government that regulates the community, but the community determines the government. At this time, it seems clear that a government with a liberal democratic system is running.

People from various walks of life have the right and the possibility to become leaders. People who are enthusiastic as rulers tend to give pleasure and happiness to society. Additionally, only certain people can follow the tendencies of society. Those who lead are not because they are ambitious, but because they realize that apart from the rights they have, they are also in balance with the obligations they conduct. Therefore, such a job or being a leader in terms of interacting with each other is Nothing more than a necessity to conditions and requests from the community. Leaders in active communities do not do much alone and routine work is only the realization of joint decisions. Thus, the leader is a symbol where the aspirations of the people are gathered.

The response to nature is from relative to the eternal. Nature is declared as the arena where the battle of life. Nature needs to be controlled for the needs of human life. High-level technology is a priority in changing nature to achieve people's welfare. Therefore, scattered factories are from small to large-scale industries.

Scientists are the highest value and have their own power from political rulers. Scientists are valued not because they are respected, but because of their expertise in

the field they are engaged in and proven to be useful. If the leadership is taken from among them, the people are counted like counting objects. Therefore, this method is not liked by the vacuum and passive society.

In this habitus society, they do not realize that the control of nature with modern equipment is Nothing more than a destroyer of nature that is so beautiful and fresh . Because of technology, they also see that this has not been so profitable because the use of these tools can damage the environment, so that a small part of the community rejects the use of these modern tools. Therefore, it should not be surprising if there are people who protest not to overuse modern tools or technology. For that, the competent authorities intervened to resolve it.

The problems that are always demanded by the community around the company or factory are waste and air pollution. The government issued regulations to maintain this stability, especially for industrial companies, so they are far from the garbage and waste that must be handled. However, what is clear is that the effort will continue because it is in the context of developing society so that it can prosper with a more advanced society. Indeed, progress can be increased, especially in the field of industrial and economic progress. If there are some people who still emphasize their views on the negative impact of these advances, this creates tension, stress, or shock in society that will arise, so a new style of displacement is created.

In addition to understanding humans, this group of people can control nature. However, they think that nature itself needs attention. Therefore, the viewpoint of nature can be doubtful or nature cannot understand simply. Therefore, it can be said that the new nature has become eternal. Eternal in the sense of nature, cannot be regulated by humans at will or at will.

#### 4.4 Super Active Community

The habit of super-active society is the human ability to interact with each other and perform creativity with the principle that humans get what they should do with the existing reality across space and time. However, the problem didn't stop as it should because it should have had an effect again. Therefore, hyperactive society view life as going from one problem to meeting a second problem, and so on. So, they view this world as containing a chain of causality.

In dealing with the problem of life, they argue that from bad to bad, no one is perfect, but they still use the imperfect. Imperfection is perfect. In this world, they see no fun, struggling life, even if failure is a sin. Feelings and thoughts as weapons in humans cannot be used absolutely. However, only feelings and thoughts go hand in hand as tools in humans, so humans are also forced to use them.

They see that there is a supernatural power that is neither in nature nor in themselves, and the power is not clearly defined, and human abilities can only guess. A hyperactive society desperately needs information from the natural about life, and only supernatural information makes this society happy.

This perception of the container from the supernatural is not liked to be discussed, and if it is discussed, it is only a light conversation. They realized that the discussion on the transcendental container was a classic story and never and could never be resolved. In this pattern, the position of the reason held by scientists and dominant in their lives, along with spiritualists who prioritize feelings, have both raised their hands to this notion of essential life. Thus, the differences and disputes between the two were born with conclusions that do not need much to be discussed.

In responding to the work, they tend to look "from work to work." In this pattern,

people no longer think about making a living to make a living. Their life is filled with works. They see that there is no meaning in life without work. Whether abstract or concrete and oral or written actions, basic work based on the abilities they have. People can no longer be supplied and governed at will or for a specific purpose. The relationship between one and the other is only for the sake of the work, if not ignored.

Living in the work is the identity of this society. That identity reflects him as his true self. Additionally, this community environment is full of works. Each of them is realistic and has been very honest. The debate over the recognition of the work is not the mainstay, but reality speaks for itself. Their view of the situation is no longer related to certain symbols and situations. They view the situation as a whole and are not stifled by any particular situation or past traumas. Their view of time can only be called from tomorrow to tomorrow.

Today's work is measured to what extent it will benefit tomorrow. It is also realized that tomorrow has begun to be described today. The time determined and governed by the sun's rays of day and night with the moon and stars are no longer affected in their activities. Time is a relative measure. If it were to rely on the measure of day and night, they were unaffected by any situation. They are the ones who create new situations for this world. This does not mean that the previous time and situation were not known and understood. Reality is not unstudied but simply cannot be guided to determine the state of today and tomorrow. For that, they better take action as long as there is a universal chance for tomorrow for humanity. Their response to interpersonal interactions is no longer centered on formal leadership. They interact with each other from consensus to consensus and form their own constellation. The power of the constellation cannot be formalized because it is always changing. They realize that

from the actions taken, there are parties who will be harmed and benefit. For that, a consensus is needed. Consensus in question is for the agreement of thoughts on the possibilities of what is done and its consequences. Therefore, we can both understand the consequences that will be carried out.

Their attitude toward formal leaders is less accepting and allows them to develop as they are. This patterned person is not bound by certain rules. However, they were also not sentenced for wrongdoing because they had never harmed their formal leadership. This perspective has been destroyed by the growth of society from the political perspective.

For this reason, people are no longer interested and like political work, even if they are in that position it is only noble service. Politicians at this stage are called diplomats. People interact using the vision of philosophical thoughts. The attitude of the people to concentrate their thoughts on certain and new schools. Therefore, teachings that cannot be actualized to regulate relations between people in society will be eliminated.

Their response to nature is "from new to the new." Nature that can be conquered but wants to be preserved again is their work on nature. Maintenance of nature as a place for humans to conduct their activities is critical. Thus, society adjusts precisely between the needs that need to be mastered and the demands of nature itself to be nurtured. Therefore, called the balance of nature by humans for humans. Modern equipment that is used not only to deplete nature, but modern equipment for the maintenance of nature also needs to be created. Therefore, sometimes people are not so ambitious to use high-tech tools. This is due to the awareness of the high level of impact also on nature and humans themselves. If it is forced, maintenance is also prepared.

People in this pattern like the natural and imitate the natural life for teaching in life. In addition to the places where humans

live, nature provides a detailed description of humans for the stability of humans themselves. World trade without authority has proven to be a space to fight, regardless of time and place. George Soros, a currency broker, no longer knows his nationality, and he bought and sold

them to the currencies of various countries. Money and profit are not speculations but something that can be predicted. From the description above, the types of cultural value orientation based on the behavior of the community can be described;

Problem Base in Life	Types of Value Orientation Culture			
	Pattern I	Pattern II	Pattern III	Pattern IV
Itself	from Well to Well	from Good to Bad	From Bad to Well	From Bad to Bad
Essence Time	From the past to the Past	From the past to tomorrow	from Tomorrow to Past	From Tomorrow to Tomorrow
Other	from Bad to Bad	from Bad to Well	from Well to Bad	from Well to Well
Constellation	from Natural to Natural	from Natural to Artificial	from Artificial to Artificial	from Artificial to Artificial
Transcend	from There is to There is	From There is to Nothing	From Nothing to There is	from Nothing to Nothing
essence Creation	from Livelihood to Livelihood	from Livelihood to creation	from The work of Living	From Creation to Creation
It self Room	Closed to Closed	Closed to Open	Open To close	Open to Open
Interaction Between Fellow	from Instruction to Instructions	from Instructions to consensus	from consensus to Instructions	from consensus to consensus
essence Natural	from eternal to eternal	from eternal to relatively	From relative to permanent	relative to relatively
Differentiation	Permanent to Permanent	Permanent to temporary	temporary to Permanent	Temporarily to temporary

**Fig. 2 types of value orientation culture in dealing with basic problems in life**

Value orientation types to culture of the results of this study are different from Possibility Variation Orientation Score Culture, according to Kluckhohn. The variables that Kluckhohn described are only five; human, relations, man-nature, time, activity, and relational. Thus, each has three indicators (Hills, 2002). The researchers developed ten variables and four indicators each. The most notable difference is that researchers describe four indicators for each variable because

humans understand time in absolute consciousness. Researchers realize that cultural values are an abstract part of human creation in overcoming life's difficulties in contrast to what T. Lomas (2015) explained as the problem of human behavior in behaving to seek welfare. Although this research emphasizes the ability to solve problems, humans solve problems for welfare in the end. The understanding of relative welfare is different in each type of community,

which is determined by how they perceive the problem of things, especially life and time.

## 5. CONCLUSION

The natural science approach helps understand social problems, although it does not lead to absolute conclusions. Cultural psychology can explain the relationship between individual behavior and cultural values, but cultural values do not necessarily become absolute behavioral instruments. Instruments of cultural values can be made by dismantling Clyde Kluckhohn's theory of cultural orientation through the critical rational approach method in Karl Popper's style. Karl Popper emphasized the workings of rationalism and Clukhon on the workings of empiricism. Thus, the epistemological dialog between empiricism and rationalism can develop into science. It is still the scope of the philosophy of the mind. The task of the philosophy of the mind is only to provide arguments to strengthen and protect the development of cultural psychology.

The critical rational approach departs from the uncertainty principle, the theory used, and the method. Simultaneously, the critical rational approach is a set of strict procedures for perfecting science. The critical rational method sees a well-established deductive process not seen as a wise way of acting and conclusions through the inductive process that there is no perfect representation. Even so, the two ways of working science are not considered perfect, but the work of this method is a process that is considered perfect in its time.

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