

Stimulation Of Local Cultural Values And Wisdom In The Globalization Era

Hariato II

Universitas Muslim Nusantara Al Washliyah, Medan, Indonesia

Korespondensi penulis: hariantoi@umnaw.ac.id

Zulfitri Zulfitri

Universitas Muslim Nusantara Al Washliyah, Medan, Indonesia

Email: zulfitri@umnaw.ac.id

Teguh Satria Amin

Universitas Muslim Nusantara Al Washliyah, Medan, Indonesia

Email: teguhsatriaamin@umnaw.ac.id

Abstract: *Globalization is one of the changes in the pattern of life in a group of individuals or a society that has headed towards modernization. This era of globalization will certainly result in people who tend to choose new cultures that are fresher and simpler, causing local culture to begin to erode and be forgotten and even a shift in values from the local culture. This is one of the factors that causes local culture to be abandoned and also forgotten nowadays. The absence or reduction of the younger generation who are successors and inheritors of local culture and wisdom has made interest in learning and getting to know one's own culture begin to fade. Today's young generation has neither the effort nor the interest to preserve local culture or local culture which is Indonesia's wealth in this era of globalization. The research method used is a qualitative method with literature study techniques in data collection. Based on the narrative from Malinowski, cultures that are in a higher caste and are active will have a great influence on cultures that are lower and tend to be passive. And this influence can occur in cultural contact. This theory is clearly visible in the current era of globalization. This can be seen from the shift in Indonesian cultural values which have begun to lean towards the west with the rapid flow of incoming information. This is of course a force that can influence people's thinking. In order to overcome this, it certainly requires awareness of the importance of local culture as identity and also national identity. It is the obligation of every society to preserve and also maintain culture with the help of the younger generation as heirs to that culture.*

Keywords: *Culture, Globalization, Local Wisdom.*

INTRODUCTION

Indonesian culture becomes the entire local culture that exists in every region within the territory of the Republic of Indonesia. National culture in the view of Ki Hajar Dewantara is the culmination of regional culture. And this statement of course refers to the understanding that unity will get stronger and that singleness can increasingly be felt by every community in Indonesia. The form of the Indonesian state is a unitary state with a national economy as well as laws and a national language that governs this beloved country. Indonesian culture itself from time to time continues to experience changes with changes in the community who want

these changes. And this cultural change continues to occur with the entry of globalization and modernization into people's lives in Indonesia. Practically this affects Indonesian culture.

According to the narrative of Tobroni (2012: 123) that globalization and modernization are uncontrollably entering the realm of culture in Indonesia. And this is an incarnation of local culture that exists in every region in Indonesia, especially from Sabang to Merauke. The pattern of life and culture of today's society, of course, has changed a lot and is different compared to the past. This is also influenced by the flow of globalization which needs to be handled better among the public, especially the younger generation. The impact of globalization is certainly due to the development of increasingly sophisticated technology and can help humans in their lives. Unfortunately, this technological sophistication has a much worse impact on the mentality and morale of the younger generation. The reason is that the incoming culture is a foreign culture that is contrary to the values and morals of Indonesian culture. So that the two cultures cannot unite with each other, and instead demean other cultures. In this case, Indonesian culture gets a considerable influence and gets a shift in values towards culture, tradition and also local wisdom.

An example is the culture of gotong royong which is one of Indonesian culture in society. Now the culture that was once upheld by the community in order to complete the work, is starting to disappear. The culture of gotong royong is always used at any time such as in agriculture, when one of the people is having a celebration and so on. Although there are still some areas that apply this culture, slowly the culture of gotong royong has begun to be forgotten. Especially in the younger generation who are now more inclined to be individualistic rather than working together.

According to the thoughts of some sociologists, there are 2 types of solidarity in society, namely mechanical solidarity and organic solidarity. For mechanical solidarity, there is a sense of togetherness based on a high sense of kinship. While this organic solidarity has a sense of togetherness based on the existence of interests in the community. Therefore, all cultural elements from outside that enter into the life of Indonesian society need to be studied and filtered before being introduced or applied to people's lives.

In every region in Indonesia, of course, has its own characteristics. Both in terms of culture, tradition, local wisdom to culinary issues, regional languages and also the lives of the people who live in these areas. This is of course one of the nation's assets that must be preserved and guarded against foreign cultures that enter Indonesia. And of course the existence of local culture must be maintained compared to foreign culture. Especially with the

swift currents of globalization and modernization which will make local culture quite threatened.

Now the younger generation prefers to preserve foreign culture which they think is much more attractive. This is because the incoming foreign culture is a new culture with a more unique and practical appearance compared to the local culture. Of course this will make the local culture increasingly eroded and faded so that the next generation will have no interest in inheriting or even not knowing the local culture at all which has become extinct because it was eroded by the currents of globalization. As mentioned by Malinowski's theory that a higher and active culture will have a considerable influence on a lower and also passive culture. And this influence will be given through cultural contact so that there will be a shift in cultural values towards a foreign culture.

In this era of globalization, all information will become a very powerful source of power so that it can influence the human mindset. Today's western culture is indeed identified with modernization which makes the mindset of the younger generation think that if they don't follow western culture, they will be outdated. What is currently trending, that must be done and followed by the younger generation. While eastern culture is more identified with traditional and conventional culture which is boring. This certainly makes the influence of western culture stronger. Almost all people, especially the younger generation, imitate and follow the Western lifestyle. Even though western culture is labeled as a bad culture, when it arrived in the East, it was adopted blindly and blindly. This makes the local culture will get a threat from that culture.

Changes in the social environment do look quite drastic. Especially in big cities. Nowadays, in big cities, there are many western-owned fast food stalls that dominate shopping centers and strategic locations. Not to mention the television shows which are also dominated by western shows. If there are broadcasts from within the country, of course, they are in a western style. There are no elements of eastern culture which now seem to have begun to be isolated and are not really cared for by the people of Indonesia. The same goes for award ceremonies that adopt a Western style. Elements of eastern culture were only occasionally shown at the beginning of the event which incidentally was not seen by many people. Shifts in cultural values also occur, such as the batik used by the community. The shape and style of batik itself has its own meaning. However, today's younger generation uses batik as long as it is used without looking at the meaning contained in this batik style.

Literature Review

Based on the thoughts of Koentjaraningrat (2015: 146) that culture has meaning as a whole of ideas and also human works that must be familiarized with learning from the whole results of the human mind and work. When viewed from the English language, this culture has the meaning of processing and working which will then develop into a *culture* which means the power and effort of humans to change nature. The definition of culture itself is quite a lot. And apart from the various definitions, apart from that all of these cultures in essence have a soul that continues to live because culture will flow within humans in every life.

Culture itself will continue to be created and also influence from place to place and also from individual to individual from time to time or from era to era. Opinion from Koentjaraningrat himself illustrates that this culture will experience changes from time to time which makes the community must know the culture that is side by side with the community environment. And society must preserve and maintain this culture so as not to lose identity, identity and also the original character of the culture in that society.

Culture and society are like two sides of a coin where the two cannot be separated. And Indonesia is a rich country with a variety of unique and beautiful social cultures and has an identity that represents the life of the Indonesian people. This is the charm of social culture in Indonesia. Therefore, foreign tourists are quite interested in the beauty and also the charm of culture in Indonesia. Unfortunately, this has not spread to the younger generation of Indonesia, who are actually interested in foreign cultures. And this can make culture in the community environment endangered and socio-cultural values that can be shifted.

According to Hamelink's thought in Liliweri (1983: 23) that the theory of cultural synchronization states that cultural traffic still runs in one direction which has a synchronous mode. America offers a model which is then followed by allied countries and satellite countries which makes all local cultural processes go awry and lead to extinction. The dimension of the uniqueness of the archipelago's culture in terms of human values which began to evolve over a long period of time, was quickly eroded by the influx of foreign cultures which of course did not necessarily have benefits for the people of Indonesia. This of course happens when information and communication technology is easily accessible and is in a high area. Practical cultural exchange has begun.

In the history of culture itself, the occurrence of cultural confrontation has often occurred. Like when the entry of cultures from outside with the inclusion of the role of religion into people's lives. This provides benefits for the local culture to synergize well when

foreign cultures enter. But right now local culture cannot synergize with foreign culture, and tends to be endangered and also eroded. The cultural confrontation itself goes both ways. And the culture that has a higher and active role will annihilate the culture that is passive and weak. In this case Indonesian culture is in a passive and weak cultural classification. Why is it in this classification? This is because the younger generation does not know their own local culture. In practice, this makes local culture not well preserved and cultural preservation experiences shifts and threats.

According to Hamelink, cultural autonomy is defined as the capacity of a community to decide on the allocation of resources within the community for adequate adjustment to the surrounding environment. Cultural synchronization itself occurs and can pose a threat to the cultural autonomy of society. This happens in the environment of Indonesian society. The cultural heritage of the former ancestors had become the pride and also the identity and identity of the Indonesian nation. But now Indonesian culture has declined quite sharply from socialization at the national level. Practically making the younger generation no longer know the local culture that once adorned their lives.

Public awareness to maintain culture, traditions and local wisdom in this era is still lacking. People, especially the younger generation, prefer to use foreign cultures that have massively entered people's lives. And this is because the dissemination of information and knowledge about foreign cultures is indeed very tempting to the public, especially the younger generation. Because foreign culture is far more practical and also in accordance with the times. This does not mean that Indonesian people cannot adopt foreign cultures, but foreign cultures that enter Indonesia must be adapted to the personality of the nation and also the religion that is adhered to by some Indonesian people. Like a foreign culture that is comfortable in dress and socializing, of course it is very different from local Indonesian cultures which tend to be polite and closed. Especially those related to culture.

Local culture itself also gets a process of adaptation to the times. And of course do not leave the characteristics of the local culture that has existed from generation to generation. Learning and also minimal knowledge for the younger generation in the cultural sector and also local traditions, of course, makes the opportunity for local culture to become extinct and shifted or eroded is very large. Learning and knowledge about culture must be instilled from an early age.

However, currently studying and knowing local culture, traditions and wisdom is not very interesting for the younger generation. In addition, the government has just started to

include curriculum lessons on local culture and traditions for school children. Even so, the portion served is still very minimal. Cultural learning is of course one of the ways to preserve and adapt local culture and foreign culture easily in the midst of the swift flow of information in this globalization era.

Preserving local culture is an activity that can be carried out continuously and repeatedly. It can also be directed and integrated in order to realize the goal of preserving local culture. Besides that, it can reflect that local culture will continue to exist in the community and also remain eternal. In addition, local culture can have a dynamic nature as well as be selective and flexible. Learning about culture can be a way for cultural preservation to occur and can be used as a way and effort to maintain artistic and cultural values as well as traditional values in order to develop dynamic manifestations. And of course it can adapt to conditions and situations that develop and change over time.

Based on the narrative of Widjaja (1986) self-preservation has a meaning as an activity that is carried out in a directed and integrated and continuous manner to realize certain goals that reflect the existence of something that will be eternal with a dynamic, flexible and also selective nature. According to Sendjaja's thought (1994: 286) that preserving and maintaining culture, traditions and also local wisdom in Indonesia can be done in 2 ways. And this is what the community, especially the younger generation, can do to support cultural preservation and maintain local wisdom. The two methods are *Cultural Experience* and *Cultural Knowledge*.

What is *Cultural Experience*? The definition of *Cultural Experience* is cultural preservation which is carried out by going directly into a cultural experience that exists in the community. For example, if the local culture in this area is in the form of traditional ceremonies accompanied by dances, then the community, especially the younger generation, is encouraged to learn and also practice mastering these dances. It is hoped that there will be events that support the development of local culture and traditions every month and every year by holding art and cultural festivals. Practically the local culture can be preserved and also young people are more familiar with their own culture.

Meanwhile *Cultural Knowledge* is cultural preservation which is carried out by building a complete and complete information center to get to know culture which can be functionalized in various aspects and forms. Of course this has the goal of conducting education that can function for the benefit of developing culture in the community. Besides that, it can be used to develop the potential of the world of tourism in the region. In this way, we can build a younger generation who can enrich their knowledge of local culture and local wisdom. Local culture and traditions can be preserved in these 2 ways maximally and

optimally. Another way is to get to know their own culture better. It can practically make Indonesian culture develop and not become extinct or erode.

Currently, there is a problem in the community that they feel that the younger generation is no longer proud of the products or culture of the archipelago. Apart from that, it is too ego-centric towards certain cultures, such as when discussing Nusantara culture, Javanese culture always appears first and gets more appreciation. Meanwhile in Indonesia there are many cultures from Sabang to Merauke which are varied and diverse. And Indonesia is not just Java. This is what makes other local cultures not get enough appreciation compared to Javanese culture.

In addition, pride in imported products and culture is now a matter of pride for the younger generation. Local culture has begun to be eroded by the times. With a blend of Javanese-centric cultures and the influx of foreign cultures, other cultures in Indonesia are increasingly closed and young people are less curious about Indonesian culture and traditions. There are many local cultures that are no less attractive to the younger generation. However, in the absence of media and also movements to preserve culture, foreign cultures can enter freely.

The government should have given a very important role to implement policies that seek to preserve national culture. And the government has started to perform local cultural performances at every sizable national event. Such as state ceremonies in the context of Indonesian Independence to the biggest sports event in Asia which puts forward Indonesian local culture in the form of dances, songs or regional songs as well as other cultures and traditions. This method can certainly be a form of appreciation for Indonesian culture and also an introduction to the younger generation.

Based on the narrative from Yunus (2014: 123) the public must know and also understand the diversity of cultures that Indonesia has. The government can focus on education with local content in local schools according to their respective regions. This is of course one way to maintain local culture. Other ways to preserve culture include:

1. Improving human resources in the quality sector to promote local culture.
2. Encouraging the community to maximize the potential of local culture, traditions and wisdom as well as empowering and also preserving local culture.
3. Trying to revive cultural tolerance, family as well as the hospitality of the Indonesian people which are becoming known to foreign communities

4. High solidarity in maintaining Indonesian culture so that it survives and does not become extinct. Seek that Indonesian people are able to manage local cultural diversity.

Indonesian culture does have its own characteristics which are the wealth of the Indonesian people. In every region from Sabang to Merauke there is a diversity of cultures which is one of the pride of each region. Even in North Sumatra itself there are several cultures such as Malay and Batak culture. Therefore, it is the duty of the community, especially the younger generation, to preserve local culture and maintain its existence and pass it on to future generations so that it is no longer eroded and also displaced by the intrusion of foreign cultures into the realm of Indonesian people's lives.

While modernization itself is a process of change from a direction to a far more advanced direction. In this case certainly improve various aspects of human life. Modernization can be interpreted as a process of change from traditional ways to new ways that are far more advanced with the important goal of increasing people's welfare. This modernization has been defined in 3 ways which are historical, relative and also analysis. For the historical side, modernization itself has the meaning of being considered as a pioneer towards the aspirations of the community towards an aspect that exists in their environment. Meanwhile, on the relative side, it means that modernization is a business that aims to achieve more modern standards. For the definition of analysis is embedding the dimensions of modern society in traditional society.

Globalization and modernization go hand in hand. Incoming information in this era of globalization has the goal of modernizing society. This of course causes local culture, traditional arts and also local wisdom to erode and surely has a threat of extinction if no one preserves local wisdom and the like. It is undeniable that today's young people are more interested in foreign cultures. Even the language used now is more inclined to Indonesian and foreign languages. Such as English, Mandarin, Korean, Japanese and also other languages that they think are cool and fit their lifestyle. Practically making the local language began to be abandoned and no longer used in everyday life. This research was conducted with the aim of analyzing and also concluding about how the government and society stimulate the values of traditional arts, culture and local wisdom so that they can enter the younger generation in order to preserve and introduce national identity and identity to future generations and foreign communities.

RESEARCH METHODS

The research method used in this study uses a descriptive analysis method with a qualitative approach. With this research method, researchers can describe and also explain in detail the results of the research and discussions that have been carried out. According to the ideas of Nana Sudjana and Ibrahim (2001) and also Riza Dewi (2012) that descriptive research is research that seeks to describe events, occurrences and also a symptom that is happening right now. With this descriptive analysis method, researchers certainly try to connect all events and also events in the field to what is happening in the community. After that, it will be poured into an explanation that can be concluded in the research.

The qualitative research method is one of the research methods that uses interviews, observations and documentation in its implementation. The descriptive method of this analysis will refer to a number of literature related to traditional art, the concept of globalization and modernization. Scientific journals as well as case studies that are closely related to modernized traditional art activities and news. The final product of this research is expected to awaken the reader's awareness that local art and culture must be preserved and maintained as the identity and identity of the Indonesian nation. And the younger generation must preserve culture, traditions and local wisdom.

RESULTS AND DISCUSSIONS

According to Nasution (2017) that globalization is a concept that is closely related to universalization, liberalization, internationalization and westernization which is marked by the rapid development of technology and the dissemination of information and knowledge to society. Globalization can also be referred to as modernization, where sometimes these two things cannot be separated and are closely related to each other. Globalization does have a very close influence on the lives and mindsets of people in the world including Indonesia who are involved in it. And the mindset of people in Indonesia also gets the impact or effect of globalization. The flow of globalization is very fast into the realm of people's lives. Especially among the younger generation who have the potential to be affected by a much greater influence in this globalization era.

The pattern of modern thinking that is more open to renewal has become one of the attractions for young people who are happy with a culture that is more practical, simple and also what is trending at the time. Therefore, the influence of globalization can change the mindset of people, especially the younger generation, so that they are more modern, advanced and begin to leave their cultures and traditions in the lives of the people where they live and

live. Not a few negative thoughts emerged from the influence of globalization. Bad influences are more examples of today's young generation which has made Indonesia begin to lose its identity and identity as a country full of cultural diversity.

According to Siregar and Nadiroh (2017) that globalization by offering western cultures makes local culture increasingly eroded and faded and even threatened with extinction which makes the values of western culture diffuse into local cultural values. And this causes the fading of local culture due to the lack of existence of local culture in people's lives and also in today's young generation. The loss or reduction of the interest or interest of the younger generation in local culture is one of the aspects that must receive special attention. The variety of western cultures that have entered Indonesia, especially in people's lives in a massive way, has made the younger generation more interested in learning about it than getting to know local culture.

Indeed, not all western or foreign cultures have bad tendencies towards people's lives. For example, the culture of not littering by Japanese people and also the culture of courtesy from Japanese and Korean people, is actually not much different from the local culture of the local people. However, foreign cultures that enter Indonesia must be balanced with the application of local culture so that the existence of local culture, traditions and wisdom is maintained and is not threatened with extinction.

The next generation of local culture, especially young people, should have added value which is expected to maintain the preservation of culture and traditions in Indonesia. This is because culture and traditions in Indonesia are the identity and national identity of the Indonesian people. However, the faster the flow of globalization will make the feeling of love and pride for culture will decrease because there is no sense of belonging to culture, traditions and also local wisdom around the community where they live and live. And this can have a bad influence on Indonesia's young generation according to Widiyono (2019). The influence of globalization cannot be underestimated. This is because the younger generation should know their own culture and be much wiser in accepting and filtering out the bad effects of globalization.

In the eyes of the public, especially the younger generation, traditional art means art that is old and ancient and even centuries old. Meanwhile, according to the Big Indonesian Dictionary published by the Language Council of the Ministry of National Education, the word traditional itself means according to tradition. While tradition itself has a meaning, namely customs or hereditary habits from ancestors which are still used and applied in

people's lives. Another meaning is judgment and assumption about the existing method and applied because this method is the best and correct.

From these definitions, the traditional art has an understanding that art from the past was created by the ancestors which has been maintained until this very moment and is still carried out in the lives of the surrounding community. Meanwhile, the Directorate of Arts, Ministry of Education and Culture has a definition of traditional art, which means an art form that has roots and is owned by the people in their environment and life. The management and processing of this culture is based on the aspirations of a group of people who live around the area or area. The results of this traditional art will usually be accepted as one of the traditions, an inheritance that will be passed on from the older generation to the younger generation to be preserved and maintained in the community.

Meanwhile, the results of non-traditional art consist of fields of art which are commonly referred to as modern art where the cultivation is based on new tastes that exist among the people. And this new taste is the result of innovation or renewal and discovery caused by external influences and also comes from foreign cultures that enter people's lives.

Globalization is very fast into the joints of people's lives. And this of course can present a very large influence on the life of the community. Globalization can create cultural changes that occur in society that make society much more open where globalization also eliminates artistic and cultural boundaries in every nation. Based on Irianto's thoughts (2016: 213 – 236) that the development of ethnic civilization, traditional art is also required to become an entertainment commodity that has commercial links in it. In this era of globalization, the economic element is very strong.

This of course will trigger every cultural product to be contested creatively and also openly. And this is due to the impact of globalization in the economic sector which is closely related to the relations of people's lives which are also related to traditional arts, culture and also local wisdom which is considered cultural in the life of the community and its surroundings. A sense of pessimism arises in the minds of the average person who feels that the future of culture and traditions and traditional arts in people's lives will be bleak. This shows that many cases show that traditional art has indeed started to be in a phase of living reluctantly, unwillingly dying. This is due to the changing times which are very fast and also massive. Since the beginning of the 20th century, Javanese traditional arts have begun to feel eroded by the influx of the times.

The impact of modernization is one of the public accusations of the dismal fate of local culture in Indonesia. This is increasingly marked by the massive foreign cultures that have entered into the lives of Indonesian people, which has made traditional arts begin to shift and also erode. This is what makes people feel uneasy with traditional arts that are unable to adapt and also compete in the midst of very drastic and massive changes occurring in society.

The inability and also the unwillingness of artists to adapt to new situations and also the atmosphere, makes traditional arts and local culture unable to compete with incoming foreign cultures. Practically making fans, especially the younger generation, who are not interested in local arts and culture that surrounds them. Practically creating a new type of entertainment that is fresher *and* also practically attracts their interest. And this will make local culture and traditional arts gradually recede and also erode. Even endangered. So it cannot be preserved by future generations.

In order to maintain the existence and adaptation of the local culture in carrying out this current of modernization, of course the role of the community, especially the younger generation, artists and also the government, is very important in taking advantage of this modernization flow to modernize local culture and also these traditional arts. Local arts and culture as well as traditions to the local wisdom of the Indonesian people, of course, have diverse ethnic strengths and cannot be separated from people's lives and also cannot be separated from adjustments to other cultures.

Globalization has a very significant influence on all aspects of people's lives. The flow of information that continues to enter without any filter or filter to the younger generation has made a significant impact on the understanding and life of today's young people who are free and are also no longer based on the norms and values of eastern culture. The same goes for local culture and traditions. Culture itself is a value held by the local community and also the perception that the community has as a result of thoughts and discoveries in the form of art.

The rapid flow of information that enters people's lives tends to fade cultural values and also the preservation that should be carried out by the community. This of course can make culture in Indonesia fade and also disappear in people's lives. If local culture and traditions and arts are managed properly and optimally by the government and also the local community, of course it can generate and increase income for the country which can make the community get a pretty good influence.

There are several positive impacts that can be obtained from the advancement of globalization in society. Especially on the social and cultural side. Social and cultural values in the lives of Indonesian people can be introduced to the international world. So that the

Indonesian people can introduce and promote culture, arts, traditions and local wisdom which are a wealth of resources to tourists. This certainly can encourage the entry of foreign exchange in the tourism sector. Certainly can provide benefits to the country.

Another positive impact is that Indonesia can participate in various kinds of social and cultural visits to other countries to introduce and promote as well as absorb good cultural values so that they can be developed in Indonesia and of course not changing the identity and identity of the Indonesian nation. This positive impact should be a concern for the government in order to support traditional culture and arts in the community.

There are positive impacts, of course there are also negative impacts. The negative impact of the entry of globalization is of course due to art and cultural exchanges which eventually get claims from other countries which can certainly harm the Indonesian nation. Besides that, the adoption of foreign cultural values can potentially eliminate the identity and identity of the Indonesian nation which is not in accordance with the foundation of our country, namely Pancasila. The process of acculturation of art and culture sometimes does not run optimally. As a result, cultural values and norms of local culture, traditions and local wisdom have shifted.

Globalization poses a considerable threat to the negative role in the life of Indonesian traditional art and culture. In the last century global information combined with the effects of international media as well as communication technology can increase opportunities to introduce foreign cultures so that people will be affected by events that are defined in global life. Changes in social strata in people's lives are also one of the results of cultural exchange which is influenced by experimental psychological conditions which can bear similarities to micro-social theory based on modern exchange theory. Experimental psychology itself is defined as a field of learning theory that will suggest actions from humans that can be controlled, predicted and also sharpened by changes in the environment according to the thoughts of Wirawan (2012: 173 – 174).

Changes in the social sector that are quite common in the younger generation today, especially in Indonesia, are foreign cultures, namely *hedonism* which has changed habits and also the outlook on life in generations in the age range of 18 to 25 years. This habit is a view of life that emphasizes the most important goal in life is pleasure and enjoyment no matter what. Even sacrificing self-esteem and friendship can be done in order to smooth out a free lifestyle for the mere satisfaction of lust.

This principle of life is the result of the culture and way of life of foreign people that are not compatible with Indonesian culture. This principle will put aside the interests of others for the sake of personal interests in order to be happy with their own personal pleasure. In fact, not only the younger generation, the older generation or boomers have also applied this principle of life. In fact, not only in the social sector, in the political sector has also put forward this principle.

Globalization has indeed become one of the media that can be used by the people and also the Indonesian government to manage and preserve culture, traditions and also local wisdom that has become part of the identity of the Indonesian nation so that it is more global and known by the wider community. The diversity of art and culture in Indonesia, which is the identity and wealth of resources in Indonesia, should be able to influence the wider community, especially foreigners. And of course the younger generation should also get that influence.

The step by establishing batik as a national culture is one of the most effective ways. Even now, many celebrities and social media *influencers* wear batik and promote it on their accounts. Of course it's much better. However, don't just wear batik and promote it, but tell stories about the patterns and varieties of batik, which can be one of the ways for the Indonesian government to introduce the culture and traditions and arts to the general public, especially the Indonesian people.

UNESCO itself has established Batik as part of Indonesian culture. This can actually be a sizable opportunity to develop a national culture that can become part of world culture. Of course to provide promotion and knowledge about Indonesian culture to foreign people. In addition, traditional art is one of the cultural assets that must be preserved. And don't just use it as a tool or mere slogan of government policy for political purposes. Traditional art, which is the identity of the Indonesian nation, should be nurtured, developed and preserved so that it can become one of the identities and be understood by future generations. Unfortunately, the government still does this only as a formality.

The essence of these traditional arts is not touched by the government to be developed and preserved. So that the local cultural life as well as the arts and traditions of the community environment are not touched. As a result, traditional arts and local culture are now being shunned by the public. In practice, the challenges faced by society in this era of globalization are quite heavy. In the era of technology and communication that is developing very rapidly, people, especially the younger generation, are presented with many alternative choices to determine what the life choices of these young generations are.

Mass media can be one of the tools that can be used to help the community to preserve local culture and local wisdom and anticipate the entry of foreign cultures that are spread massively and widely. Mass media and social media can be a bridge for the younger generation to help the community influence the thoughts and behavior of Eastern people to move in a much better direction. Local arts and culture as well as traditions and local wisdom will not be able to develop without the role of mass media and social media. Therefore, social and cultural aspects in Indonesia must become the identity and identity of the state and nation. The government must start filtering foreign cultures that enter Indonesia and give influence to the younger generation on the importance of preserving culture and stimulating cultural and traditional values into today's society.

CONCLUSION

Information that is massive and also widespread in this era of globalization has made quite a big change in society. The foreign culture that is being adopted by the younger generation certainly has a big influence on all aspects of society. The artistic and cultural side has had a considerable influence. Changes in terms of local culture and traditions have indeed had a positive influence on Indonesian life and cultural values that can be recognized internationally. However, there are negative impacts that can lead to shifting of cultural values and the possibility of fading of these cultural values, traditions and local wisdom.

The government has a big enough role to stimulate cultural values and traditions in this era of globalization. Preserving culture as well as traditions and local wisdom in Indonesia, of course, cannot be done by the community alone. There must be a role for the government to help Indonesian people preserve regional culture which is the wealth of the Indonesian nation. And of course the negative influences that come from the swift globalization, can be a sign of danger and also a problem for the Indonesian people in the future.

Foreign cultures massively spread into people's lives. And this certainly makes the existence of traditional culture and arts fade away. The government has an important role to play in stimulating local cultural values and wisdom so that people, especially the younger generation, are interested in the culture of their own country. Especially with the culture around where they live. With the ease in the era of globalization, of course it is not too difficult for the government to focus on preserving culture and introducing culture and art to the public. Don't just be a mere formality of holding art performances without presenting information and introductions to future generations.

The mindset of today's young generation is indeed very modern. In addition, globalization provides the presence of a diversity of modern arts from western or foreign cultures which have a considerable influence on the younger generation. This certainly makes traditional art and local culture alienated from the eyes of today's young people. This is because local culture and traditional art have been labeled as something old-fashioned, obsolete and also not suitable for use in today's society. Of course it can erode local culture and traditions.

The disinterest of young people will certainly threaten local culture and also traditional arts which are considered not suitable for them. Modern art as well as modern culture will be much more suitable and appealing to young people. Coupled with a lack of basic understanding in young people's knowledge about the values that exist in traditional arts and local culture that surround them. This will make local art and culture not to be overlooked. And it will make local culture and wisdom less and less interested and may become extinct by itself.

Art from western countries is now considered more interesting than traditional Indonesian art. Western culture is considered much more suitable for the lives of young people than the original culture from Indonesia. Of course these thoughts and mindsets arise as a result of the swift flow of information in this globalization era. In addition, the absence of the role of the government and society and families who filter foreign information that enters their environment is one of the main factors.

The government should have a far more role and also be on an important foundation to change the mindset of today's young generation. There is a truth to the modern mindset that is good. But of course the modern in question is modern in accordance with the identity of the Indonesian nation. Not modern that comes from western culture. This mindset must begin to be instilled in the minds of the people, especially among young people and also parents who have young children where they will become heirs to the identity and identity of the Indonesian nation.

The flow of globalization cannot be stopped. In fact, the government must be able to take advantage of this flow to stimulate cultural values and local wisdom in the community, especially the younger generation. In this way, of course, it can give a change to the mindset of the people and also give effect to all aspects that exist in the community. Education in the school environment must be encouraged again to get to know culture, traditions, arts and also local wisdom in the environment where they live. By knowing and knowing this, of course

you can build self-identity for the younger generation about the true identity of the Indonesian nation.

Globalization has a positive side related to the development of information technology. And all roles that wish to preserve culture should take advantage of this information technology as one of the tools that can be maximized to assist the community in anticipating the globalization of art and culture. Social media and mass media can be an option to promote and stimulate local cultural values and wisdom so that they remain sustainable and can become the identity of the Indonesian people who have an identity.

Efforts to preserve and maintain the existence of local culture and wisdom must, of course, work in synergy with and side by side with the flow of globalization. This can be a way for culture, art, tradition and also local wisdom to continue to exist in people's lives and maintain their existence. In addition, by promoting Indonesian culture, it provides potential in the field of art and cultural tourism which can bring in income or foreign exchange for the country. A step that is quite effective and efficient.

ACKNOWLEDGMENT

Thank you to all parties who have contributed so that this article can be completed, especially Postgraduate Universitas Muslim Nusantara Al-Washliyah, Medan, Indonesia. And especially to authors two and authors three.

REFERENCE

- Faris, BA (2019, May 21). The Fading Interest of the Young Generation in National Art and Culture.
- Irhandayaningsih, A. (2018). Preservation of Traditional Arts as an Effort in Growing Love for Local Culture in the Blimbing Tembalang Jurang Community. *ANUVA Journal*, Vol. 2(1), 19-27.
- Irianto, AM (2017). Traditional Art as a Means of Cultural Strategy Amidst the Determination of Communication Technology. *NUSA Journal*, Vol. 12(1), 90-100.
- Istiqomah, A., & Widiyanto, D. (2020). THE THREAT OF POP CULTURE (POP CULTURE) TO THE STRENGTHENING OF NATIONAL IDENTITY OF URBAN COMMUNITIES. *Journal of the Kalachakra* , 1(1), 18–24.
- Liliweri. Alo, 2007, *Cultural Meaning in Intercultural Communication*, Yogyakarta, LkiS.
- Koendjaraningrat, *Introduction to Anthropology, History of Anthropological Theory*, Jakarta, Rineka Cipta, 2015.
- Mulyana, Deddy, 2005, *Communication Studies An Introduction*, Bandung, Rosdakarya Youth

- Nasution, RD (2017). *The Influence of Modernization and Globalization on Changes in Indonesia*
Ranjabar. Jacobus, 2006, *Indonesian Socio-Cultural System, An Introduction*, Bandung, Ghalia Indonesia.
- Rahim, MA (2009). *Art in Art Anthropology*. *Imagination Journal*, Vol. 5(2), 44-55.
- Rosana, E. (2011). *Modernization and Social Change*. *TAPIS Journal*, Vol. 7(12), 31-47.
- Saroni, S. (2018). *The Influence of Globalization on the Existence of Regional Culture*. *Aviation : Journal of Aerospace Science*, 15(1), 47–75.
- Sendjaja, S. Djuarsa, 1994, *Communication Theory*, Jakarta, Open University
- Sedyawati, Eddie. 2006. *Indonesian Culture: Archaeological, Art and Historical Studies*. Jakarta: Raja Grafindo Persada
- Siregar, SM, & Nadiroh, N. (2017). *The Role of the Family in Implementing the Cultural Values of the Sasak Tribe in Caring for the Environment*. *Journal of Green Growth and Environmental Management*, 5(2), 28.
- Soekanto, Soerjono, *Sociology An Introduction*, Jakarta, Raja Grafindo Persada, 2003.
- Suneki, S. (2012, January). *The Impact of Globalization on the Existence of Regional Culture*. *CIVIS Scientific Journal*, Vol. II(1), 307-321.
- Surahman, S. (2013). *The Impact of Media Globalization on Indonesian Art and Culture*. *LONTAR: Journal of Communication Studies*, 2(1).
- Tobroni. 2012. *Human Relations in Diversity (Developing Social Ethics Through Education)*. Bandung: Created by Putra Darwati.
- Yunus. Rasid, 2014, *Values of Local Wisdom (Local Genius) As Strengthening National Character, Empirical Studies About Hayula*, Yogyakarta, Budi Utama.
- Wahidpuri. (2017). *Presentation of Qualitative Research Methods*. UIN Maulana Malik Ibrahim Malang.
- Widiyono, S. (2019). *Development of Nationalism of the Young Generation in the Era of Globalization*. *Populika Journal*, 7(1), 12–21.