Globalization, Local Community Culture, and the Role of Government

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ABSTRACT

This article is the study of literature, which describe the change of the local community due to the global situation. Globalization can be defined as a process that spread institutional features of modernity, which can bring a huge impact on the life and identity of the community. Changes could lead to displacement of local culture by global culture, global and local cultures coexist without significant unification between the two (coexistence), local and global culture are synthesized, and a global culture rejected by a strong local culture. The study concludes that more local culture shifted and raises identity conflicts, thus strengthening-reinforcement is needed. The government must intervene policies to encourage significant strengthening.

Keywords: changes in the community, local culture shifted, government policy interventions

I. Introduction

Globalization is a tendency for people to merge with the world, especially in the fields of science, technology and mass communication media. Moreover, globalization is a process of broad-paced life, not limited, and summarizes all aspects of life, such as political, social, and economic that can be enjoyed by all people in the world. Given that the world is characterized by cultural diversity, globalization as a process that is also marked as a cross-cultural events happening around the world. It is, at once, embodying the interplay of culture. The meeting between cultures, it does not always take place as a two-way process that is balanced, but it can also be a process of cultural domination of one over the other. For example the influence of Western culture more strongly against the culture in Eastern countries.

Cultural globalization increases cross-cultural contacts, but accompanied by a reduction in the uniqueness of the community that was once isolated. Globalization also change the way a group of people and individuals about the pattern of behavior,

dress patterns, patterns of work, and others. This is because of the influence from outside Indonesia. So now, the majority of Indonesia's population began to take foreign-ikutantrend. One of them how to dress, it can not be denied that the style of dress in western Indonesia has followed the trend. As we know that in the past Indonesia was very polite in a dress, but at this time have a lot of men and women wearing tight trousers above the knee, dresses above the navel. It confirms that the culture in Indonesia has been globalized by outside influences. (Chaubet, Franqois, 2015)

Indirect contact can occur through electronic tools or tools of mass communication, such as television, radio, the Internet, movies, magazines, and newspapers. Although, the effect of this contact to the socio-cultural change is not entirely true. For example, changes in lifestyle due to the influence of television. If the causes of social change rooted in other societies, this happens because the culture of other communities that have influenced it.

Typically, connections made between the two different communities that have a tendency to lead to mutual influence. If the relationship is done through a channel of communication tools, there is the possibility of influence is only coming from one side only, ie from the user community communication tools are concerned. If the influence of the society accepted and not through means of coercion, the result is called a demonstration effect. The process of adapting a new culture tends to be stronger and faster that the traditional culture of each community began to be abandoned will possibly be forgotten.

The processes of socio-cultural changes that often occur in people's lives, for example Acculturation which is meeting the elements of different cultures followed by mixing these elements. For example, the process of mixing two or more cultures meet each other and influence each other.

Usually characterized by changes in the culture and customs in society. Community norms that previously guided the person acts slowly turning into a neglected anymore. For example custom greeting and kissing the hand of the elderly had faded among the younger generation. Culture or customs on society as a greeting

and kissing the hand of the elderly had faded among the younger generation is largely due to the influx of Western culture.

Acculturation can be realized through cultural contact many forms, including the following: social contact can occur at all levels of society, part of the community, or even among individuals in the two communities. The presence of technology, for example, is different in the presence of a scholar and the presence of a psychologist in the presence of an economist; cultural contact can occur in an atmosphere of friendly or hostile atmosphere; cultural contact may occur between the master and controlled in all elements of culture, both in terms of economics, language, technology, society, religion, the arts and science; cultural contact may occur between people or fewer number of its citizens; cultural contact can occur in three states of culture, both cultural systems, social systems, as well as elements of physical culture. The result of the process of acculturation is based on the strengths of each culture. a strong culture can quickly affect other cultures.

The process of socio-cultural changes that others can through assimilation. Assimilation is a process of adjustment or consolidation original properties owned by a society with cultural backgrounds different. The process of assimilation can run fast or slow, depending on various factors: Tolerance, if tolerance is high, it will allow the assimilation process went smoothly without a hitch. Tolerance can also speed up the development process of cultural globalization in Indonesia. Cultural assimilation also depends on economic factors, namely the economic position of a community of nations in a social system can influence the course of assimilation. For example, if in a society there are economic groups who intend to dominate the economic life of other groups, assimilation would be difficult to implement. The same thing happens if in a society of discrimination.

Sympathy factor also be a determining factor of cultural assimilation can run. Involves the feelings of a social and cultural groups to other cultural groups that it contains aspects of awareness or participation of other communities feeling, that feeling happy, sad, proud, happy, and emotion. The nature of this sympathy can

accelerate the process of cultural globalization, because someone will voluntarily feeling a sense of the other person under certain conditions.

The process of change that is abundant in today's young generation is imitating attitude. Mimic bad behavior, imitating idols, imitating the way they dress. Imitate Western culture that is synonymous with liberalism in other words full freedom in dress, very free in clothes. And because of the trend of world clothing oriented to the West, then the style / dress Western nation was slowly get into our culture and very sexy dress with a short skirt is already becoming commonplace. Though dressed like that in Indonesia is contrary to the culture and customs, what else could be included in the Islamic religious rules that require us to dress modestly and cover all the nakedness of us, so this is quite contrary to the Indonesian style of dress.

Secularization process could also encourage cultural change. It has to do with an ethical system based on natural moral principle and irrespective of religion or supranaturalisme-revelation. An ideology that says an institution must stand apart from religion or belief. In religious studies, people of the western world in general is considered as secular. This is because freedom of religion is almost full without legal or social sanctions, and also because of the common belief that religion does not determine political decisions. Of course, a moral outlook that emerged from the tradition of religious remains important in some of these countries.

In addition, the influx of Western culture is the root of all the negative effects of globalization socio-cultural field, there are other elements that come into play in this case is the advancement of science and technology. It can not deny anymore presence, even a "second lives" for the majority of Indonesian people. The advancement of knowledge and technology is the positive impact of globalization in the field of technology, but it has also had a negative impact of social and cultural fields including childbirth lifestyle: individualistic, pragmatism, materialism, hedonism and consumerism. In the past, socialization can only happen if we go out of the house, greet neighbors or chatting.

However, in modern times, just to sit in the house with the internet, we can even socialize with people who are very far away. This is the root of individualistic

created by not socializing directly. This would be particularly damaging because it creates a person in a manner that does not care about anyone other than himself. Individualistic cultures also damage cooperate in Indonesia.

Pragmatism is the attitude of the judge something of the pros and cons for themselves. In fact, to help selflessly is a basic lesson in society. But, increasingly advanced age, led to the erosion of mutual cooperation and mutual assistance in matters of goodness. Individuals are more directed to activities that benefit him alone. In this case, surely someone will help someone else if he wants or given a great reward. Likewise materialsme is the doctrine that comfort, pleasure, and wealth is the only goal or highest value. Materialism is a tendency to be more concerned with material than spiritual or intellectual goals and values.

Materialism is a worldview that looks for basic everything including human life in the material world exclusively to the exclusion of everything that overcome natural senses. This is in accordance with the rules in Indonesian. If there is a noun related to the word ism which means that understanding or streams. Hedonism and consumerism not affect your lifestyle a little bit. Hedonism is the philosophy of life or lifestyle of fun and enjoyment considers that the material is the main goal of life. For the adherents of this understanding, have fun, hijinks, and berpoya-Poya is the ultimate goal of life, whether it be pleasant to others or not. Consumerism is understanding where a person or group to perform or carry out the process of consumption or use of goods produced excessively or inappropriately conscious and sustainable.

II.   Local Culture, The Beginning Missing

In the global era, as now, the development of a country can be said to have made progress. Now almost all the countries have made progress. Starting from the advancement of science, technology, transport, culture and even though, it's all because of the influence of globalization. However, as a result of the influence of the globalization of many positive and negative impacts caused. The positive impact of the

impact of globalization has been that we can feel alone, that increasingly sophisticated technology, the progress of transport and the wider science. On the negative side, many western cultures are also entered. Due to the influence of the culture, many young people who prefer western culture of the traditional culture. That is because the mindset of those who think if modern western culture is more and more popular, so their awareness in preserving traditional cultural decline.

All that causes the traditional culture began to concern. In the past, traditional culture in our country countless because so are manifold, ranging from traditional dances, traditional language, traditional musical instruments, and much more. But now the traditional culture in this country are very few. Rarely encountered there are young people who want to pay attention to his country's traditional culture, it's all because they believe one of the traditional culture. So that they are embarrassed to admit if tadisional culture is their culture. (Mathews, Gordon, 2000)

When thinking of the younger generation did not recover to love traditional culture, sooner or later the local culture will be much more eroded. Therefore, before it all happened, the younger generation must have the courage to fight back traditional culture. Culture is complex, includes knowledge, belief, art, morals, law, customs and habits acquired by man as a member of society. Culture can also be defined as the set of the experience learned, referring to the behavioral patterns of certain social transmitted. In everyday life, cultural heritage is defined as traditional in nature. Such as local dance, folk music instruments, traditional weapons, the local language, and so forth. In this country, almost every province has an own traditional culture.

Cultural changes that occur in traditional societies, the change from a closed society into a more open society, of the values that are homogeneous to the pluralism of values and social norms is one of the effects of globalization. Science and technology has changed the world fundamentally. International communications and transportation has removed the boundaries of each nation's culture. Such transcultural events will inevitably affect the traditional arts.

Such conditions inevitably create further marginalization of traditional Indonesian art of Indonesian public life will be full of meaning in Indonesian society.

For example, other forms of artistic expression of ethnic Indonesia, both the people and the palace, always closely linked to the behavior of the agricultural community rituals. With the advent of social change comes as a result of the industrialization process and the system of market economy and globalization of information, the art we began to shift toward commercial dimension of art. The arts ritual slipping and loss of function.

The rapid pace of information technology or communication technology has become a powerful means of cultural unification, as well as alternative options are more diverse entertainment for the public. As a result people are not interested anymore to enjoy a variety of traditional performing arts were previously familiar with their life. For example, the traditional art wayang orang Bharata, located in Building Wayang Orang Bharata Jakarta now looks deserted as though no visitors. This is unfortunate considering the puppet is one of Indonesia's traditional art forms are loaded and rich in moral messages, and is one of the agents planting moral values are good, I think. Another example is the art Ludruk that until the 1980s still prevail in East Java today is experiencing a "defunct". Ludruk puppet people and a small sample of the start terdepaknya traditional arts as a result of globalization. It could be that this phenomenon is not only experienced by traditional Javanese art, but also in a variety of traditional artistic expression in various places in Indonesia. Yet that does not mean all the traditional arts die away with the widespread globalization.

On the other hand, there are some performance art that still exist but have changed functions. There is also art that is able to adapt and transform itself with communication technology that has been integrated with people's lives, such as traditional arts "Ketoprak" popularized to the small screen by Srimulat group. This fact shows the real Ketoprak art has its own fans, especially Ketoprak presented in the form of broadcast television, not Ketoprak stage. In terms of form staging or presentation, Ketoprak including traditional art that has proved able to adapt to changing times.

Besides Ketoprak there are other arts that still survive and be able to adapt to the latest technology that is wayangkulit. Courage Indosiar that since a few years ago to serve shadow play every night of the week will be sufficient as proof of the amount

of public interest on one of the repertoire of our national culture. Even the National Museum also retains the existence of traditional arts such as wayangkulit shadow puppet to hold every few months and gamelan music show every week or once a month, which was held in the hall Kertarajasa, National Museum.

National cultures which should be the pride and should be retained now begin to disappear due to the influx of foreign culture (modern). As a citizen of Indonesia that has full rights over these cultures should preserve it rather than dismiss it for various reasons such as fear of practically outdated, afraid to say Kupper, katrok, and so forth. If viewed through a global aspect, globalization is a challenge for all aspects of life is also associated with culture. Traditional culture reflecting poor work ethic will not be able to survive in the global era. Global era requires readiness to be ready to change to reflect changing times and were able to take every opportunity. Traditional culture in Indonesia is actually more creative and not imitate nature. As a simple example, a culture of mutual cooperation in Indonesia is now almost eroded, individual and does not want to know with others is a reflection that looks at the moment. Keep in mind that traditional culture can still reflect the personality of the nation. Traditional culture is a noble heritage.

In this era, the traditional culture began to erode. People, primarily young children prefer to spend the time to access the Internet than on studying the dance of their own culture. People will feel proud when people can imitate western style clothes and assume ancient culture and outdated. Globalization will always give change, there should be research, whether those cultures are positive or negatife.

Likewise, the value of mutual cooperation are felt at all, if there is a neighbor who carry out the celebration. When farmers want to plant rice or soybeans in the fields or crops, certainly not paid, the wages only breakfast and lunch or snacks. So, if any of their planting or harvesting, then other people joined cooperation and vice versa, a kind of bartering power. Now his condition has shifted, if you want to plant or harvest already had to take into account the wages. Even now if there is gong is struck to work together in a neighbor's house, a lot of people who think practically, just give the money and did not participate mutual cooperation.

Basically, the market strong economic pressure, is too difficult to maintain a model of mutual cooperation, and does not have to be maintained properly-proportioned origin. Practical mindset to just give money without having to get involved mutual cooperation is clearly a sign of the erosion of values and the emergence of new values that individuality to be demonstrated in rural communities.

III. Government's Role in Strengthening Local Culture

The introduction of Heritage and Culture

The existence of historical relics and cultural mores of society need to get the attention of the government to preserve its existence. Indeed, efforts to preserve historical relics scattered historical sites is not an easy job and at no cost, due to the efforts in that direction is always in conflict with the economic interests moment for reasons of development so do not be surprised if a lot of historical sites converted to residential areas or industry. This happens because of a lack of government care. Even more advanced is the momentary economic interests and the interests of a handful of people without long-term thinking for the next generation.

The existence of historical sites scattered in the economic calculation is not favorable, but the value contained in it is a great potential outweighed the potential economic moment. Its existence will become a pride of the community, and of course, a capital for education the younger generation that they do not lose track of its past history. One way to preserve the historical value of the historical sites scattered throughout Indonesia is through widya activities of travel / study tour for students and students. During the visit activities they would obtain information relating to the long history of their ancestors and will occur transformation value of the previous generation to generation.

IV. Empowerment of Indigenous Peoples

Scientifically, the condition of a society that has been growing and modern, of course all the activities are always taken into account the functions and beneficial for the community living on the grounds goodness and truth. Not subjectively assess cultural

elements, but uses logical reasoning causality in accordance with the will and interests of local communities. This means that local people should be able to select and provide an assessment of the function of culture that has been there, and people have dared to reject the values are no longer appropriate or foreign cultural values that tend to undermine the principle of the national identity in general. Subjective though reasonable attitude, but remain subject to the principle of local customs. Foreign customs regarding the business needs of life, should be assessed rationally and objectively both materiality and spiritual. Life of the community as a condition of dynamic interaction with all its consequences need to be tied to the values and moral meaning, in order to create a stable social stability and so there are no disintegration. (Jurriens, Edwin, 2006)

One way of maintaining the culture according to Berger (quoted SlametRahardjo, Editor Nurdin HK., 1983) is the cultural approach, because only a man of culture who can stop from operations, and then look around, reflect, and then raised in his soul strong push for reviewing all that has been lived. Then he changed the attitude or repair what had been believed, or even a change and left. On the other hand, the approach of social solidarity is also expected to strengthen the unity and integrity in every step efforts to achieve development goals and objectives. The principle of life frequently mediates fair can be used as the basic capital in the socio-cultural approach in order to improve the quality of legal development, social, cultural and community stability. Functional approach also seems no less important to monitor the development of culture and regional development, especially if we want to know the alignment of the interests of society with elements of culture that was followed.

Through this approach, the expected range of activities can be directed, improved or developed, the cultural elements which are harmful or deviate from the necessity demands social stability, security and social welfare today. We do not need to find and establish a new culture, which is important is to improve the quality of their emergence in a rational and adaptive. Therefore, indigenous peoples have the diversity of traits, attitudes, ethnicity and culture, in taking policy measures empowering indigenous people need their strategic approach to the cultural values

espoused. The decisions taken in the planning and implementation of development should actually be able to meet the aspirations of indigenous peoples. That requires an effective strategy based on the norms and cultural values that match your personality and way of life of indigenous peoples. (Nasdian, FredianTonny, 2015)

Hopes for the implementation of the empowerment of indigenous peoples through cultural approach, and the approach of social solidarity, is the formulation and implementation of policies that can bring decisions actually win public support. Differences are expected to be realized as a shortage, so that the principle of togetherness and shared understanding can be maintained maintained. The consequences of society's recognition of the measures empowering indigenous communities have planned it can encourage people to work hard and realistic. Conversely, if the implementation of the policy measures it does not touch the interests of indigenous peoples, then they will withdraw and form a new alternative way that would lead to conflict.

An ideal policy in the empowerment of indigenous peoples is to create a strategic approach to local culture that can help people get out of trouble, both present difficulties and trouble structuring its future. In particular arrangement of the future life of indigenous peoples, especially in digging and empowering potential of their mental attitude. Mental attitude of some indigenous peoples are still relatively dependent on the values of the local culture and are not relevant to the demands of contemporary society, be evaluated selectively. Certainly not overhauled or dispose of them suddenly from public life, but gradually empower attitude towards positive behavior. **This strategy is intended to minimize the work ethic that is putting the rights of individuals.**

A reality of the development of a society that can not be denied is the phenomenon of ethnic pluralistic challenges and economic pressures are increasingly to the fore. This ultimately affects the creation of stratification and socioeconomic disparities. Therefore the empowerment of indigenous peoples should be able to put the individual's role in the work according to their ability and interest. Giving responsibility to the community self-reliance based on his own experience can lead to

the creation of the work and efficiency high. Society needs to be directed at the empirical life of struggle and hard work in accordance with the guidance of the noble values of local culture contained in his outlook on life. Implementation of economic development should be implemented in every layer of indigenous peoples interactively with patterns of simplification conditional on any terrain.

Specifications local culture is a reference strategic approach in prioritizing the development potential of indigenous peoples. Its main targets are preparing to restore the power of community through participation in the development of social economy. Steps should be taken are: a. involve the community in the planning and decision making development program as a form of social democracy; b. legitimized development program can provide a guarantee of priority community rights, and equitable distribution of business opportunities; c. empowering attitude of independence of public participation; d. build partnerships with governments, intellectuals, and related agencies.

Empowerment of indigenous peoples minded democratic economy, would be more relevant and effective, when the realization is accompanied by examples of behavior and real treatment, the minimum can reflect the way of life directed. In a sociological perspective the expected results of the progress that can foster an attitude of individual behavior not only think about improving the fate of themselves, but the fate of fellow members of indigenous communities. The starting point of destination empowerment of indigenous peoples is a business improvement of living conditions of society both materially and spiritually. To support efforts to achieve this goal needs sharpening the role of indigenous peoples in several ways, namely: a. maturation of people's understanding of new material means that are directly related to the development of new technologies; b. establish a new life habits related new products; c. formed a new working group economically rational way; c. forming a new awareness that support reform and modernization; d. strive to rise social and economic rewards towards improved well-being. (Nasdian, FredianTonny, 2015)

To realize that goal needs to make comparisons, inventory and continuous evaluation of the existence of diversity and cultural development of society. The

burden of national development is a shared responsibility between government, development agencies and the public with populist economic development lay in the scale of priority. The development of it, need the spirit of hard work to enable communities to strengthen their identity as a nation that is open, creative, innovative and reformative by involving the community, hold the regeneration and expansion of employment. To avoid erosion of cultural values and the low relevance of the results of development, it is necessary to strengthen the work ethic rooted in cultural values. It is expected that people have the ability to locate and consider the cultural values that can be useful for the development and growth of their welfare.

For that, concretely, in essence, the government has had a policy tool that can be used to increase the capacity of indigenous and social organizations at the village towards the strengthening of local knowledge, including the strengthening of traditional village governance itself. None the less the government has initiated the Village Law No. 6 of 2014.Chapter XII of the Village Law 6/2014 specifically regulates Community Institutions and the Institute of Indigenous Village. Chapters offers an opportunity for the development of local knowledge and growth of indigenous Indonesian culture through the establishment of DesaAdat institutions referred to in paragraph (1) of article 95 of Law 2014 DesaAdat institutions are institutions that perform the functions of the customs and become part of the original order the village grew and developed on the initiative of the village community. Customary institutions responsible for assisting the village and the village government as partners in empowering, preserve, and develop customs as a form of recognition of the customs of the villagers (paragraph 3 of Article 95). (UU Desanomor 6 tahun 2014). Regulations for the village is to provide flexibility in the increased presence of indigenous villages that the government deliberately preserved. Thus further strengthen the government program of revitalization of indigenous villages. The program was initiated through the Minister of Education and Culture of the Republic of Indonesia Number 77 of 2013 on Development Organization Trust in God Almighty and Custom Agency and Ministry of Education and Culture of the Republic of Indonesia Number 10 of 2014 on Guidelines for Preservation of Tradition.

Traditional Village Revitalization Program made to revive local cultural activities, both physical and non-physical, such as building or repairing traditional building, completeness customs and traditional rituals. Through this activity, indigenous peoples and their supporters are expected to be able to carry out cultural activities in order to preserve the culture. On the other hand, the traditional village revitalization program is also intended to empower and improve the quality of the existence of indigenous villages in strengthening the character and identity of the nation.

V. Conclusion

Undeniably, the original culture has begun displaced by culture, which is considered, more modern. Native culture is considered unattractive, old-fashioned and less with the times. Some people, the younger generation thinks that today's culture is more practical, technology-oriented, and more severe, modern culture, which is considered to be it, oriented to Western countries. As a result of the influence of these thoughts, the younger generation prefers Western culture from the traditional oriental culture. Furthermore, it results in decreasing their awareness in preserving traditional culture. On the other hand, the government's role in preventing further marginalization of the local culture has a lot to do. Governments create and implement national policies, which are directly or indirectly aimed at maintaining the culture of the local community. Traditional Village Revitalization Policy is one of the policy. Traditional Village Revitalization Program trying to bring the local community cultural activities, both physical and non-physical as well as custom build or repair buildings, completeness customs and traditional rituals. Through this activity, indigenous peoples and their supporters are expected to be able to carry out cultural activities. Indigenous village revitalization program is also intended to empower and improve the quality of the existence of indigenous villages in strengthening the character and identity of the nation. It was strengthened with the direction of decentralization of power embodied in village autonomy that is implicit in the Village Law No. 6 of 2016.

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