



## THE EFFECT OF GLOBALIZATION ON EXISTENCE REGIONAL CULTURE

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### Abstract

Globalization needs to be addressed wisely. Globalization is not the reason for the destruction of the noble cultural values of the Indonesian people contained in Pancasila. On the contrary, if in the era of globalization our nation is able to harmonize cultural influences that come from outside while still basing it on the noble values of Pancasila, then this will be able to strengthen the identity of the Indonesian nation. The influence of globalization and how to respond to it to maintain the existence of regional culture is discussed in this paper.

**Keywords :** Globalization, Existence, Culture

### Introductin

Globalization is a special phenomenon in human civilization that continues to move in a global society and is part of that global human process. The presence of information technology and communication technology has accelerated the acceleration of this globalization process. Globalization touches all the important aspects of life. Globalization creates new challenges and problems that must be answered and solved in an effort to take advantage of globalization for the benefit of life. Globalization itself is a term that appeared about twenty years ago, and started to become so popular as a new ideology in the last five or ten years. As a term, globalization is so easily accepted or known by people around the world. The discourse of globalization as a process is marked by the rapid development of science and technology so that it is able to fundamentally change the world. Globalization is often discussed by many people, from economists to advertisers. In the word globalization, there is an understanding of the loss of a situation where various movements of goods and services between countries around the world can move freely and openly in trade. And with the opening up of one country to another, it is not only goods and services that enter, but also technology, consumption patterns, education, cultural values and others.

The existence of globalization raises various problems for the existence of regional culture, one of which is the decline in love for culture which is the identity of a nation, the erosion of cultural values, the occurrence of cultural acculturation which then develops into mass culture. The goals in globalization of culture know influence globalbization of the existence of regional culture and to increase youth awareness to uphold their own national culture because culture is the identity of the nation. The concept of globalization according to Robertson (1992), refers to the incentivized narrowing of the world and the increase in our awareness of the world, namely the increasing global connections and our understanding of these connections. Here the narrowing of the world can be understood in the context of the institutions of modernity and the intensification of world consciousness can be better perceived culturally reflexively. Globalization has many interpretations from various viewpoints. Some people interpret globalization as a process of shrinking the world or making the world look like a small village. According to Cochrane and Pain in relation to globalization, there are three theoretical positions that can be seen, namely:

1. Globalists believe that globalization is a reality that has real consequences for how people and institutions around the world operate. They believe that countries and local cultures will be lost under a homogeneous global culture and economy. However, globalists do not share the opinion of the consequences of the process.
2. Positive and optimistic globalists respond favorably to such developments and claim that globalization will produce a tolerant and responsible world society.
3. Transformationalists fall somewhere in between globalists and traditionalists. They agree that the influence of globalization has been greatly exaggerated by globalists. However, they also argue that it would be foolish to deny the existence of this concept. This theoretical position argues that globalization should be understood as "a set of interrelated relations purely through a force, most of which do not occur directly". They claim that this process is reversible, especially when it is negative or, at least, controllable.

## Research Methodology

The method used in this research is descriptive analysis method with a qualitative approach. Through the descriptive analysis method, the authors explain clearly based on the results of the research that has been carried out. According to Nana Sudjana and Ibrahim (2001) in Riza Dewi (2012), "Descriptive research is research that seeks to describe a symptom, event, event that has occurred at the present time." With the descriptive analysis method, the author tries to connect all the field events that occurred later as outlined in an explanation that can be pursued into a conclusion. Qualitative research methods can be interpreted as research methods based on interviews, observations, and documents. The use of this descriptive analytical method refers to traditional art literature, concepts of globalization and modernization, scientific journals or case studies of modernized traditional art activities, and news. The final product that is expected from this paper is that readers can find out whether traditional art which is no longer considered old-fashioned can increase the interest of the younger generation to preserve and maintain national identity.

## Result & Discussion

The process of mutual influence is a natural phenomenon in interactions between communities. Through interactions with various other communities, the Indonesian nation or community groups that inhabited the archipelago (before Indonesia was formed) have experienced a process of being influenced and influenced. The ability to change is an important trait in human culture. Without it, culture is unable to adapt to changing circumstances. The changes that are happening now are taking place so fast. In just one generation, many developing countries have attempted to implement cultural changes, even though in developed countries such changes have taken place over several generations. In essence, the Indonesian nation, as well as other nations, developed because there are outside influences. Progress can be produced by interaction with outsiders, this is what happens in the process of globalization. Therefore, globalization is not only about the economy but also related to problems or issues of cultural meaning where the values and meanings embedded in them are still meaningful.

Indonesian society is a pluralistic society in various ways, such as cultural diversity, natural environment and geographical area. The diversity of Indonesian society can also be reflected in various artistic expressions. In other words, it can also be said that various community groups in Indonesia can develop their very distinctive arts. The art he developed became models of knowledge in society. Basically, globalization has positive and negative impacts that can be felt by all existing people. Some of the positive impacts that can be felt are the easier it is for someone to absorb and get information more easily than in the past. In addition, the expansion of the global market is one of the many positive impacts that can be felt by the community because it can increase the attractiveness of foreigners to know the various types of diversity that exist. But on the other hand the negative impact that can be felt is not small. The more widespread the flow of globalization, the easier it will be for all things from outside to enter the country, for example, such as culture. Foreign cultures easily enter Indonesia without any prior screening process. This resulted in a decrease in the interest of the younger generation or even the general public to learn more about local culture because foreign culture is considered to be following the times. This is the main problem that occurs among the community based on the facts, all efforts that have been tried have not been able to overcome these problems.

### *Definitions of culture*

According to Koentjaraningrat (2015: 146) culture is defined as the whole ideas and works of humans that must be familiarized with learning, along with all of the results of his thoughts and works. When viewed from the

English language, the word culture comes from the Latin word *colere* which means to process or work on, which then develops into the word culture which is defined as human power and effort to change nature. There are many different definitions of culture, but apart from that all culture has a spirit that will continue to live, because culture continues to flow in human beings in their lives. Culture will continue to be created, from place to place, from individual to individual and from time to time. owned culture so that any changes that occur do not eliminate the original character of the culture itself.

#### *Threats to local arts and culture*

Globalization resulted in the emergence of threats to Indonesian traditional art and culture. In the last century, global power combined with the effects of international media and news channels, communication technology and the increasing interconnectedness of the world has meant that more and more people around the world are affected by undefined events. According to modern exchange theory, social change in society caused by cultural exchange is heavily influenced by experimental psychology which means it bears similarities to social micro theory. The purpose of this mirror emphasizes the consideration of motivation in which personal motives are sometimes manipulated experimentally. For example, how people carry out activities based on their individualistic nature. Experimental psychology is a field of learning theory that generally suggests that human actions can be modified, controlled, and predicted by environmental changes.

#### *Development indonesian cultures*

Development Culture in Indonesia Culture and society are like two sides of a coin, one cannot be separated from one another. Besides that, Indonesia is a country that is rich in various kinds of unique and beautiful social culture and is very suitable for travelers who want to see the social and cultural charm of Indonesia. Therefore, tourists are very enthusiastic about fulfilling their longing to witness Nature firsthand Wonderful culture that is hard to find in other parts of the world in this world. In 2018, people from all over the world flocked to Labuanbajo NTT, just to want to witness the local culture and the Komodo dragons that are there. Theory of Cultural Synchronization (Hamelink in Liliweri, 1983: 23) stated "the traffic of cultural products still runs in one direction and basically has a synchronous mode.

#### *Globalization concepts*

Globalization comes from the term "global", which means universal. The influence of globalization cannot be avoided by anyone. Globalization is able to give effect to all corners of the world. According to Suneki, 2012, globalization is nothing but capitalism in its most modern form. Developed countries tend to be pioneers and controllers in the course of this globalization. As with the United States and also other developed countries, where the country is a country that is able to compete in terms of technology and information. Thus, this process of globalization is often known as the process of "westernization" (Mubah, 2011). Basically, the spread of the influence of globalization cannot be separated from the rapid and rapid development of technology and information. This has resulted in developed countries competing in giving influence as well as spreading their local culture to all corners of the world through globalization. Indonesia as a developing country only gets its influence. Because basically, developing countries have low competitive power.

#### *The concept of national identity*

According to Kaelan (2007) quoted by (Rohman & Ningsih, 2018), national identity is a manifestation of cultural values that grow and develop in aspects of the life of a nation that has distinctive characteristics, where the characteristics possessed by a country will different from other countries. The existence of an identity is very necessary in the life of a country. If a country does not have an identity, then the existence of that country is not considered by the world. The elements that form their own identity are ethnicity, ethnic composition, religion, as well as the culture that is owned by each region and the nation's unifying language. According to Kaelan (2013: 40) national identity cited by (Istiqomah & Widiyanto, 2020) is not only static, but also dynamic. This means that national identity is not only formed from elements such as ethnicity, ethnicity, customs, culture or religion, but is also formed due to a process of disengagement in the process of global interaction.

#### *Globalization and regional culture*

The echoes of globalization, which have started to be felt since the end of the 20th century, have made the world community, including the Indonesian people, must be prepared to accept the fact that outside influences are coming into all aspects of the nation's life. One aspect that is affected is culture. Related to culture, culture can be interpreted as the values (values) held by the community or the perceptions held by members of the community

towards various things. Or culture can also be defined as its form, which includes ideas or ideas, where these things are embodied in our traditional art. Therefore, values and perceptions are related to psychological or psychological aspects. As for the factors that threaten the existence of regional culture due to the entry of foreign cultures, including,

- a. Lack of public awareness. Public awareness to maintain regional culture is currently minimal. People prefer foreign cultures that are more practical and in accordance with the times.
- b. Lack of cultural communication. The ability to communicate is very important so that there are no misunderstandings about the adopted culture. The lack of cultural communication often causes disputes between tribes which will have an impact on decreasing the nation's cultural resilience.
- c. Lack of cultural learning. Learning about culture must be instilled from an early age. But now many people don't think it's important to learn local culture. Whereas through cultural learning, we can know the importance of regional culture in building the nation's culture and how to adapt local culture in the midst of the times.

If we look at some of these factors, which are accompanied by many attacks in the form of the entry of foreign cultures, it is very worrying and becomes a separate threat to the existence of Indonesian culture. Especially when Indonesia failed to maintain the existence of cultures that were almost extinct until finally these cultures were stolen, patented or commercially exploited, and even claimed ownership by elements or corporations from foreign countries.

#### *Art traditional in indonesia*

Many people think that traditional art is old or ancient art that was born tens or even hundreds of years ago. The Indonesian Dictionary published by the Language Council of the Ministry of National Education defines the word traditional as "according to tradition", while tradition is defined as: 1. hereditary customs (from their ancestors) that are still carried out in society; 2. judgment or assumption that existing methods are the best and correct. With reference to this definition, traditional arts can be interpreted as past arts created by their ancestors and are still being carried out or played by contemporary society. An art form that originates and is rooted in and has been felt as belonging to itself by the surrounding community. Processing is based on the ideals of the supporting community. The results of traditional arts are usually accepted as a tradition, an inheritance that is delegated from the older generation to the younger generation. Meanwhile, non-traditional art, in some fields of art, is often called modern art, namely an art form whose cultivation is based on a new taste among the supporting community. These new flavors are generally the result of renewal or discovery (innovation or as a result of outside influences and often even originating from "Western" flavors).

#### *Cultural changes in globalization; arts that endurance and which was removed*

Cultural changes that occur in traditional societies, namely the change from a closed society to a more open society, from homogeneous values to a pluralism of social values and norms is one of the impacts of globalization. Science and technology have fundamentally changed the world. International communication and means of transportation have eliminated the cultural boundaries of each nation. Like it or not, transcultural events will influence the existence of our arts. Whereas our traditional art is part of the repertoire of national culture which needs to be preserved. At other times with information technology that is increasingly sophisticated as it is today, we are presented with many alternative offers of entertainment and information that are more diverse, which may be more interesting when compared with our traditional arts. With a satellite dish, the public can watch various entertainment shows that are worldwide in nature, originating from various parts of the world. Such conditions inevitably lead to further exclusion of Indonesian traditional art from the life of Indonesian society which is full of meaning in Indonesian society.

#### *Influence globalization of national culture*

The current flow of globalization has had an influence on the development of Indonesian culture. The rapid flow of information and telecommunications has created a tendency towards the fading of cultural preservation values. The development of 3T (Transportation, Telecommunications, and Technology) results in a reduced desire to preserve the culture of one's own country. Indonesian culture which used to be friendly, mutual cooperation and polite has changed to western culture, for example promiscuity. In Tapanuli (North Sumatra), for example, twenty years ago, many teenagers were still interested in learning the tor-tor and tagading dances (Batak musical instruments). Almost every week and in life ritual events, the youth there are always invited to perform as a lively cultural entertainment. Nowadays, when technology is getting more advanced, ironically the cultures of these areas are increasingly disappearing in society, in fact it can only be seen on television and Taman Mini Indonesia Indah

(TMII). However, the culture of the area if managed properly, besides being able to become cultural tourism that generates income for both the central and regional governments, it can also become a promising job field for the surrounding community. Another thing that is the influence of globalization is the good and correct use of Indonesian (language is also one of the nation's cultures).

#### *How to anticipate the globalization of culture*

The role of government policy which is more directed to economic considerations rather than culture can be said to be detrimental to a cultural development. In a narrower observation, we can see the behavior of government officials in dealing with the development of folk arts, where many intervened in determining objects and trying to change them to suit the demands of development. Under these conditions the meaning of folk art itself becomes bland and there is no sense of art anymore. Seeing this trend, government officials have made artists seen as objects of development and asked them to adapt to the demands of development symbols. This of course ignores the problem of maintenance and development of pure art, in the sense that it is really supported by deep artistic values and not just used as a model in development. Thus, folk art is increasingly unable to have adequate space for natural or natural development, therefore, indirectly folk art eventually becomes very dependent on development models that tend to be more modern and rational. As an example of this problem, we can see, for example, the original arts of the Betawi region, namely, the cokek dance, lenong dance, and so on, have been regulated and adapted by government officials to meet the demands and objectives of the government's political policies. Folk arts are increasingly unable to have adequate space for natural or natural development, therefore, indirectly folk art eventually becomes very dependent on development models that tend to be more modern and rational. As an example of this problem, we can see, for example, the original arts of the Betawi region, namely, the cokek dance, lenong dance, and so on, have been regulated and adapted by government officials to meet the demands and objectives of the government's political policies. Folk arts are increasingly unable to have adequate space for natural or natural development, therefore, indirectly folk art eventually becomes very dependent on development models that tend to be more modern and rational. As an example of this problem, we can see, for example, the original arts of the Betawi region, namely, the cokek dance, lenong dance, and so on, have been regulated and adapted by government officials to meet the demands and objectives of the government's political policies.

Globalization have huge impact on culture. Cultural contact through the mass media raises awareness and provides information about the existence of other cultural values that are different from those owned and known so far. This cultural contact provides important input for changes and developments in values and perceptions among the people involved in this process. Indonesian art, which has ethnic strength from various regions, cannot be separated from the influence of this cultural contact. So that in order to make adjustments to changes, developments that are global in nature but still characterized by local or ethnic strengths are needed. Steps to anticipate the negative impact of globalization on the values of nationalism include:

1. Growing a strong spirit of nationalism, for example the spirit of loving domestic products.
2. Instill and practice Pancasila values as well as possible.
3. Instill and carry out religious teachings as well as possible.
4. Realizing the supremacy of law, applying and enforcing the law in the truest and fairest sense.
5. Selective towards the influence of globalization in the political, ideological, economic, social and cultural fields of the nation.

The rapid globalization of culture must be anticipated by strengthening national cultural identity. Various traditional arts which are actually assets of national cultural wealth should not only become tools or slogans for policy holders, especially the government, for the purposes of tourism, politics, etc. So far, the guidance and development of traditional arts carried out by government agencies is still limited to elements of mere formality, without touching the essence of the artistic life concerned. As a result, these traditional arts are not developing and sustainable, but are increasingly being shunned by the community. Thus, the challenges faced by folk art are quite heavy. Because in this very sophisticated and modern era of technology and communication, people are faced with many alternatives as choices, both in terms of quality and taste. It is very possible that the existence and existence of folk art can be underestimated by the public, when compared to modern art which is the impact of pop culture. To deal with the things mentioned above there are several alternatives to overcome them, namely increasing Human Resources (HR) for folk artists. In addition, returning the role of government officials as protectors and protectors,

### *Effort Generation Young In Preserving Art and Culture in the Era of Globalization*

Globalization is a medium that can be used by the Indonesian nation to manage global national culture. So that the world community knows the diversity of Indonesian art and culture. The use of batik by influencers on social media can be a medium for promoting national art and culture which has become a trademark of Indonesian art. Various traditional arts which are actually assets of national cultural wealth should not only become tools or slogans for policy holders, especially the government, for the purposes of tourism, politics, etc. So far, the guidance and development of traditional arts carried out by government institutions is still limited to elements of mere formality, without touching the essence of the artistic and cultural life. As a result, instead of developing and sustaining, traditional arts are increasingly being shunned by society. Thus, the challenges faced by folk art are quite heavy. This happens because in this very sophisticated and modern era of technology and communication, people are faced with many alternatives as choices, both in terms of quality and taste.

### *Solution which never offered*

There have been many solutions that have been made by the government in preserving local culture and introducing it to local and foreign tourists who visit to get to know or vacation in Indonesia. One of the solutions that the government has done is when the minister of culture launched a program called Visit Indonesia Year 2008, which aims to promote tourism, especially cultural diversity in Indonesia which is known to be very unique. Apart from being aimed at foreign parties, this program is also aimed at domestic parties so that Indonesian people pay more attention to and preserve the culture that has been passed down by our ancestors from ancient times so that it is maintained. Besides, if we are able to maintain cultural diversity.

### **Conclusion**

Can be concluded thatThe influence of globalization on the one hand turns out to have a negative influence on the culture of the Indonesian nation. The norms contained in the culture of the Indonesian nation slowly began to fade. The onslaught of technological invasion accompanied by internal values that are applied in it, has raised the issue of globalization and in the end created a new value of world unity. If globalization has gone global and cannot be separated in all aspects of our lives, then it can be said that the country has become one within the scope of globalization. Therefore, it is necessary to maintain the socio-cultural aspects of Indonesia as a national identity. The trick is to filter the culture that enters Indonesia and preserve the nation's culture.

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