

An Inquiry to Globalization and Cultural Identity: A Search for A Conceptual Framework

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Abstract

The interaction between globalization and cultural identity is indeed quite problematic, and this is beyond doubt. The interactions' results do not seem to be counted accurately, and the results can be good or bad. Globalization should be seen as a double-edged knife, providing convenience and possibly eliminating some considered incompatible things with development. Cultural identities may be increasingly eroded by globalization. Still, they can also survive and develop in accordance with the existing conditions. For this reason, a conceptual framework is needed, so that it can explain these interactions. This paper will take the form of a literature review involving several journals and scientific literature. Through this literature review, an integrated theoretical framework is built that can be used to understand the concept of globalization and cultural identity. The method used in this paper is a systematic literature review. The resulting conceptual framework involves the role of the media and the state in continuing the ideas from the concept of globalization. The media will be able to form a symbol in society, and this symbol will become a common understanding for the community. Besides, globalization will facilitate the spread of the formation of this symbolization. Meanwhile, the state can encourage the construction of cultural identities that will also develop in society. The two concepts will be mutually sustainable in people's lives. Thus, it can be concluded that the state and the media have a significant share in the development of the cultural identity of local communities, which is formed from the phenomenon of globalization itself.

Keywords: cultural identity, globalization, media, mass media, state

Abstrak

Interaksi antara globalisasi dan identitas budaya memang cukup problematis, dan hal ini sudah tidak diragukan lagi. Interaksi yang dihasilkan pun terkesan tidak bisa dihitung secara tepat, hasilnya pun bisa baik maupun buruk. Globalisasi sendiri juga seharusnya bisa dilihat sebagai pisau bermata dua, memberikan sebuah kemudahan dan juga mungkin, menghilangkan beberapa hal yang dianggap tidak sesuai dengan perkembangan. Identitas budaya bisa saja semakin tergerus oleh globalisasi, namun bisa juga tetap bertahan dan berkembang sesuai dengan kondisi yang ada. Untuk itulah, dibutuhkan adanya kerangka konseptual yang bisa menjelaskan interaksi tersebut. Tulisan ini akan berbentuk tinjauan pustaka dengan melibatkan beberapa jurnal dan literatur ilmiah. Melalui tinjauan pustaka tersebut, dibangun kerangka teoritis yang terpadu dan dapat digunakan untuk memahami konsep globalisasi dan identitas budaya. Metode yang digunakan dalam tulisan ini adalah tinjauan pustaka sistematis. Kerangka konseptual yang dihasilkan melibatkan peranan media dan juga negara dalam meneruskan ide dari konsep globalisasi. Media akan mampu membentuk sebuah simbol di dalam masyarakat, dan simbol tersebut akan menjadi sebuah pemahaman umum bagi masyarakat. Ditambah lagi, globalisasi akan mempermudah menyebarnya pembentukan simbolisasi tersebut. Sedangkan negara bisa mendorong terbentuknya identitas kultural yang juga akan berkembang di masyarakat. Kedua konsep tersebut akan saling bersinambungan dalam kehidupan masyarakat. Sehingga, dapat disimpulkan bahwa negara dan media memiliki andil yang cukup besar dalam pengembangan identitas budaya masyarakat lokal, yang dibentuk dari fenomena globalisasi itu sendiri.

Kata kunci: identitas budaya, globalisasi, media, media massa, negara

INTRODUCTION

Globalization has shrunk the world into a "global village". The development of information technology and transportation has led to lower costs for communication and travel from other countries (Malgaj, 2009). This reduction in communication and transportation costs has driven the rapid flow of human traffic, information, goods, and services from various parts of the world. The exchange of the flow of people, information, goods, and services on a global and massive scale is what makes people in various parts of the world connected and influencing one another, like a village.

Globalization impacts, both good and bad, on each local community and culture, and vice versa, bringing local culture to the global stage. Meetings and exchange of ideas with foreign communities and cultures will bring influence and problems to each community and local culture. This influence will be seen from the changes in thinking, behavior, and (cultural) artifacts used by the local community. Meanwhile, one of the problems that arise is the problem of cultural identity (see Berry, 1999: 2; Jensen, Arnett & McKenzie, 2011: 284; Fitrah, 2015: 31). In other words, the cultural identity of each individual and local community will be tested by global cultural exposure.

To understand the problems of globalization and cultural identity, it is necessary to have a proper understanding of how globalization relates to cultural identity. That is why the research question of this study is "How globalization affects cultural identity?"

From the above question, a theoretical framework for understanding the question of relations between cultural identity and globalization is required. For this reason, an in-depth literature review is needed to understand scholars' perspectives from various fields of social sciences and unified them in a hypothetical framework.

Research Methods

This exploratory research is using qualitative approach with systematic literature review method that are explained by Neuman (2007: 70). Scholarly journals and Books are used as data for this research. Every journals and books published from 1990 until 2014 (when this research was conducted) which have globalization and/or cultural identity as keywords are examined thoroughly and systematically.

Data analysis is using read, review and revised methods. At first, each journals and books that have the relevant keywords are read and every important findings about and/or related to cultural identity and globalization are noted systematically. Second, each findings are reviewed and grouped according to similarities and differences. At this stage, the hypotheses is constructed and revised accordingly, inline with the findings from reading process. Finally, revision step, in this step the reading and review processes are started again in search for any ideas or concepts that are important for building the research hypotheses but unnoticeable at the previouses reading and review steps. This final steps repeated until any condensed themes can no longer be found and complete hypotheses can be built properly from the findings database.

RESULT AND DISCUSSION

Cultural Identity and Globalization

There are at least two conflicting opinions in understanding globalization. On the one hand, there is an opinion which states that globalization is cultural imperialism, which results in the homogenization of culture on a global scale (Schiller, 1985; Robins, 1991 in Barker 2002:132). Meanwhile, opponents argue that globalization is a very complex process and does not have a special agenda, let alone cultural homogenization (See Tomlinson, 1991; and Barker, 2002).

Robins (in Barker, 2002: 132) argues that the current globalization is

westernization (westernization) through the export of western commodities, values, priorities and lifestyles to non-western cultures and regions. From the above statement, we can conclude that globalization is a westernization of the local community's culture, so it is feared that what will happen is cultural homogenization and the loss of local culture and identity born from non-western history.

Schiller (in Barker, 2002: 132) argues that the global mass media produces ideological symbols that support the attachment of local communities to US capitalism and multinational companies. From Schiller's opinion, we can interpret globalization with the global mass media industry and transnational companies as agents, producing and maintaining the ideological linkages of local people with American capitalism. What is worrying about this is the loosening of the ideology and culture of local communities and being replaced by the ideology and culture of American consumerism which are constantly (re)produced by the global mass media.

While other theorists argue that globalization is cultural imperialism, Barker (2002: 133) argues that, in the process of globalization, domination is more subtle and more cultural hybridization processes occur in society. From Barker's view, it can be seen that cultural domination does not just happen in one direction (westernization), and the feared cultural homogenization does not just happen, but what happens is mostly in the form of hybridization between western culture and local culture.

Meanwhile, Tomlinson (1991: 175) argues that cultural imperialism is different from globalization. Tomlinson (1991: 173) considers that cultural imperialism is modernization or westernization, while globalization is not a western hegemony project that has a specific goal. From this opinion Tomlinson argues that cultural

imperialism is a project of domination that is honored by western countries, while globalization is not such a project and is more complex because it does not have a specific goal and is difficult to predict the outcome.

From the above contradictions, we can conclude that there are conflicting views on globalization and cultural identity, on the one hand, we think that globalization is the homogenization of culture from the west to non-western societies (cultural imperialism) which causes the cultural identity of local communities to be replaced by culture and values. west. Meanwhile, on the other hand, globalization is more of a process of meeting various fragmented and unpredictable cultures accompanied by many cultural hybridizations (western and non-western, non-western with non-western) that have emerged because of the globalization process.

Recent research findings tend to support the view that the construction of cultural identity is more of a hybridization than a homogenization of culture (Dryland and Syed, 2011; Yagi and Kleinberg, 2011). Research conducted by Dryland and Syed (2011) clearly shows that the cultural identity of the Balti community, which is threatened with being dominated by Pakistan's dominant culture, still shows a hybrid identity that is always controversial with the history and socio-political conditions at that time, although there are some who give up their cultural identity because economic reasons and choose to work in urban Pakistan. Dryland's research at least supports the opinion that cultural identity is a hybrid and does not merely follow the dominant culture of Pakistan, even though they are marginalized socio-economically if they do not follow the dominant culture.

At the individual level, Yagi and Kleinberg's (2011) research shows that individuals also tend to negotiate their cultural identity when dealing with global corporate culture. It can be seen from Yagi's

findings that humans are cultural creatures who cannot immediately give up their identity even though they have worked in global companies and worked with foreigners.

Communication and Cultural Identity

Communication seems difficult to define explicitly, but according to Fiske (1990: 2), at least, experts agree that communication is a social interaction using messages. The message in question is of course the expressive symbols of humans.

There are at least two views in seeing the phenomenon of communication (see Fiske, 1990: 3). First, the view that sees communication as the process of delivering messages between humans with the various effects it causes, this view emphasizes the efficiency and accuracy of message delivery and the effects it causes. Second, the view that sees communication as a construction and exchange of social meanings, this view emphasizes the cultural background of communicators and communicants and the production-consumption of meanings that accompany it.

It can be understood that symbolic expression is a representation of the construction of the communicator's and communicant's cultural identity. This symbolic representation will later reconstruct the cultural identity of everyone (See Hall, 1990: 222). This construction process will be ongoing and will never be final.

To explain Stuart Hall's opinion, it is interesting to examine Pawito's (2010) description of the construction of identity, Pawito explains that identity is a social and cultural construction of society. This construction was formed over a long period of time and was influenced by a synthesis of various factors, including historical, cultural, ethnic, language, religious and geographical conditions.

The results of this identity construction will later become a distinctive character and different from other

communities (Pawito, 2010). The form of this distinguishing character can be seen in the system of representation that is typical of the community, among others, in language, customs, political systems, economic systems, arts, dress code, food menu and philosophical and ideological principles, including religion (Pawito, 2010; Babcock, 1994).

Globalization and Communication: The Role of Mass Media

Globalization cannot be separated from advances in communication technology. Communication technology, especially mass media, plays an important role in the globalization process. Ideally, the mass media has a role not only to spread global values to the local realm, but also to spread local values to the global realm. In other words, the mass media have become a catalyst for global cultural exchange. However, what happens seems that the mass media tends to act as an agent of cultural homogenization (Giddens, 1990,1999; Appadurai, 1999; Barker, 2002; Pawito, 2010).

Giddens (1990: 77-78; 1999: 35) argues that the mass media as the center of information has a vital role in globalization. The media become the hubs for the flow of information and news from around the world, both local and global information and drive the transformation of space and time, so that what happens in other parts of the world can be immediately known and have an impact in other parts of the world. From this opinion it can be concluded that the current globalization of culture (values, ideas, and knowledge) is currently happening, almost all of which are spread through the mass media.

Almost the same as the opinion above, Appadurai (1999: 223-230) considers that the ability of media - especially electronics - in producing, disseminating information, and creating images about the 'world' in the world. times, the massive speed and volume have an important role in the process of

economic and cultural globalization. From this opinion, we can conclude that the difference of opinion between Giddens and Appadurai is in the addition of the media's ability to create images of the world, while the similarities are in the spread of the flow of cultural globalization through the media. The ability to create images is what will lead to various simulations of "imagined communities", "imagined world", and even "imagined identities". It is these simulations created by media that are feared to encourage global homogenization of culture (cultural imperialism).

Barker (2002) views that the cultural industry transmits their images and commodities globally through mass media, especially television. Barker worries that the domination of commercial mass media will encourage homogenization of culture, especially consumerism culture. From this viewpoint, we can observe that the mass media plays an important role as a spreader of culture on a global scale and has an impact on the homogenization of local cultures.

In line with that, Pawito (2010) argues that the mass media, especially television and the internet, have a role as an agent that facilitates the massive globalization process. Cultural products (such as films, music, advertisements, quizzes, reality shows) presented by the mass media tend to marginalize national culture and identity, and mainstream global culture and identity. From this viewpoint, we can understand that according to the other three views above, the mass media tends to act as an agent of globalization that promotes cultural imperialism which results in cultural homogenization and the weakening of local identities.

The theoretical explanation regarding the role of the mass media in the homogenization of culture is carefully explained by the Cultivation Theory. Although this theory does not specifically look at the impact of globalization, but explicitly cultural homogenization is a

special concern of cultivation theory. Cultivation theory states that television is an agent of cultural homogenization (Littlejohn, 2008). Cultural homogenization occurs because television provides the same symbolic preferences for all levels of society. Professor Shrum (in Griffin, 2012) explains this with accessibility principles which explain that in making attitudes and decisions, everyone will depend on the preference for values and symbols that they think of the earliest. This is where television acts as an agent of socialization of the values and symbols offered to its viewers (before television, the cultivation of these values was carried out by schools and religious communities), viewers of these values and symbols would become preferences when they were required to take a stand. and decisions (Griffin, 2012: 371).

Although the explanation of this theory is limited to the effects of violence on viewers with high viewing hours, at least from this theory we get a picture of the role of television in cultural homogenization, namely by using television as a guide for viewers in understanding the world and a reference in behaving and acting.

Media Consumption

Starting from the view of Pawito (2010) that the cultural products brought by the mass media will pose challenges to national identity, as well as other local identities. It is interesting to observe how the local community responded to the contents of the mass media outlets that were presented to them.

In facing this challenge to local identity, Pawito (2010) argues that local people should have a certain way of consuming media. An interesting description of the way people and local culture face this challenge can be seen in the opinion of Appadurai (1999) and Barker (2002), according to both the mass media tend to carry cultural homogenization in their outlets, but local audiences seem to have a creative consumption strategy

(Barker, 2002). to adapt global cultural values into local culture and make it an indigenous culture.

Appadurai (1990: 229) argues that globalization is not merely cultural homogenization. Media texts that tend to be homogeneous will be absorbed into the politics and economy of local culture, later the results of the contextualization of global culture with local values and structures will be produced and repatriated in the form of different cultural products (the original concept of repatriation of difference: can be in the form of goods, sign, fashion, slogan).

The concept of creative consumption (Barker, 2002: 143-145) explains that local people consume media texts critically, and do not necessarily just follow what is presented. Thus, the consumption and use of media texts for the construction of cultural identity is always adapted to the context of local communities.

From the explanation above, it can be seen that communication has two (2) roles in globalization, first, communication technology, in this case the mass media plays a role in globalization. as a globalization agent that promotes global cultural values and products. Meanwhile, second, based on the viewpoint of active audience, the audience has their own communication behavior in accepting global cultural treats that are displayed at mass media outlets.

Globalization, State and Cultural Identity

This sub-chapter was written because the data that have begun to be analyzed shows that the state plays a very significant role in the construction of the cultural identity. To explain the state's relation to globalization and cultural identity, we will look at the theorizing put forward by Manuel Castell (2010a & 2010b) regarding the relationship of the three.

The state, with all its limitations, is one of the most active agents of globalization (Castell, 2010a: xviii). It legitimizes the identity of the people through the

institutions it has. This identity that is legitimized by this dominant institution is called legitimizing identity (Castell, 2010b: 8).

According to Castell (2010b: 72), cultural globalization erodes the legitimizing identity. This is due to cultural globalization that makes individuals feel increasingly separated from the values of the dominant society from the industrial age, namely civil society. This separation is triggered by individual anxiety about the loss of control over life, environment, work, economy, government, country and even the fate of the earth, all of which are massively caused by globalization.

The erosion of the legitimizing identity, in turn, creates a resistance identity (Castell, 2010b: 422). This identity will provide protection on a community scale (Commune) to its members from the uncertainty of values and identities caused by cultural globalization. Not only protection, but also resistance in the face of uncertainty, the logic of uncontrolled markets, technology, geopolitical order, and biological determination (Castell, 2010a: 508).

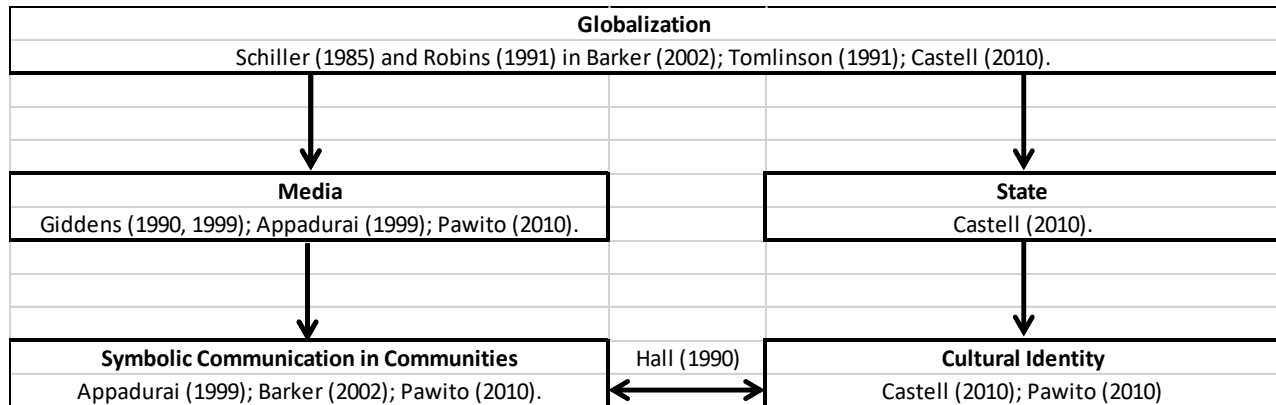
Resistance Identities are cultural identities driven by four (4) bases, namely: religious fundamentalism, nationalism, ethnicity, and territorial identity (Castell, 2010b: 12-68). It is interesting to note that Castell (2010b: 63) concluded that from the four sources of identity above, the basis of ethnicity was not strong enough to become the basis of cultural identity. This is due to the loss of meaning of the importance of ethnicity if it is removed from the historical context of their past. However, on the other hand, ethnicity will develop into a strong cultural identity if it is integrated into a broader community base such as religion or nationalism, or into a narrow territorial community base such as gangs (2010b: 63).

If we draw conclusions from Castell's explanation above, it seems that ethnic-based cultural identity does not necessarily follow cultural hybridization as recently

discovered (Dryland and Syed, 2011; Yagi and Kleinberg, 2011). It depends on whether these ethnicity bases are related to

other resistance identities, religious bases, nationalism, or territoriality.

Hypothetical Conceptual Framework



Sources: composed from author

Figure 1.
Conceptual Framework

There are at least two views regarding globalization and its impact on local identity and culture. On the one hand, we have the view that globalization will lead to the homogenization of local cultures and identities (Schiller, 1985; & Robins, 1991). Meanwhile, other globalization theorists argue that globalization does not necessarily lead to cultural homogenization, but rather a hybrid culture and identity (Tomlinson, 1991; Barker, 2002). It is interesting again from the opinion of Castell (2010b: 422) that globalization will foster resistance to the identity of local communities, which are based on religion, nationalism, and territory.

In the process, globalization cannot be separated from the role of the state and the mass media as agents of globalization. As an agent of globalization, the state legitimizes identity through its dominant institutions (Putri dan Rivai, 2019:34; Castell, 2010a: xviii). The paradox is that the legitimizing identities that the state is trying to defend are eroded by the globalization of culture which is also actively promoted by the state (Castell, 2010b: 72). The loss of legitimate identity, in turn, fosters cultural identity as

resistance identities in local communities (Castell, 2010b: 422).

In terms of mass media, it is interesting to observe, if globalization theorists argue about the impact of globalization on local culture and identity, they tend to be uniform in seeing the role of mass media. Mass media, especially television, tends to be an agent of cultural homogenization (Griffin, 2012; & Littlejohn, 2008) which marginalizes local culture and identity (Giddens, 1991; Appadurai, 1999; & Pawito, 2010)

However, amidst the massive cultural homogenization carried out by the media, it seems that the public does not necessarily just follow what the mass media has to offer. Pawito (2010) suggests that local communities have certain ways of consuming media so that their culture and identity are not marginalized. These methods include critical consumption of media texts (Barker, 2002), contextualization of global values and culture in the political and economic structure of local culture (Appadurai, 1999), so that they are appropriate to the context of local communities and cultures.

The impact of the meeting between globalization which is mediated by the state and the mass media with local communities will lead to the construction of cultural identity which is also influenced by the synthesis of various factors other than media, namely history, culture, ethnicity, language, religion, nationalism and geographical conditions (Castell, 2010b: 12-68; Pawito, 2010). The results of this identity construction will later become a distinctive and different character of any communities.

The form of this distinguishing character can be seen in the system of representation that is typical of the community, among others, symbolic expressions in language, customs, political systems, economic systems, arts, ways of dressing, food menus and philosophical and ideological principles, including religion (Pawito, 2010; Babcock, 1994). This symbolic expression is a representation of

the cultural identity construction of communicators and communicants. Furthermore, this symbolic representation will later reconstruct the cultural identity of each individual (See Hall, 1990: 222). This process of identity construction will always continue and never be final.

CONCLUSION

To conclude, scholars agree that globalization is clearly mediated by the media and the state, which in the end both construct local communities cultural identities in different ways. For future research, it is necessary to test and refine this hypothesis in order to gain deeper understanding on globalization and cultural identity. One suggestion is to update the literature used in this research while another suggestion is to refine hypothesis found in this research based on inductive-empirical evidence from local communities.

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