

Sustainability of Cultural Values in HR Development in Social and Intellectual Capital for Resource Excellence

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Abstract

This literature review reveals the important role of cultural values and indigenous knowledge of local people (Indigenous people) in sustainable development and human resource development for resource advantage. Each community has developed complex practices to protect and manage its natural resources and ecosystems. The knowledge of indigenous people has been used and developed for thousands of years to carry out productive businesses and ways of organizing in the social structure of their communities. Cultural values and indigenous knowledge or local wisdom are social capital as the embodiment of traditional cultural elements that are deeply rooted, inhuman, and community life related to human resources, cultural resources, economy, security, and law.

Keywords

cultural values; indigenous knowledge; local community; sustainability; human resources; environmental preservation



I. Introduction

One of the themes that become the attraction and local advantage of a country's resources is the natural beauty that is maintained in its authenticity and sustainability as well as the cultural values that are owned and still maintained by a community group. The beauty and preservation of nature that is maintained in such a way is the result of adaptation and the ability of the local community to adapt to the natural environment, maintain and preserve the surrounding environment with the knowledge they have and the values they have received and passed down for the common good from generation to generation. Indonesia, which consists of various tribes and languages, has unique cultural characteristics and natural environment and has not been fully explored as a resource advantage. Furthermore, what is interesting in this research is the importance of the sustainability of cultural values and indigenous knowledge of local communities in the development of human resources and their relation to the sustainability of the natural environment which can become a standard in sustainability programs. Based on a UNESCO report (Sen, 2012) that the impact of cultural activities and associated resources according to Pricewaterhouse Cooper's data, 2008 accounted for more than 3.4 percent of global gross domestic product with a global market share of around 1.6 trillion USD in 2007. The cultural and creative industries are one of the fastest-growing sectors in the global economy with growth rates of 13.9 percent in Africa, 11.9 percent in South America and 9.7 percent in Asia (Pricewaterhouse Coopers, 2008 in Sen, 2012). Human Resources (HR) is the most important component in a company or organization to run the business it does. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired (Shah et al, 2020). The development of human resources is a process of changing the human resources who belong to an organization, from one situation to another, which is

better to prepare a future responsibility in achieving organizational goals (Werdhiastutie et al, 2020).

At present according to UN data, nearly 20% of our planet is home to some 370 million indigenous people, who are described as 'first' or 'original' people historical and cultural ties to the land or territory in which they live (UNESCO, 2016a; United Nations, 2010 in Magni, 2017). Furthermore, according to Magni, among the factors identified as the cause of the Westernization of the education system is the curriculum which is usually less contextually relevant and does not value indigenous knowledge. In Indonesia itself, there are various cultures found in indigenous peoples and ethnic groups, for the number of ethnic groups there are 389 ethnic groups that inhabit the territory of Indonesia (Konradus, 2018). Cultural diversity is an advantage and attraction of an area in addition to its natural beauty and the unique cultural values of the local community.

Efforts to preserve nature for sustainability and cultural values and local wisdom, the central point of which lies in the ability of humans themselves as resources who act to do something to continue life and pass on a set of values and knowledge to the next generation. The development of the human ability to improve performance has started long before when humans already know the skills to make tools for hunting and farming. Early human development was driven exclusively by the need for survival (Torraco, 2001). Even though it is not recorded, in fact, the management of human resources has undoubtedly occurred since a long time ago when groups of people became units that functioned like tribes (Deadrick, 2014). Furthermore, according to Deadrick (2014), when tribes formed and especially when they evolved from hunting and then farming, no doubt a division of labor emerged, with the recognition of different individual productivity. The existence of human activity as a resource continues to this day. There are two aspects to the relationship between culture and human development. First, socio-cultural conditions and changes affect human development. Second, human development influences the socio-cultural context and can contribute to cultural stability and change. Both sides must be taken into account (Trommsdorff, 2000, 2007 Albert, 2014).

The issue of sustainability became increasingly important when the United Nations Organization (UN) set the Sustainable Development Goals (SDGs) on September 25, 2015, which stated sustainable development as a global development goal that must be implemented until 2030. Indonesia as a member of the United Nations is actively involved in the success of the sustainability program. Legally, formally, the government has formulated a sustainability policy and is trying to implement the ideas of sustainable development as stated in Law No. 25 of 2004 concerning the National Development Planning System. This law aims to accommodate several cores of sustainable development, such as the existence of linkages (integration) and consistency between planning, budgeting, implementation, and supervision.

Sustainable development and culture are connected when culture describes the understanding and understanding of people's appreciation of natural resources and therefore plays an important role in the promotion of economic progress in a just society (Opoku, 2015).

Indigenous knowledge is at the center of subsequent debates on sustainable development because of how such knowledge enables people to live in harmony with nature for all generations. Western science is seen as open, systematic, and objective, highly dependent on being a separate center of rationality and intelligence, whereas genuine knowledge is seen as closed, parochial, unintellectual, primitive, and emotional (John Briggs, 2005). John Briggs further argues that the western knowledge system is part of the whole idea of modernity, indigenous knowledge is part of the remnant, traditional

and backward way of life, a view that may be strengthened by the concentration of working on indigenous knowledge in people in lower and middle-income countries.

In the Universal Declaration on Cultural Diversity, UNESCO reaffirms that culture or rather its diversity is "one of the roots of development which is understood not only in terms of economic growth but also as a means to achieve a more satisfying intellectual, emotional, moral and spiritual existence. regarded as a human need as biodiversity is for nature", and declared it part of the "common heritage of humanity" (Francesco Bandarin, 2016).

From the description above, it can be explained that the cultural values and indigenous knowledge of the local community are social capital that plays a very important role in the development of human resources and development in all fields in general. The important role of cultural values, indigenous knowledge, and local wisdom through the capacity of local communities in conserving nature and the environment, is a shared asset and is also a potential resource that can be optimized in various fields, especially sustainable human resources development. This is in line with the main agenda of the UN SDGs 2030 and the results of the International Society for Sustainable Development Research Conference (ISDRS), held in Lisbon, Portugal, in July 2016 which include; integration of non-traditional aspects and new forms of knowledge in sustainability research, education for the better in sustainable development and human resources and sustainability (Tomas B. Ramos, et al., 2020). From the existing phenomena from the results of previous research and the existing literature, it was found that the research theme separates cultural values from indigenous knowledge and indigenous peoples as well as local wisdom. Indeed, cultural values, original knowledge of indigenous peoples/indigenous peoples, and local wisdom are more plural an integrated unit that is in an ecosystem of indigenous peoples/indigenous peoples. In connection with the main actors or actors of cultural activities and their development are humans, it would be more appropriate to conduct integrated research on the development of human resources as a reciprocal relationship related to the important role of culture from a local community which includes values that include indigenous knowledge and local wisdom. Previous research has mostly revealed aspects of culture, sociology, and environmental issues, very rarely have it raised aspects of development and human resource development that grow and develop within the cultural environment itself. This is in line with the results of the 2015 UNESCO report where the Human Development Index failed to integrate cultural elements, where cultural values should be an important pillar in sustainable development.

II. Review of Literature

2.1 Literature Review

An overview of the relevance of sustainability in the perspective of modern science with indigenous values and knowledge in the culture of society according to its development for sustainability is to quote the researcher and author of Creswell's qualitative method. Knowledge is conjecture (and anti-foundational), absolute truth can never be discovered. So, established evidence in research is always imperfect and can be wrong. It is for this reason that the researchers stated that they did not prove the hypothesis; instead, they show a failure to reject the hypothesis. Phillips and Burbules (2000) in Creswell (2018).

2.2 Understanding of cultural values in the development of human resources and wisdom in managing the natural environment

An important aspect of culture is that it consists of shared knowledge, beliefs, values, and goals that guide human activity (Hofstede, 2001).

Culture is defined as a pattern of values, attitudes, and behaviors that are owned by people in an area. Some of the main characteristics of culture are: (1) learned; (2) shared; (3) the elements are interrelated; and (4) defining boundaries between different groups of people. Different cultural elements can be described: ARTIFACTS - This is above the surface. Cultural aspects that are visible such as behavior, clothing, art, buildings, and so on. Things we can observe. VALUES - these are below the surface and represent the idea of what is desirable or the standard way to operate or behave. ASSUMPTIONS - deep below the surface and represent basic beliefs about the orientation of people to their world. Values are ideas and principles about how things have to be in certain situations (Hoffman, Richard C, 2013).

2.2 Understanding Local knowledge in its role in preserving the natural environment.

Universally, knowledge systems can be divided into two, namely traditional and scientific knowledge. According to Akinhead and Ogawa (2007), based on the cultural basis, the knowledge system can be divided into 3:

1. Mostly oral and original manner;
2. Neo-indigenous ways of knowing to predominate in Asia, grounded in regional culture and history, and documented; and
3. The Eurocentric way of knowledge.

Indigenous knowledge can be broadly defined as indigenous (local) knowledge accumulated over several generations of living in a protected environment. This definition includes all forms of knowledge, technology, knowledge skills, practices, and beliefs, which enable communities to achieve livelihood stability and survival in their environment. Indigenous knowledge is constructed by a group of people through generations who live in close contact with nature but is mostly not available in codified form. Indigenous knowledge is a practical concept that can be used to facilitate communication between people from different backgrounds such as researchers, development practitioners, and beneficiaries (Lodhi, 2015).

2.3 Definition of Sustainability

We have come to see the new path of development needed, which sustains human progress not only in some places over several years but for the entire planet into the distant future. Thus 'sustainable development is becoming a goal not only for 'developing' countries but also for industry', WCED- World Commission on Environment and Development (Brundtland, 1987).

According to Markandya, A. and Pearce, DW (1988), the basic idea of sustainability is quite simple in the context of natural resources and the environment: use is made of these inputs for the development of processes that must be sustainable over time. If we now adopt the idea of sustainable resources as it should be, it means that the given supply of resources such as trees, soil quality, water, and so on, should not decline.

2.4 Functions and Roles of Cultural Values for Sustainability

Nancy Duxbury y (2011) in her research entitled: " Introduction: Culture and Sustainable Communities, "expounds on culture and its relation to the sustainability of a community. There are 4 main dimensions of culture related to sustainability, namely: (1)

culture as capital; (2) culture as a process and way of life, interacting with the environment; (3) culture as the central binding element that provides the values that underlie sustainable (or unsustainable) actions; and (4) culture as a creative expression that provides insight into environmental sustainability issues. A fifth approach to conceptualizing culture has also emerged, one that emphasizes complexity, interdependence, networking, and emergence.

2.5 Functions and Roles of Local Community Indigenous Knowledge for Sustainability

Indigenous peoples or indigenous people in a place have their understanding and ways of environmental management and ways to meet their needs. The knowledge of local communities has been used and developed for thousands of years to carry out productive efforts and ways of organizing in the social structure of their communities. There is an exchange within the community where the provider and the recipient speak the same language and share the underlying culture, such a concept is much easier to achieve than transferring certain knowledge across cultures (Lodhi, 2015).

III. Result and Discussion

The writing method uses the literature review method (*library research*). This research uses qualitative research with descriptive method. The research data described are based on the findings of researchers in several international and national journals. Research focus: 1) cultural values that exist in local communities in adapting to the environment; 2) indigenous knowledge of the local community. The data collection technique uses library data from previous research journals.

IV. Result and Discussion

4.1 e-Government Innovation

Brundtland's conception of sustainability on the idea of sustainable development, Elkington (1998) provides a new view of the definition of sustainability, namely the People, Planet, and Profit model (Virtanen, 2020). Furthermore, Virtanen (2020) stated that the definition has provided space for the local community, namely as part of the sustainability program due to natural conditions in the socio-ecological process. Culture and socio-philosophy are experiences and facts that differ from one indigenous community to another and these socio-ecological processes cannot be separated from what is called the environment.

Through the overall sustainability movement by the international community, it has succeeded in raising the awareness of world leaders and stakeholders. That there is a need for a series of real actions for environmental conservation which also includes the ecosystems in it, namely the local community's social environment, cultural values, indigenous knowledge, and traditions that have grown and developed in the community from time to time and have a good impact on the environment and the environment. sustainability itself.

Humanity's success will depend to a large extent on collecting, analyzing, storing, sharing, and utilizing what other members of society know and making use of codified and documented knowledge. The main focus of knowledge management is sharing what people know (Nglube, 2002). According to Gatica. et al. (2019), traditional ecological knowledge has been broadly defined as "the cumulative collection of knowledge, practices, and beliefs

about the relationship between humans and their environment, which change over time through adaptive processes.

For sustainability goals to be achieved properly, the role of culture becomes central. This important role of culture was suggested by Victor Umanah and Chukwuma Amogu Kalu (2018) who researched 250 ethnic groups in Nigeria. According to Umamah (2018), cultural diversity is necessary for sustainable development for two reasons: the first is human survival as a means of cultural existence. The second reason: is security guarantees and protection of minority human rights. Lack of mutual understanding between countries leads to war, conflict, and terrorism. To build the peace that leads to development, there needs to be mutual understanding and tolerance between cultures. Furthermore, Brocchi (2008) argues that if the global crisis is caused by culture, then cultural solutions are also needed, what we live as "systems" or as "environments", depending on the cultural and cognitive point of view of the observations.

An inevitability of integration, the way Indigenous Knowledge (IK) is currently understood and researched, and the need for recognition of the history of ideologies and processes, especially those related to issues of justice, accountability, and fairness related to indigenous research. The incorporation of the conceptualization of well-being and sustainability of cultural customs, and their inclusion as a driving value in policy and research, has the potential to offer a more inclusive platform for people, rich in conversation about what should be the goal, how it should be and why (Parsons, et al., 2017).

Conceptually, local wisdom is part of the culture. Local wisdom is an element of traditional culture that is deeply rooted in human and community life related to human resources, cultural resources, economy, security, and law. Local wisdom can be seen as a tradition related to farming, livestock, building houses, and others. The options for revitalizing local wisdom are (1) local wisdom in static, dogmatic, and fanatical terms in the context of past traditionalism related to the history of establishment and excellence and (2) local wisdom in the context of present-day transformation and adaptation as well as dynamic, flexible and selective towards future changes. Local wisdom can be classified as part of social capital that must be paid attention to in the development carried out (Vipriyanti, 2008).

By ignoring traditional wisdom, research institutions and decision-makers ignore sources of knowledge that can be the basis for developing innovative, practical, and action-oriented approaches to sustainable and equitable resource management. Traditional people usually depend on nature for their livelihoods and without trying to change nature, they live their lives using customs, traditional or local knowledge that is unique to a particular society or culture Chowdhoree (2019. Further according to Chowdhoree there is no other option but sustainability can be achieved). sustain and develop community resilience and can be achieved through engaging local communities with their indigenous knowledge.

Local wisdom denotes local cultural identity as well as knowledge of local constructive party ideas to utilize people to sustain their livelihoods in a blessed society. Local wisdom is a science that deserves to be used in country development to ensure national development becomes more efficient (Chusorn, et al. 2014). The key element of local wisdom is that it tends to be embedded in the community in which it develops, and therefore must be viewed from an economic, political, and cultural context. Indigenous knowledge should not be packaged, generalized, or 'scientific', because such an approach deviates from its meaning as a special character of local needs, and ignores the reality of "socio-economic and historical situations of local communities where technology is applied" John Briggs (2005). Local wisdom, in the form of norms and traditional networks,

will be maintained if trust among community members is formed as the basis for moral behavior. Morality provides direction for social coordination and cooperation of all activities so that humans can coexist and interact with one another (Vipriyanti, 2008).

The welfare of local communities is based on respect for nature and access to land, two important elements on which indigenous peoples organize their lives, not only in terms of economic resources but also socio-cultural practices (Magni, 2017).

As clear evidence, what the Baduy indigenous people have done is in line with the concept of sustainable green as a valuable perspective that can complement Western scientific knowledge. The existence of indigenous knowledge collectively with other sciences collectively complements a comprehensive perspective on how the physical and biological environmental systems interact, behave and influence each other as suggested by research by Zidny et.al (2020).

In the context of indigenous knowledge of indigenous peoples in accordance with their cultural environment, Western science is not always successful in implementing development strategies for the preservation of nature and the environment. This low success rate has raised questions about the effectiveness of this Western science and knowledge system. It has long been questioned and criticized by a number of scholars and politicians in Africa and Asia as well as in the West. After all, what kind of education for sustainable development? Through education 'we learn about our cultural heritage and values, and it is the means by which all forms of knowledge pass through generations" (Chilesa et al., 2003, p. 4 in Breidlid, 2009). And it's possible, according to Breitling, that the two systems of knowledge cannot truly harmonize or even reconcile, the idea that the two systems might be able to constructively complement each other towards a more sustainable future. And specifically, the function of human resources in an organization or community has a major role. According to Podgorodnichenko, et al. (2019) The field of Human Resource Management (HRM) is required to be able to develop approaches, policies, and practices that respond to changes in the socio-political and economic environment as well as changing needs.

The fundamental question of "What is sustainability?" can be explained by Viederman (2019) in his research which conveys the identification of 5 principles to understand sustainability properly, namely:

1. Sustainability is a Social Construction.

That sustainability is a social construction contradicts the idea, so central to our way of thinking, that puts science and technology as the basis for the solution of all human problems.

2. Sustainability is a Vision of a Desirable Future

A vision of the desired and desired future in different time frames is needed to bring about change and provide direction.

3. Sustainability is a Process with a Beginning but Without an End

Sustainability must also be seen as a process, as our knowledge of ourselves, of our strengths and limitations, and the social and environmental implications of our activities change as progress is made towards that vision.

4. Sustainability Qualified by Specific Context and Location as it is A community operates in a global system that affects, directly and indirectly, everything that happens within that community.

5. Sustainability is About Ecosystems and Their Relationships With Other Subsystems. Ecosystems are the basis of all life and all production, of which the environment is the cornerstone of any discussion of sustainability.

Andi Widok (2016) conducted research on the concept of social sustainability scientifically and operationally. This research is entitled: " Social Sustainability: Theories, Concepts, Practicability ." According to Widok, social sustainability can be defined as a way to achieve the protection, promotion, and preservation of these values for future generations. These include human rights, preservation of diversity, protection and promotion of health and safety, intra and intergenerational justice among many others.

Furthermore, Vitasurya (2015) based on his research revealed that the practice of local wisdom is a community effort to conserve resources that can be used continuously for community feed and maintain environmental balance.

Many studies have been carried out related to the theme of the existence of indigenous peoples and their problems. Abeywardana (2019) conducted a study on the involvement of indigenous peoples' knowledge management and tangible evidence of their success in overcoming irrigation problems in areas that are often hit by drought in the Northern Region of Central Sri Lanka.

Adeyeye (2019) proves that indigenous African knowledge systems can be codified and documented for global use. An important finding of Biliamin Adekunle Adeyey's research (2019) entitled: " African Indigenous Knowledge and Practices and the 2030 Sustainable Development Goals: Exploring its Uniqueness for Quality Knowledge Sharing, is Indigenous knowledge as "local wisdom that is unique to a particular culture or society and is the body of systematic knowledge gained by local communities through accumulated experience, informal experiences and an inherent understanding of the surrounding environment.

Boiral (2020) conducted his research in Northern Canada on Indigenous peoples and social approaches by companies to local development. Boiler explained the environmental benefits of indigenous peoples' involvement, including in terms of increasing company knowledge about local ecosystems to be protected, managing biodiversity issues, reforesting company values, and environmental monitoring initiatives.

Sustainability reflects the multidimensional character of the concept of sustainability, which includes ecological, political, ethical, socio-economic, democratic, cultural, and theological dimensions. In this context, the government has committed to a sustainability transition (for example by adopting the United Nations Organization's 2030 Agenda for Sustainable Development (Tomas B. Ramos, et al., 2020). In several countries, the concept of sustainability has been actively applied in their national development programs. According to research Ramos mentioned above that there are six main themes in the International Society for Sustainable Development Research Conference (ISDRS), held in Lisbon, Portugal, in July 2016. The six main themes include: i) global perspectives on challenges, policies, and models of sustainability; ii) the next frontier of sustainability for corporations, iii) integration of non-traditional aspects and new forms of knowledge in sustainability research, iv) sustainable development planning and sustainable cities, v) higher education in sustainable development and vi) human resources and sustainability.

V. Conclusion

From the results of the discussion above, conclusions can be drawn about cultural values that include the original knowledge of the local community in continuing the sustainability of their survival in the midst of the ecosystem environment where they are located, namely:

1. Each community has developed its own complex practices to protect and manage its natural resources and ecosystems. Local communities, for example, have a way of

- developing various environmental management skills, knowledge, and traditions that they have effectively and efficiently and at the same time have a positive impact on the sustainability of the surrounding environment. (Francesco Bandarin, 2016).
2. Cultural existence from the existence of cultural diversity is one of the roots of development, understood not only in terms of economic growth but also as a means to achieve a more satisfying, intellectual, emotional, moral, and spiritual existence. To a certain extent, globalization has destroyed cultural values and cultural identity due to the tendency of western culture to dominate other cultures and civilizations (Ogundokun, 2020).
 3. Achieving human development goals is closely related to maintaining natural systems that ultimately provide the resources and ecosystem services on which economies and societies depend. believed to be relevant in combining indigenous wisdom and academic achievement into intellectual capital for sustainable community development (Bardy, et al, 2017).
 4. Local wisdom can be classified as part of social capital that must be paid attention to in the development carried out. Local wisdom as social capital is the embodiment of traditional cultural elements that are deeply rooted in human and community life related to human resources, cultural resources, economy, security, and law. Local wisdom can be seen as a tradition related to human activities in the environment, Vipriyanti (2008).
 5. The development of indigenous knowledge of local communities has a great opportunity as something that represents alternative possibilities for progress, namely the extent to which they become part of the life and history of the people, namely, conditions for and for change in the midst of marginal conditions of rural nature, Escobar (1995: 98 in Briggs), 2005).
 6. All the findings of research on cultural values and indigenous knowledge of local communities, it provides an important understanding that the success of mankind will depend on collecting, analyzing, storing, sharing, and utilizing what other members of the community know and making use of codified and shared knowledge. documented. The main focus of knowledge management is sharing what people know (Todd, 1999: 12 in Ngulube, 2002).

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