



Globalization and Its Impact Toward Culture Identity: Study at the Sasak People at West Lombok

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Abstract

This study analyzed the impact of globalization towards culture identity of Sasak people in west Lombok West Nusa Tenggara. Also, this study purposed to measure how extent the globalization could impacts the language and culture identity of Sasak people especially in Kediri west Lombok. The participant of this study was from different background around the Sasak people in Kediri, the level age of the sample was in fifteen years old to 22 years. Observation and recording were use in getting the data. The finding shows that the impact of globalization on language from booth Bahasa and English was less than 25 %. The percentage rate from the sample around fifteen years old it about 15, 93%, around twenty years old it about 13, 87 % and around twenty-four years old about 13, 37 %. On perspective of culture, the globalization was impacting the people of Sasak in term of the culture value system, as the meaning of globalization as the westernization by Jan Aart Scholte, the western culture is affected on the way of their life as on the music, dress, using technology, food as well as their life style.

Keywords: *Globalization; Language; Culture*

Introduction

Since the period of colonial, and now in the globalization era, choosing between local, traditional language and rising global language is a usual phenomenon for all parts of the world. Globalization is being a contemporary word in everybody's lips. This topic has reach the interest of many concerned people worldwide, governments, scholars at the academia, business community worldwide, economists students, NGOs'(non-governmental organizations) and others who have been conducting study on the intricate issues that are interwoven around globalization.

Besides that, in the international forums, the most discussed and debated issue is on the question of who will be the real gainers and losers of globalization. By identifying the winners and losers, governments and concerned parties can prepare themselves well to make strategic plans to meet the

challenges they have to face with the coming tides of globalization. Most scholars state that globalization is something devised by the West and directed towards the developing and underdeveloped countries of the world. It ramifies into many areas of the human lives like economics, politics, culture, sociology (Abbas, 2011; 59). With the coming of the Western powers to Asia and to other parts of the world, they brought along their culture, custom, and language, system of administration, law and order in having their hegemony over the countries that came under their control then they influence the colonial area.

On the effects of globalization, modernizing language and traditional cultures, Taylor, 2001, in Elias (2008: 3) argues that “the modernization or globalization is like a wave, flowing over and engulfing one “traditional” culture after another. This wave moves either from one region to another, via colonization or preemptive imitation, or from one subgroup to another”.

In Indonesia context, which is very rich with many kinds of culture and ethnic, the Indonesian people show them self-based on the background of their ethnic or culture. People from Sabang until Merauke have a different characteristic such as the way of they use a language in daily spoken. It is related as what has been said by Wang (2008), he stated that language is the most prominent symbol of national culture. So that, language reflects one ethnic's daily life and includes one ethnic's way of thinking. In addition, those things are affected by the location or places where they were life.

In line with this, the Sasak ethnic is one of the ethnic groups in Indonesia. They were living in North of Nusa Tenggara Province (NTB). The people of Sasak speak the Sasak language as their daily conversations in interacting with others among them. Sasak culture has their own characteristic as an identity, i.e. on music they have traditional music such as *Gendang beleq*, *Rebane* etc. The Sasak language is strongly influenced by Balinese in language or other customs.

In modern era, the technology and information was growing very fast and have important role in impact the way of people in interacting and to face the world. By this, culture and language will be influenced by the information and new words are used. As the people of Sasak who are being a parts of user the technology and receiver of information from the media such as television, news and infotainment. In addition, the language that they are used will be mix by those languages. So that, the spoken of sasak language not only use origin of sasak language to speak but also use those language. Moreover, languages and cultures which is representation by the individuals in social context, show the characteristic from the things that has been formed by the culture such as the style how to speak, how to behave as well as how to convey their ideas and opinions. Besides that, globalization play the important role in affected the spoken of Sasak language in using those words in their daily communication.

In short, based on the explanation above, this study purposed to analyze the impact of the globalization towards language and culture identity of Sasak people in Kediri west Lombok and, measure how extent the globalization could impacts the language and culture identity of Sasak people in Kediri west Lombok.

This study attempted the problem to be answered was; how extent that the globalization influences the language and culture identity of Sasak people in Kediri west Lombok. Based on the problem, then the objective the study, was to find out; the impact of globalization towards language and culture identity of Sasak people in Kediri west Lombok. How extent the globalization impacts the language and culture identity of Sasak people in Kediri West Lombok.

This study was focused in analyzing the impact of globalization towards language and culture identity of Sasak people in Kediri west Lombok. The yields of this study are expected to have profit for the others writers who's conducting the study in the same field. The results of this study also hoped to enrich the linguistic treasure in Indonesia. As well as this study hoped as additional knowledge about the Sasak language and it culture. In the other point, this study practically was expected to give the positive

contribution for the people of Sasak as the knowledge in facing the globalization era for protecting their language and culture identity.

In order to make easy the reader in comprehending the issue of the study, the writers attempted the definition of key term; as the following;

- a. **Globalization** is the idea that the worlds is developing as single economy and culture as very large businesses become more powerful (Longman electronic dictionary). Further, that globalization means free flow of capital, people, news and information via electronic media from one country to another, without being subjected to any form of restriction imposed by governments in the world (Abbas, 2011).
- b. According to Longman dictionary, **language** is defined as system of communication by written or spoken words which are used by the people of a particular country or area. Further, the language is facing as the tool for interact to run the duty as the human being, to convey the idea as well as to expressing their opinion. Language was used by people for communicating from long time ago. Language also was used by people to show which part of culture they come from, it is because the language was made up by the culture.
- c. **Culture** sees as the process by which people make a sense of their lives, a process always involved in struggle over meaning and representations, Pennycook (1995) in Nunan & Julie (2010). In other side, culture is recognized as a particular way of how people lives as individuals, communities, nations or social groups involving concept, ideas, emotions and feeling, Dewi (2015).
- d. Finally, **identity** is about belonging about what you have in common with some people and what differentiates from others, Weeks (1990) in Nunan & Julie (2010).

Globalizations era

According to Kilminster, the Globalization word turned up in the Webster's English Dictionary in 1961. Going back to history, the word Globalization was first coined by Roland Robertson. This scholar believes that globalization is a pre-modern phenomenon that has already started in the fifteenth century with the European colonial policy of expansionism to subjugate most parts of Asia and Africa (Abbas, 2011: 61). Moreover, through colonialism the Western superpowers tried to expand their power and impact on the underdeveloped countries in the world.

With the coming of the Western powers to Asia and to other parts of the world, their culture, custom, and language, system of administration, law and order in having their hegemony over the countries that came under their control. When they managed to establish themselves through all these means that was the time that they imposed their hegemony on the inhabitants of the countries they had colonized. As to the moral issue, whether it was good to colonize another country, the Westerners have always justified that the countries that they had gone in are either primitive or underdeveloped (Abbas, 2011: 62).

The historical evidence to the topic of globalization, Jan Aart Scholte, 2008 (in Abbas, 2011: 62) gives various meaning to the word globalization. In his opinion, there are five broad definitions to the word globalization. First, globalization is another word for internationalization. This definition explains the growth in international exchange and interdependence among the countries in the world. Second, globalization is liberalization. Through liberalization, countries remove restrictions on the movement of capital from one country to another by applying 'open', 'borderless' economy. Third, the word globalization means universalization. In this context, globalization is a process of spreading various objects and experience to people living in the four corners of the world. Fourth, globalization is referred to westernization or modernization (to the Americans it is the Americanization of the world community). Through the Westernization process, the pre-existing culture in the underdeveloped countries is replaced with the Western culture. Finally, Jan Aart Schulte defined the Globalization as deterritorialization. This concept explains that incidents and events that happen in one region of the world is not confined to a

particular region but they are being transported and shared by other regions of the world through modern means of telecommunications.

Language and Culture Identity in Globalization

Culture is reflecting the whole of our being, our values, and our beliefs. It is the foundation of each specific ethnic group which inherits their specific values and beliefs from previous generations and will pass them on to subsequent ones. It not only encompasses the external aspects of a person's life, such as the food they eat, the clothing they wear, what they choose to celebrate and how they choose to do so, but it also influences the intangible aspects such as religious beliefs, the nature of language, as well as the shared values that shape the way a person thinks, behaves, and views the world (Monzo & Rueda, 2009; Nieto 2010, Patricia, 2012: 14).

Besides that, Language is intrinsically related to culture. It performs the social function of communication of the group values, beliefs and customs, and fosters feelings of group identity (Bakhtin 1981, Patricia, 2012: 14). In other words, language is the medium through which groups preserve their innate cultures and keep their traditions alive. For this reason, it is important that people maintain their culture (Patricia, 2012:14). Further, Language is defined as the system of communication is used by human including system of sound and words to communicate (Oxford dictionary, 2003).

Language was using by people to communicate from long time ago. It was being a tool to convey the idea, thought and opinions. Language also was used by people to show which part of culture they come from, it is because the language was made up by the culture. People use languages are different with one and others; those differentiate based on the background of their society or ethnic, because of the society and others has different way in thinking. It is in line with Rajend, Joan, Ana & William, 2009, argued that "Language is not just denotational, a term which refers to process of conveying meaning refers to ideas, events or entities that exist outside language, but while using language primarily for this function, speakers will inevitably give off signals concerning his or her social and personal background. In short, language is a part of culture and both are couldn't be separated.

A person's culture is an essential element of their identity. It contributes to their self-image and influences their group identity i.e. the groups to which they feel they inherently belong (Bakhtin, 1981, Patricia, 2012). Based on literatures from social science and humanities, this inquiry of "what is the identity" leads one to a question of personality. The question of identity is often interpreted to be a question about people's concepts of "who they are" and how they relate to others (Hogg & Abrams, 1988; Koc, 2006, in Yasin, 2011: 37-38).

Ozaki, 2005 argued, the identity is the way of preserving the continuity of the self. It means lifestyle or life values that link the past to the present. It is a fundamental link with others to increase meaning, contrasting ourselves with others within community (Giddens, 1991; Chadirji, 1995; Josselson, 1999; Bechhoefer, 2000, in Yasin, 2011: 37-38).

Identity also faced as a complex system that involves various determinants of political and social order. It is a kind of changeable network that grows until it either collapses or continues to adapt as a kind of "complex adaptive system" (Holland, 1995). In other words, it is a fundamental network that clarifies and investigates the diversity of human culture, society, and the overlapping systems of interactions organizing peoples' lives (Mann, 1986, in Yasin, 2011: 37-38).

In addition, identity has a double meaning, both social and personal. In the first sense, identity refers simply to a social category, a set of persons marked by a label and distinguished by rules with characteristic features and attributes. In the second sense of personal identity, an identity is some distinguishing characteristics in which a person takes special pride and dignity (Akash, 1998; Fearon,

1999, in Yasin, 2011: 37-38). As the results, the globalization or the modernization has important role in mixing and even changing the language and culture identity of people. By imperialize of linguistic, economy as well as the political.

Language and Culture Identity of Sasak Ethnic in Globalization Era

Regarding by this, the identity of sasak people is known from the language that they use and culture as theirs customs such as *Sorong serah aji kerame* in marriage ceremonial, *gendang beleq* in term of traditional music, *pelcing and ares* in the term of traditional foods etc.

The important of language and culture as identity is could not be separated from the human acknowledgement towards the language usage in society. It is line with, Mahyuni (2009) point out that language is embedded in culture and it one of the most powerful ways in which identity is shaped. Moreover, Mahyuni explain that language and culture are fundamental building blocks of identity (Mahyuni, 2009:4).

In this globalization period, sasak people as the part of consumer the product of modernity and technology. The effect of the western culture or others culture is couldn't be avoided in shifting the identity of sasak people, it is caused the sasak people who lived in the Lombok Island as the tourism destination. Life style, language use as well as culture will be strong enough to be influenced. Base on the background this study focused to analyzed the globalization and its implication towards the language and culture identity of sasak people.

Methodology

This study used descriptive qualitative approach. Observation and recording were used in collecting the data. The data were transcribed into the data text then text is identified, describes and explained the data needed. The participant of this study was the people who lived in sasak community. They were lived around Kediri west Lombok. The backgrounds of the participants are also various, they were coming from different educations level, and ages. Mobile recording application is used to record the participant.

As what mentioned before, in collecting the data and answer the research question of this study, the writers collected the data through observation and recording. The participants and site were chosen freely as long as the participants were live around west Lombok. It is aimed to avoid subjectivity of the study. In qualitative study observation is ones of the methods in collecting the data. This aimed for getting the natural data through open-ended question. Here, the writers did some observations by looking at the way of Sasak people interact among them especially in Kediri West Lombok. Recording is one of the techniques in collecting the data in this study through the recording devices. The writers ask to the participant to tell their own interesting story by using Sasak language. The topic was chosen freely. The data needed is transcribed into the text in order to make the data easier to be analyzed.

In analyzing the data, the writers divide into three steps; first, the data is transcript into the text. Since the data was a spoken language, the transcription was done meticulously. After having transcription, the data was translated into English. The code label involved Sasak language, bahasa, and English. The code transcription of Sasak language using bold and English use italic (Tamrin, 2015: 48).

Next, classifications the data, the data is classified into origin language and borrowing language. The writers counted and give percentage the total of each type of the data. It aimed to find out the dominant language is used by the participant (Erni, 2016: 33). Finnaly, the data is describing and interprets qualitatively.

Finding & Discussions

Finding

This study found that the spoken of sasak language not only use the origin of sasak language in their daily communication, but also, they use the other language as borrowing language or spared from others. Such as, Bahasa or English as the effect of globalization toward language and culture of sasak language. Those languages are shown as in text of paragraph (1) bellows;

This data is recorded when the participant is asked by the writers to tell his new shopping experience in Mataram Mall Epicentrum. The participant was under age of fifteen years old.

(1)

“Jelo **kemis** aku lalo jok **mall epicentrum** kance batur- baturku kadu **montor honda**. Aku **berencane** jak lalo uah **seminggu** sak rubin. **Pertame kali** aku jok **mall** aku kepusak ndek ku tao taek lek **lip** kance **escalator**. Aku belanje lek toko sak arak lek **tingket** due. Aku **beli** tangkong lek **toko** bajang **collection**. Demenku tame lek **toko** sino aku teketuan isik **pelayanne**. “ape jak de **beli**?”. Terus aku **jawab** “jak ku **beli** tangkong”. ohhh... cobak pilek – pilek wah lek bagian **sebelah baret** ni’ onkat pelayan sino nyuruk aku. Tangkong sak belingku ajine mahel gati, warne ne bideng kance **putek**. Selapuk tangkong sino ndek arak bau regak ne. Tangkong sino arak telu ajine satak **ribu**, trus ku bayah ne. Demenku uah bayah, terus ku tebungkusan kadu **kantong plastic warne** beak kance **kuning**”

(1)

“On Thursday I went to Mall Epicentrum with my friends by motor bike. I and my friends planed it to for a week ago. That was for the first time I went there and got lost, at Mall Epicentrum I couldn’t get to second floor by Lift or escalator, because I want to buy something at the shop on its.

“I bought some t-shirt at Bajang collection Shop. When I came into the shop, I was asked by the helper “Do you want to get something?. Then I said ‘I want get some t-shirt. “Ohh... please get it at the west corner of the shop” she said. Both of the t-shirt black and white in color, it was very expensive for me. There is no bargain for those third t-shirt was priced Rp. 200.00 (two hundred thousand rupiah). After I paid its, then these t-shirt were packed by the yellow plastic bag”.

(2)

“Aku **turun** jok lante sekek kadu **tangga** sengak ndek ku bani turun kadu **lip** ato **escalator**. Selapuk batur – batur ku milu kance aku. Demen ku lek **bawak** lek **lante** sekek, trus ku pete taok dengan beli nasik, nasik tejual lek **restaurant Taliwang** doang lek lante sekek no. selapuk baturku pesen **nasi goreng** kance **minuman**, arak sak mesen **pop ice, cocacola, sprit** kance aik **aqua**. Deme te uah engkah mangan. Ite lalo **jalan - jalan** jok pante tanjung karang”

(2)

“After that, I got down to the ground floor with all of my friends through the manual leather. At the down floor I looked up the restaurant for getting some foods. There is only Taliwang resto that provided the rice fried, because I and my friends ordered its and some soft drink such as pop ice, coca cola, sprit and aqua mineral water. After that, we went around to the Tanjung Karang beach for having fun”

Linguistically, in sparing the others language into the sasak language most occurred in term of phonology, and it happened on the letter by changing and adding, i.e. motor honda (Bahasa) – “**montor hondè** “. (honda motor bike). The word of motor has additional letter [n] in the middle become “montor” in Sasak language and the letter [a] in the word “Honda” changing into [è] become ‘hondè. Additional letter [m] in word “[m]beli” and add letter [è] in word “putek”. For more clearly its my be seen on the Table bellow;

Table 1 the list Sasak of Sasak language adoption from other language

No	Sasak language	Bahasa	English
1	"k[è]mis"	Kamis	-
2	"mall ecpicentrum"	<i>mall ecpicentrum</i>	<i>mall ecpicentrum</i>
3	"mon[t]or hond[è]"	<i>Honda motor</i>	Honda motor bike
4	"rencan[è]"	<i>Rencana</i>	-
5	"lift"	Lift	Lift
6	"escalator"	Escalator	Escalator
7	"toko"	<i>toko</i>	-
8	"[m]beli"	<i>Beli</i>	-
9	"pelayan"	<i>pelayan</i>	-
10	"sebelah bar[è]t"	<i>sebelah barat</i>	-
11	"put[è]k"	<i>putih</i>	-
12	"kantong plastic"	<i>kantong plastic</i>	-
13	"warn[è]"	<i>Warne</i>	-
14	"kuning"	<i>Kuning</i>	-
15	"turun"	<i>Turun</i>	-
16	"tangg[è]"	<i>Tangga</i>	-
17	"restoran"	<i>Restoran</i>	Restaurant
18	"nasi goreng"	<i>nasi goreng</i>	-
19	"minuman"	<i>minuman</i>	-
20	"pop ice,"	<i>pop ice</i>	<i>pop ice</i>
21	"coca cola"	<i>Coca cola</i>	<i>Coca cola</i>
22	"sprit"	<i>sprit</i>	<i>Sprit</i>
23	"aqua"	<i>Aqua</i>	-
24	"jalan – jalan"	<i>jalan - jalan</i>	-
Total	24	24	8

The percentage rate of borrowing words from Bahasa Indonesia was used by participant from the teenagers who was at junior high school was 11, 95 %, while from English was 3, 98%. This percentage is seen from the words that the participant use while speak it was 201 words for fifteen minute The total percentage rate of borrowing words from both Bahasa and English that used by the participant was 11, 95% + 3, 98% = 15, 93%.

The words such as *mall ecpicentrum*, *honda motor bike*, *lift*, *escalator*, *Restaurant*, *pop ice*, *Coca cola* and *Sprit* are appeared from the effect of globalization in technology and economy growth, which is those words are used in Sasak language to communicate. In other side, as the part of Indonesia country, Bahasa also adopted into Sasak language i.e. *Honda motor*, *Rencana*, *toko*, *Beli*, *pelayan*, *pelayan*, *sebelah barat*, *putih*, *kantong plastic*, *warna*, *kuning*.

Furthermore, the other participant from different background use and adopted the language from both Bahasa and English when the writers asked to use Sasak language to tell his experience for the first time playing billiard. He mixed the language, sasak language, Bahasa and English, it means that the globalization has play the important role to impact the people of sasak use language to communicate in new or foreign game for them. Those words are shown as in the text (3) and (4) bellow;

(3)

“Kelem **minggu** no aku lalo kance batur –batur kuliahku jok cakre **maen bilyard**. Aku boncengan kance lok Andre kadu **montorku**. Dateng taok sak maen no uah **jam 6 sore**. Ite nyewe **meje bilyard** no selae ribu **perjam**. Aku maen kadu **stick warne kuning** lok andre kadu warne ijo. Batturku no ajah kau ntan **nyodok bola** jok dalem loang, sulit gati, sekat ku tao maen.

(3)

“I went to Cakra for playing billiard with my classmate on Sunday night. I got there at 6 o’clock in the afternoon with my friend his name is Andre using my motor bike. The table of billiard is rented Rp 25.000 rupiah for one hour. Both of us used stick in black’.

(4)

“Jam pituk ite pade selese maen trus lalo jok bale lok andre. Lek bale ne ite pade maen **playstation** kance batur sak lainan. **Keyboard laptop** lok andre iye sede terpakse tesinngaan **laptop** lok Adi. Ite pade maen **game robot transformer**. Ite maen begiliran pade 30 **menit**, sai kalah teganti, **bates waktu permainan** ne arak sejam. **Laptop** sak kadu te maen **batre** ne agak lemah terpakse ite maen sambilan **ngecas**. **Penegecasan** sino ite nyinggak anuk lok andre iye tebelian sisik bapak ne aji 450 ribu lek **Sriwijaya computer**. Demen te uah pade selese maen, pade beriuk sedoh **mie sedap** jari **makan malem**. Terus ite pade ulek jok bale masak masak.

(4)

‘We finished playing billiard at seven o’clock then we went to Andre’s home for playing play station game with the others friend. The keyboard of Andre’s laptop was broken. Then, we haven’t choice except borrows Adi’s laptop. The game that we played is transformer robotic. We were playing in turn, it about 30 minutes, the rule of game is set for one hours. The battery of Adi’s laptop was not good enough too. It was bought at sriwijaya computer in cakra. After that we had some instant Maggie for having dinner. Clearly, those words are shown on the table as follows;

Table 2 the list Sasak of Sasak language adoption from other language

No	Sasak language	Bahasa	English
1	“ minggu ”	Minggu	-
2	“ ma[ẽ]n ”	Main	-
3	“ bilyard ”	Bilyard	Bilyard
4	“ sore ”	Sore	-
5	“ mej[è] ”	Meja	
6	“ stick ”	Stick	Stick
7	“ nyodok ”	Nyodok	-
8	“ playstation ”	Playstation	Playstation
9	“ Keyboard ”	Keyboard	Keyboard
10	“ laptop ”	Laptop	Laptop
11	“ game robot transformer ”	game robot transformer	game robot transformer
12	“ batrai ”	Batrai	Battery
13	“ ngecas ”	Ngecas	Charge
14	“ mie sedap ”	mie sedap	-
15	“ makan malem ”	makan malem	-
Total	15	15	9

The percentage rate of borrowing words from Bahasa indonesia was used by young participant who was at third grade of senior high school was 8, 67%, while from English was 5, 20%. This percentage is seen from the words that the participant use while speak it was 173 words for fifteen minute. The total

percentage rate of borrowing words from both Bahasa and English that used by the participant was 8, 67%, +5, 20%. = 13, 87%.

The words that adopted into sasak language in the text (3) and (4) are happening only in the changing of the words such as in the word “main” (bahasa) into “*ma[ẽ]/n*” (Sasak language), the alteration occurred in changing words [i] into [ẽ]. The word “meja” (bahasa) change became “*mej[è]*” (sasak language), it occurred in alteration the letter [a] became [è].

The term of technology as in the words and phrase; *playstation, keyboard, laptop, game robot transformer, battery, charge*. The effect of globalization as modernity affected the people of sasak for using those words in their daily conversations, it occurred in the age of teenager. The game that they were played was the result of globalize. The traditional game, such as, *main slodor, benteng, main gasingan* etc, are slowly change by the globalization itself.

In the others side the globalization also affected the use of language by the people of sasak in term of health technology. This recorded from the participant who has the job in the hospital as the nurse. The part of the text is shown in the text (5) and (6) below;

(5)

“Aku begawean lek ***Rumah sakit kota, jadwal piket*** aku mauk kelemak jm 8 sampe jam 5. Aku begawean jari ***perawat pebantu dokter bedah. Posisiku standby*** lek ***kebersihan alat – alat bedah***. Lamun arak ***pasien*** sak ***sakit*** jak ***operasi*** aku milu jari ***pendamping*** ne jok ***ruang operasi***. Aku kadang jari ***ngarahan keluarga*** degan sak sakit sino adek ne pade ganteh lek ***ruang loby*** atau lek ***kursi tunggu. Kadang – kadang*** endah , aku tesuruk jauk ***pasien*** jok ***ruang Rongsen***”.

(5)

“I worked at city hospital. The time schedule I got at 8 o’clock in the morning and finished until 5.00 in the afternoon. My job was become the assistant of the surgeon in providing the tool for surgical operation. My jobs also, accompany the medical patient who will be getting operation and advising the medical patient family as well as my job is taking the medical patient to the x-ray room”.

(6)

“Aku ***terima gaji tanggal*** telu ***setiep bulan***. Lek taokq sak begawean sino, batur batur kance sak begawean nejak aku milu ***arisan. Arisan*** sino bilang bulan ***potong gaji*** arak sejute. Terus ***arisan*** sino jak ***teundi*** bilang tanggal 10 (sepulu) ***setiep bulan***.

(6)

“I got the salary in day three in every month. My friends was invited me for arisan in every month, it about one million for every person and it will be lot day ten in every month too”.

The table 3 below shows those words that used by the participant when he asked by the writers to tell his story when working in the hospital

Table 3 the list Sasak of Sasak language adoption from other language

No	Sasak language	Bahasa	English
1	“ <i>Rumah sakit kota</i> ”	<i>Rumah sakit kota</i>	-
2	“ <i>jadwal piket</i> ”	<i>jadwal piket</i>	-
3	“ <i>perawat</i> ”	<i>Perawat</i>	-
4	“ <i>pebantu dokter bedah</i> ”	<i>pebantu dokter bedah</i>	-
5	“ <i>Posisi</i> ”	<i>Posisi</i>	
6	“ <i>standby</i> ”	<i>Standby</i>	<i>Standby</i>
7	“ <i>kebersihan</i> ”	<i>Kebersihan</i>	

8	"alat – alat"	<i>alat – alat</i>	-
9	"pasien"	<i>Pasien</i>	-
10	"pendamping"	<i>'endamping</i>	-
11	"ruang operasi"	<i>uang operasi</i>	-
12	"ruang loby"	<i>uang loby</i>	-
13	"ruang Rongsen"	<i>uang Rongsen</i>	-
14	"gaji"	<i>ʔaji</i>	-
15	"arisan."	<i>risan.</i>	-
16	"undi"	<i>Indi</i>	-
Total	16	16	1

The percentage rate of borrowing words from Bahasa Indonesia was used by adult participant who has job as the nurse was 12, 59%, while from English was 0, 78%. This percentage is seen from the words that the participant use while speak it was 127 words for fifteen minute. The total percentage rate of borrowing words from both Bahasa and English that used by the participant was 12, 59%, + 0, 78%. = 13, 37%.

From the percentage that shown by the participant is less than a quarter of the words that they were use when they were telling the story (25 %). It means that the impact of globalization towards the language it was not significant. The people of Sasak still keep and use their origin language sasak as the identity. Because of growth the socio-economy, and from the culture value system, the people of Sasak were getting influence as discussing in the next.

Discussion

Impact on Culture

The globalization has brought rapid development to many parts of the world by bringing people in the third world countries out of their backwardness and old ideas, and put them on far with the people of the developed countries in the world, (Abbas, 2011:6).

Consciously or unconsciously, the globalization brought foreign culture and way of live to most countries in the East and to other parts of the world in general. This invasion of foreign culture and way of life can obviously be seen in the way the young ones talk and dress, that have attained independence from the West.

Besides the dress, the youngsters too like to eat fast food like KFC and McDonald, drink Coca-Cola and entertain themselves by watching western movies. All these behaviors and preference for western items and way of life is causing the local culture to slowly disappear substituting with foreign culture. It is in line with meaning of globalization as westernization (Jean Scholte, in Abbas, 2011).

In the process of globalization, the changing life-style of the people at the underdeveloped countries indirectly makes them adopt and apply the foreign value systems. This in turn has caused the local and culture value system to slowly diminish as it comes under the pressure of the Western culture and it value system.

As in the sasak people generally, teenagers, young people and even adults were influenced by the globalization, especially, sasak people who life around west Lombok north Nusa Tenggara, as shown from the observation. The globalization shifts their culture identity and language slowly, from the way of

their running the life, using the technology such, media, television, hand phone, internet, transportation etc. It is line with the meaning of globalization as the modernization technology by Jean Scholte.

This study provides a sociological lens on how globalization influences the Sasak people's language and cultural identity in West Lombok, West Nusa Tenggara Province, Indonesia. Sociologically, globalization is not merely an economic or technological process but a transformative force reshaping social structures, identities, and power dynamics (Giddens, 1990). Drawing on the data, which includes observational transcripts, word adoption tables, and percentage analyses, the discussion examines language borrowing and cultural shifts as manifestations of global-local interactions. Participants across age groups (15-24 years) and backgrounds (e.g., students, workers) reveal a pattern of selective adaptation rather than wholesale assimilation, highlighting resilience in Sasak identity amid global pressures. This aligns with sociological theories of cultural hybridity and resistance, where local communities negotiate global influences to maintain social cohesion.

Sociological Analysis of Language Impact

From a sociological perspective, language is a key marker of social identity and power relations, serving as a tool for inclusion, exclusion, and cultural reproduction (Bourdieu, 1991). The data shows minimal globalization impact on Sasak language, with borrowing rates below 25% across age groups (15.93% at 15 years, 13.87% at 20 years, 13.37% at 24 years). This low penetration suggests that Sasak language persists as a primary identity anchor, resisting linguistic imperialism from Bahasa Indonesia (the national language) and English (a global lingua franca). Sociologically, this reflects "code-switching" as a strategic adaptation in multilingual societies, where individuals alternate languages based on context (e.g., using Sasak for personal narratives while incorporating borrowed terms for modern activities like shopping at malls or playing billiards).

The transcripts illustrate phonological adaptations (e.g., "motor honda" becoming "montor hondè" with added letters and vowel shifts), indicating a process of linguistic hybridization rather than replacement. Bourdieu's concept of "linguistic capital" is relevant here: Sasak speakers accrue social value by integrating global terms (e.g., "escalator," "playstation") into their vernacular, enhancing communication in modern settings without eroding core identity. However, the decline in borrowing with age points to generational differences in socialization; younger participants (e.g., 15-year-olds) exhibit higher exposure to global media, leading to more frequent code-switching, while older ones (e.g., 24-year-olds) prioritize traditional fluency, possibly due to stronger community ties or resistance to external influences.

In a sociological framework, this limited impact underscores globalization's uneven distribution, where peripheral regions like West Lombok experience "glocalization" (Robertson, 1995)—a blend of global and local elements. The data's focus on technology-driven contexts (e.g., malls, billiards, hospitals) highlights how economic globalization (e.g., tourism, healthcare) introduces new vocabularies, yet Sasak language remains dominant, preserving social bonds and cultural continuity. This resilience challenges homogenization theories, suggesting that language serves as a buffer against identity erosion, aligning with sociological views of culture as a dynamic, negotiated process.

Sociological Analysis of Cultural Impact

Culturally, globalization manifests as "westernization" (Scholte, 2005), where Western norms infiltrate local value systems, reshaping lifestyles and identities. The data reveals shifts in Sasak culture through observations of dress, music, food, technology, and behaviors, with participants adopting elements like fast food (e.g., KFC), Western movies, and smartphones. Sociologically, this reflects cultural diffusion and acculturation, where global flows disrupt traditional structures, leading to value system erosion (Abbas, 2011). In Sasak society, a collectivist, agrarian community, these changes introduce individualism and consumerism, altering social roles and intergenerational dynamics.

Drawing on Giddens' structuration theory, globalization restructures daily life by embedding Western technologies (e.g., internet, transportation) into routines, fostering new habits that challenge traditional values. For instance, the preference for global games (e.g., billiards, PlayStation) over local ones (e.g., "main slodor") symbolizes a shift from communal play to individualistic entertainment, potentially weakening kinship networks. This aligns with sociological critiques of globalization as a form of cultural imperialism, where Western hegemony marginalizes indigenous practices, leading to identity crises among youth.

However, the data also suggests selective adoption, not total displacement. Participants maintain Sasak elements (e.g., using local language in global contexts), indicating "hybrid identities" (Bhabha, 1994) where global influences are integrated without fully supplanting local culture. Sociologically, this hybridity empowers Sasak people to navigate modernity, using technology for economic advancement (e.g., hospital work) while preserving core values. Yet, the slow disappearance of traditional lifestyles raises concerns about social inequality, as younger generations, exposed to global media, may internalize Western norms, exacerbating generational divides.

Conclusions

Globalization has been a useful consideration in this study because it gave interesting light on the role of socio-economic structure in language vitality. There is at least a partial correlation between, the type and extent of globalization in a setting and, whether or not the primary language of the economy is endangering other languages. Generally, language endangerment is most serious where local globalization is the most advanced and inclusive of virtually all economic sectors.

As the site of tourism destination, Lombok islands have been growing in the socio-economic area. The language that used in that area has strong enough to be influenced.

In analyzing the impact of globalization, the writers agree that it has some good and bad effect on the people in the developing and underdeveloped countries. Especially for the people of Sasak in the term of culture, good and healthy culture that comes from the West via globalization should be imitated and followed, in other side, bad and immoral culture should be leaved that is detrimental to the existence and the value system of culture of the Sasak community.

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