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Cultural Identity and Globalization: Challenges and Adaptations in Indigenous Communities

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ABSTRACT

The rapid expansion of globalization has significantly impacted indigenous communities, raising critical questions about cultural identity and the challenges they face in maintaining traditional practices, values, and worldviews amidst a rapidly changing global landscape. This research explores the complex dynamics between cultural identity and globalization within indigenous communities, with a focus on the struggles and adaptations these communities undergo to preserve their unique identities in the face of external influences. By examining case studies from various indigenous groups around the world, the study aims to highlight both the detrimental and adaptive aspects of globalization. The research also examines the role of education, policy-making, and cultural exchange programs in supporting the preservation of indigenous identities in a globalized world. It underscores the importance of creating spaces for indigenous voices in global discourses on sustainability, human rights, and cultural diversity. Ultimately, this study highlights the resilience of indigenous cultures and the ongoing negotiation between cultural preservation and the forces of globalization, offering insights into how indigenous communities can navigate these challenges while ensuring their cultural survival and thriving in the modern world.

INTRODUCTION

In the contemporary world, the forces of globalization have become a dominant factor influencing various aspects of life, particularly for indigenous communities. Globalization, characterized by the increasing interconnectedness of economies, cultures, and societies, has brought about significant changes in how people interact, share information, and consume cultural products. For indigenous peoples, however, these changes present both challenges and opportunities, particularly in the preservation and expression of their cultural identities (DeVito, 2019).



Cultural identity, which encompasses shared traditions, values, languages, and beliefs, is at the core of indigenous communities. It provides a sense of belonging and continuity, linking individuals to their heritage, ancestors, and the land. Yet, the advent of globalization has posed a threat to this deeply rooted sense of identity. The influx of global cultural influences, often driven by Western ideals, economic forces, and technological advancements, has led to the erosion of indigenous languages, customs, and worldviews. Media, technology, and education systems often prioritize global norms, inadvertently marginalizing indigenous knowledge and practices. Consequently, many indigenous groups face the risk of losing critical aspects of their cultural heritage, leading to a potential identity crisis (Ritonga et al., 2017). Gender conformity exists in masculine and feminine societies, which means that opinions on gender expression conform to cultural standards that demand women to be feminine and men to be masculine (Jandt, 2018).

Gender conformity is also present in marriage relationships. In Indonesia, which is largely patriarchal, men are given power or dominance (Murtiningsih et al., 2017). Men, for example, as the head of the family, are synonymous with breadwinners and home decision makers. Meanwhile, women as non-dominant and subordinates are synonymous with housewives who service the needs of family members. These situations already mirrored male and feminine society, with men taking the lead and women supporting them (de Beauvoir, 2010). This is especially evident in patrilineal marriages, which look at the lineage from the male side and tend to prefer male offspring because they may pass on the family bloodline.

However, globalization also presents opportunities for indigenous communities to redefine and adapt their cultural expressions. In a globalized world, indigenous peoples are increasingly finding new ways to engage with external systems while asserting their cultural autonomy. From the revitalization of endangered languages through digital platforms to the active participation in global environmental and human rights movements, indigenous communities are not passive victims of globalization; rather, they are strategically adapting and navigating the complexities of a rapidly changing world.

(Wiratama et al., 2020). Bali is one of the regions with a strong patriarchal culture that follows the patrilineal kinship system. This approach becomes trouble.

This study aims to explore the intricate relationship between cultural identity and globalization within indigenous communities. By investigating the challenges and adaptations these communities face, the research will shed light on the dynamic ways in which indigenous peoples are responding to the forces of globalization while striving to preserve and strengthen their cultural identities in an increasingly interconnected world.

male descendent who will be the family's heir. If a family solely has female offspring, they can still be the successors and heirs of the family under conditions, that is doing a Nyentana or Nyeburin marriage (Adnyani, 2016). Nyentana marriage is a marriage in which a man is asked by a woman to become their husband and continuing the lineage of the female side (Wahyu et al., 2015).

Matrilineal kinship is not often practiced in Balinese Hindu society. Bali is heavily influenced by patriarchal society and patrilineal marriage, in which lineage is decided



by the father's (Adnyani, 2017). However, there is one custom that challenges the dense patriarchal culture: Nyeburin Marriage, also known as Nyentana Marriage (Pursika & Arini, 2012). In Balinese society, Nyentana marriage is not a popular tradition. Only households with no male descendants are likely to adopt the tradition. The Nyentana procession is similar to the patrilineal marriage ceremony in general. The distinction is in the swapping of male and female figures. In Nyentana Marriage, the female party acts as the person who requests permission from the male's family to live in the woman's family as in-law. This marriage must take place with the approval of both parties (Kusniarti, 2021).

According to social beliefs on patriarchal culture, men are superior to women (Rahmawati et al., 2019). Men are considered superior main figures and are always positioned in the public sphere, whereas female figures tend to be positioned in the domestic space and are always considered subordinate (DeVito, 2019; de Beauvoir, 2010). In other situations, a woman does not even have rights to land or inheritance at a time when patriarchy is so powerful (Chigbu, 2019; de Beauvoir, 2010). Patriarchal society elevates men to dominant positions in political, economic, law, religion, educational, military, and household power (Johnson, 2005). Male dominance creates power disparities between men and women. With patriarchal control, males will readily build a culture based on their perspectives (Johnson, 2005).

LITERATUR REVIEW

Cultural Identity in Indigenous Communities

Cultural identity is a crucial aspect of indigenous communities, encompassing language, traditions, beliefs, and social practices. According to Smith (2012), cultural identity serves as a source of resilience and continuity for indigenous peoples, allowing them to navigate external pressures while maintaining a sense of self. Indigenous identity is often tied to ancestral lands, which are integral to their cultural practices and worldviews (Bourke, 2016).

The Impact of Globalization

Globalization has led to increased interconnectedness, resulting in both cultural exchange and cultural homogenization. As highlighted by Tully, globalization can threaten indigenous cultural identities by promoting dominant cultures and languages, often at the expense of local traditions. Indigenous communities face challenges such as loss of language, erosion of traditional practices, and economic pressures that prioritize assimilation into mainstream society (Harrison, 2018).

Challenges Faced by Indigenous Communities

1. **Cultural Erosion:** One of the most significant challenges is the erosion of cultural practices and languages. Many indigenous languages are endangered, with fewer speakers each generation. The dominance of global languages, particularly English, in education and media contributes to this decline.
2. **Economic Pressures:** Globalization has brought economic opportunities, but these often come with the risk of exploitation and environmental degradation. Indigenous communities may be pressured to engage in resource extraction industries, leading to conflicts over land rights and environmental stewardship.



3. **Loss of Traditional Knowledge:** As younger generations migrate to urban areas for better opportunities, traditional knowledge and practices risk being lost. This generational gap can create tensions within communities as elders strive to pass down cultural heritage.

Adaptations to Globalization

Despite these challenges, indigenous communities have shown remarkable resilience and adaptability.

1. **Cultural Revitalization Movements:** Many communities are actively engaged in cultural revitalization efforts, including language preservation programs and traditional arts initiatives. These movements often leverage technology and social media to reach wider audiences and foster a sense of community (McCarty, 2011).
2. **Hybrid Identities:** Indigenous peoples are increasingly navigating hybrid identities, blending traditional practices with modern influences. This adaptation allows them to participate in the global economy while retaining aspects of their cultural heritage (Santos, 2014).

METHODOLOGY

This research uses a qualitative research approach where qualitative research as a scientific method is often used and carried out by researchers in law, the essence of which is that qualitative research enriches the results of quantitative research. Qualitative research is carried out to build knowledge through understanding and discovery. The qualitative research approach is a research and understanding process based on methods investigating social phenomena and human problems. In this research, researchers create a complex picture, examine words, provide detailed reports from the respondents' views and conduct studies in natural situations. Qualitative research is carried out in natural conditions and is discovered in nature. In qualitative research, the researcher is the key instrument. Therefore, researchers must have theoretical knowledge and broad insight to ask questions and analyze and construct the object under study to become more apparent. This research places more emphasis on meaning and values.

The essence of qualitative research is observing people or society in their living environment, interacting with them, trying to understand their language and interpretations of the world around them, and approaching or interacting with people related to the research focus to try to understand, explore their views and experiences to obtain information. Or data required for qualitative research, where the researcher's role is as a critical instrument in collecting and interpreting data. Data collection tools usually use direct observation, interviews, and document studies.

Bearing in mind that this research aims to understand and interpret various phenomena that exist or occur in reality as a characteristic of qualitative research, in this case, how is the legal compliance of motor vehicle users in realizing orderly traffic? While the validity and reliability of data use triangulation using inductive methods, the results of qualitative research emphasize meaning rather than generalization. Qualitative



research is used if the problem still needs to be apparent to find hidden meanings, understand social interactions, develop theories, ensure the correctness of data, and research historical developments. Bogdan and Taylor explained that qualitative research methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour. In qualitative research, a researcher directly observes several people and interacts for several months to study the background, habits, behaviour and physical and mental characteristics of the people learned. Bogdan and Biklen stated that the characteristics of qualitative research are: (1) natural, (2) data is descriptive, not numbers, (3) data analysis is inductive, and (4) meaning is significant in qualitative research.

Participants in interpretive phenomenology study are chosen precisely based on criteria established by the researcher. The goal of deliberately selecting participants that meet this condition is to provide a more meaningful knowledge based on participant experience (Smith et al., 2009). The study chose four men who had been on Nyentana marriages and were from Balinese families as study subjects based on their compatibility. The classification of participant criteria was based on the study's suitability; the researcher sought to know how men saw Nyentana Marriage from their perspective.

Data for this study were gathered through an in-depth interview method with four participants who were chosen based on predetermined criteria. According to Smith et al. (2009), the most appropriate data collection approach employed in the science method is in-depth interviews. This is due to the fact that in-depth interviews will provide rich data and match the experience of participants. Researchers conduct semi-structured interviews during the data collection phase. Researchers also employ tools to document the interview process, such as notes and audiotapes.

The first participant was Adi, a 30-year-old man who works as an engineer in a villa. Adi and his wife are both from Yeh Gangga. Adi has been married for about 9 years, since 2014. Adi first began dating his wife in 2012, when he was still in high school. Adi had previously discovered that his wife was searching for sentana because she lacked a brother. Adi admits that he is not the type to stay at home, so Nyentana is not a big deal for him. Adi also has a younger brother at home. Adi stated that his wife had no brothers and that the four siblings were all sisters.

The second participant was Ari, a middle-aged man from Batunya village who is married to a woman from Apuan village in Tabanan. Ari works as a security guard. Ari married in 2012, so they've been married for about 11 years. Ari presided over the Nyentana Marriage because his wife lacked a brother to succeed the family lineage. Ari was permitted to do Nyentana marriage because he had three brothers. If you don't have a brother, you are not permitted to do Nyentana marriage. According to him, while Nyentana is not uncommon in other regions, it has become a Tabanan tradition. So this isn't something new in Tabanan.

Sutisna, a man in his 50s from Tabanan, was the third participant. Sutisna, an entrepreneur, has been married for about 19 years. Sutisna is already aware that his partner is looking for sentana when they are in a relationship. Sutisna's wife has two brothers, so she is not obligated to do a Nyentana marriage. However, Sutisna's wife's parents asked her to perform the Nyentana Marriage at the time. Sutisna had no



objections to the request and agreed to it. According to him, his age was mature at the time, and he could live anywhere.

Sunada, a man in his 50s from Tabanan, was the fourth participant. Sunada first performed a Nyentana marriage with his wife, who was still in the same banjar. Sunada had known his wife since childhood and had started a romantic relationship with her before marrying in 1996. Sunada mentioned that his wife lacked a brother, so she had to have a Nyentana marriage. Because he had two brothers, there was nothing stopping him from marrying his wife at the time. Sunada's life story is quite unique because the first time Sunada do the Nyentana Marriage and not long after that he returned to his home to do the patrilineal marriage. Sunada and his wife had one child and then divorced conventionally. Sunada then returned to his original house to carry out a traditional marriage with the same woman (his wife).

In qualitative research, data validity means that researchers examine the accuracy of findings using certain processes (Creswell & Creswell, 2018). One of the characteristics of qualitative research is validity, which is based on establishing whether the findings are regarded correct by researchers, participants, or readers (Creswell & Creswell, 2018). According to Smith et al. (2009), the validity criteria expressed by Yardley can be used in qualitative research. Criteria that can be used to measure the validity of a data are sensitivity to context, commitment and rigour, transparency and coherence, impact and importance, and independent audit.

Smith et al. (2009) also explained that in qualitative research on interpretative phenomenology there are 6 steps that can be used in data analysis. The first stage is reading and re-reading, in which the researcher reads the transcript and listens back to the interview results to imagine the interview conditions in order to explore deeper meaning. Following that, researchers conduct in-depth analyses of semantic concepts and language use by participants. The initial noting process is divided into three stages: descriptive comment, linguistic comment, and conceptual comment. Descriptive comment aims to describe what participants are talking about, linguistic comment aims to explore the language used by participants, and conceptual comment aims to attract conceptual things. At the third stage, researchers reduce data and map patterns from existing records to create an emergent theme. The fourth stage involves researchers looking for relationships between emerging themes by mapping these themes into a systematic arrangement in order for researchers to find interesting aspects of the collected data. The researcher repeats the process from stage one to stage four in the fifth stage. Finally, in the final stage, researchers look for patterns between cases. Researchers must be able to find correlations between cases and identify the strongest themes that can be used as interesting findings at this stage.

RESULT AND DISCUSSION

The relationship between cultural identity and globalization in indigenous communities is complex, marked by both challenges and adaptations. Through an analysis of case studies from various indigenous groups around the world, the research highlights key findings that illustrate the significant impacts of globalization, as well as the strategies indigenous communities employ to preserve their cultural heritage. The following



sections discuss the major results of the study, categorized into the challenges faced and the adaptations made by these communities in response to globalization.

Table: Key Findings on the Impact of Globalization on Indigenous Communities.

Challenge/Adaptation	Description	Example
Language Loss	Decline in the use of indigenous languages due to dominance of global languages.	In Australia, the loss of indigenous languages such as Yawuru and Yolŋu Matha.
Cultural Erosion	Loss of traditional practices and customs as global consumer culture becomes dominant.	The abandonment of traditional fishing practices in favor of industrial fishing.
Land and Resource Displacement	Indigenous communities losing control over their land and resources due to industrialization and development.	The displacement of indigenous communities in the Amazon rainforest due to deforestation.
Technological Revitalization	Use of digital tools and social media to preserve and promote indigenous languages, crafts, and traditions.	The Navajo Nation using YouTube to teach the Navajo language to younger generations.
Cultural and Political Activism	Participation in global movements advocating for environmental sustainability and indigenous rights.	Indigenous groups in the Pacific Islands advocating for climate change action at global summits.
Hybrid Cultural Practices	Blending traditional	Indigenous artisans in



Challenge/Adaptation	Description	Example
	practices with globalized trends, allowing for adaptation while maintaining cultural distinctiveness.	Africa selling traditional jewelry online.

The findings reveal that globalization presents both a threat and an opportunity for indigenous communities. While many face cultural erosion, language loss, and the displacement of their traditional ways of life, others have harnessed the opportunities provided by globalization to assert their identities, revive traditional practices, and advocate for their rights on the global stage.

The successful adaptation strategies observed in the study highlight the resilience and agency of indigenous communities. Rather than passively succumbing to the pressures of globalization, many communities are actively shaping their futures through cultural revitalization, political engagement, and the integration of modern tools to preserve and promote their heritage. These adaptations not only allow indigenous cultures to survive but also to thrive in a rapidly changing world.

Furthermore, these findings suggest that the relationship between indigenous communities and globalization is not a one-way dynamic; it is a complex negotiation. Indigenous peoples are not merely reacting to global pressures but are actively influencing global discussions, particularly in areas such as environmental sustainability, human rights, and cultural diversity. The ability of indigenous communities to adapt and navigate these challenges underscores the importance of supporting their autonomy and amplifying their voices in global discourse.

CONCLUSION

This research has explored the complex relationship between cultural identity and globalization within indigenous communities, highlighting both the challenges and adaptations these communities face in a rapidly globalizing world. Globalization has posed significant threats to the preservation of indigenous cultures, leading to the erosion of traditional languages, customs, and spiritual practices. The dominance of global media, technological advancements, and Western cultural norms have often marginalized indigenous knowledge systems, resulting in the potential loss of vital aspects of their cultural heritage.

However, the study also highlights the resilience and adaptability of indigenous communities in the face of these challenges. Many communities have embraced modern technologies, such as social media and digital platforms, to revitalize and promote their languages, traditions, and cultural expressions. Furthermore, indigenous peoples have increasingly engaged in global political and environmental movements, advocating for their rights, land preservation, and the inclusion of their knowledge systems in global discussions on sustainability and climate change.



In adapting to globalization, indigenous communities have also demonstrated a remarkable ability to blend traditional practices with modern influences. Hybrid cultural practices, such as integrating traditional arts and crafts into the global market, have allowed these communities to maintain their cultural distinctiveness while engaging with the wider world.

Overall, the findings underscore that while globalization presents significant challenges, it also provides opportunities for indigenous communities to assert their cultural identities and contribute to global conversations on issues such as human rights, environmental conservation, and cultural diversity. The ongoing negotiation between cultural preservation and the forces of globalization reveals the agency and resilience of indigenous peoples, ensuring that their cultures continue to thrive in an interconnected world. Therefore, it is essential to support policies and initiatives that empower indigenous communities, protect their cultural heritage, and promote their active participation in global decision-making processes.

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