

The Challenges Of Globalisation: Existence And Efforts In Maintaining Cultural Identity

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Abstract

Culture and social life are one particle that becomes a binding unity, culture faithfully escorts the development of human civilization from pre-Islamic times to the perfect Islamic era as a teaching from ancient Greece to modern times like today. From this long process, culture basically has values that can traditionally be passed on to the next generations. Indonesia is a country that has a lot of culture, which consists of a collection of cultures that exist throughout the Indonesian homeland in the form of local culture. Foreign cultures continue to enter unstoppably into Indonesia which can erode or dilute the local culture owned by the Indonesian people. This problem lies in the need for the government's role in protecting Indonesian culture in the era of globalisation, such as in preserving local culture, the government must facilitate all forms of artistic activities held by the community, besides that the government also has a role to provide support in activities related to culture and open as much as possible the participation of young people or adolescents in maintaining its preservation. The research method used is descriptive method, the foundation of the research method is the philosophy of postpositivism. It aims to be able to determine whether the social and cultural life movement will succeed in having a broad impact and provide changes in living standards as expected.

Keywords: *Culture; Globalisation; Identity; Law; Transformation.*

A. INTRODUCTION

The word "Culture" comes from the Sanskrit "Buddhayah", which is the plural form of "Budhi" (mind), so Culture is all things related to the mind. In addition, the word culture also means "budi and daya" or the power of the mind, so culture is all the power of the mind, namely copyright, taste and karsa. According to the Big Indonesian Dictionary, culture means mind, intellect, results, customs or something that has become a habit that is difficult to change. (Gunawan 200AD) Globalisation globalisation comes from the English *globalize* which means universal or comprehensive and the affix *-ization* which in the word *globalization* means the process of going *global*. The meaning of globalisation is a process of something (information, thought, lifestyle, and technology) going global. (Grattia 2023) The definition of globalisation is the entry or spread of influence from one region/country region/country to another and or the process of entering a country into world association.

Culture and social life are one particle that becomes a binding unity. Culture faithfully guided the development of human civilisation from pre-Islamic times to the perfect Islamic age as a teaching from ancient Greece to modern times as it is today. From this long process, culture essentially has values that can traditionally be passed on to the next generations. The implementation of these cultural values is clear evidence of the legitimacy of the community towards its culture. Indonesia as a country rich in cultural heritage from various ethnic groups from Sabang to Merauke is a challenge for its people, to what extent can maintain the cultural values contained in each region. (Guntoro 2020)

Indonesia also has cultural diversity. Each region or community has its own style and culture that shows its characteristics. This can be seen in various forms of daily activities, such as ritual ceremonies, traditional clothing, house shapes, arts, languages, and other traditions. To know the culture of Indonesia can be seen from the characteristics of each regional culture. The characteristics of regional culture consist of language, customs, kinship systems, regional arts and physical characteristics. (Rosanawati, Marmoah, and Nurhasanah 2023)

According to Geertz, culture is a pattern of understandings or meanings that are thoroughly intertwined in historically transmitted symbols, a system of conceptions that are escaped in symbolic forms by which humans communicate, preserve and develop knowledge and attitudes towards life. In this argument, there is an interpretation of the meaning that culture is the work of humans obtained from the development of their social life which is then passed on to the next generation, through the process of communication and direction with the aim that the continuing generation has strong principles in living life. From the concept of the meaning of culture above, in the practice of life is very open to cultural change in the social life of certain communities. Because the dimensions of space and time of each generation are of course different, therefore the resulting responsive attitude will also be different. (Guntoro 2020)

The development process of globalisation begins with the advancement of information and communication technology. This field means that it is an effective enforcer of globalisation and not only information and communication technology is affected by this powerful development of Globalisation, from the advancement of this field it then affects other fields of life, such as geography, anthropology, social, cultural and others. In the end, it is the youth or teenagers who have the greatest influence on globalisation in this cultural field in their daily lives, such as the way people dress, hairstyles and so on. If the Indonesian people are not ready to manage the cultures that will enter from the current globalisation civilisation and also cannot manage most of the opportunities that exist to introduce all the advantages of the Indonesian nation itself, then the

Indonesian people will become victims who are swept away in the swift flow of globalisation. (Rosanawati, Marmoah, and Nurhasanah 2023)

One of the most striking impacts of globalisation is cultural homogenisation. Through mass media, information technology, and international trade, cultural elements from different parts of the world quickly spread to different countries. This often results in uniformity in lifestyles, mindsets, and even the arts. Distinctive local cultures can be threatened by the dominance of more globalised cultures, thereby reducing cultural uniqueness and diversity. (Christina 2023)

One of the real cases that occurred in Indonesia is the elimination of local culture due to globalisation. An example is the Pencak Silat Martial Art (Maenpo) in the city of Cianjur. The cause of the elimination of Pencak Silat Martial Arts is because people are more interested in absorbing foreign cultures that enter and apply them in their daily lives, such as *dance*. Foreign cultures are considered more modern and fun than local cultures.

Previous research shows that the implementation of these cultural values is clear evidence of the legitimacy of the community towards its culture Indonesia as a country rich in cultural heritage from various ethnic groups from Sabang to Merauke is a challenge for its people, to what extent can maintain the cultural values contained in each region. For example, Javanese culture is one of the dominating cultures in the archipelago, but it is actually a positive side for the spread of the Javanese tribe, almost in various parts of the archipelago there are Javanese tribes who settled. (Guntoro 2020)

This problem lies in the need for the government to protect Indonesian culture in the era of globalisation. As in preserving local culture, the government must facilitate all forms of art activities held by the community, besides that the government also opens as much as possible to make proposals to fund art activities. But the community's response is that the government does not provide support for these arts activities at all. The government also has its own obstacles in preserving traditional arts. This is because due to globalisation, the average young generation in villages and cities no longer wants to play traditional musical instruments or traditional dances and songs, because now it has been replaced with cooler music, besides that there is a sense of shame among the community, especially among the younger generation, In addition, there is a sense of shame among the community, especially among the younger generation, because the arts may be outdated, and also people do not appreciate and do not care about their own arts, and the most worrying thing is if there is no regeneration of local culture, when the government has gone to great lengths to try everything so that traditional arts are preserved, but it turns out that in the community there are no young people who want to continue these traditional arts.

B. METHOD

Here the author uses descriptive research methods. The foundation of the research method is the philosophy of postpositivism. Used to research on natural object conditions (as opposed to experiments), where the researcher is the key instrument. Data collection techniques are triangulated (combined). Data analysis is inductive / qualitative. Qualitative research results emphasise meaning rather than generalisation. According to Creswell in Sugiyono (2012), qualitative research methods are divided into five types, namely phenomenological research, grounded theory, ethnography, case study and narrative research. Phenomenological research, is one type of qualitative research, where researchers collect data by participant observation to find out the essential phenomena of participants in their life experiences. Grounded theory, is one type of qualitative research, where researchers can draw generalisations of what is observed / analysed inductively, abstract theories about processes, actions or interactions based on the views of the participants studied. Ethnography, is a type of qualitative research where researchers conduct studies of group culture in natural conditions through observations and interviews. Case studies, is qualitative research where researchers conduct in-depth exploration of programmes, events, processes, activities, of one or more people. A case is bound by time and activity and researchers collect data in detail using various data collection procedures and over time. Narrative research, is qualitative research where researchers conduct a study of one or more individuals to obtain data about the history of the journey in their lives. The data is then compiled by the researcher into a chronological narrative report. (Satriawan 2023)

C. RESULTS AND DISCUSSION

1. Cultural Identity Transformation in the Era of Globalisation

The Three H Scenarios, also known as the concept of three scenarios of culture in globalisation, are scenarios that include Homogenization, Heterogenization, and Hybridization. (Hassi and Storti 2012) The first scenario, Homogenisation, assumes that globalisation in contact with culture will result in a global culture where there is a commonality of values, norms and other cultural products that are embraced and result in cultural standardisation. Experts also mention that cultural globalisation leads to cultural fusion known as the "*melting pot*". In the perspective of homogenisation, there is an increasing interconnection between countries and cultures where this condition contributes to the formation of a more homogeneous world that adopts Western values. In a more extreme form of homogenisation, known as convergence, it is assumed that local cultures can be shaped by other, stronger cultures or can even be shaped by

global cultures. This perspective is reflected in concepts such as global culture, Americanisation, and McDonaldisation. (Larasati 2018)

In today's era of globalisation, more and more people are watching entertainment programmes, listening to music, wearing clothes and consuming products and services of global brands in different regions and countries around the world. (Dillah, Thalal, and Ahmad 2022) These conditions indicate the emergence of a "global culture" or "world culture" where there are common values, norms, habits and other cultural products adopted by people in the world. Similarly, Tomlison said that a homogeneous culture based on a form of globalisation is an attempt to homogenise culture so that the culture in every place is more the same. Although a person is in his or her own place, through the process of globalisation other people's cultural symbols can be reached through media intermediaries. Thus the process of cultural integration can be absorbed and accepted into local culture and at the same time will disintegrate the existing culture. As a result, the culture regresses or is affected by the outside culture. This homogeneity scenario is in line with the assumptions of the globalists. (Larasati 2018)

The second scenario is Heterogeneity. While homogeneity scenario experts believe that cultural globalisation is dominated by Western cultural values, there is a view that rejects this idea. Basically, the heterogeneity view argues that globalisation produces a state of heterogeneity that refers to a network structure where cultures can be connected to each other in certain dimensions. Heterogeneity represents a process towards a world that appears deeper due to the intensification of cross-cultural flows. Therefore, the local culture of a nation undergoes continuous transformation and reinvention due to several global factors and forces. However, it is important to pay attention to the fact that according to this perspective, the cultural core remains intact and is not directly affected, even though the non-physical culture is affected by global flows and globalisation. (Larasati 2018)

Basically, this scenario refutes the assumptions of the first scenario, which states that globalisation will lead to the unification of cultures into a global culture and can erase the existence of a nation's local culture. This scenario believes that not all members of society in the world can accept changes due to globalisation, because there are groups of people who still hold on to their local culture and are resistant to globalisation. Globalisation does not necessarily touch all aspects so that culture will not become homogeneous and remain heterogeneous, because local culture and global culture can go hand in hand. Various cultural groups develop into heterogeneous entities due to different demands from the community environment and efforts to adapt. (Larasati 2018) As a result, these groups have diversified very differently due to environmental circumstances and

pressures. For example, while colonisation led to a decline in cultural differentiation, when colonisation disappeared, many cultures emerged and cultural differentiation was favoured. This leads to the assumption that it seems likely that cultural differentiation will remain strong despite the forces of globalisation. This scenario tends to be similar to the traditionalists' sceptical view of globalisation.(Larasati 2018)

The last scenario is Hybridisation. The main assumption of cultural hybridisation is the continuous process of mixing or fusion of cultures. The end product of cultural globalisation is the integration of global and local cultures resulting in a new hybrid culture that has no predisposition towards either global or local culture. Robertson says that cultural globalisation is a complex mixture of global cultural homogenisation and local cultural heterogenisation.(I. P. Sari 2021) This assumption is reinforced by the opinion that cultural interaction tends to produce cultural hybridisation rather than cultural homogenisation. Thus, globalisation leads to the creative merging of local and global cultural traits. Based on this explanation, it can be concluded that this last scenario is in the same position as the transformationalists who tend to seek a middle ground between globalists and sceptics. This scenario believes that there is no cultural dominance or hegemony in the global system, considering that global culture and local culture acculturate to form a new culture. Regarding the author's position on cultural globalisation, as mentioned earlier, the author agrees with the opinion of the globalists on the homogeneous perspective. Cultural homogeneity is inevitable from globalisation.(Larasati 2018)

Cultural homogeneity is inevitable with globalisation. Westernisation and the *Korean Wave* are obvious forms of cultural homogeneity. An example of Westernisation as cultural homogeneity can be found in the emergence of the American fast food restaurant McDonald's which became a worldwide trend. McDonald's has branches almost all over the world. In addition, fast food culture has also developed in the society of other countries such as Indonesia. Until now, many restaurants in Indonesia serve fast food and adopt the McDonald's-style serving system. This is also proof of the assumption that globalisation produces cultural standardisation and in this case, Indonesian restaurants imitate the concept of McDonald's so that they indirectly follow McDonald's standards.

While the cultural homogeneity caused by the *Korean Wave* is through fashion, especially facial makeup. In recent years, the Korean makeup look has become popular among teenagers and young women, especially in Asia. This Korean makeup look has become popular because it is considered simple, fresh, and suitable for Asian women. Almost all teenagers and young women in Asia choose Korean makeup to support their appearance. Just as the Westernisation of McDonald's created standardisation, Korean makeup also created standardisation. In South Korean culture, a

woman is considered beautiful if she has eye bags, which has shifted the standardisation of beautiful women.

2. The Influence and Existence of Hallyu (Korean Wave) versus Westernisation as Global Culture in Indonesia

Westernisation occurred long before the emergence of the *Korean Wave* and dominated as a global culture for a long time. The development of Westernisation cannot be separated from modernisation, which is also part of globalisation. The history of Westernisation in Indonesia cannot be ascertained. However, some Islamic historians say that this process of Westernisation has been going on since the beginning of colonialism and imperialism in Indonesia and the rest of the Islamic world in the 19th century AD.⁷ This can be justified by the direct influence that Westerners can have on Indonesians. The factors influencing the emergence of westernisation in Indonesia are generally due to the factors of information and dissemination, as well as social contact, especially in the centres of industry and tourism. Massive advances in communications to accommodate the rise of the global information age meant that no country in the world was closed to the information age. From there, the demands of the times demanding a more advanced way of life in all aspects of life, brought about changes in the economy and the socio-cultural system of society. However, the main concern is that changes in the socio-cultural system are often westernised or westernised.(Alfadhil, Anugrah, and Hasbar 2021)

But globalisation today is very different. It is the era of neocolonialism, polished and beautified by the word "globalisation". Globalisation has a hidden agenda to exploit the resources of the poor world, including human resources. Sivandan as quoted by Owolabi in his article "Globalisation, Americanisation and Western imperialism" argues that globalisation today is an American product that is essentially aimed at the promotion of the imperialistic interests of Western societies. He defines globalisation as "the homogenisation of ideas, images and institutions, making global communities appear unified into a global village. Globalisation is essentially Americanisation, due to the "dominance of the ideology of liberalism.(Fathurrahman 2017)

The next wave of Westernisation occurred during the Cold War, which was marked by the victory of the United States over the Soviet Union as a momentum that made the United States the sole superpower. This condition led the United States to further expand and magnify its influence. Therefore, Westernisation by the United States and European countries emerged along with globalisation. In Westernising, Western countries, especially the United States, use media

supported by the rapid development of communication technology in the era of globalisation, such as the internet, newspapers, magazines, television, radio and so on. The Westernised culture promoted and disseminated through these media is pop culture such as movies, music, fashion, food and so on.

Westernisation in Indonesia is mostly viewed negatively as it contains Western cultural values that tend to contradict Indonesian culture that adheres to Eastern cultural values. One of the impacts of Westernisation is the culture of hedonism. Hedonism in principle is a view of life that considers that the ultimate goal of life is pleasure and enjoyment. This culture of hedonism is also supported by the existence of westernised product places, such as fast food restaurants, shopping centres (malls), cafes, clubs, and so on which tend to sell goods or services at relatively expensive prices. The culture of hedonism causes people to not mind spending their material in order to get satisfaction and pleasure.

The *Korean Wave* is still relatively new since its emergence in the late 1990s. Korean culture is a culture that arises from a country nicknamed the land of ginseng, which is none other than South Korea. This culture has been widespread among the people, both the world community and the people of Indonesia. (Valenciana and Pudjibudojo 2022) *Korean Wave* consists of several cultural contents that become one of the main export commodities for South Korea, including films, television dramas (K-drama), music (K-pop) and K-fashion where these contents are interrelated with each other. The first exported *Korean Wave* product was a Korean drama that aired in China in 1990. In addition, the Korean boy band H.O.T at the time also gained popularity in China. In its development, the *Korean Wave* began to expand to Japan, Taiwan, and Vietnam. (D. Sari 2021)

During the 2000s, the *Korean Wave* began to spread to Southeast Asian countries. In the second half of 2000, it began to spread to South America, the Middle East, and most of Africa. It was not until the beginning of the 21st century that the *Korean Wave* reached Europe and the United States. In early 2002, the *Korean Wave* itself appeared in Indonesia with the screening of the drama *Endless Love* on one of the national TV stations. With the same popularity as K-drama, Kpop had a huge impact on the spread of the *Korean Wave*. This phenomenon continued in 2012, when the music industry started to emerge as a lucrative business due to the rising popularity of K-pop in many countries. Regarding the commodity of K-fashion, it cannot be denied that K-fashion would not have easily developed as a Korean Wave if it was not visually introduced through K-dramas and K-pop. (Larasati 2018) Hence, K-drama actors and actresses and K-pop idols aggressively promote Korean clothing. Until now, *Kfashion* has become a major *fashion* reference for women and men, especially in the Asian region. In addition to style, Korean make-up is also

highly sought after by teenagers and women. This is shown by the increasing market demand for South Korean cosmetics and facial care products in Southeast Asian countries such as Indonesia, Malaysia, Thailand, and the Philippines, K-dramas and K-pop have also contributed to the trend of Korean-style facial make-up called "*ulzzang*".(Larasati 2018)

In Indonesia, the *Korean Wave* has been better received because it is more compatible with local values than Westernisation. This is most likely influenced by geographical factors where Indonesia and South Korea are both located on the Asian continent and tend to have similar cultures by adhering to Eastern culture. For example, in terms of dress, Westernised cultures tend to dress more freely and openly. Even in Westernisation there is a culture of nudism or nakedness which is a common thing for Westerners. Although in Westernisation, the culture of dress is not always vulgar. Whereas in *Korean Wave*, the dress culture is more polite and tends to be more covered compared to westernisation. Therefore, although Westernisation touched the lives of Indonesians first, the *Korean Wave* is more developed than Westernisation. Just like Westernisation, the success of *Korean Wave* is also supported by the massive development of information technology due to globalisation so that the spread and absorption of culture can be done effectively and efficiently.

It can be said that the influence and existence of *Hallyu (Korean Wave)* as a global culture in Indonesia is higher than Westernisation, even though Westernisation had become a global culture long before the *Korean Wave*. Before the *Korean Wave* emerged, Westernisation dominated every line of life in Indonesia. However, now the *Korean Wave* is able to rival the existence of Westernisation as a global culture. As explained earlier, Westernisation and the *Korean Wave* are forms of real cultural homogeneity, where these two forms of global culture form a more homogeneous world that adopts the same values. It also creates a certain cultural standardisation. However, although the *Korean Wave* is more well received, it does not mean that it does not have negative impacts. Similarly, Westernisation is not without its positives. But the *Korean Wave* is currently at the peak of its popularity so it can rival Westernisation. Although in fact, Westernisation still survives with its products such as Hollywood movies and western pop songs.(Larasati 2018)

K-pop culture is not only about music. For example, Korean culinary specialities that spread in this country are easily found in various regions in Indonesia. There are also brands from Korea such as make-up which is currently very popular, Korean celebrity-style clothing has also begun to be favoured by the public among teenagers. With the incoming foreign culture, it will slowly shift the Indonesian culture. Today's teenagers are more fond of K-pop culture than their own culture.

The result of the influx of K-pop culture will encourage people to become a consumerist society. Consumerist society is a society that creates abundant values through consumer goods and makes consumption an activity of life. Whether we realise it or not, people, especially teenagers, who are influenced by K-pop culture tend to become a consumerist society. This is characterised by people who collect Kpop-related items or what is commonly referred to as K-popstuff such as accessories, magazines, posters, skin care, CD albums and many more. Teenagers who are influenced by K-pop culture can also be seen by the way they dress and hairstyle or what is often referred to as Korean style.(Rafida 2021)

Nowadays, the *Korean Wave* is increasing in popularity among the public, especially with the presence of various idol groups. This is none other than the role of technology in disseminating various foreign cultures so that they enter the country. Technology is an advancement that can hold two roles at once because the presence of technology can cause positive and negative impacts. In this context, technology plays a role in providing cultural knowledge between countries, ethnic groups around the world. With the presence of various social media platforms, it is easier for foreign cultures to enter Indonesia.(Zahra, Mustaqimmah, and Hendra 2020) However, knowing foreign culture is not a wrong thing, but if the culture is increasingly prevalent in a society, it is feared that it will cause a sense of declining nationalism. In addition, the mixing of cultures is also feared that cultural assimilation will occur, which is a new form of culture by forgetting the old culture. This will certainly affect the distinctiveness of its own culture.(Wahid 2022)

3. The Role of Society and Government in Preserving Culture

Indonesia is a nation that always upholds its local wisdom and a nation that seeks to maintain the existence of culture and traditional values that still apply and survive in a region. Indonesia is a country rich in culture, from Sabang to Merauke, Indonesian culture is very diverse and varied. Recognition of culture is stated in the 1945 Constitution Article 32 Paragraph (1) which reads 'The state promotes Indonesian national culture in the midst of world civilisation by guaranteeing the freedom of the community to maintain and develop its cultural values'. And in Paragraph (2) which reads 'The State respects and maintains regional languages as national cultural wealth'. This is reinforced by the explanation of the 1945 Constitution on article 32 which explains that national culture is the culture that arises as a result of the efforts of the whole Indonesian people.(Aprianti, Dewi, and Furnamasari 2022)

However, this rich culture seems to be fading away due to the impact of modernisation and globalisation. People now seem to close their eyes and ears about Indonesian culture and be indifferent, even though the culture must be preserved so that it can be passed down to the next

generation. Therefore, the role of various institutions, communities and governments is very important in maintaining the culture that already exists in Indonesia.

One of the efforts that can be made by the government and society to always maintain cultural values in Indonesia is by incorporating elements of these cultural values in the world of education. Education is a very important part of human life that should not be released in the current era. Education is a process that has two views, including: First, education can be considered as a process that occurs unplanned or runs naturally or reasonably. So that education can naturally be said that to teach humans to know nature and the surrounding environment, learn in nature that moves and changes with the level of difficulty faced by humans, responded by humans by moving their point of view, ability to draw conclusions, and accumulate knowledge gained from the experiences gained. Secondly, education is considered as a process that occurs deliberately, planned, designed, and planned based on applicable rules. On the other hand, education can be interpreted as a process of efforts made by individuals or students to develop all the potential possessed including being able to process the heart, mind, taste, spirit and body so that a generation is formed that has a character that can be used to face a better future.(Sanjaya 2022)

The government is the party given the authority and responsibility to develop local culture but has not been able to carry out this commitment. There are two ways that the community and government can support the preservation of local *culture*, namely *Culture Experience* and *Culture Knowledge*. *Culture Experience* is a cultural preservation that is done by plunging directly into a cultural experience. For example, if the culture is in the form of dance, then the community is encouraged to learn and practice in mastering the dance and the government must support the event by providing a fund, and can be performed every year in certain events or holding festivals. Thus local culture can always be preserved.(Yusria 2021)

Culture Knowledge is the preservation of culture by creating an information centre about culture that can be functionalised into many forms. The purpose is for education or for the development of the culture itself and the potential of regional tourism. Thus the younger generation can enrich their knowledge about their own culture. In addition to being preserved in the two forms above, local culture can also be preserved by getting to know the culture itself. Thus, at least the hijacking of culture by other countries can be anticipated. The problem that often occurs in society is that sometimes people do not feel proud of their own products or culture. People are more proud of imported cultures that are actually not in accordance with the nation's personality as an Easterner.(Suswandari 2021)

Local culture is starting to be eroded by the times, therefore the community, especially the younger generation, lacks awareness to preserve it. As a result, people only speak out when other countries are successful and famous, with cultures taken by other nations silently such as claims from other countries against Indonesian culture. People should be more aware of the culture that exists in the country such as by increasing the sense of nationalism, mutual cooperation, strengthening cultural communities, restoration of artworks etc.

Therefore, the role of the government in preserving the nation's culture is also very important. After all, the government has a very big role in efforts to preserve local culture in the country.(Imran et al. 2023) The government must implement policies that lead to efforts to preserve national culture. One of the government policies that should be supported is the appearance of regional cultures in every major national event, such as dances, folk songs, and so on. All of this must be done as an effort to introduce to the younger generation, that the culture displayed is the heritage of their ancestors. Not from neighbouring countries. Likewise, efforts through formal education channels. People must understand and know the various cultures owned by the country.(Susandi 2016)

D. CONCLUSION

Globalisation is an event that changes the world in many ways, including culture. Culture can be one of the aspects affected by globalisation because culture is dynamic and can change according to the times. This is supported by the development of information technology that is growing rapidly in the era of globalisation, making it easier to disseminate information. Globalisation can lead to one culture that is embraced by all people which is referred to as cultural homogenisation such as westernisation and korean wave culture. While Indonesia itself has a rich cultural heritage and needs to be preserved, but there are still many people who are not aware of this because. Various ways can be done in preserving culture, but the most important thing that must first be owned is to foster awareness and a sense of belonging to the culture, so that with a sense of belonging and love for their own culture, people will be motivated to learn it so that culture will remain because the inheritors of the culture will still exist. Therefore, the role of society, government and institutions is very important in maintaining the preservation of Indonesian culture because foreign cultures will continue to enter unstoppably into Indonesia which can erode or dilute the local culture owned by the Indonesian people.

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