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REVITALIZATION OF BALINESE CULTURE IN THE ERA OF GLOBALIZATION AS THE GLUE OF NATIONAL IDENTITY

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ABSTRACT

Revitalizing Balinese culture in the era of globalization is very important. This is in line with the various changes that have occurred in the lives of society, nation and state after reform, as well as the emergence of excessive demands in almost all areas of life. These demands often give rise to critical problems that can threaten the integrity of society, nation and state. Local wisdom is one of the cultural elements that must be studied, explored and revived, because its essence is very important to strengthen the foundation of national identity in facing the challenges of globalization. The question arises whether local cultural values that are imbued with national identity are important to revive amidst the various problems of this digital era.

INTRODUCTION

The identity of time and place has a great impact on cultural issues. For a modern country like Indonesia, it is not only a geopolitical unit, but actually there are always different social groups and cultural systems, which are expressed in the different cultures of the country. Throughout history, the various processes of human life have given rise to the diversity of cultural characteristics. If we look at the history of this country, we see twists and turns on the way to a good society. Establishing a kind of kinship between people scattered across the country can help create a community of ideas, although the reality is that they are always fraught with problems (Anderson, 1991). This fact is reinforced by the influence of the spread of the great cultures (religions) that were introduced to Indonesia through many conversions among various tribes. It is not easy to describe the true identity of the Indonesian people. It is known that the social reality of the Indonesian people consists of different races and their own cultures. There is always a difference of understanding when interpreting the concept of iwi, so the number of iwi in Indonesia has not yet been determined. Some say there are about 300 ethnic groups in Indonesia (Hildred Geerts, 1981; Poerwanto, 2003), while others say it is much more. Melalatoa (1997) lists more than 520 ethnic and culturally diverse groups in Indonesia. A person's identity is determined by their integration into various social groups. A person belongs to the Bugis tribe and has Bugis culture, so one can say that they have Bugis identity if they are Dani, Amukme, Tugutil, Javanese, Balinese, Manggarai and other tribes.

Nasikun (2001:4) cites the views of several foreign social science experts who consider the motto "Bhinneka Tunggal Ika" to be actually more of an ideal that must still be fought for by the entire Indonesian nation rather than a reality that actually lives in society. . For this reason, understanding Indonesian culture from various aspects is important in order to find integration as an important element in efforts to unite the nation. Indonesian culture is rooted in ethnic (local) culture in Indonesia which has diversity. It is fitting that the motto "Bhinneka Tunggal Ika" becomes a frame for understanding the content (values) of this culture. In relation to this goal, it is very important to cultivate a sense of unity to understand, foster and develop Indonesian culture through a cultural approach throughout Indonesia. Multiculturalism can be defined as the belief that peoples or cultural groups can live peacefully under the principle of coexistence based on the need to respect other cultures. Sociology is a social construct that paves the way for creating spaces for diverse identities and also serves as a bridge to connect these spaces for inclusion (Speringga, 2003). This concept of multiculturalism arose as a reaction to globalization, a strong effort to integrate the world (culture) into one under the influence of capitalism and modernism. As a country with a long history, Indonesia cannot coexist with various cultures such as Javanese, Sundanese, Madurese, Minang, Batak, Makasar, Bugis, Toraja, Manggarai, Sikka and Sumba, Bali, Sasak, etc. they coexist and complement each other. Adhering to the principle that society and culture are not static entities, from a cultural perspective, societies and cultures in general are dynamic. However, with the emergence of the 4T revolution (communication, transformation, commerce, tourism), new aspects of globalization

emerge, such as cultural similarities or integration between regions, or countries, which break down barriers. Borders between countries are blurred. In this sense, no person or society really wants to lose their identity or be stripped of their traditions. Talking about national identity or the identity of a foreign people seems to be based on the culture of that people (Giddens, 2003). In this context, the understanding of national culture, which includes the value of local knowledge, and information on the issues of knowledge of the regional group that defines the identity of a group of people or people, which are very relevant when they occur with various changes, happen in our country. National and national life.

RESEARCH METHODS

In this article, the author uses writing strategies and cognitive strategies. Textual strategies are used to find information to study cultural revival in the international era. Perceptual strategies are used to study culture as an architect of national identity.

RESULTS AND DISCUSSION

Tradition has become a myth for a wise man. History represents life and Jagadita. However, in reality, in the wave of changes caused by capitalism, modernity, globalization, etc., the combination and adaptation of the traditional and the new is a cultural fact that cannot be denied, but the conflict between tradition cannot be avoided and modern culture. In theory, local wisdom is part of culture. According to Haryati Subadio (1986:18-19) the knowledge of the region (local genius) is in everyone, it is seen as the same as the cultural identity, which can be interpreted as the national identity, the citizen. Meanwhile, the concept of Local Genius was expressed by Quaritch Wales (Astra, 2004: 112) "the set of cultural characteristics that most people share in their childhood experiences". (General cultural aspects of the community/nation based on past experience). In the opinion of Mundardjitoand (1986:41), local wisdom is a synthetic, evolutionary, non-existent wisdom, subject to atrophy and not always visible. What Poespowardojo (Astra, 2004:114) says is that the main characteristics of local education are: 1) Living with foreign cultures. 2) Ability to accept external conditions. 3) Ability to integrate the foreign culture into the native culture. 4) You can manage; 5) It can show the direction of cultural development. In this sense, regional wisdom is a human and social policy based on traditional values, customs, traditions and behaviors to manage various natural, biological, human and cultural resources for the maintenance of these valuable resources.

According to Barker (2005:14) identity is a product of speech itself, a product of speech, a method of preparation for speaking about the world. It is called communication because it is through speech and writing that a person or group knows and expresses its identity. Their identities as teachers, officials, merchants, doctors, etc., are heard and understood through their language, words and writings. In other words, identity is created but not visible, it is created through expression, especially language. Maunati (2004:30) explains, for example, that the signs of cultural identity come from the uniqueness that is believed to exist in the religion, language and customs of that culture. However, there may be overlap between different ethnic groups. Following the history of this country, it is easy to see that issues of religion, race and identity are sensitive issues that can often be manipulated to provoke emotional responses and potentially deadly outcomes if not carefully monitored. Huntington (2003:5-11) predicts that the future of world politics will increase conflicts between cultures and nations. International experts predict that issues such as culture, religion, ethnicity, gender, and lifestyle will overcome the economic conflicts that arose in the industrial age (Toffler & Toffler, 1996). There is also a strong opposition to uniformity due to worldly (foreign) culture, and the desire to emphasize the uniqueness of one's own culture and language. In this context, the importance of the region as heritage will be in an important position as an incentive for the strengthening of cultural

identity. In a globalized world, it is important to strengthen our national or national identity, so that we do not uproot the traditions of our ancestors in the form of a cultural fusion that arises in the world. Indonesia, a multi-ethnic and multinational country, has had legal rights problems since its inception. Inequality, injustice, lack of proper development and brutality of minorities occurred in different regions of the country, which led to social conflicts in many regions of Indonesia and remains a victim of the past that is difficult to forget. However, in reality, it is common to see cases where the demands at the micro and macro level are so high that they become a serious problem that threatens the existence of the country and the nation. In this context, policies to preserve the important values of the region are taken for political reasons and not used in practice. It seems to be an obstacle to implement the concept of horizontal integration. This can be seen in some of the characteristics discussed by van den Berghe that can be understood as the basic characteristics of a pluralistic society, namely: (1) Division into groups with different cultures, which is necessary and occurs subcultures among themselves. each other; (2) A social structure divided into non-subsidiary institutions. (3) Disagreement among community members about community norms. (4) There are many conflicts between one group and another. (5) According to history, social cohesion develops through coercion and interdependence within the economic sector. (6) A political attitude of one party towards another.

Although it is appreciated that inter-ethnic and inter-group relations in the Republic of Indonesia are not as bad as in other countries, the intensity of conflict caused by inter-ethnic and inter-group conflict cannot be ignored. In this context, Koentjaraningrat (1980) said that some things you need to know to analyze the relations between ethnic groups are: 1) The causes of conflicts; 2) patience; 3) the attitudes and opinions of a group or ethnic group towards other groups or ethnic groups; 4) The level of society where relationships and interactions between people or groups occur. In addition, the causes of conflicts between ethnic groups or groups were explained as namely: 1) Conflicts arise when two ethnic groups compete for the same place of residence. 2) The problem can arise when the citizens of one nation try to impose the effects of their culture on the citizens of another nation. 3) When the citizens of one district try to impose their religious views on people in another district who have a different religion, a similar attack may occur, but it is very different. 4) If one nation tries to control another nation politically, war will happen. 5) Conflicts may arise in inter-ethnic relations.

In this context, it is necessary to reconsider the performance of this country in the face of rapid social changes. Is it really appropriate to activate local cultural traditions when it comes to various social, economic, cultural and political problems, including human rights, that arise in the country? In ancient times, past experiences were important in sustaining a person's life and well-being. It is a story about efforts to revive the traditional values of the region as a means of empowering local cultures to better respond to current developments. This means that, on the one hand, we must strive to revive and restore the memory and consciousness of local communities and their own cultural characteristics and identities, and on the other hand, we must strive to raise group consciousness. A stronger historical understanding of national identity. Because of the historical development of this country. As international life breaks free of barriers, regional perspectives are being integrated into national and global perspectives. The concept of psychological integration in Indonesian society is "Bhinneka Tunggal Ika" Unity in diversity, sombat/gugur gunung (Java), metetulung (Bali), pelagandong (Maluku), halawo sato (Nias), mapalus (Minahasa) and others are very important cultural capitals for national and international foundations. live Can be set as . The cultural capital of Indonesia consists of the original culture that is part of the life of Indonesian communities, which shows its diversity, including the top of local cultures called the nation's culture according to Article 32 of the 1945 Constitution. Therefore, "the culture national is the culture that emerged as a result of the cultural activities of all the people of Indonesia." The term "all Indonesians" Actually, there is a hidden message that the culture of an ethnic group cannot be called a national

culture. Taking a closer look at this definition, he says that cultural activities should aim to promote citizenship, culture and integration, without removing new things from foreign cultures that may be developing or enriching the nation and its culture. It is about raising the level of humanity of the Indonesian people. With this in mind, Geriya (2000) presents seven indicators that affect the ability of groups to increase their income or the lack of cultural capital. The seven indicators are: (1) ideal (soundness of the value system); (2) structural integrity (control); (3) physical fitness (physical fitness and cultural system); (4) mental resilience (mental attitude resilience); (5) functional resilience (functional resilience of cultural elements); (6) systemic resilience (resilience of the entire social system); (7) Active processing (strength and flexibility before change). Vulnerability and vulnerability in vulnerability leads to the decrease of social capital, while people's resilience, creativity and adaptability increase the balance of social capital.

A value system is the basis of culture. The formation of values becomes the identity and the basic characteristics of the culture (Alisyahbana, 1985). Furthermore, Koentjaraningrat (1986) stated that a value system is a system of thinking about what is considered important and valuable in life. In an interfaith society, the value systems are unity and justice. Because the Indonesian people and society value holiness, unity and justice. In Balinese society, in addition to the three values mentioned above, the values of goodness, beauty and balance are also developed. By mentioning some important local ideas that come from the Bali region such as: Tri hita karana (three things to live); tat twam asi (you are the person); village kala patra (place, time, assino); The word rwa bhineda (two different things). Balinese philosophies help to preserve and protect natural resources, such as the legend of Watugunung and the Tumpek Wariga ritual. Local importance of the development of human resources (for example, promotion of the life cycle) Local awareness of the preservation and development of culture and science, such as Saraswati traditions. At this time, o ing harso sung tulodo, ing madyo mangun karso, tut wuri handayani; Tepo Saliro; jer basuki mawa beya; Ambeg Param Artha etc. These stories, while varying in intensity, reflect local knowledge and are widely recognized by the people of the island.

It is important to know that the Indonesian people have been blessed with a variety of natural resources, biological resources and cultural diversity. This wealth is a basic capital that must be managed for the well-being of society. Local education as Indonesian cultural capital as a reference to develop Indonesian identity, develop national consciousness, build the characteristics of the Indonesian people and the nation, and build the glory and power of the nation shines in the blessing of the nation. . People and outsiders in shaping the image and interaction between countries in the framework of cultural mediation. Franz Magnis Suseno (2005:216) believes that Indonesia can only be united if the majority of the people are respected. Indonesian was not created to remove the unique identity of all members of the nation, but to ensure that everyone can be a citizen of India without feeling alienated. Respecting each other and not imposing one's own interests on other groups are the main requirements for building the future of the Indonesian people. Carrying out cultural policies is a deliberate effort to cultivate, develop and maintain the image of Indonesia as a great cultural nation, both in Indonesia and abroad. The goal is to instill a positive attitude in areas that have not yet been there, develop areas that have worked hard to cultivate that attitude, and continue in areas where the positive aspect of Indonesian culture has emerged. In the modern world, efforts have arisen to revive, strengthen, preserve and develop the activities of traditional cultures and traditional organizations.

Using local cultural values to respond to various challenges is a real way to revitalize local culture. Indeed, not only can we respond to the challenges of the future, but we can also use local ideas as glue to strengthen our national identity.

CONCLUSION

Based on the explanations that have been presented, it seems that the Indonesian people are determined to be a plural nation, based on the principle that all parts of this nation are responsible for maintaining and educating the community so that they can live together in diversity. without losing its own identity. We must respect the cultural identity of each person and respect the cultural life of other nations/peoples. Therefore, we need to learn that it is necessary to break the culture of violence that appears in the culture of peace. The local culture in the territory of the Republic of Indonesia is very unique and shows its diversity. Otherwise, many of these are designated as national and cultural treasures that can be used as glue and foundational capital to strengthen the nation and its identity.

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