

# Preservation of Sundanese Ethnic Culture by Young Generation in the Era of Globalization

Rosaria Mita Amalia<sup>1\*</sup>, Inu Isnaeni Sidiq<sup>2</sup>, Nani Darmayanti<sup>3</sup>

**Abstract---** *Sundanese cultural values are one of Indonesian local culture that must be preserved. Students, as agents in society, are part of the community and expected to be the successor of the Sundanese culture. This study shows how the role of young people, such as students in English Literature, Faculty of Cultural Sciences, Universitas Padjadjaran perform particular preservation of Sundanese culture in language, dance and musical instruments. The methods used are quantitative and qualitative. Data collection conducted by distributing questionnaires to research objects that have been determined in accordance with the research topic. The objects of the research is English Literature students in Faculty of Cultural Sciences (FIB), Universitas Padjadjaran. The students come from class of 2018, and they have an age range between 18-22 years. They are divided into two categories, namely the Sundanese (SS), and not the Sundanese (BSS). For the SS category of respondents, there are 40 students, as well as the BSS category, 40 students. The results of the questionnaire are used as a basis in analyzing data and indicators for analysis to determine how the students of the Department of English Literature at FIB, Unpad maintain and preserve Sundanese culture. The results shows that students as respondents to the questionnaire code "Sunda" conduct the biggest defense in terms of using the Sundanese pattern of language. While the students as respondents to the questionnaire code "Non-Sunda" also give the biggest contribution in watching Sundanese dance performance.*

**Keywords---** *Preservation, Sundanese culture, music, dance, language, globalization*

---

## I. INTRODUCTION

The era of globalization has made national borders disappear. Nevertheless, the interrelation and interdependence of nations throughout the world in various fields including cultural matters is enormous. Therefore, it is important for a country to maintain its cultural performances and values, both national and local culture, including Indonesia which has a very rich culture because Indonesia consists of 300 ethnic groups, more precisely there are 1,340 ethnic groups according to the 2010 BPS (Statistics Center) census. [1]

Tobroni (2012: 123) states that Indonesian culture, from time to time, always experiences changes. This changes occur because of the society which really wants the changes happen and this condition occurs very rapidly that is due to the inclusion of elements of globalization into Indonesian culture. The element of globalization entering cannot be prevented and it penetrates national culture which is the creation of local culture in every region from Sabang to Merauke. [2]. Every

---

<sup>123</sup> Department of Linguistics, Faculty of Cultural Sciences, Universitas Padjadjaran, Sumedang, Jawa Barat 45363, Indonesia  
\* Corresponding author, email: rosaria.mita.amalia@unpad.ac.id

nation, therefore, needs specific strategies to prepare, manage, and find a solution for the possible impact of globalization that could threaten the existence of national identity and local cultures. (Herwati, 2013 : 30) [3].

The largest ethnic group in Indonesia is Javanese with 42% of the total population of Indonesia. The second largest ethnic group in Indonesia is Sundanese with 15% of the total population of Indonesia (<https://indonesia.go.id/profil/suku-bangsa>). Although occupying the second largest number, on the other hand, Dienaputra (2011: 109) states that the current phenomenon shows that Sundanese culture does not seem to have the power when it is faced with outside challenges. This situation is evidenced by the increasing elements of Sundanese culture that are crushed by foreign cultures. For example the use of Sundanese language seems to be explicitly used less by the younger generation of Sundanese. There is a perspective that using Sundanese in daily communication is now more often identified with 'backwardness' [4].

In fact, Sundanese culture needs to be preserved because Sundanese culture, in addition to being a characteristic, Sundanese cultural values can also strengthen identity, both as a Sundanese, and as the character of the Indonesian country in the midst of the onslaught of various cultures and thoughts that come from overseas. The phenomenon that occurs in Sundanese culture is consistent with what is stated by (Malinowski in Mulyana, 2005: 21) which states that many local cultures fade due to the lack of future generations who have an interest in learning and inheriting it. According to Malinowski, higher and active culture and will influence lower and passive cultures through cultural contact [5]

The two sides of the problem above, that are the importance of preserving Sundanese culture and the attitude of the young generation towards the preservation of Sundanese culture, are the background of this research. This study examines how the attitude of the younger generation, especially students towards the retention through preserving Sundanese culture. The students were chosen as respondents because students are agents of change in the community who are expected to be perpetrators and successors to the preservation of Sundanese culture. The attitude of students towards the preservation of Sundanese culture is limited to Sundanese culture from the aspect of language and art because these two things are considered the closest to the world of adolescents.

## II. LITERATURE REVIEW

Several previous studies have portrayed the symptoms of Sundanese cultural preservation among the younger generation. Wagiyati and Riyanto (2016: 243-2 245) stated that the language attitude of male students is better than language attitude of female students. In addition, social and emotional closeness also affect the choice of Sundanese language. In intimate situation, students prefer using Sundanese, for example when they are at home, and outside the classroom. When they are in government offices, Sundanese will be used to speak with hearers whose have high social and emotional closeness such as mother / father, grandmother / grandfather, and students who speak Sundanese as their first language. [6]

Djajasudarma, et al (2018: 1) also conducted research on efforts to preserve Sundanese language and culture in the midst of the influence of globalization. The results of her research stated that education is one of the facilities to carry out intergenerational continuation of regional languages through formal channels. This strategy should be maintained in an effort to preserve and maintain regional languages. To maintain the continuity of this effort, it is necessary to evaluate how the successes have been obtained and what obstacles have been encountered in the field. Efforts can be made to improve the learning system through revamping the curriculum, teacher recruitment, enriching teaching materials, updating teaching methods, and other things that support the sustainability of quality local language teaching. [7]

Nahak (2019: 1) conducts research on the efforts that young people create in preserving culture in the global era. According to him, in the era of globalization, information has become a very powerful force in influencing human mindset.

To overcome this, awareness of the importance of local culture is needed as national identity. There are various efforts that can be done to preserve local culture including: 1. Growing awareness about the importance of culture as national identity. 2. Preserving culture by participating in conservation and its implementation. 3. Learning and also socializing to others so that people are interested in preserving and maintaining local culture. [8]

The definition of culture has been stated by Koentjaraningrat (2002: 203) which refers to the whole system of ideas, actions, and results of human work in life. According to Harsya Bachtiar (1976: 11) culture is elements that include beliefs, knowledge possessed by the community, the language used, the values applied in society and the regulations that apply in it. In addition to providing a definition of culture, Koentjaraningrat, (2002: 203-204) also stated seven (8) cultural elements that are universal, namely language, knowledge systems, social systems or social organizations, systems of living equipment and technology, systems of livelihoods, religious system, and art. All of these cultural elements can be found and developed in society. Standing on the above mentioned coverage, the intangible heritage originates from local cultures in this Nusantara or archipelago, including: tradition, folklore and legend, mother tongue, oral history, creativity (dances, songs, drama shows), adaptability and the uniqueness of the local community (Galla, 2001, p. 12). Likewise, these culture elements also develop in Sundanese society in West Java. [9] – [10].

Conservation is an activity that is carried out continuously, directed and integrated in order to realize certain goals that reflect the existence of condition or situation that is permanent and lasting, dynamic, flexible, and selective. Cultural preservation is an effort to maintain cultural and artistic values, traditional values by developing dynamic, flexible and selective embodiments, as well as adjusting to situations and conditions that are always changing and developing. Widjaja (1986) defines conservation as an activity that is carried out continuously, directed and integrated to realize certain goals that reflect the existence of something that is permanent and lasting, dynamic, flexible and selective (Widjaja in Ranjabar, 2006: 56). [11].

Maintaining and preserving Indonesian culture can be applied in various ways. There are two ways that people can do especially as a young generation in supporting cultural preservation and helping to protect local culture (Sendjaja, 1994: 286). namely: (a). Culture Experience is the preservation of culture that is done by directly involved into a cultural experience. For example, in preserving a dance in a culture, the community is encouraged to learn and practice in mastering the dance, and can be staged every year in certain events or festivals. Thus the local culture can always be preserved. (b) Culture Knowledge, it is kind of the preservation of culture which done by creating an information center on culture that can be functionalized into many forms. The aim of this activity is to educate or benefit the development of culture itself and the potential of regional tourism. Thus the young generations can enrich their knowledge of their own culture. Besides being preserved in the two forms above, local culture can also be preserved by knowing the culture itself. Therefore, it can be anticipated cultural piracy carried out by other countries. [12]

Sundanese people are people who live in the Sundanese land or the West Java region. Harsojo as quoted by Koentjaraningrat (2004) said that anthropologically-culturally, those referred to as Sundanese people or Sundanese tribe are people who have traditionally used Sundanese language and dialect as their mother tongue and dialect in daily conversation. The Sundanese referred to, lived in the area of West Java and Banten, formerly known as the Land of Sunda or *Tatar Sunda*.

### III. DATA COLLECTION

The research method explains the way the research is carried out, which includes material or research material, tools, research paths, variables, provided data and data analysis (Mahsun, 2005: 72) [13]. In this study, the method used is a

qualitative method with descriptive data presentation. The data selection method is done quantitatively through survey data (questionnaire). According to Djajasudarma (1993: 1), the descriptive analysis method is a method that can descriptively provide characteristics, properties and description of the data through the selection of data, after the data has been collected [14]

Before searching for data, researchers conducted a literature study, namely by studying articles and books related to Sundanese culture. After reading and gathering any Sundanese cultural values that respondents want to see in Sundanese cultural defense, an indicator / measurement tool for each question is seek. Data collection is done by distributing questionnaires to research objects that have been determined in accordance with the research topic. The object of the research is English Literature students in Faculty of Cultural Sciences (FIB), Universitas Padjadjaran. The students come from class of 2018, and they have an age range between 18-22 years and they are divided into two categories, namely the Sundanese (SS), and not the Sundanese (BSS). For the SS category of respondents there are 40 students, as well as the BSS category, 40 students. The results of the questionnaire are used as a basis in analyzing data and indicators for analysis to determine how the students of the Department of English Literature at FIB, Unpad maintain and preserve Sundanese culture.

## **IV. DATA ANALYSIS**

### **4.1 Sundanese Cultural Preservation by Sundanese Students (SS)**

The results of the questionnaire analysis filled out by students with Sundanese backgrounds (40 students) show that 91.37% think that globalization has an influence on the existence of Sundanese culture. The remaining 8.62% do not think so. From 40 students who fill out the questionnaire, 68.96% think that Sundanese culture is almost extinct. The remaining 31.03% do not think the same idea. As many as 56.86% conduct some actions relating to preserve Sundanese culture and as much as 43.12% do not.

The results of the questionnaire, based on analysis, indicate that students of English literature who have Sundanese background are 66.66% fluent in Sundanese; 71.26% use Sundanese in daily conversation; 71.26% know several terms in Sundanese; 86.58% understand Sundanese manners in language, and 92.52% are native languages.

For cultural preservation in terms of dance, the results show that the 85.81% the respondents participat in various activities to learn and know Sundanese dance and 67.81% respondents like watching Sundanese culture (dances) rather than non Sundanese. In the field of music, the results of the questionnaire analysis show that English literature students who study and know Sundanese music are 85.81% and 45.97% of them have ability in playing one of traditional musical Sundanese instruments.

Meanwhile, the respondents who come from Sundanese tribe, for language category, 33.33% are not fluent in Sundanese, 28.73% do not use Sundanese language in daily conversation, 27.58% do not know some terms in Sundanese. And 13.40% do not understand the manners of Sundanese language. These results refer to Sundanese respondents who are considered not to preserve and maintain the Sundanese culture.

Those who fill out the questionnaire also argue that preserving and maintaining Sundanese culture through language can be done as follows: (a) communicating using Sundanese language in everyday conervation, (b) sharing knowledge with people who do not yet know Sundanese culture especially Sundanese language, and (c) increasing publicity and the production of Sundanese literature.

Meanwhile, the ways to preserve and maintain Sundanese culture through art, especially dance is (a) participating in various activities that can provide knowledge about Sundanese culture, especially Sundanese dance, such as attending art

galleries, student activities on Sundanese culture, (b) increasing the intensity of performing arts in presenting culture Sundanese so that people get to know more about Sundanese culture, especially Sundanese dance.

And steps to preserve Sundanese culture from the aspect of music are as follows: (a) learn more about Sundanese music, (b) increase the intensity of performances that show Sundanese culture, especially Sundanese music so that people become more familiar with Sundanese culture, (c) do collaboration between Sundanese and modern music, so it will attract people to learn Sundanese music, (d) expand Sundanese- musicians

**Table 1.1 Preserve and Maintain Sundanese Culture by Sundanese Ethnic Students**

<b>LANGUAGE</b>	Fluent in Sundanese language	66,66%	Not fluent in Sundanese language	33,33%
	Using Sundanese language in everyday conversation.	71,26 %	Do not use Sundanese language in everyday conversation.	28,73%
	Understand the Sundanese history.	36,78%	Do not understand the Sundanese history	63,21%
	Know some terms in Sundanese language	72,41%	Do not know some terms in Sundanese language	27,58%
	Understand Sundanese's manners in Language	86,58%	Do not understand Sundanese's manners in Language	13,40%
	Sundanese language is a mother language for the respondents.	92,52%	Sundanese language is not a mother language for the respondents.	7,47%
<b>DANCE</b>	Participate in various activities to learn Sundanese dance	85, 81%	Do not participate in various activities to learn Sundanese dance	14,17%
	Watch Sundanese performance often, especially Sundanese dance either live or through media such as television and the internet.	29,5%	Watch Sundanese performance rarely, especially Sundanese dance either live or through media such as television and the internet	70,49%
	Enjoy watching Sundanese dance rather than non Sundanese	67,96%	Prefer to watch non Sundanese dance.	32,03%
<b>MUSIC</b>	Having ability to play one of the traditional Sundanese musical instruments.	45,97%	Cannot play traditional Sundanese musical instrument.	54,02%
	Participate in various activities to learn Sundanese music.	85,82%	Do not participate in activities that add insight into traditional Sundanese music.	14,17%
	Watch Sundanese performance often, especially Sundanese music either live or through media such as television and the internet.	3,82%	Watch Sundanese performance rarely, especially Sundanese music either live or through media such as television and the internet	96,17%
	Do activities that can preserve and maintain Sundanese culture often.	5,74%	Do activities that can preserve and maintain Sundanese culture rarely.	94.,25%

#### 4.2 Sundanese Cultural Preservation by Non-Ethnic Sundanese Students (NSS)

Based on the results of the analysis of the questionnaire with the code Not Sundanese, the results obtained stated that of the 40 students who filled out the questionnaire as many as 57, 37% stated that they were holding to Sundanese culture, and as many as 42.63 did not maintain Sundanese culture. From the questionnaire it was also stated that 50, 81% stated that Sundanese culture was almost extinct and 49.19% did not think so. As many as 80.32% stated that globalization affected the existence of culture and 19.68% said no.

For the language category, the results obtained are 44.26% of the respondents can speak Sundanese spoken or written, 21.31% respondents mention that they are surrounded by people who speak Sundanese, 73.77% understand Sundanese

because of the environment influence, 57.37% can understand Sundanese language, 80.32% are interested in Sundanese, 44.26% understand manners in Sundanese culture and 26.22% often speak Sundanese with friends.

For the dance category, there are 29.50% of respondents aware of Sundanese cultural arts, 88.52% has watched Sundanese art performances, 67.81% participate in Sundanese culture activity. In the field of music, 34.42% of respondents know Sundanese cultural musical instruments, 18.03% have played Sundanese musical instruments, 9.83% participated in art performances especially Sundanese arts, 37.70% often performed activities that could maintain Sundanese culture. And 24.59% of students often watch art performances especially Sundanese arts on television.

Respondents with non-Sundanese code consisting of students who are not from Sundanese tribe show the results that the dominance of those who do not preserve Sundanese culture because 55.74% of the respondents cannot speak Sundanese both oral and written. The result also indicates that 78.68% respondents are surrounded in the families who do not speak Sundanese language. There is 26.22% respondents who do not understand Sundanese because of the surrounding environment, 42.62% respondents do not understand Sundanese language, 19.67% shows that they are not interested in Sundanese, 55.73% does not understand manners in Sundanese culture, and 73.77% rarely speak Sundanese with friends.

For the dance category, as much as 70.49% of respondents do not know Sundanese cultural arts, 11.47% has never watched Sundanese art performance, and 32.03% does not attend activity related to Sundanese culture. The results of the questionnaire from the respondents in the music category show that 65.57% mention that they do not know the Sundanese cultural musical instrument, 81.96% has never played a Sundanese musical instrument, 90.16% does not participate in Sundanese arts performances. And 62, 29% did not carry out activities that could preserve Sundanese culture.

The respondents mention the ways to maintain Sundanese culture through language, as follows;(a) communicating using Sundanese in everyday life, (b) developing Sundanese language organization that is open to public. The respondents also suggest to develop these ways such as (a) following activities related to Sundanese dance, (b), creating open performance that frees students to express their creative ideas about Sundanese culture, especially dance, and the last one(c) watching performances, especially Sundanese dance art performances.

Meanwhile, the respondents who fill out this questionnaire are on the opinion that maintaining Sundanese culture through arts, especially musical instruments, as follows, (a) learning and playing Sundanese musical instruments, (b) those who have ability in playing Sundanese musical instruments should teach them to those who have never known / could not play Sundanese musical instrument, and (c)performing Sundanese musical works to the public.

**Table 1.2 Preserve and Maintain Sundanese Culture by Non-Ethnic Sundanese Students**

<b>LANGUAGE</b>	Speak Sundanese language spoken and written	44,26%	Cannot speak Sundanese language spoken and written	55,74%
	Surrounded by Sundanese language environment	21,31%	Not surrounded by Sundanese language environment	78,68%
	Understand Sundanese language supported by the environment	73,77%	Do not understand Sundanese language because do not get support from the environment.	26,22%
	Understand when friends speak Sundanese language.	57,37%	Do not understand when friends speak Sundanese language.	42,62%
	Interested in Sundanese language.	80,32%	Not interested in Sundanese Language.	19,67%
	Understand manners in Sundanese culture.	44,26%	Do not understand manners in Sundanese culture.	55,73%

	Speak Sundanese language often with friends.	26,22%	Do not speak Sundanese language often with friends.	73,77%
<b>DANCE</b>	Understand Sundanese arts.	29,50%	Do not understand Sundanese arts.	70,49%
	Ever watch Sundanese art performances .	88,52%	Never watch Sundanese art performances.	11,47%
	Participate in Sundanese culture activity.	67,81%	Do not participate in Sundanese culture activity.	32,03%
<b>MUSIC</b>	Know Sundanese musical instruments.	34,42%	Do not know Sundanese musical instruments.	34,42%
	Ever play traditional Sundanese musical intruments.	18,03%	Never play traditional Sundanese musical intruments	81,97%
	Participate in art performances especially Sundanese performances.	9,83%	Not participate in art performances especially Sundanese performances	90.17%
	Often do activities that can preserve and maintain Sundanese culture.	37,70%	Do activities that can preserve and maintain Sundanese culture rarely.	62,30%
	Often watch performances especially Sundanese performances at TV.	24,59%	Watch performances especially Sundanese performances at TV rarely.	75,40%

## VI. STUDY RESULTS, SUMMARY AND CONTRIBUTION

The results of the analysis show that English literature students at Universitas Padjadjaran, both those with Sundanese backgrounds and those who are not Sundanese, have the same opinion that globalization influences cultural existence. They share the same thought that the young generation takes important role in preserving and maintaining local culture, especially Sundanese ethnic culture. Therefore cultural preservation is important to do. The students have been preserving Sundanese culture in the fields of language, dance and music .Students with Sundanese backgrounds preserve language in the most dominant way by speaking Sundanese language in their daily life. They also practice using language by concerning the language manner which should be applied to older people. Dance as a form of culture is quite interesting to learn and enjoy, so most students express their enjoyment by participating in some performance and they are eager to learn the dances. As for preserving Sundanese art and music, students with Sundanese background do various activities to learn Sundanese music and dance.

Meanwhile, for English Literature student who do not have Sundanese ethnic background do cultural preservation in terms of trying to understand Sundanese language and it is supported by their environment. They also try to speak Sundanese while having conversation with their Sundanese friends. As for the preservation of art and dance, they endeavor by watching as often as possible.

## REFERENCES

- [1] [www.indonesia.go.id](http://www.indonesia.go.id) . 2017. Suku Bangsa Indonesia Indonesia. Diakses 31 Mei 2020. .  
<https://indonesia.go.id/profil/suku-bangsa>
- [2] Tobroni.2012. *Relasi Kemanusiaan dalam Keberagaman (Mengembangkan Etika Sosial Melalui Pendidikan)*. Bandung: Karya Putra Darwati.
- [3] Herwati, Lusia Neti. 2013. “Preserving Local Culture in the Globalization Era through Merti Bumi: A Project Report”. *Asian Journal of Literature, Culture and Society*. Volume 7 Nomor 2.  
<http://www.assumptionjournal.au.edu/index.php/AsianJournal/article/view/360/315>
- [4] Dienaputra, Reiza D. 2011 *Sejarah, Budaya, dan Politik Sunda*. Bandung: Sastra Unpad Press.

- [5] Mulyana, Deddy, 2005. *Ilmu Komunikasi Suatu Pengantar*. Bandung, Remaja Rosdakarya
- [6] Wagianti dan Sugeng Riyanto. 2016. “Pemertahanan Bahasa Sunda oleh Mahasiswa yang Berbahasa Pertama Sunda”. *Jurnal Metalingua*, Vol. 14 No. 2, Desember 2016:243—252.
- [7] Djajasudarma, dkk. 2018. “Upaya Pelestarian Budaya-Bahasa Sunda di Tengah Pengaruh Globalisasi”. *Jurnal PKM Universitas Padjadjaran Volume 2 No. 12*.
- [8] Nahak, Hildigardis M. I. 2019. “Upaya Melestarikan Budaya Indonesia di Era Globalisasi/ Effort To Preserve Indonesian Culture In The Era Of Globalization” *Jurnal Sosiologi Nusantara Volume 5 Nomor 1*. <https://ejournal.unib.ac.id/index.php/jsn/article/view/7669/pdf>
- [9] Galla, A. (2001). *Guidebook for the Participation of Young People in Heritage. Conservation*. Brisbane. Hall and Jones Advertising.
- [10] Hendriyanto, Agoes. et.al. “The Preservation Strategy of Kethek Ogleng Pacitan in Millennial Era”. *International Journal of Engineering and Advanced Technology (IJEAT) ISSN: 2249 – 8958, Volume-8 Issue-5C, May 2019*. <https://www.ijeat.org/download/volume-8-issue-5c/>
- [10] Ranjabar. Jacobus, 2006. *Sistem Sosial Budaya Indonesia: Suatu Pengantar*. Bandung, Ghalia.
- [11] Sendjaja, S. Djuarsa, 1994. *Teori Komunikasi*. Jakarta, Universitas Terbuka.
- [12] Mahsun. 2005. *Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya*. Jakarta: PT Raja Grafindo Persada.
- [13] Djajasudarma, Fatimah. 1993. *Metode Linguistik: Ancangan Metode Penelitian dan Kajian*. Bandung: PT Eresco.