

## THE INFLUENCE OF GLOBALIZATION ON THE EXISTENCE OF SEDAH BUMI IN THE SUNDA COMMUNITY OF PEKON MERBAU

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### Abstract

The existence of Sedekah Bumi has decreased due to globalization. This has become a problem in Pekon Merbau in the social and cultural fields, such as the loss of the original culture of an area such as Sedekah Bumi. The current of globalization has had a major influence on Indonesian culture, including the Sedekah Bumi ceremony. The rapid pace of information and telecommunications can actually lead to a tendency that leads to the waning of the value of cultural preservation. Therefore, this research was conducted with the aim of knowing the influence of globalization on the existence of the Sedekah Bumi tradition in society. The research method used is a quantitative approach with descriptive methods, then data collection techniques in the field are carried out by means of observation and questionnaires. Based on the results of the study indicate that globalization affects the existence of the Sedekah Bumi in Pekon Merbau. This is shown from the results of the simple linear regression analysis test showing the t-count value of 3.136 and the sig value of 0.002. Thus it can be concluded that  $t_{hitung} > t_{table}$  is  $3.136 > 0.67581$  and the value of  $sig < 0.05$  is  $0.002 < 0.05$  so that  $H_0$  is rejected and  $H_1$  is accepted. Globalization is a factor that can affect the fading of the existence of the Sedekah Bumi in Pekon Merbau, so that if globalization is positive, the influence will be positive on the existence of the Sedekah Bumi which indicates that the Sedekah Bumi tradition will increasingly fade. On the other hand, if globalization is negative, the impact will be negative, which means the Sedekah Bumi tradition will be stronger and continue to be preserved.

**Keywords:** Sedekah Bumi, Globalization, Existence

### I. Introduction

Indonesia has many tribes and cultures, including the Sundanese tribe. Sundanese society has cultural diversity, and its cultural values are pretty strong. One example of Sundanese diversity is Sedekah Bumi. Sedekah Bumi is the slaughter of an animal, often a buffalo or goat, intended as an offering to the spirit of the ruler of the earth in the village. Sedekah Bumi carries it out.

People believe that if they don't carry out the Sedekah Bumi, something bad will happen to the community, such as reduced harvests or substandard fish catches. Various diseases occur in the form of outbreaks in the plants that residents plant, crop failures, bad weather, famines, and the emergence of uncontrolled pests (Hidayatulloh: 015).

The implementation of sedekah bumi is no longer for receiving reinforcements or offerings but rather as an ancestral tradition that should be carried out as a community cultural heritage. One thing that has experienced a cultural shift in globalization is the implementation of sedekah bumi in Pekon Merbau, West Kelumbayan, Tanggamus. The Pekon Merbau people have a habit of giving sedekah bumi. Sedekah Bumi is a form of Sundanese culture that is still ongoing and has become a routine for most people in Pekon Merbau. Gradually, sedekah bumi began to shift in its existence and experienced significant changes.

Society's culture and customs are influenced by developments over time and technological developments. This is experienced by the people in Pekon Merbau, who no longer carry out sedekah bumi.

In line with the development of increasingly modern times, it cannot be denied that the existence of customs and culture that have long been inherent in society will shift. The development of globalization provides factors for cultural changes in society. Advanced societies are influenced

by developments that influence human character and behavior over time. These changes resulted in changes in people's mindsets so that they no longer carried out the traditional obligations of their ancestral culture, which had been carried out for generations. According to Melville J. Herskovits and Bronislaw Malinowski, everything that exists in society is determined by the culture of the society itself (Simanjuntak, 2003: 136).

In line with culture, globalization has many interpretations from various points of view. Some people interpret globalization as reducing the world or making the world look like a small village. According to Nurhaidah and M. Insyah Musa (2015), globalization influences the order of socio-cultural values in society. Globalization improves people's way of life and shapes thought patterns in a more advanced direction. This resulted in the development of science and technology. New media brings various changes, such as interactions between individuals who experience urgent and rapid changes and tend to be more individual (Giddens in Adha, 2019). Globalization currently follows technological developments that cause a decline in the original cultural value of a region. A civilization that continues to develop in this era of globalization certainly brings its challenges to society, where humans as a society need to have a global perspective, have high morals, have faith and piety, and have a tolerant attitude (Suroto in Adha and Perdana, 2020).

According to Sri Suneki (2012), globalization can cause the loss of a region's original culture. People can easily search for, discover, learn, and even imitate other cultures. If this continues to happen, the original culture of an area could disappear because there is no one to preserve or continue it.

Researchers conducted a preliminary study to determine the influence of globalization on the existence of sedekah bumi in the community of Pekon Merbau. According to Syarifudin, a community figure, several things were found that were the reasons for the decline of sedekah bumi. First, there is a lack of individual awareness to preserve Sedekah Bumi in daily life in the Merbau pekon area.

The fading of Sedekah Bumi is influenced by several factors, namely the family environment and the importance of knowing what sedekah bumi. Parents tend to impart knowledge about cultural heritage to their children in a family environment. Now that we live in an all-digital environment, to face the existing challenges, parents and teachers need to play a role in guiding them in using the internet (Adha and Ulpa, 202). Parents rarely teach their children the importance of sedekah bumi, which causes children to lack knowledge of the values involved in the sedekah bumi ceremony. Apart from the family environment, it turns out that the community environment also has an influence.

People are more indifferent to the Sedekah Bumi ceremony. Some even don't care about preserving Sedekah Bumi and don't want to maintain it.

The culture and values that apply to the younger generation today have sidelined the existence of Sedekah Bumi. There is no longer any awareness that Sedekah Bumi is a noble cultural heritage that must be preserved. It is appropriate for traditional leaders, the community, parents, the younger generation, and the nation's future to love and be proud of protecting the values of Sedekah Bumi in their daily lives.

Second, it is felt that today's society lacks a sense of empathy for cultural heritage. As technology develops, knowledge and information go crazy; this is precisely what causes local culture to be displaced. Public awareness of culture is currently low, especially among young people could be much higher. First, judging from their lack of knowledge of history and culture. Second, from the way you behave. Third, from the way of appreciating and acting towards the culture itself. The existing and developing social structure and declining principles of morality have resulted in a lack of caring attitudes and individual involvement in community activities (Putnam in Adha, 2019).

The third Sundanese culture felt to be in decline is the lack of education from community groups. Traditions or expressions of life inherited from ancestors which are then passed on to

their descendants, such as oral traditions, regional languages, performing arts, rituals, festive events, knowledge, practices about the universe, or the knowledge and skills to produce traditional crafts are currently almost never. If this is done, this will have a significant impact on the preservation of Sundanese culture within the Merbau pekon. Therefore, the role of community leaders, such as traditional leaders and group administrators, is significant in implementing Sundanese cultural values so that they can continue to be preserved. This causes the habits of the people, especially the younger generation, in Sundanese culture to decline significantly.

Sedekah Bumi's fading existence is marked by the flow of globalization, such as advances in information and communication technology. Progress in this field should be able to influence people's lives positively, such as how to use and utilize technology without eliminating pre-existing customs. For example, like internet technology, everyone has a cellphone and can access news from anywhere quickly and easily. Meanwhile, in terms of communication, people can also communicate quickly and easily without having to meet face-to-face.

This causes widespread interaction between communities, ultimately influencing each other, especially regional culture, such as mutual cooperation, visiting sick neighbors, art, and the Sundanese language.

The existence of Sedekah Bumi has decreased due to globalization. This is a problem in Pekon Merbau in the social and cultural fields, such as the loss of the original culture of a region such as Sedekah Bumi. The current flow of globalization has had a significant influence on Indonesian culture, including the Sedekah Bumi ceremony. The rapid pace of information and telecommunications can give rise to a trend that leads to the waning of the value of cultural preservation. As the next generation, we should be responsible for preserving culture. Based on the background description above, the researcher wants to examine further the research entitled "The Existence of Sedekah Bumi Tradition in the Pekon Merbau Community in the Era of Globalization."

## **II. Method**

The research method used in this research is a quantitative approach with descriptive methods to present data and analyze objectively and show globalization's influence on Sedekah Bumi's existence in the Sundanese Pekon Merbau Community. Population is a generalized area of objects or subjects with specific qualities and characteristics determined by researchers to be studied and then conclusions drawn (Sugiyono: 2017: 117). In this research, the population is the community in Pekon Merbau.

The sampling technique in this research uses Simple Random Sampling, where each population element has an equal opportunity to be selected as a sample. The sample determination in this research refers to Taro Yamane's formula in Riduwan (2012:65) as many as 186 people.

The independent variable in this research is globalization. This is by the opinion of Subagyo (2011:9), who explains that the independent variable is a change that is the cause of the shift or emergence of the dependent variable. According to Sangadji (2010:42), "The dependent variable is a response or output variable that appears as a result of manipulation of a variable concluded in the research (independent variable)". The dependent variable in this research is Sedekah Bumi. The data collection technique in this research is the Questionnaire Technique. In this research, the questionnaire functions as a tool to seek information based on personal experience expressed in the form of questions or statements appropriate to the respondent's situation. The questionnaire in this research was aimed at the community.

The data analysis technique in this research is prerequisite analysis testing and final analysis or hypothesis testing. This research uses the prerequisite tests for normality and linearity because the final analysis of this research is correlation analysis and simple linear regression analysis.

## **III. Result and Discussion**

Pekon Merbau is a village/Pekon located in West Kelumbayan District, Tanggamus Regency, Lampung Province. Pekon Merbau was established on February 28, 1987. Initially, Pekon Merbau was part of Pekon Lengkuai, but after the division of Kelumbayan District from Cukuh Balak District, Pekon Merbau was included in the West Kelumbayan District.

Area according to use Rice field area 50.00 Ha Dry land area 169.57 Ha Wetland area 0.00 Ha Plantation land area 218.00 Ha Public facilities area 35.00 Ha Forest land area 130.00 Ha with a total area of 602.57 Ha.

The current population of Pekon Merbau is 1,941 men, 984, 957 women, and 534 heads of families. Most of the population's livelihood is farming, while the prominent economic product is plantations. Pekon Merbau is located in Tanggamus Regency, West Kelumbayan District, and has four (4) hamlets and 10 RT hamlets.

The distance to the sub-district capital is 8.00 km, and the distance to the sub-district capital by motor vehicle is 0.10 hours. The distance to the sub-district capital by foot or non-motorized vehicle is 12.00 hours. The distance to the district/city capital is 180.00 km, and the distance to the district capital by motor vehicle is 3.00 hours. The distance to the provincial capital is 85.00 km, and the distance to the provincial capital by motor vehicle is 2.00 hours. Travel time to the provincial capital by foot or non-motorized vehicle is 24.00 hours.

### 1. Descriptive Analysis Results

Descriptive statistics describe or provide an overview of the object being studied through sample or population data as it is, without carrying out analysis and making generally accepted conclusions (Sugiyono, 2003). The respondents in this research were the Sundanese people of Pekon Merbau, West Kelumbayan District, Tanggamus Regency. The distribution of questionnaires started from 23 July 2020 to 29 April 2022. The questionnaires were distributed via Google Forms with a sample size of 186.

Distributing questionnaires to obtain data takes a long time because researchers have to look for several criteria, and there is minimal community participation when distributing questionnaires. Even though many problems were encountered in the field, the researchers were able to collect data from the study's sample size in the end.

### 2. Simple Regression Analysis

Regression analysis is used to find out how the pattern of the dependent variable can be predicted through the independent variable. The simple linear regression analysis calculation is assisted by the SPSS version 25 application. The regression analysis used in this research is straightforward because the researcher wants to see the magnitude of the influence of the globalization variable (X) being studied on the earth charity variable (Y), which is only influenced by one independent variable. The results of simple regression analysis are as follows:

**Table 1 Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.225 <sup>a</sup>	.051	.046	265.871

a. Predictors: (Constant), Globalisasi  
Source processed by researchers in 2022

Based on Table 4.24, an R-value of 0.225 is obtained, which shows that there is a low

correlation between globalization and the existence of the Sedekah Bumi tradition. This is supported by an R Square value of 0.051 or a determinant coefficient of 5.1%.

**Table 2 ANOVA<sup>a</sup>**

Model of	Sum Squares	df	Mean Square	F	Sig.
Regression	69.504	1	69.504	9.833	.002 <sup>b</sup>
Residual	1.300652	184	7.069		
Total	1.370156	185			

a. Dependent Variable: Sedekah Bumi

b. Predictors: (Constant), Globalisasi

Source processed by researchers in 2022

Based on the table above, a Sig value of 0.002 or Sig. < 0.05, which means there is a significant influence between globalization and the existence of Sedekah Bumi. Below, we will present hypothesis testing on the impact of variables X (globalization) and Y (almsgiving to the earth). H<sub>i</sub>: Globalization has influenced the existence of Sedekon Bumi in the

Sundanese community of Pekon Merbau. H<sub>o</sub>: Globalization has no influence on the existence of Sedekon Bumi in the Sundanese community of Pekon Merbau. Simple linear regression analysis calculations using SPSS for Windows ver. 25, which can be seen in the Coefficients table; the calculation results are as follows:

**Table 3. Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients B	Standardized Coefficients Beta	t	Sig.
(Constant)	12.724		11.549	.000
1 Globalisasi	.104	.225	3.136	.002

a. Dependent Variable: Sedekah Bumi

Source processed by researchers in 2022

From the table above, the regression is obtained from a constant value (a) of 12.724 and a coefficient value (b) of (0.104)X so that the linear regression equation can be obtained as follows:

$$Y = a + b X$$

$$Y = 12,724 + (0,104)X$$

Where Y is Sedekah Bumi, while X is Globalization. Based on the equation above, several things can be analyzed, including: If globalization (X) is 1, then it is estimated that the sedekah bumi will increase to 12,724 + (0.104) (1) = 12,828. And if globalization has a value of 0, sedekah bumi will have a fixed value of 12,724. The regression coefficient b = 0.104, which shows the magnitude of the influence of globalization on the existence of the sedekah bumi tradition of the Sundanese Pekon Merbau community.

The significance value obtained from the p-value sig is 0.002 ≤ 0.05, so it can

beconcluded that H1 is accepted and H0 is rejected. This means that globalization has influenced the existence of Sedekah Bumi in the Sundanese Pekon Merbau Community.

### 3. Simple Linear Regression Prerequisite Test

#### a. Normality Test

The normality test is carried out to test whether the research data used is usually distributed. The normality test used SPSS 25 to obtain the significant coefficient. The test used is the Kolmogorov Smirnov test. The results are in the following image:

**Table 4. One-Sample Kolmogorov-Smirnov Test**

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.
- d. This is a lower bound of the true significance.

Source processed by researchers in 2022

The results of the Normality Test using the Kolmogorov-Smirnov Test show that the data is usually distributed. The significance value of 0.200 is above the significance value of 0.05, so it can be concluded that the data is usually distributed.

#### b. Linieritas Test

		Unstandardized Residual
N		186
Normal Parameters <sup>a,b</sup>	Mean	.0000000
	Std. Deviation	265.151.853
Most Extreme Differences	Absolute	.041
	Positive	.041
	Negative	-.031
Test Statistic		.041
Asymp. Sig. (2-tailed)		.200 <sup>c,d</sup>

Source processed by researchers in 2022

The linearity test aims to determine whether Globalization (variable X) and Sedekah Bumi(variable Y) have a significant linear relationship or not. The linearity test used SPSS 25 to obtain the significance coefficient. The following are the results of the linearity test:

**Table 5. ANOVA Table**

	Sum	df	Mea	F	Sig.
Com	32	26	12	1,	0,
Partia Linea	60	1	60	1	0
Sedekah Devi					
Groups ation	251	25	10.0	1	0
Within	1049	150	6.6		
Total	1370	185			

Based on Table 4.25 of the linearity test results above, it is known that the Sig. Deviation From Linearity is 0.064. Because of the Sig value.  $0.064 > 0.05$ , so there is a linear relationship between the globalization variable and the sedekah bumi variable.

### 4. Hipotesis Test (Uji-t)

Statistically, a hypothesis is defined as a statement regarding the state of the population (parameters) whose truth will be tested based on data obtained from the research sample (statistics). Thus, in the statistical calculations tested is the Null Hypothesis (H0). This research uses SPSS for Windows ver. 25, which can be seen in the Coefficients table, and the test is carried out in 2 directions. T-test decision-making is carried out using two methods: a) Hypothesis. Hi: The Influence of Globalization on the Existence of Sedekah Bumi in the Sundanese Pekon Merbau Community. Ho: There is no influence of globalization on the existence of Sedekah Bumi in the Sundanese Pekon Merbau Community. b). Testing Rules. Based on the comparison between t count and t table = 0.67581. If t count > t table, then H0 is rejected. If t count ≤ t table, then H0 is accepted. Based on the probability value with α = 0.05. If the probability value is ≤ 0.05, then H1 is accepted. If the probability value is >

0.05, then H1 is rejected.

**Table. 4.31 Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients		Standardized Coefficient Beta	t	Sig.
	B	Std. Error			
(Constant)	12.724	1.102		11.549	.000
1 Globalisasi	.104	.033	.225	3.136	.002

a. Dependent Variable: Sedekah Bumi

Source processed by researchers in 2022

Based on the table above, it can be seen that the calculated t-value is 3,136, and the sig value is 0.002. Thus, it can be concluded that  $t_{count} > t_{table}$ , namely  $3.136 > 0.67581$  and the sig value  $< 0.05$ , namely  $0.002 < 0.05$  so that H0 is rejected and H1 is accepted. This shows that globalization has an influence on the existence of earth charity.

### 5. Coefficient of Determination

The coefficient of determination is a coefficient that shows the magnitude of variation caused by the independent variable (predictor). In calculating statistics for this research, the SPSS for Windows ver. 25 which can be seen in the following table.

**Table 4.24 Model Summary<sup>b</sup>**

Model	R	R.Square	Adjusted R.Square	Std. Error of the Estimate
1	.225 <sup>a</sup>	.051	.046	265.871

- a. Predictors: (Constant), Globalisasi
- b. Dependent Variable: Sedekah Bumi

This coefficient of determination is used to determine the presentation of changes in the dependent variable (Y) caused by the independent variable (X). This is indicated by the R2 coefficient value between 0 (zero) and 1. Based on the calculation results in the summary model, the R number is 0.225. Based on the guidelines for interpreting the r-value, this number shows that the correlation or relationship between globalization and sedekah bumi is not strong.

Based on the data presented previously, the coefficient of determination can be seen from the R Square results of 0.051. This shows that the influence of globalization on the existence of the sedekah bumi of the Sundanese people of Pekon Merbau is 5.1% (obtained from  $0.051 \times 100\%$ ).

This research aims to examine the influence of globalization on the existence of the sedekah bumi tradition of the Sundanese community in Pekon Merbau, West Kelumbayan District,

Tanggamus Regency. Based on the results of the data description, the total sample of respondents was 186 people, consisting of 95 male respondents and 91 female respondents.

Based on the results of hypothesis testing, simple linear regression analysis data has a significant probability value of  $0.002 < 0.05$ , which means that H1 is accepted. Thus, it can be interpreted that globalization has an influence on the existence of the sedekah bumi tradition in the Sundanese community in Pekon Merbau. Meanwhile, the coefficient of determination value is  $R^2 = 0.051$ , which means that only 5.1% of the variation in the sedekah bumi variable can be influenced by the globalization variable. So, 94.9% of the population is influenced by other variables.

Based on this, researchers assess that the waning influence of local traditional figures is another cause of the waning of the earth alms tradition in Pekon Merbau. The decreasing understanding and learning from older traditional leaders to the younger generation causes the future generation to be indifferent to learning more. The next generation is busy with various individual activities, so there is very little time spent learning about the traditions of the elders.

Local wisdom is usually reflected in the long-standing habits of community life. The sustainability of local wisdom will be reflected in the values that apply to the community group. These values will become the guidelines of specific community groups, which will usually become an inseparable part of life and can be observed through their daily attitudes and behavior. As well as the lack of supervision from traditional institutions, Kadarman et al. (2001) explain that supervision must be based on planning, more transparent, more complete, and more integrated planning can increase the effectiveness of supervision, while activities aimed at preserving forests will be more difficult, thereby reducing the effectiveness of supervision in field considering the reasonably broad scope of activities.

This research found that the tradition of sedekah bumi is still carried out by the Sundanese people in Pekon Merbau only as a formality without any active participation from the local community. The values in every process of the sedekah bumi tradition have begun to fade and are difficult for local communities to implement.

The existence of the Sedekah Bumi tradition in Pekon Merbau, West Kelumbayan District, Tanggamus Regency, shows that the tradition has begun to fade. The current influence of globalization has changed behavioral patterns in people's lives. Sedekah Bumi is a tradition used to show gratitude to the Almighty Creator for the gifts given. The tradition of sedekah bumi is a form of traditional ritual for people on the island of Java that has been passed down from generation to generation from their ancestors (Isce, 2010).

Local Indonesian culture is closely related to national culture. The progress and decline of national culture as the culture of the Indonesian nation depends on the existence of local (regional) culture.

One of the tribes whose customs are required is the Sundanese tribe. One of the customs that contains noble values and national character is the earth alms tradition. Sedekah Bumi contains values such as kinship, mutual cooperation, togetherness, and gratitude to the creator and others.

Globalization has unwittingly brought about changes in society's values. This change shows a shift in the cultural value system and changing attitudes and views towards cultural values. Global influence has unwittingly given rise to social mobility, which is followed by shifting relationships between cultural values in people's lives. The impact of globalization and progress in the field of communication technology has unknowingly had an impact on the intensity of cultural contact between tribes and with cultures from outside. In particular, with cultural contact with foreign cultures, not only does the intensity increase but also the spread occurs quickly and has a wide reach. There is a change in cultural orientation, which sometimes impacts society's values.

According to Suneki (2012), the current flow of globalization has had an influence on the cultural development of the Indonesian nation. The rapid flow of information and

telecommunications has apparently given rise to a trend that leads to the fading of cultural preservation values. The development of 3T (Transportation, Telecommunications, and Technology) has resulted in a reduced desire to preserve one's own country's culture. Indonesian culture, which used to be friendly, cooperative, and polite, has shifted to Western culture. Globalization has penetrated various social and cultural value systems (including Indonesia), so there is also a value conflict between technology and indigenous values.

According to Mubah (2011), local culture is faced with competition with foreign cultures to become the culture adopted by society in order to maintain its existence. The resilience of local culture is being tested in the face of global penetration of foreign culture. The problem is that the resilience of local culture is relatively weak in facing the invasion of foreign cultures. Slowly but surely, local culture is losing interest because people tend to use foreign culture, which is considered more modern.

The problem of the fading existence of the sedekah bumi tradition of the Sundanese community in Pekon Merbau requires conservation efforts. As expressed by Afandi et al. (2019), to maintain the existence of local culture, the strategy for Sundanese culture to continue to show its existence according to cultural security is through four steps. Acculturation, Government Policy, Government financial support (Cultural preservation), and Cultural Promotion of the existence of local culture, especially Sundanese culture and arts. Conservation will be sustainable if it is based on internal strength, regional strength, and self-help strength.

Local culture development is carried out by instilling awareness of the importance of local culture and wisdom for people's lives. With this awareness, it is hoped that the wider community will feel ownership and pride in their culture. Of course, this will be more effective if it is based on awareness of making culture a part of identity, identity, and expression as well as enriching regional culture. Awareness that culture is a national character that contains noble values encourages society to strive to develop its culture.

#### **IV. Conclusion**

Based on the results of the analysis and discussion that has been carried out regarding the influence of globalization on the existence of the Sundanese community's sedekah bumi in Pekon Merbau, West Kelumbayan District, Tanggamus Regency, a conclusion can be drawn that globalization has influenced the existence of the Sundanese community's earth charity in Pekon Merbau. This is shown by the results of a simple linear regression analysis test showing a calculated t-value of 3,136 and a sig value of 0.002. Thus, it can be concluded that  $t_{count} > t_{table}$ , namely  $3.136 > 0.67581$ , and the sig value  $< 0.05$ , namely  $0.002 < 0.05$ , so that  $H_0$  is rejected and  $H_1$  is accepted. Globalization is a factor that can influence the fading existence of the sedekah bumi of Sundanese people in Pekon Merbau, so if globalization is positive, then its influence will be positive on the existence of sedekah bumi which indicates that the tradition of sedekah bumi will increasingly fade. On the other hand, if globalization is negative, the influence will be negative, which means that the tradition of sedekah bumi will become stronger and continue to be preserved.

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