

DAFTAR PUSTAKA

- Adorno, T. W., & Horkheimer, M. (2002). *Dialectic of Enlightenment: Philosophical Fragments* (G. S. Noerr, ed.; E. Jephcott, trans.). Stanford: Stanford University Press.
- Alatas, S. F. (2014). *Applying Ibn Khaldun: The recovery of a lost tradition in sociology*. New York: Routledge.
- Algooneh Juenghani, M. (2020). How Cassirer Explains Myth and Other Symbolic Forms Through Semiotic Functions. *Semiotica*, 2020(233), 125–144. <https://doi.org/doi:10.1515/sem-2018-0074>
- Alisjahbana, S. T. (1998). Menuju Masyarakat dan Kebudayaan Baru: Indonesia - Prae-Indonesia. In A. K. Mihardja (Ed.), *Polemik Kebudayaan* (pp. 2–12). Jakarta: Balai Pustaka.
- Althusser, L. (2014). *On the Reproduction of Capitalism: Ideology and Ideological State Apparatuses* (G. M. Goshgarian, trans.). London - New York: Verso.
- Andersch, N. (2015). Symbolic Form and Mental Illness: Ernst Cassirer's Contribution to a New Concept of Psychopathology. In J. T. Friedman & S. Luft (Eds.), *The Philosophy of Ernst Cassirer: A Novel Assessment* (pp. 163–198). Berlin/Boston: De Gruyter.
- Anglada-Pujol María, O., Lloveras, C., & Oliva, M. (2023). "I'm Not Just a Content Creator": Digital Cultural Communicators Dealing with Celebrity Capital and Online Communities. *International Journal of Communication*, 17, 6447–6465. Retrieved from <https://ijoc.org/index.php/ijoc/article/view/21026/4363>
- Bakker, A., & Zubair, A. C. (1990). *Metodologi Penelitian Filsafat*. Yogyakarta: Kanisius.
- Bakker, J. W. M. (1984). *Filsafat Kebudayaan: Sebuah Pengantar*. Yogyakarta: Kanisius.
- Bang, B., & Saeng, V. (2022). Mengendus Makna Tradisi Apang Aruq Masyarakat Dayak Bahau Busang (Tinjauan Filosofis dari Konsep Simbol Kebudayaan Ernst Cassirer). *Sapientia Humana: Jurnal Sosial Humaniora*, 02(01), 78–89. <https://doi.org/https://doi.org/10.26593/jsh.v2i01.5553>
- Baofu, P. (2007). *The Future of Complexity: Conceiving a Better Way to Understand Order and Chaos*. New Jersey: World Scientific Publishing Co. Pte. Ltd.
- Bayer, T. I. (2006). Art as Symbolic Form: Cassirer on the Educational Value of Art. *Journal of Aesthetic Education*, 40(4), 51–64. Retrieved from <http://www.jstor.org/stable/4140207>
- Bayer, T. I. (2017). The Philosophy of Symbolic Forms as a Philosophy of Pluralism. *The Pluralist*, 3(3), 95–110. Retrieved from <https://www.jstor.org/stable/20708950>

- Becker, L. D. (1977). A Definition of Philosophy. *Metaphilosophy*, 8(2 dan 3).
- Belas, O. (2018). Education, Knowledge, and Symbolic Form. *Oxford Review of Education*, 44(3), 291–306. <https://doi.org/10.1080/03054985.2017.1389711>
- Benedict, R. (1934). *Patterns of Culture*. London: Routledge & Kegan Paul Ltd.
- Bengtson, E., & Rosengren, M. (2017). A Philosophical-Anthropological Case for Cassirer in Rhetoric. *Rhetorica: A Journal of the History of Rhetoric*, 35(3), 346–365. Retrieved from <https://www.jstor.org/stable/10.2307/26378088>
- Benjamin, W. (2008). *The Work of Art in the Age of Mechanical Reproduction* (J. A. Underwood, trans.). London: Penguin Books Ltd.
- Benoist, A. de. (2008). The Brief History of the Idea of Progress. *The Occidental Quarterly*, 8(1), 7–16.
- Biagioli, F. (2018). Articulating Space in Terms of Transformation Groups: Helmholtz and Cassirer. *Journal for the History of Analytical Philosophy*, 6(3), 115–131. <https://doi.org/10.15173/jhap.v6i3.3436>
- Biagioli, F. (2020). Ernst Cassirer's Transcendental Account of Mathematical Reasoning. *Studies in History and Philosophy of Science*, 79, 30–40. <https://doi.org/10.1016/j.shpsa.2019.10.001>
- Blind, G. D., & Steineck, R. (2021). The Missing Piece in E. Cassirer's Theory of Symbolic Forms: the Economy. *Evolutionary and Institutional Economics Review*, 18(1), 291–315. <https://doi.org/10.1007/s40844-020-00191-0>
- Boas, F. (1938). *The Mind of Primitive Man* (Revised Edition). New York: Macmillan Company.
- Bohr, J., Koenig, H., & Steinbach, T.-F. (2025). Einleitung. In J. Bohr, H. Koenig, & T.-F. Steinbach (Eds.), *Normative und deskriptive Dimensionen der Kulturphilosophie* (Vol. 4, pp. 9–21). Baden: Ergon Verlag.
- Bondgardt, M. (2006). Must Religion be Overthrown?: Myth, Religion and Liberation in the Thought of Ernst Cassirer. *Svensk Teologisk Kvartalskrift*, 82(1), 5–14.
- Borbone, G. (2018). Symbolic Form and Pure Intuition: Cassirer and Croce on the Nature of Art. *Linguistic and Philosophical Investigations*, 17, 29–49. <https://doi.org/10.22381/LPI1720182>
- Bourdieu, P. (1977). Cultural Reproduction and Social Reproduction. In J. Karabel & A. H. Halsey (Eds.), *Power and Ideology in Education* (pp. 487–511). New York: Oxford University Press.
- Bourdieu, P. (1984). *Distinction: A Social Critique of the Judgement of Taste* (R. Nice, trans.). Cambridge: Harvard University Press.
- Brock, S. (2011). A Resolute Reading of Cassirer's Anthropology. *Synthese*, 179(1), 93–113. <https://doi.org/10.1007/s11229-009-9626-5>
- Bundgaard, P. F. (2011). The Grammar of Aesthetic Intuition: on Ernst Cassirer's

- Concept of Symbolic Form in the Visual Arts. *Synthese*, 179(1), 43–57.
<https://doi.org/10.1007/s11229-009-9631-8>
- Bursztyka, Przemysław. (2021). The Primacy of Practice. *Eidos. A Journal for Philosophy of Culture*, 4(4), 1–6.
<https://doi.org/10.14394/eidos.jpc.2020.0050>
- Bursztyka, Przemyslaw, Kramer, E., & Rychter, M. (2022). Introduction: Philosophy of Culture and Humane-ization. In Przemyslaw Bursztyka, E. Kramer, M. Rychter, & R. Auxier (Eds.), *Philosophy of Culture as Theory, Method, and Way of Life: Contemporary Reflections and Applications* (pp. 1–16). Leiden: Brill.
- Cacoullous, A. R. (2016). Democracy in Republic: Plato's Contestation. *Synthesis: An Anglophone Journal of Comparative Literary Studies*, (9), 35.
<https://doi.org/10.12681/syn.16223>
- Cassirer, E. (1910). *Substanzbegriff und Funktionsbegriff: Untersuchungen über die Grundfragen der Erkenntniskritik*. Berlin: Verlag von Bruno Cassirer.
Retrieved from <https://archive.org/details/substanzbegriffu00cassuoft>
- Cassirer, E. (1944). *An Essay on Man: An Introduction to a Philosophy of Human Culture*. New Haven & London: Yale University Press.
- Cassirer, E. (1946). *The Myth of the State*. New Haven: Yale University Press.
- Cassirer, E. (1995). *Zur Metaphysik der symbolischen Formen (Ernst Cassirer Nachgelassene Manuskripte und Texte Band 1)* (J. M. Krois, ed.). Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (1998). *Leibniz' System in seinen wissenschaftlichen Grundlagen* (ECW 1; M. Simon, ed.). Hamburg: Felix Meiner Verlag.
- Cassirer, E. (1999). *Das Erkenntnisproblem in der Philosophie und Wissenschaft der neueren Zeit: Erster Band (Ernst Cassirer Gesammelte Werke Hamburger Ausgabe Band 2)* (B. Recki & T. Berben, eds.). Hamburg: Felix Meiner Verlag.
- Cassirer, E. (2000). *Das Erkenntnisproblem in der Philosophie und Wissenschaft der neueren Zeit: Vierter Band - Von Hegels Tod bis zur Gegenwart (1832–1932)* (B. Recki, ed.). Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (2001a). Erkenntnistheorie nebst den Grenzfragen der Logik (1913). In B. Recki & M. Simon (Eds.), *Ernst Cassirer Gesammelte Werke Hamburger Ausgabe Band 9 - Aufsätze und kleine Schriften (1902-1921)* (pp. 139–200). Hamburg: Felix Meiner Verlag.
- Cassirer, E. (2001b). *Freiheit und Form: Studien zur deutschen Geistesgeschichte (Ernst Cassirer Gesammelte Werke Hamburger Ausgabe Band 7)* (B. Recki & R. Schmücker, eds.). Hamburg: Felix Meiner Verlag.
- Cassirer, E. (2004). »Geist« und »Leben« in der Philosophie der Gegenwart (1930). In B. Recki & T. Berben (Eds.), *Gesammelte Werke. Hamburger*

- Ausgabe/Aufsätze und kleine Schriften 1927-1931* (pp. 185–206). Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (2009). Der Begriff der symbolischen Form im Aufbau der Geisteswissenschaften. In M. Lauschke (Ed.), *Schriften zur Philosophie der symbolischen Formen*. Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (2010a). *Philosophie der symbolischen Formen. Dritter Teil: Phänomenologie der Erkenntnis* (J. Clemens, ed.). Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (2010b). *Philosophie der symbolischen Formen. Erster Teil: Die Sprache* (C. Rosenkranz, ed.). Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (2010c). *Philosophie der symbolischen Formen. Zweiter Teil: Das mythische Denken* (C. Rosenkranz, ed.). Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (2011). *Zur Logik der Kulturwissenschaften* (B. Recki, ed.). Hamburg: Felix Meiner Verlag GmbH.
- Cassirer, E. (2023). *Zur Einsteinschen Relativitätstheorie: Erkenntnistheoretische Betrachtungen (Ernst Cassirer Gesammelte Werke Hamburger Ausgabe Band 10)* (B. Recki & R. Schmücker, eds.). Hamburg: Felix Meiner Verlag.
- Cassirer, T. (2016). *Mein Leben mit Ernst Cassirer*. Hamburg: Felix Meiner Verlag.
- Choi, K.-S. (2009). Phenomenology Without “Phenomenon” - Ernst Cassirer’s Case. *Filozofia*, 64(3), 262–274. Retrieved from <http://www.filozofia.sav.sk/sites/default/files/doc/filozofia/2009/3/262-274.pdf><http://filozofia.sav.sk/en/view/details/regular/2009/3/1467>
- Coccia, M., & Bellitto, M. (2018). Human Progress and Its Socioeconomic Effects in Society. *Journal of Economic and Social Thought*, 5(2), 160–178. Retrieved from <https://papers.ssrn.com/abstract=3219147>
- Cohen, E. (1988). Authenticity and Commoditization in Tourism. *Annals of Tourism Research*, 15(3), 371–386. [https://doi.org/10.1016/0160-7383\(88\)90028-X](https://doi.org/10.1016/0160-7383(88)90028-X)
- Comte, A. (2009). *The Positive Philosophy of Auguste Comte* (Vol. 2; H. Martineau, trans.). Cambridge: Cambridge University Press.
- Conway, M. (2022). An Integrated Frame for Designing Conversations About Futures. *Futures*, 136(December 2021), 1–12. <https://doi.org/10.1016/j.futures.2021.102887>
- Coskun, D. (2007a). The Linguistic Turn of Social Contract Theory: Ernst Cassirer and the Conditions for the Possibility of a Promise. *International Journal for the Semiotics of Law - Revue Internationale de Sémiotique Juridique*, 20(2), 129–158. <https://doi.org/10.1007/s11196-006-9039-4>
- Coskun, D. (2007b). The Politics of Myth: Ernst Cassirer’s Pathology of the Totalitarian State. *Perspectives on Political Science*, 36(3), 153–167.

<https://doi.org/10.3200/PPSC.36.3.153-167>

- Curley, R. (Ed.). (2012). *Architects of the Information Age: Computing and connecting in the 21st century*. New York: Britannica Educational Publishing.
- Darnell, R. (2013). Historical Particularism. In R. J. McGee & R. L. Warms (Eds.), *Theory in Social and Cultural Anthropology: An Encyclopedia* (Vol. 1, pp. 397–401). Los Angeles: Sage Publication, Inc.
- Deluty, E. W. (2011). Seeking Cultural Meaning: Ernst Cassirer's Concept of the Symbol. *Iyyun: The Jerusalem Philosophical Quarterly* / עיון: רבעון פילוסופי, 60, 33–52. Retrieved from <http://www.jstor.org/stable/23354164>
- Design, D. (2024, October 28). UI/UX Design for Social Media: Building Strong Communities and User Engagement. Retrieved June 10, 2025, from Medium website: <https://devoq.medium.com/ui-ux-design-for-social-media-building-strong-communities-and-user-engagement-b07b77fbc83f>
- Devaraja, N. K. (1959). Notes Towards a Definition of Philosophy. *The Journal of Philosophy*, 56(7), 319–327.
- Dewantara, K. H. (2009). *Menuju Manusia Merdeka* (A. A. Saefudin & M. Solahudin, Eds.). Yogyakarta: Leutika.
- Dewi, K. Y. (2009). Simbol-Simbol Satanisme Dalam Perspektif Teori Simbol Ernst Cassirer. *Jurnal Filsafat*, 19(1), 1–22. Retrieved from <https://jurnal.ugm.ac.id/wisdom/article/view/3450>
- Di Berardo, M. (2022). A Global Discussion About Our Possible Futures During the 2021 World Future Day. *Futures*, 136(January), 1–4. <https://doi.org/10.1016/j.futures.2022.102905>
- Di Berardo, M., Di Zio, S., & Fontanella, L. (2023). World Futures Day 2022: A mixed-method approach to identify topics of a global futures agenda. *Futures*, 154(May), 1–18. <https://doi.org/10.1016/j.futures.2023.103244>
- Dibyasuharda. (1990). *Dimensi Metafisik dalam Simbol: Ontologi Mengenai Akar Simbol*. Universitas Gadjah Mada.
- Dilthey, W. (1989). *Introduction to the Human Sciences* (R. A. Makkreel & F. Rodi, Eds.). Princeton: Princeton University Press.
- Dor, D. (1999). From Symbolic Forms to Lexical Semantics: Where Modern Linguistics and Cassirer's Philosophy Start to Converge. *Science in Context*, 12(4), 493–511.
- Dvoretckaia, E., Melekhina, M., & Sotnikova, O. (2015). Symbolic Approach to Education in Ethics. *Procedia - Social and Behavioral Sciences*, 174, 3228–3235. <https://doi.org/10.1016/j.sbspro.2015.01.987>
- Dwijayanti, N. D. A. (2011). *Upacara Siraman pada Tradisi Masyarakat Surakarta Perspektif Makna Simbolis Ernst Cassirer*. Universitas Gadjah Mada.
- Eagleton, T. (2000). *The Idea of Culture*. Malden: Blackwell Publishing.

- Eggers, W., & Mayer, S. (1988). *Ernst Cassirer: An Annotated Bibliography*. New York & London: Garland Publishing Inc.
- Elberfeld, R. (2025). Kultivieren, Kultur, Kulturen. Wege von der normativen zur deskriptiven Semantik des Kulturellen. In J. Bohr, H. Koenig, & T.-F. Steinbach (Eds.), *Normative und deskriptive Dimensionen der Kulturphilosophie* (Vol. 4, pp. 25–40). Baden: Ergon Verlag.
- Fajri K., N. (2020). *Tradisi Nawu Sandang Seliran di Lingkungan Makam Raja-Raja Mataram Kotagede dalam Kajian Teori Bentuk Simbolik Ernst Cassirer*. Universitas Gadjah Mada.
- Farrenkopf, J. (2001). *Prophet of Decline: Spengler on World History and Politics*. Baton Rouge: Louisiana State University Press.
- Favuzzi, P. (2019). Hans Kelsen's and Ernst Cassirer's Conception of Natural Law. In P. Langford, I. Bryan, & J. McGarry (Eds.), *Hans Kelsen and the Natural Law Tradition* (pp. 327–371). Leiden: Brill.
- Ferrari, M. (2002). Sources for the History of the Concept of Symbol from Leibniz to Cassirer. In M. Ferrari & I.-O. Stamatescu (Eds.), *Symbol and Physical Knowledge: On the Conceptual Structure of Physics* (pp. 3–32). Berlin: Springer-Verlag.
- Fetz, R. L. (2012). »Die metaphysische Formel muß sich uns in eine methodische wandeln« Cassirers Transformation von Hegels Phänomenologie des Geistes. In B. Recki (Ed.), *Philosophie der Kultur – Kultur des Philosophierens: Ernst Cassirer im 20. und 21. Jahrhundert* (pp. 131–154). Hamburg: Felix Meiner Verlag.
- Fissell, B. M. (2011). Plato's Theory of Democratic Decline. *Polis: The Journal for Ancient Greek Political Thought*, 28(2), 216–234. <https://doi.org/10.1163/20512996-90000185>
- Foucault, M. (1995). *Discipline and Punish: The Birth of the Prison* (A. Sheridan, Trans.). New York: Vintage Books.
- Foucault, M. (2010). *The Archeology of Knowledge and the Discourse on Language* (S. A. M. Smith, Trans.). New York: Pantheon Books.
- Franklin, S. (2015). *Control: Digitality as Cultural Logic*. Cambridge: The MIT Press.
- Fuchs, C. (2022). *Digital Capitalism: Media, Communication and Society* (Vol. 3). London: Routledge. <https://doi.org/10.4324/9781003222149-1>
- Garcés, C. H. (2023). The Experience of Time in Herodotus' Histories. *Syllogos - Herodotus Journal*, 2 (2023), 1–31. <https://doi.org/https://doi.org/10.48638/sylgs.2023.1.97603>
- Garcia, R. (2016). Technik und Externalisierung der Erkenntnis: Bemerkungen über das Zeitalter der virtuellen Welt. In T. Endres, P. Favuzzi, & T. Klattenhoff (Eds.), *Philosophie der Kultur- und Wissensformen: Ernst*

- Cassirer neu lesen* (pp. 94–112). Frankfurt: Peter Lang.
- Gay, P. (1967). The Social History of Ideas: Ernst Cassirer and After. In K. H. Wolff & B. Moore Jr (Eds.), *The Critical Spirit: Essays in Honor of Herbert Marcuse* (pp. 106–120). Boston: Beacon Press.
- Geertz, C. (1973). *The Interpretation of Cultures: Selected Essays*. New York: Basic Books, Inc., Publishers.
- Gehlen, A. (1962). *Der Mensch: Seine Natur und seine Stellung in der Welt*. Frankfurt: Athenäum Verlag GmbH. .
- Geismar, H. (2015). Anthropology and Heritage Regimes. *Annual Review of Anthropology*, 44(1), 71–85. <https://doi.org/10.1146/annurev-anthro-102214-014217>
- Gere, C. (2008). *Digital Culture* (2nd Ed.). London: Reaktion Books.
- Giovanelli, M. (2023). Cassirer and Energetics: an Investigation of Cassirer's Early Philosophy of Physics. *British Journal for the History of Philosophy*, 31(6), 1188–1211. <https://doi.org/10.1080/09608788.2023.2206854>
- Göller, T. (1991). Ernst Cassirer über Geschichte und Geschichtswissenschaft. *Zeitschrift Für Philosophische Forschung*, 45(2), 224–248.
- Goodman, N. (1978). *Ways of Worldmaking*. Indianapolis: Hackett Publishing Company, Inc.
- Graham, G. (1986). Progress. *Philosophy*, 61(237), 331–343. Retrieved from <http://www.jstor.org/stable/3750297>
- Gramsci, A. (1971). *Selections from the Prison Notebooks* (Q. Hoare & G. N. Smith, Eds. & Trans.). New York: International Publishers.
- Halper, E. (2015). Klein and Cassirer: Symbol and symbolic form. *Journal of Speculative Philosophy*, 29(2), 194–217. <https://doi.org/10.5325/jspecphil.29.2.0194>
- Hamburg, C. H. (1956). *Symbol and Reality: Studies in the philosophy of Ernst Cassirer*. The Hague: Martinus Nijhoff.
- Hamlin, C. (2004). Goethe as Model for Cultural Values: Ernst Cassirer's Essay on Thomas Mann's Lotte in Weimar. In H. Cyrus & J. M. Krois (Eds.), *Symbolic Forms and Cultural Studies: Ernst Cassirer's Theory of Culture* (pp. 185–199). New Haven & London: Yale University Press.
- Hamlin, C., & Krois, J. M. (2004). Introduction. In H. Cyrus & J. M. Krois (Eds.), *Symbolic Forms and Cultural Studies: Ernst Cassirer's Theory of Culture*. New Haven & London: Yale University Press.
- Hardiman, F. B. (2003). *Melampaui Positivisme dan Modernitas: Diskursus Filosofis tentang Metode Ilmiah dan Problem Modernitas*. Yogyakarta: Kanisius.
- Heidegger, M. (1991). *Kant und das Problem der Metaphysik* (F.-W. von

- Herrmann, Ed.). Frankfurt: Vittorio Klostermann GmbH.
- Heis, J. (2011). Ernst Cassirer's Neo-Kantian Philosophy of Geometry. *British Journal for the History of Philosophy*, 19(4), 759–794. <https://doi.org/http://dx.doi.org/10.1080/09608788.2011.583421>
- Herder, J. G. (1784). *Ideen zur Philosophie der Geschichte der Menschheit*. Riga & Leipzig: Johann Friedrich Hartknoch. Retrieved from https://archive.org/details/dlibra.bibliotekaelblaska.pl.92562-1_300.70357989
- Herlina, D., & Sulistiyarini, S. (2024). Konfiks Ke-an dalam Bahasa Indonesia. *SPHOTA: Jurnal Linguistik Dan Sastra*, 16(1), 1–14. <https://doi.org/10.36733/sphota.v16i1.7747>
- Hermans, M. A. (1991). *Polybius's Theory of the Anacyclosis of Constitutions.pdf* (University of Cape Town). University of Cape Town, Cape Town. Retrieved from <https://open.uct.ac.za/server/api/core/bitstreams/993c4f84-db63-4091-891c-4244678e9950/content>
- Heryanto, A. (2014). *Identity and Pleasure: The Politics of Indonesian screen Culture*. Singapore: NUS Press.
- Hoel, A. S. (2011). Thinking “difference” Differently: Cassirer versus Derrida on Symbolic Mediation. *Synthese*, 179(1), 75–91. Retrieved from <http://www.jstor.org/stable/41477396>
- Hoel, A. S., & van der Tuin, I. (2013). The Ontological Force of Technicity: Reading Cassirer and Simondon Diffractively. *Philosophy & Technology*, 26(2), 187–202. <https://doi.org/10.1007/s13347-012-0092-5>
- Hoffmeyer, J. (2015). Semiotic individuation and Ernst Cassirer's challenge. *Progress in Biophysics and Molecular Biology*, 119(3), 607–615. <https://doi.org/http://dx.doi.org/10.1016/j.pbiomolbio.2015.06.017>
- Hughes, H. S. (1962). *Oswald Spengler: A Critical Estimate* (Revised Edition). New York: Charles Scribner's Sons.
- Itay, A. (2009). Conceptions of Progress: How Is Progress Perceived? Mainstream versus Alternative Conceptions of Progress. *Social Indicators Research*, 92(3), 529–550. <https://doi.org/10.1007/sl>
- Itzkoff, S. W. (1971). *Ernst Cassirer: Scientific Knowledge and the Concept of Man*. Notre Dame: University of Notre Dame Press.
- Jayanti, V. D. (2013). *Makna Simbol dalam Upacara Pernikahan Adat Sunda Perspektif Teori Bentuk Simbolik Ernst Cassirer*. Universitas Gadjah Mada.
- Juffras, A. (1989). Cassirer's Theory of History. In T. Z. Lavine & V. Tejera (Eds.), *History and Anti-History in Philosophy* (pp. 188–214). Dordrecht: Springer Netherlands. https://doi.org/10.1007/978-94-009-2466-6_7
- Karaduman, S. (2016). Cassirers Kritik an Hegels Dialektik: Stillstand statt Dynamik? In T. Endres, P. Favuzzi, & T. Klattenhoff (Eds.), *Philosophie der*

- Kultur- und Wissensformen: Ernst Cassirer neu lesen* (pp. 163–181). Frankfurt: Peter Lang.
- Karlsen, J. E. (2021). Futures Literacy in the Loop. *European Journal of Futures Research*, 9(1), 1–10. <https://doi.org/10.1186/s40309-021-00187-y>
- Kassab, E. S. (2002). Phenomenologies of Culture and Ethics: Ernst Cassirer, Alfred Schutz and the Tasks of a Philosophy of Culture. *Human Studies*, 25(1), 55–88. <https://doi.org/10.1023/A:1014858006149>
- Katsur, I. (2018). Gestalt Psychology as a Missing Link in Ernst Cassirer's Mythical Symbolic Form. *Human Studies*, 41(1), 41–57. <https://doi.org/https://doi.org/10.1007/s10746-017-9454-4>
- Katsur, I. (2023). From Monism to Pluralism: Cassirer's Interpretation of Kant. *RUDN Journal of Philosophy*, 27(3), 556–567. <https://doi.org/10.22363/2313-2302-2023-27-3-556-567>
- Kaufmann, F. (1949). Cassirer's Theory of Scientific Knowledge. In P. A. Schilpp (Ed.), *The Philosophy of Ernst Cassirer* (pp. 185–213). Menasha: George Banta Publishing Company.
- Kayyali, M. (2024). Digital Literacy in Higher Education: Preparing Students for the Workforce of the Future. *International Journal of Information Science and Computing*, 11(1). <https://doi.org/10.30954/2348-7437.1.2024.6>
- Kemling, J. (2020). Toward a “cultural philosophy”: Five forms of philosophy of culture. *Eidos: A Journal for Philosophy of Culture*, 4(4), 19–35. <https://doi.org/10.14394/eidos.jpc.2020.0038>
- Kenny, A. (2004). *A New History of Western Philosophy: Volume 1 - Ancient Philosophy* (Vol. 1). Oxford: Oxford University Press.
- Kenny, A. (2005). *A New History of Western Philosophy: Volume 2 - Medieval Philosophy*. Oxford: Clarendon Press.
- Kenny, A. (2006). *A New History of Western Philosophy: Volume 3 - The Rise of Modern Philosophy*. Oxford: Clarendon Press.
- Kenny, A. (2007). *A New History of Western Philosophy: Volume 4 - Philosophy in the Modern World*. Oxford: Clarendon Press.
- Keunen, B. (2020). Storyworlds and the Semiotic Rules of Narrative Imagination: Peirce and Cassirer as a Starting Point for the Study of Literary World Experience. *Primerjalna Knjizevnost*, 43(1), 9–30. <https://doi.org/10.3986/PKN.V43.I1.01>
- Klattenhoff, T. (2016). Zur Universalität des Tauschmittels: Wie sich Geld als symbolische Form verstehen lässt. In T. Endres, P. Favuzzi, & T. Klattenhoff (Eds.), *Philosophie der Kultur- und Wissensformen: Ernst Cassirer neu lesen* (pp. 113–136). Frankfurt: Peter Lang.
- Kleden, I. (1987). *Sikap Ilmiah dan Kritik Kebudayaan*. Jakarta: LP3ES.
- Kluckhohn, C. (1988). Culture. In W. D. Halsey & B. Johnston (Eds.), *Collier's*

- Encyclopedia* (Vol. 7, pp. 558–562). New York: Macmillan Educational Company.
- Kluckhohn, F. R. (1950). Dominant and Substitute Profiles of Cultural Orientations: Their Significance for the Analysis of Social Stratification. *Social Forces*, 28(4), 376–393.
- Koentjaraningrat. (2015). *Kebudayaan Mentalitas dan Pembangunan* (cet. ke-15). Jakarta: Gramedia Pustaka Utama.
- Kroeber, A. L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. New York: Vintage Books.
- Krois, J. M. (1992). Cassirer, Neo-Kantianism and Metaphysics. *Revue de Métaphysique et de Morale*, 97(4), 437–453. Retrieved from <http://www.jstor.org/stable/40903242>
- Krois, J. M. (1995). Urworte: Cassirer als Goethe-Interpret. In E. Rudolph & B.-O. Küppers (Eds.), *Kulturkritik nach Ernst Cassirer* (pp. 297–324). Hamburg: Felix Meiner Verlag.
- Krois, J. M. (1996). A Note about Philosophy and History: The Place of Cassirer's Erkenntnisproblem. *Science in Context*, 9(2), 191–194. <https://doi.org/10.1017/S0269889700002428>
- Krois, J. M. (2004). More than a Linguistic Turn in Philosophy: the Semiotic Programs of Peirce and Cassirer. *Sats: Nordic Journal of Philosophy*, 5(2), 14–33.
- Krois, J. M. (2005). 'A passion can only be overcome by a stronger passion': Philosophical Anthropology before and after Ernst Cassirer. *European Review*, 13(4), 557–575.
- Kuntowijoyo. (2006). *Budaya dan Masyarakat* (Paripurna). Yogyakarta: Tiara Wacana.
- Langer, S. K. (1949). On Cassirer's Theory of Language and Myth. In P. A. Schilpp (Ed.), *The Philosophy of Ernst Cassirer* (pp. 379–400). Menasha: George Banta Publishing Company.
- Lengyel, Z. M. (2015). Questioning Beyond Subjectivity – Cassirer and Heidegger, A Case Study: on the Davos Dispute. *Philobiblon*, 20(2), 296–318.
- Lévi-Strauss, C. (1966). *The Savage Mind* (George Weidenfeld and Nicolson Ltd, Trans.). London: Weidenfeld and Nicolson.
- Lévi-Strauss, C. (1974). *Structural Anthropology* (C. Jacobson & B. G. Schoepf, Trans.). New York: Basic Books, Inc., Publishers.
- Lipton, D. R. (1978). *Ernst Cassirer: The Dilemma of a Liberal Intellectual in Germany, 1914-1933*. Toronto: University of Toronto Press.
- Little, B., & Winch, A. (2021). *The New Patriarchs of Digital Capitalism: Celebrity Tech Founders and Networks of Power*. London and New York: Routledge.

- Lofts, S. (2021). Ernst Cassirer in Japanese Philosophy. *Journal of Transcendental Philosophy*, 2(1), 143–165. <https://doi.org/10.1515/jtph-2021-0007>
- Loux, M. J., & Crisp, T. M. (2017). *Metaphysics: A Contemporary Introduction* (4th Ed.). New York: Routledge: Taylor & Francis Group.
- Lovrenov, M. (2006). The Role of Invariance in Cassirer's Interpretation of the Theory of Relativity. *Synthesis Philosophica*, 42(2), 233–241.
- Luft, S. (2005). Cassirer's Philosophy of Symbolic Forms: Between Reason and Relativism; A Critical Appraisal. *Idealistic Studies*, 34(1), 25–47. <https://doi.org/10.5840/idstudies200434113>
- Lybeck, E. R. (2015). Geist (Spirit): History of the Concept. In J. D. Wright (Ed.), *International Encyclopedia of the Social & Behavioral Sciences* (2nd ed., pp. 666–670). Amsterdam: Elsevier. <https://doi.org/10.1016/B978-0-08-097086-8.03120-2>
- Mahdi, M. (2016). *Ibn Khaldūn's Philosophy of History: A Study in the Philosophic Foundation of the Science of Culture*. London and New York: Routledge.
- Malinowski, B. (1948). *Magic, Science and Religion and Other Essays*. Glencoe: The Free Press.
- Marcuse, H. (2006). *One-Dimensional Man: Studies in the ideology of advanced industrial society* (Routledge). London and New York: Routledge.
- Marra, J. (2015). Humor as a Symbolic Form: Cassirer and the Culture of Comedy. In J. T. Friedman & S. Luft (Eds.), *The Philosophy of Ernst Cassirer: A Novel Assessment* (pp. 419–434). Berlin/Boston: De Gruyter.
- Marzali, A. (2020, March 2). Konsep Kultur dalam Antropologi. Retrieved August 11, 2025, from [fkai.org](https://fkai.org/konsep-kultur-dalam-antropologi/) website: <https://fkai.org/konsep-kultur-dalam-antropologi/>
- Matherne, S. (2021). *Cassirer*. London and New York: Routledge: Taylor & Francis Group.
- McNeill, W. H. (1989). *Arnold J. Toynbee: A Life*. New York: Oxford University Press.
- Mehring, R. (2012). Antwort mit Goethe: Ernst Cassirer und Thomas Mann in ihrer Zeit. In B. Recki (Ed.), *Philosophie der Kultur – Kultur des Philosophierens: Ernst Cassirer im 20. und 21. Jahrhundert* (pp. 67–88). Hamburg: Felix Meiner Verlag.
- Meyer, T. (2013). Ernst Cassirer's Writings. *Journal of the History of Ideas*, 74(3), 473–495. Retrieved from <http://www.jstor.org/stable/43290153>
- Möckel, C. (2012). The Cultural Sciences and Their Basis in Life. On Ernst Cassirer's Theory of the Cultural Sciences. In O. Pombo, J. M. Torres, J. Symons, & S. Rahman (Eds.), *Special Sciences and the Unity of Science* (pp. 259–267). Dordrecht: Springer.
- Monier-Williams, S. M. (1994). *Sanskrit-English Dictionary*. New Delhi:

Munshiram Manoharlal Publishers Pvt. Ltd.

Montagu, M. F. A. (1949). Cassirer on Mythological Thinking. In P. A. Schilpp (Ed.), *The Philosophy of Ernst Cassirer* (pp. 361–377). Menasha: George Banta Publishing Company.

Morgan, L. H. (2000). *Ancient Society*. New Brunswick: Transaction Publishers.

Mori, Y. (1995). Goethe und die mathematische Physik. Zur Tragweite der Cassirerschen Kulturphilosophie. In E. Rudolph & B.-O. Küppers (Eds.), *Kulturkritik nach Ernst Cassirer* (pp. 393–408). Hamburg: Felix Meiner Verlag.

Mormann, T. (2008). Idealization in Cassirer's Philosophy of Mathematics. *Philosophia Mathematica*, 16(2), 151–181. <https://doi.org/10.1093/phimat/nkm038>

Murray, O. (1972). Herodotus and Hellenistic Culture. *The Classical Quarterly*, 22(2), 200–213. Retrieved from <http://www.jstor.org/stable/638201>

Nachtwey, O., & Seidl, T. (2024). The Solutionist Ethic and the Spirit of Digital Capitalism. *Theory, Culture & Society*, 41(2), 91–112. <https://doi.org/10.1177/02632764231196829>

Naumann, B. (1995). Talking Symbols: Ernst Cassirer's Repetition of Goethe. In E. Rudolph & B.-O. Küppers (Eds.), *Kulturkritik nach Ernst Cassirer* (pp. 353–372). Hamburg: Felix Meiner Verlag.

Naumann, B. (1999). The Genesis of Symbolic Forms: Basis Phenomena in Ernst Cassirer's Works. *Science in Context*, 12(4), 575–584.

Nisbet, R. A. (1969). *Social Change and History: Aspects of the Western Theory of Development*. New York: Oxford University Press.

Noller, J. (2022). *Digitalität Zur Philosophie der digitalen Lebenswelt*. Basel: Schwabe Verlag.

Orth, E. W. (1995). Geschichte und Literatur als Orientierungsdimensionen in der Philosophie Ernst Cassirers. In E. Rudolph & B.-O. Küppers (Eds.), *Kulturkritik nach Ernst Cassirer* (pp. 105–127). Hamburg: Felix Meiner Verlag.

Orth, E. W. (2011). Ernst Cassirer as Cultural Scientist. *Synthese*, 179(1), 115–134. Retrieved from <http://www.jstor.org/stable/41477398>

Orth, E. W. (2012). Max Scheler und Ernst Cassirer: Wissensformen und symbolische Formen als kulturphänomenologische Perspektiven. *Phänomenologische Forschungen*, 213–231. Retrieved from <https://www.jstor.org/stable/24360917>

Paetzold, H. (1995). *Ernst Cassirer - von Marburg nach New York: Eine philosophische Biographie*. Darmstadt: Wissenschaftliche Buchgesellschaft.

Pedersen, E. O. (2008). The Holy as an Epistemic Category and a Political Tool: Ernst Cassirer's and Rudolf Otto's Philosophies of Myth and Religion. *New*

- German Critique*, 35(2), 207–227. <https://doi.org/10.1215/0094033X-2008-009>
- Perpeet, W. (1976). Kulturphilosophie. *Archiv Für Begriffsgeschichte*, 20, 42–99. Retrieved from <http://www.jstor.com/stable/24359013>
- Peursen, C. A. van. (1988). *Strategi Kebudayaan* (D. Hartoko, Trans.). Yogyakarta: Kanisius.
- Piqué, P. (2021). Ernst Cassirer's Philosophy of Culture: An Economic Assessment of Scope and Limitations. *Foundations of Science*, 26(2), 341–354. <https://doi.org/10.1007/s10699-020-09678-w>
- Pollok, A. (2014). The Power of Rituals: Mendelssohn and Cassirer on the Religious Dimension of Bildung. *Religious Studies*, 50(4), 445–464. <https://doi.org/10.1017/S0034412514000031>
- Pollok, A. (2021). Being in Time: History As an Expression and Interpretation of Human Culture. In S. Truwant (Ed.), *Interpreting Cassirer: Critical Essays* (pp. 53–71). Cambridge: Cambridge University Press.
- Prihatianti, V. (2010). *Tradisi Carok Pada Masyarakat Madura Menurut Perspektif Teori Simbol Ernst Cassirer*. Universitas Gadjah Mada.
- Pringe, H. (2014). Cassirer and Bohr on Intuitive and Symbolic Knowledge in Quantum Physics. *Theoria: An International Journal for Theory, History and Foundations of Science*, 29(3), 417–429. Retrieved from <https://www.jstor.org/stable/43612986>
- Putri, Y. R. (2021). *Konsep Perempuan Ideal dalam Menjaga Perdamaian Menurut Masyarakat Maluku: Studi Filsafat Kebudayaan Ernst Cassirer*. Universitas Gadjah Mada.
- Radhakrishnan, S. (1948). *Indian Philosophy*. London: George Allen & Unwin Ltd.
- Raio, G. (2000). *Introduzione a Cassirer (I filosofi)*. Roma: Editori Laterza.
- Reck, E. H. (2020). Cassirer's Reception of Dedekind and the Structuralist Transformation of Mathematics. In E. H. Reck & G. Schiemer (Eds.), *The Prehistory of Mathematical Structuralism* (pp. 329–351). Oxford: Oxford University Press. <https://doi.org/10.1093/oso/9780190641221.003.0013>
- Remmers, P. (2016). Symbolische Form und Epistemologie filmischer Bewegungsbilder. In T. Endres, P. Favuzzi, & T. Klattenhoff (Eds.), *Philosophie der Kultur- und Wissensformen: Ernst Cassirer neu lesen* (pp. 55–69). Frankfurt: Peter Lang.
- Renz, U. (2011). From Philosophy to Criticism of Myth: Cassirer's Concept of Myth. *Synthese*, 179(1), 135–152. Retrieved from <http://www.jstor.org/stable/41477399>
- Rhein, P. H. (1977). Myth Making in the Twentieth Century. *The Comparatist*, 1, 3–10.
- Richey, L. A., & Fejerskov, A. M. (2024). The Perils of 'Tech for Good' Lie in its

- Politics of Helping. *Big Data & Society*, 11(4).
<https://doi.org/10.1177/20539517241267718>
- Ríos Flores, P. F. (2020). The Problem of Freedom as Selbstbildung in the Debate between Ernst Cassirer and Martin Heidegger. *Eidos: Revista de Filosofía de La Universidad Del Norte*, 32, 201–230.
- Rorty, R. (1984). The historiography of philosophy: four genres. In R. Rorty, J. B. Schneewind, & Q. Skinner (Eds.), *Philosophy in History: Essays on the historiography of philosophy* (pp. 49–75). Cambridge: Cambridge University Press.
- Rosengren, M. (2012). Cave Art as Symbolic Form. In A. S. Hoel & I. Folkvord (Eds.), *Ernst Cassirer on Form and Technology: Contemporary Readings* (pp. 214–232). London: Palgrave Macmillan.
- Rudolph, E. (1994). Substance and Function: Ernst Cassirer's Interpretation of Leibniz as Criticism of Kant. In E. Rudolph & I.-O. Stamatescu (Eds.), *Philosophy, Mathematics and Modern Physics: A Dialogue* (pp. 235–242). Berlin: Springer-Verlag.
- Rudolph, E. (2008). Symbol and History: Ernst Cassirer's Critique of the Philosophy of History. In J. A. Barash (Ed.), *The Symbolic Construction of Reality: The Legacy of Ernst Cassirer* (pp. 3–16). Chicago: University of Chicago Press.
- Ruin, H. (2012). Technology as Destiny in Cassirer and Heidegger: Continuing the Davos Debate. In A. S. Hoel & I. Folkvord (Eds.), *Ernst Cassirer on Form and Technology: Contemporary Readings* (pp. 113–138). London: Palgrave Macmillan.
- Ruiz, N., León, G. M., & Heuer, H. (2024). *Design Frictions on Social Media: Balancing Reduced Mindless Scrolling and User Satisfaction*. Retrieved from <https://arxiv.org/abs/2407.18803>
- Sætra, H. S. (2023). Introduction: The Promise and Pitfalls of Techno-solutionism. In H. S. Sætra (Ed.), *Technology and Sustainable Development: The Promise and Pitfalls of Techno-Solutionism*. New York: Routledge. Retrieved from <https://hdl.handle.net/10419/281338>
- Sahay, V. S. (2024). *Anthropological Thought: From Evolutionism to Postmodernism and Beyond*. Singapore: Springer Nature.
<https://doi.org/https://doi.org/10.1007/978-981-97-6930-8>
- Sandkühler, H. J., & Pätzold, D. (Eds.). (2003). *Kultur und Symbol: Ein Handbuch zur Philosophie Ernst Cassirers*. Stuttgart: Verlag J. B. Metzler.
- Saputra, J. A. (2020). Analisis Makna Simbol Batu Tallu dan Täbä Tallu Tentang Pemeliharaan Allah di Salutambun dengan Menggunakan Teori Ernst Cassirer. *KAMASEAN: Jurnal Teologi Kristen*, 1(1), 55–70.
<https://doi.org/10.34307/kamasean.v1i1.5>
- Saurer, J. (2009). Das Recht als symbolische Form und Gegenstand der praktischen

- Philosophie: Zur Rechts- und Staatsphilosophie Ernst Cassirers. *ARSP: Archiv Für Rechts- Und Sozialphilosophie / Archives for Philosophy of Law and Social Philosophy*, 95(4), 490–509. Retrieved from <https://www.jstor.org/stable/23681080>
- Savodnik, P. (2003). Ernst Cassirer's Theory of Myth. *Critical Review*, 15(3–4), 447–458. <https://doi.org/https://doi.org/10.1080/08913810308443593>
- Scheler, M. (2018). *Die Stellung des Menschen im Kosmos* (W. Henckmann, Ed.). Hamburg: Felix Meiner Verlag GmbH.
- Schiller, D. (1999). *Digital Capitalism: Networking the Global Market System*. Cambridge: MIT Press.
- Schilpp, P. A. (Ed.). (1949). *The Philosophy of Ernst Cassirer*. Menasha: George Banta Publishing Company.
- Schmitz-Rigal, C. (2011). Science and Art: Physics as a Symbolic Formation. *Synthese*, 179(1), 21–41.
- Schwemmer, O. (1997). *Ernst Cassirer: Ein Philosoph der Europäischen Moderne*. Berlin: Akademie Verlag.
- Schwemmer, O. (2011). Event and form: two themes in the Davos-debate between Martin Heidegger and Ernst Cassirer. *Synthese*, 179(1), 59–73. Retrieved from <http://www.jstor.org/stable/41477395>
- Segev, M. (2018). Aristotle on Plato's Republic VIII-IX: Politics v. 12, 1316a1-b27. *Polis: The Journal for Ancient Greek Political Thought*, 35(2), 374–400. <https://doi.org/10.1163/20512996-12340190>
- Seidengart, J. (2012). Cassirer, Reader, Publisher, and Interpreter of Leibniz's Philosophy. In R. Krömer & Y. Chin-Drian (Eds.), *New Essays on Leibniz Reception: In Science and Philosophy of Science 1800–2000* (pp. 129–142). Basel: Springer.
- Skidelsky, E. (2003). From Epistemology to Cultural Criticism: Georg Simmel and Ernst Cassirer. *History of European Ideas*, 29(3), 365–381. [https://doi.org/10.1016/S0191-6599\(03\)00021-4](https://doi.org/10.1016/S0191-6599(03)00021-4)
- Soboleva, M. (2001). Zur philosophischen Hermeneutik Ernst Cassirers. *Phänomenologische Forschungen*, (1/2), 281–294. Retrieved from <http://www.jstor.org/stable/24360490>
- Solomon, J. (2009). The Proactive Echo: Ernst Cassirer's The Myth of the State and the Biopolitics of Global English. *Translation Studies*, 2(1), 52–70. <https://doi.org/10.1080/14781700802496258>
- Sorokin, P. (2017). *Social and Cultural Dynamics: A Study of Change in Major Systems of Art, Truth, Ethics, Law, and Social Relationships* (Revised and abridged). London and New York: Routledge.
- Spencer, H. (1891). *The Principles of Sociology* (Third Edition). New York: D. Appleton and Company.

- Spengler, O. (1926). *The Decline of the West: Form and Actuality* (C. F. Atkinson, Trans.). New York: Alfred A Knopf, Inc.
- Stalder, F. (2016). *Kultur der Digitalität*. Berlin: Suhrkamp Verlag.
- Stephenson, R. H. (2004). “‘Eine zarte Differenz’”: Cassirer on Goethe on the Symbol. In C. Hamlin & J. M. Krois (Eds.), *Symbolic Forms and Cultural Studies: Ernst Cassirer’s Theory of Culture* (pp. 157–184). New Haven & London: Yale University Press.
- Steward, J. H. (1955). *The Theory of Social Change: The Methodology of Multilinear Evolution*. Urbana: University of Illinois Press.
- Stjernfelt, F. (2012). The Struggle of Titans Ernst Jünger and Ernst Cassirer: Vitalist and Enlightenment Philosophies of Technology in Weimar Germany. In A. S. Hoel & I. Folkvord (Eds.), *Ernst Cassirer on Form and Technology: Contemporary Readings* (pp. 92–112). London: Palgrave Macmillan.
- Stöckler, M. (2023). Fortschritte im Wissen und Fortschritt durch empirische Wissenschaften: Philosophische Anmerkungen. In K. H. Hoffmann & N. Korber (Eds.), *Fortschritt* (pp. 11–39). Baden: Verlag Karl Alber.
- Tew, P. (2005). Exploring an Economy of Exegetical Structures through Cassirer and Bourdieu. In N. Bracker & S. Herbrechter (Eds.), *Metaphors of Economy* (pp. 39–53). Amsterdam: Rodopi.
- Tobing, C. I., & Hutagalung, J. M. (2023). Kepentingan Indonesia Terhadap Ekspresi Budaya Tradisional Dalam Sumber Hukum Internasional Mengenai Hak Kekayaan Intelektual. *Krtha Bhayangkara*, 17(1), 127–140. <https://doi.org/10.31599/krtha.v17i1.1986>
- Toynbee, A. J. (1946). *A Study of History* (D. C. Somervell, Ed.). New York & London: Yale University Press.
- Trompf, G. W. (1979). *The Idea of Historical Recurrence in Western Thought: From Antiquity to the Reformation*. Berkeley: University of California Press.
- Truwant, S. (2022). *Cassirer and Heidegger in Davos: The Philosophical Arguments*. Cambridge: Cambridge University Press.
- Tucker, B. (2013). Cultural Ecology. In R. J. McGee & R. L. Warms (Eds.), *Theory in Social and Cultural Anthropology: An Encyclopedia* (Vol. 1, pp. 142–146). Los Angeles: Sage Publication, Inc.
- Tylor, E. B. (1920). *Primitive Culture: Researches into the development of mythology, philosophy, religion, language, art, and custom* (Sixth). London: John Murray.
- Udo, V., & Pawłowski, A. (2009). Human Progress Towards Equitable Sustainable Development: A Philosophical Exploration. *Problemy Ekorozwoju/Problems of Sustainable Development*, 4(2), 23–44. Retrieved from <http://ssrn.com/abstract=1546442>
- UNESCO. (2021). World Futures Day. *UNESCO General Conference 41st*,

- (September), 1–2. Paris. Retrieved from <https://unesdoc.unesco.org/search/N-EXPLORE-c825225d-2eda-4344-9d47-ab7c7a33e5da>
- Urban, W. M. (1949). Cassirer's Philosophy of Language. In P. A. Schilpp (Ed.), *The Philosophy of Ernst Cassirer* (pp. 401–441). Menasha: George Banta Publishing Company.
- Vandenberghe, F. (2001). From Structuralism to Culturalism: Ernst Cassirer's Philosophy of Symbolic Forms. *European Journal of Social Theory*, 4(4), 479–497. <https://doi.org/10.1177/13684310122225271>
- Verene, D. P. (1966). Cassirer's View of Myth and Symbol. *The Monist*, 50(4), 553–564. <https://doi.org/https://www.jstor.org/stable/27901663>
- Verene, D. P. (1969). Kant, Hegel, and Cassirer: The Origins of the Philosophy of Symbolic Forms. *Journal of the History of Ideas*, 30(1), 33–46. <https://doi.org/10.2307/2708243>
- Verene, D. P. (1981). *Vico's Science of Imagination*. Ithaca: Cornell University Press.
- Verene, D. P. (2013). Cassirer's Phenomenology of Culture. *The Journal of Speculative Philosophy*, 27(1), 33–46. <https://doi.org/10.5325/jspecphil.27.1.0033>
- Vico, G. (2020). *The New Science* (J. Taylor & R. Miner, Trans.). New Haven: Yale University Press.
- von Ramin, L. (2018). Globalization as a Symbolic Form: Ernst Cassirer's Philosophy of Symbolic Form as the Basis for a Theory of Globalization. In C. Roldán, D. Brauer, & J. Rohbeck (Eds.), *Philosophy of Globalization* (1st ed., pp. 379–394). De Gruyter. Retrieved from <http://www.jstor.org/stable/j.ctvbkk12k.30>
- von Wright, G. H. (1997). Progress: Fact and Fiction. In C. F. Gethmann & J. Mittelstraß (Eds.), *The Idea of Progress* (pp. 1–18). Berlin: Walter de Gruyter.
- Wang, Z. (2023). A Critical Analysis of the Role of Herodotus's Histories in Representing the Conflicts between the Persian Empire and the Greek States. *Journal of Education, Humanities and Social Sciences*, 12, 279–284. <https://doi.org/10.54097/ehss.v12i.7652>
- Werkmeister, W. H. (1949). Cassirer's Advanced Beyond Neo-Kantianism. In P. A. Schilpp (Ed.), *The Philosophy of Ernst Cassirer* (pp. 759–798). Menasha: George Banta Publishing Company.
- White, L. A. (2007). *The Evolution of Culture: The Development of Civilization to the Fall of Rome*. Walnut Creek: Left Coast Press, Inc.
- Wibisono, K. (1983). *Arti Perkembangan Menurut Filsafat Positivisme Auguste Comte*. Yogyakarta: Gadjah Mada University Press.
- Wibowo, W. T. (2010). *Lirik-Lirik Lagu Skinhead Sebagai Simbol Perlawanan dalam Perspektif Bahasa Ernst Cassirer*. Universitas Gadjah Mada.

- Williams, R. (2015). *Keywords: A Vocabulary of Culture and Society* (New Ed.). New York: Oxford University Press.
- Wisner, D. A. (1997). Ernst Cassirer, Historian of the Will. *Journal of the History of Ideas*, 58(1), 145–161.
- Witteck, S. (2019). “So muss ich fortan das Band als gelöst ansehen” - Ernst Cassirers Hamburger Jahre 1919-1933. Göttingen: Wallstein Verlag.
- Wunsch, M. (2019). Philosophiekonzeption und Selbstreflexivität. *Archiv Für Begriffsgeschichte*, 60, 321–344. Retrieved from <https://www.jstor.org/stable/10.2307/27118759>
- Xiang, S. (2019). The Symbolic Construction of Reality: The Xici and Ernst Cassirer’s Philosophy of Symbolic Forms. *Journal of Chinese Humanities*, 4(2), 197–224. <https://doi.org/10.1163/23521341-12340064>
- Yap, A. (2017). Dedekind and Cassirer on Mathematical Concept Formation. *Philosophia Mathematica*, 25(3), 369–389. <https://doi.org/10.1093/philmat/nku029>
- Yu, W. F. (2025). AI as a Co-creator and a Design Material: Transforming the design process. *Design Studies*, 97, 101303. <https://doi.org/10.1016/j.destud.2025.101303>
- Zillmann, H. (2018). Cassirer on Neuroscience. *Journal of Psychiatry and Psychiatric Disorders*, 02(04), 91–109. <https://doi.org/10.26502/jppd.2572-519X0046>