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## Revitalizing Local Traditions: Cultural Sustainability and Creative Economy in the Era of Globalization

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### Abstract

*The revitalization of local traditions can be a key effort in protecting local values amid the growing influence of globalization. This article discusses the crucial role of revitalizing local traditions in preserving community identity and strengthening cultural resilience. Using a qualitative approach, this study explores various efforts to preserve local traditions, including government policies, community participation, and the integration of technology in preservation initiatives. The findings indicate that revitalizing local traditions not only contributes to the preservation of cultural heritage but also enhances young generations' awareness of their cultural roots. Furthermore, the successful revitalization of local traditions requires synergy between the government, communities, and the private sector to create an ecosystem that supports cultural sustainability. The implications of this study highlight the importance of innovation in preserving local traditions and adaptive strategies in response to changing times. Thus, the revitalization of local traditions can serve as a solution to modernization challenges while reinforcing unique local identities.*

**Keywords:** Revitalization of Local Traditions, Cultural Heritage Preservation, Community Participation, Cultural Sustainability.

### Introduction

Local customs are cultural inheritances that embody the identity and societal values of a community. These customs act as a method of safeguarding culture, as well as a basis for building collective identity and a tool for uniting communities (Bagus Brata, 2016). Nonetheless, in the context of increasing globalization, local customs encounter major difficulties. Globalization prompts cultural uniformity, potentially diminishing traditional values, highlighting the need to revive customs to maintain their vitality and significance in contemporary society (Budi Setyaningrum, 2018).

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A major challenge in maintaining local traditions is the younger generation's insufficient awareness of the significance of these traditions. The younger generation is frequently shaped by the popular culture presented by digital media, causing them to view local traditions as obsolete and disconnected from their way of life (Hutabarat et al., 2024; Nurhasanah et al., 2021). If this issue is not addressed, there is a danger of a disconnect between the youth and their cultural heritage, which eventually undermines national cultural identity. If this issue is not addressed, there is a danger of a disconnect between the youth and their cultural heritage, which eventually undermines national cultural identity (Suyatno, 2016).

Revitalizing local traditions demands strategies that engage multiple stakeholders, such as the government, community members, and the education sector. Programs for multicultural education that contextually present local traditions to the youth can improve their appreciation and pride in cultural heritage (Hutabarat et al., 2024). Furthermore, advancing local customs via digital media and culture-oriented tourism is an efficient measure in bringing traditions back to the larger community (Susanto, 2007).

Traditions that effectively adjust to evolving periods demonstrate that safeguarding culture does not necessarily oppose modernity. In Cirebon, the *Ngunjung Buyut* Tradition persists in bringing the community together, whereas in Central Kalimantan, the *Handep Hapakat* tradition remains a way to enhance social ties via communal activities (Alfarisi & Rosyad, 2024; Pramono et al., 2024). Traditions rooted in religion within Malay communities also showcase how religious principles can bolster social cohesion in the face of globalization challenges (Jubba et al., 2023).

In addition to the social dimension, rejuvenating local customs can also foster the growth of creative economies rooted in local knowledge. The weaving craft in Masalili Village, for instance, demonstrates that tradition can transform into a source of income that improves the community's skills and earnings (Marhadi et al., 2023). Nationally, the creative sector rooted in local culture presents substantial growth opportunities, particularly with government backing via training, incentives, and the integration of modern technology (A, Putu Sita Laksmi, 2023; Putri et al., 2021).

The collaboration of traditional practices with modern innovation is essential for preserving cultural continuity and fostering economic development. Using appropriate strategies, local customs will not only endure but also flourish, offering significant contributions to national progress and reinforcing cultural identity amidst globalization (Suradi, 2018; Syariful, 2018).

In the midst of the streams of globalization and the fast headway of innovation, neighborhood conventions confront genuine challenges, counting marginalization and the misfortune of pertinence in cutting-edge society. The revitalization of neighborhood conventions ought to not only center on conservation endeavors but also has the potential to create a noteworthy effect on social, social, and financial perspectives. In this manner, this ponder addresses two basic issues: How can nearby conventions be revitalized to guarantee their supportability within the context of changing times? This revitalization exertion incorporates culturally-based instruction, the utilization of advanced innovation, and collaboration between communities and governments to back the coherence of these traditions.

In addition to the above issues, it is additionally vital to investigate the effect of revitalization on social supportability and the financial strengthening of neighborhood communities. Hence, the other investigative address is: What is the effect of revitalizing neighborhood conventions on feasible culture and the financial strengthening of nearby communities? The revitalization of

conventions is not as it were jammed social personality but moreover bolsters financial advancement through tourism and items based on neighborhood intelligence, fortifies social solidarity, and advances natural maintainability.

This thinks about points to analyze methodologies for revitalizing nearby conventions to guarantee their supportability in the midst of the challenges of globalization and mechanical advancement through culturally-based instruction, the utilization of advanced innovation, and collaboration between communities and governments. Besides, this think about moreover points to assess the effect of these revitalization endeavors on social maintainability and local economic strengthening, counting their commitment to protecting social personality, fortifying social solidarity, advancing natural maintainability, and making financial openings through tourism and items based on neighborhood intelligence.

### **Theoretical Framework**

The complicated phenomena of globalization has a significant effect on local cultures and changes social relationships worldwide. In order to create a pluriversal perspective—one that recognizes various ways of being and knowing—Barnett (2021) suggests a dialectical approach to comprehending globalization by fusing critical theories with problem-solving techniques (Barnett, 2021). New media technologies facilitate the cross-border movement of ideas and information, making media an important part of this process (Kaul, 2011). Although globalization promotes interconnectedness among nations, it also draws attention to important disparities by frequently splitting the world into privileged hubs and underprivileged regions. According to Ritzer and Malone (2000), global branding and marketing methods, albeit with local adaptations, are homogenizing industries like fast food and global consumption habits despite cultural diversity (G. Ritzer & Elizabeth L. Malone, 2001).

In this ever-changing scene, multinational enterprises must receive an all-encompassing corporate reasoning to outlive, going past conventional expository models toward broader and more coordinated approaches (Kustin, 1993). This viewpoint empowers enterprises to adjust worldwide standardization with nearby responsiveness, making them explore the social complexities that develop from globalization. Eventually, globalization isn't a direct or uniform preparation but maybe an organization of interconnected impacts forming worldwide social, financial, and political scenes.

In the midst of the quickening strengths of globalization, social character plays a vital part in deciding how people and communities get it themselves. This personality could be a energetic and multifaceted concept, reflecting progressing transactions inside ever-evolving social and social settings. Stuart Hall's hypothesis emphasizes the liquid and ever-evolving nature of social personality, outlining that personality isn't settled but ceaselessly developed and remade through chronicled, social, and political impacts. Zheng Xiaoyun's point of view complements this see by highlighting the interaction between social personality and national personality and how these personalities are formed through person and collective social improvement

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of view complements this by highlighting the interaction between social personality and national personality and how these personalities are formed through personal and collective social improvement (Y. Chen & Fomina, 2022).

In a few cases, social character indeed gets to be an apparatus for standing up to overwhelming social impacts. In Latin America, for example, social character serves as a means to challenge Eurocentrism and recover neighborhood and innate social accounts. The socio-constructivist hypothesis, especially Vygotsky's work, plays a vital part in understanding the arrangement of social personality in this setting, emphasizing the part of social interaction and social instruments in forming human cognition and personality (Morales Pájaro, 2023). As social personality gets to be progressively pertinent within the modern worldwide setting, it too shapes wrangles about on basic issues such as conservatism, correspondence, and incorporation (Y.-W. Chen & Mendy, 2021), eventually affecting how communities react to globalization while protecting their one-of-a-kind social legacy.

In reaction to the challenges of globalization and social change, Anthony Wallace's hypothesis of social revitalization gives a system for understanding how social orders deliberately restore and adjust social components to manage with modern circumstances. This hypothesis has been connected over different areas, from instructive change and devout developments to tourism and chronicled stories. For example, Main (2009) applies this hypothesis to analyze the integration of auxiliary instruction in Australia, illustrating how instructive homes can be adjusted to meet the advancing needs of society (Main, 2009).

Nearby social revitalization, multicultural instruction moreover plays a vital part in cultivating a more comprehensive society. Multicultural instruction advances cross-cultural understanding, diminishes separation, and supports a worldwide mentality (Elemam & Saide, 2023). Its center standards incorporate recognizing differing qualities, empowering intercultural exchange, and advancing social equity (Khoiri & Das, 2024).

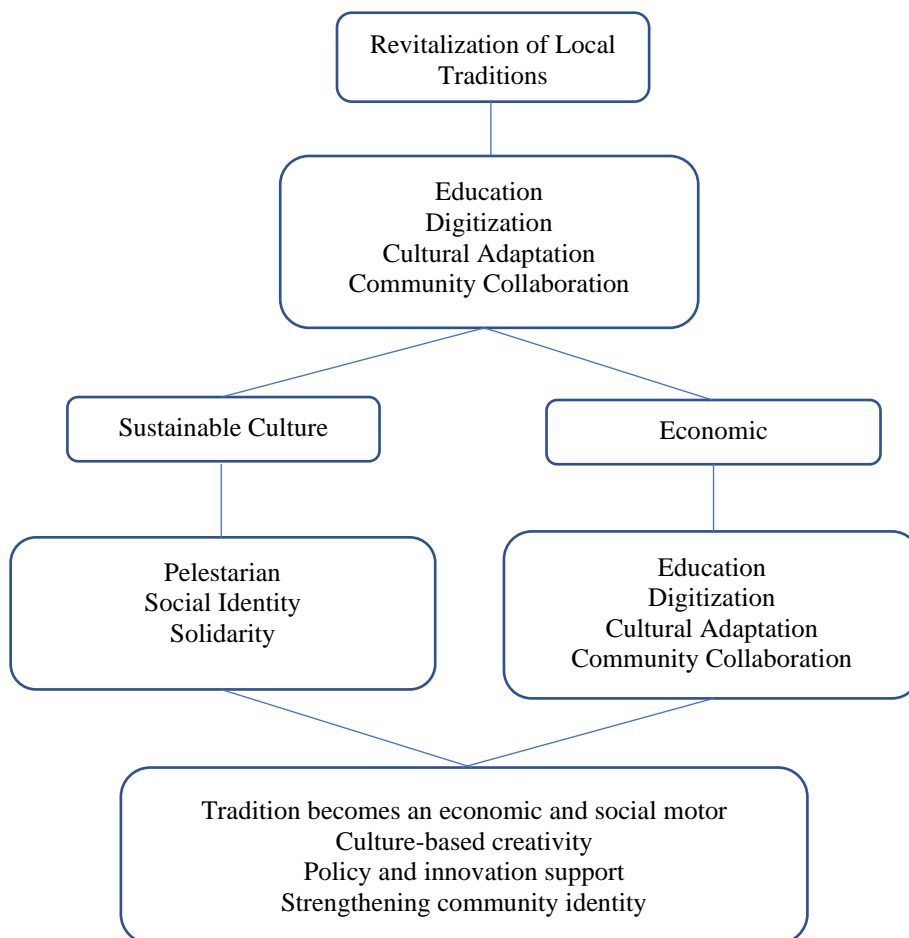
On the other hand, the inventive economy has as well risen as a key course of action to the challenges of globalization. The innovative economy serves as a fundamental driver of regional progression and budgetary improvement. Set up in improvement and social resources, it leverages information advancement, human creative energy, and neighborhood social potential to convey curiously items and organizations (Shin & Mynt, 2021). This money-related worldview shifts the center from maximizing utility to fulfilling life fulfillment, with social identity and social modification playing an imperative portion in shaping individual well-being (Petraakis & Kanzola, 2022).

On a broader scale, accomplishing feasible improvement objectives (SDGs) requires viable collaboration among different partners. Collaborative administration instruments are basic to adjusting endeavors toward shared maintainability destinations (Vazquez-Brust et al., 2020). Be that as it may, this handle isn't without challenges, as control's awkward nature and social contrasts regularly pose impediments (Cruz, 2023).

In the midst of the complexities of globalization, social solidarity remains a crucial figure in keeping up community cohesion. Social solidarity, as portrayed by Émile Durkheim, alludes to the collective awareness that ties people inside a society (Yusrifa & Murtiningsih, 2023). In this light, globalization brings almost multifaceted changes from different angles of life. From social personality to the inventive economy, from multicultural instruction to social solidarity, all these components are interconnected in forming social orders that are more versatile and competitive

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in an ever-evolving worldwide scene.

The following is a chart of the Theoretical Framework:



## Research Methods

The descriptive qualitative research approach is widely used to explore social and cultural phenomena in depth, focusing on holistic understanding rather than numerical data (Furidha, 2024). This method is particularly useful for studying the role of culture in sustainable development, examining how local traditions and cultural heritage contribute to economic growth, social stability, and environmental protection (Parameswara, 2020). Literature review techniques are often employed to gain a broader understanding of concepts like tradition revitalization and sustainable culture, analyzing various sources to identify theories, policies, and best practices (Sari et al., 2022).

This approach allows researchers to capture the complexities within society, including social interactions and cultural changes in the face of modernization and globalization (Adlini et al., 2022). By combining different data collection techniques and analysis methods, researchers can

provide a comprehensive picture of the role of local traditions in community development and address the challenges of preserving cultural identity in a globalized world (Furidha, 2024; Sari et al., 2022).

In this article, a literature review approach is employed as the primary method to analyze strategies for revitalizing local traditions in support of sustainable culture and economic empowerment. The first step involves gathering relevant theoretical sources, such as globalization and cultural identity theory (Stuart Hall), cultural revitalization theory (Anthony Wallace), and creative economy theory (Richard Florida). These sources provide a conceptual foundation on how traditions can adapt to changing times and contribute to local economic growth.

The second step is analyzing different past considerations that examine the victories and challenges of social revitalization in totally different locales, centering on variables such as culture-based instruction, the utilization of digitalization, and the part of communities and governments in supporting the maintainability of conventions. The third step includes analyzing arrangements and best homes from different social revitalization models that have been implemented, both broadly and globally, to distinguish the most compelling procedures for protecting culture while advancing a tradition-based imaginative economy.

The fourth step synthesizes discoveries from different writing sources to define conclusions and vital proposals on how nearby conventions can survive and flourish in the midst of the challenges of globalization. With this comprehensive writing survey strategy, this considers points to supply in-depth bits of knowledge into the part of social revitalization in protecting social character and making financial openings for communities.

## Results

### *Revitalization of Local Traditions as an effort to integrate cultural heritage into modern life and the development of the creative economy*

The revitalization of nearby conventions has effectively coordinated social legacy into advanced life and the tourism division. One conspicuous case is the *Sekaten* ceremony in Surakarta, which at first served as a devout convention to commemorate the birthday of Prophet Muhammad (Maulid Nabi) and empower individuals to memorize more of Islam. Over time, Sekaten has advanced into a traveler's fascination that draws both residential and worldwide guests. Parades such as *Grebeg Maulud*, the *Gunungan* parade, the playing of *Gamelan Sekaten*, and the night showcase make this occasion a noteworthy tourism magnet. In addition to its effect on social conservation, Sekaten moreover contributes to the economy by expanding territorial income, making trade openings for vendors, and including the private division in occasion organization (Edipeni Pramusinto & Sri Mulyani Wahono, 2020). The supportability of social homes depends on different variables, including socio-economic conditions, security steadiness, and government approaches.

Indonesian batik is additionally an effective case of neighborhood social revitalization. In spite of the fact that it has been recognized as a social legacy by UNESCO since 2009, batik once experienced a decay in interest among more youthful eras because it was seen to be less versatile to advanced mold patterns. In the Purworejo Rule, batik artisans confronted challenges in plan advancement and computerized showcasing. To address this issue, the BYZAHRA strengthening program was executed, preparing artisans in advanced batik plans, ready-to-wear design generation, and advanced marketing strategies. This program effectively expanded batik's

request within the present-day mold market, as proven by a 60% rise in social media engagement inside two months and a surge in deals from 15 to 115 units per month. With plans that are superior and adjust to youthful people's tastes, batik has presently gotten to be a part of modern design patterns, growing its showcase and making new financial openings while protecting its social values (Fauziah & Widjajani, 2024).

Another social legacy that has experienced revitalization is the conventional Muna weaving, which has confronted challenges due to globalization and financial changes. In Masalili Town, a program to fortify neighborhood social personality centers on three fundamental angles: improving artisans' abilities through conventional weaving method preparation, making strides in community pay through way better promoting techniques, and raising social mindfulness through social celebrations and workshops. As a result of this program, community salary has expanded, and appreciation for the social esteem of weaving has developed. This activity illustrates that protecting nearby culture not as it were keeps up character but moreover serves as a driving drive for financial improvement through an exceedingly competitive imaginative industry (Marhadi et al., 2023).

Be that as it may, the method of revitalizing nearby conventions isn't without challenges. Supporting variables such as government arrangements on social conservation and subsidizing are significant, but modernization can too lead to the disintegration of neighborhood intelligence. In this manner, revitalization endeavors ought to center on expanding youth interest, protecting nearby stories, and advancing social instruction. One case is the narrating convention of *Tombo Turuk* from the Manggarai community in Flores. This convention was once an impetus for instruction and character building, but modernization has driven a decrease in interest. To restore this convention, a Community Benefit Program (PkM) in Perang Town, Manggarai Rule, conducted mindfulness campaigns, narrating preparing for guardians and conventional seniors, and documentation of old stories. This program effectively raised community mindfulness, fortified social bonds, and made a *Tombo Turuk* devotee community that plays a part in guaranteeing the tradition's supportability (Fransiska Widyawati, 2019).

The victory of neighborhood convention revitalization illustrates that social legacy can be protected while adjusting to cutting-edge improvements. With the proper approach, conventions can become a part of present-day character, draw in the interest of more youthful eras, and produce financial and social benefits for the community. Bolstering from different partners, counting the government, neighborhood communities, and the private division, is fundamental to guarantee that these conservation endeavors proceed to develop and make enduring positive impacts.

### *Cultural Preservation in the Era of Globalization through the Role of Youth and the Implementation of Innovative Strategies*

The conservation of social conventions in the midst of social alter could be a major challenge for Indonesian society. Globalization presents both dangers and openings for social character, as social media and innovation can dissolve conventional values while also serving as stages to advance nearby culture. Youth play a vital part in social change, in spite of the fact that they frequently encounter personality disarray due to the weights of modernization. Social conservation procedures incorporate character instruction based on neighborhood intelligence, the utilization of social media for social advancement, and the advancement of economical tourism models .

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Globalization has a noteworthy effect on Indonesia's social personality, showing both challenges and openings. The dominance of worldwide culture through social media and innovation undermines nearby values; be that as it may, globalization too gives openings to present Indonesian culture to the world. Youth, as key performing artists in social change, frequently encounter character perplexity due to the impact of modernization and remote societies. This leads to shifts in social values, expanded independence, and a decrease in understanding of nearby conventions.

To preserve cultural identity, the *glocalization* strategy offers a solution by adapting global values within a local context. Character education based on local wisdom and the use of social media for cultural promotion are effective measures to counter cultural homogenization. The government, communities, and the private sector must collaborate in cultural preservation through inclusive policies, technological innovation, and culture-based initiatives such as festivals and the creative industry. With the right approach, local culture can be sustained through *glocalization* strategies, multicultural education, and the strategic use of social media.

To protect social personality, the *glocalization* methodology offers an arrangement by adjusting worldwide values inside a nearby setting. Character instruction based on nearby shrewdness and the utilization of social media for social advancement are viable measures to counter social homogenization. The government, communities, and the private sector must collaborate in social conservation through comprehensive arrangements, innovative development, and culture-based activities such as celebrations and the inventive industry. With the correct approach, neighborhood culture can be maintained through *glocalization* methodologies, multicultural instruction, and the vital use of social media (Simbolon et al., 2024).

One illustration of neighborhood social conservation endeavors is *Pesta Rondang Bintang*, an yearly convention of the Simalungun community that serves as an expression of appreciation for the gather and a social gathering occasion. This convention plays both social and financial parts in reinforcing community personality. In any case, modernization and declining intrigue among more youthful eras have led to diminished cooperation in conventional ceremonies and performing expressions.

Initially, *Pesta Rondang Bintang* worked as a shape of communal participation and town pondering after the gathering, highlighting different imaginative exhibitions and conventional customs such as Mamuhun (supplication ceremonies), hereditary tomb visits, and the serving of conventional nourishments. To address these challenges, conservation procedures have been actualized, counting community and government collaboration, occasional advancement, upgraded social instruction, documentation, and advancement through computerized media and tourism.

The positive impacts of these techniques incorporate administrative and monetary backing, the

adjustment of modern components in imaginative exhibitions, and expanded open mindfulness and support. Computerized advancement moreover guarantees that this convention remains broadly recognized. With the proper approach, *Pesta Rondang Bintang* not only survives as a social legacy but also contributes to the imaginative economy and tourism, fortifying the social identity of the Simalungun individuals within the present-day period (Hutabarat et al., 2024).

Instruction plays a vital part in protecting neighborhood social values and conventions in Indonesia. Schools coordinated social instruction into the educational modules to anticipate the disintegration of legacy due to outside impacts. As an archipelagic nation with endless social differences, Indonesia epitomizes the proverb *Bhinneka Tunggal Ika* (Solidarity in Differences). In any case, globalization and modernization posture dangers to the conservation of nearby social values. Subsequently, social esteem instruction is fundamental in shielding social legacy in the midst of changing times.

Social instruction makes a difference. Keep up national character by ingraining an understanding of Indonesia's ethnic differing qualities, conviction frameworks, and social values. Key perspectives supporting social conservation incorporate ethnic and devout differing qualities, sexual orientation parts in society, as well as the soul of gotong royong (shared participation) and connection. Social agreement is additionally kept up through consideration and agreement in problem-solving (Farhaeni & Martini, 2023). Social esteem instruction is fundamental for protecting Indonesia's nearby social legacy. Collaborative endeavors between the government, instructive teachers, and communities are pivotal to guaranteeing that more youthful eras keep up mindfulness and pride in their national culture.

Indonesia is known as a multicultural nation with different ethnicities, dialects, societies, and religions. In any case, globalization and modernization are slowly dissolving nearby social values and conventions. Multicultural instruction serves as an arrangement to protect differing qualities and shape students' character so that they proceed to appreciate neighborhood culture.

One illustration of a well-preserved shape of multicultural instruction is the *Barik'an* convention in Kronggengan Villa, Probolinggo Rule. Barik'an may be a communal eating occasion pointed at fortifying social bonds and cultivating appreciation to God. This convention is still frequently practiced on *Jumat Legi* evenings, Freedom Day, the Prophet Muhammad's birthday (Maulid Nabi), and the Islamic Unused Year.

On this occasion, community individuals bring conventional nourishment such as nasi tumpeng and neighborhood snacks to be shared after collective supplications. The convention carries devout values while advancing solidarity and fellowship. Children who take part in Barik'an learn to connect with others, create a sense of social obligation, and contribute to protecting neighborhood culture (Nastiti Lintang Muktiati & Wahyu Djoko Sulistyono, 2021). By protecting this convention, the community not only shields social legacy but moreover fortifies national personality in the midst of the tide of modernization.

The headway of innovation and globalization has had a noteworthy effect on nearby culture in Indonesia. Changes in utilization designs, mold styles, and dialect utilization reflect the developing impact of remote societies, which might possibly disintegrate national social personality. In the midst of these challenges, Generation Z (born between 1997 and 2012) plays a significant part in protecting and supporting nearby culture.

Generation Z has appeared, expanding mindfulness and engagement in social conservation, driven by their broad access to data through social media. Stages such as Instagram, TikTok,

and YouTube serve as essential apparatuses for learning almost and advancing Indonesian culture. Also, their dynamic interest in social celebrations, craftsmanship presentations, and legacy occasions illustrates their commitment to supporting the maintainability of social legacy (Swarna et al., 2024). Hence, compelling methodologies are required to advance Indonesian expressions and culture to stay competitive within the period of globalization. Instruction moreover plays an imperative part in reinforcing the social personality of Generation Z through school educational modules as well as casual instruction inside families and communities.

In North Toraja, one frame of nearby intelligence that has persevered is *Rambu Solo'*, a conventional burial service ceremony that holds profound centrality for the nearby community. Youthful individuals have a significant understanding of the social values of *Rambu Solo'* and effectively contribute to protecting this convention, both through their interest within the ceremonies and by creating social instruction programs inside their communities.

Be that as it may, challenges emerge from the impact of outside societies and changing ways of life, which have moved the more youthful generation's interest away from neighborhood conventions. In this manner, viable procedures are required, such as fortifying social instruction, cultivating collaboration between youth and the government, and leveraging innovation and social media to advance neighborhood conventions (Mawarni et al., 2024).

#### *Revitalizing Traditions and the Creative Economy through the Synergy of Local Wisdom to Achieve Sustainable Growth*

The revitalization of conventions plays a vital part in driving the economy, especially through the improvement of an imaginative economy based on nearby intelligence. A culture-driven imaginative economy can create special items with tall included esteem, emphatically affecting community welfare. The government has backed this division through different approaches, such as the foundation of the Service of Tourism and Imaginative Economy and the advancement of imaginative industry subsectors. To upgrade the competitiveness of an imaginative economy established in nearby shrewdness, a few methodologies are utilized, counting showcase infiltration through social media and physical showrooms, advertise extension by coming to unused locales and leveraging advanced advancement, and item advancement by adjusting plans and shapes to adjust with advertise patterns (Putri et al., 2021).

Indonesia has plenteous characteristic assets that can be utilized for financial improvement. In any case, globalization requests more compelling administration to avoid over-the-top misuse. The inventive economy serves as an arrangement for optimizing assets through inventiveness and development, especially within the tourism segment, which holds critical potential for financial development and community well-being (Pancawati & Widaswara, 2023). In this setting, miniaturized scale, little, and medium undertakings play a vital part as they can utilize neighborhood assets to form high-value items. In any case, the primary challenges they confront incorporate constrained capital, limited access to advertising, and a low selection of innovation in generation and marketing. Subsequently, more noteworthy backing from the government is required to overcome these impediments.

The revitalization of conventions moreover contributes to financial development by changing neighborhood potential into trade openings. Conventional food, such as *rendang* and *soto*, is presently bundled in a more present-day way and broadly conveyed. Painstaking work like bamboo weaving and ikat weaving has entered universal markets with modern plans.

Furthermore, conventional ceremonies can be utilized as tourism attractions by joining social visit bundles and heritage-based housing. Conventional performing expressions, such as wayang kulit and territorial moves, are moreover picking up acknowledgment within the universal amusement market.

All of this demonstrates that culture can be a source of salary for neighborhood communities. Culture-based tourism, which combines conventional components with advanced offices, proceeds to draw in sightseers and present Indonesian legacy to the worldwide arrange.

To bolster the advancement of an imaginative economy based on neighborhood shrewdness, fitting methodologies are required. These techniques incorporate showcasing entrance through computerized showcasing, advertising development into unused locales, and item development to adjust with customer patterns. The government too plays a significant part by giving motivating forces for artisans, aptitude preparing, and improving the use of innovation in generation and promoting (Putri et al., 2021). With cooperative energy between businesspeople, the government, and the community, an imaginative economy based on neighborhood shrewdness can create more ideals. The victory of the imaginative industry, not as it were, contributes to financial development but also makes a difference in protecting social legacy.

Since 2012, the imaginative industry in Indonesia has experienced fast development and has made a noteworthy commitment to the Net Residential Item (GDP) and work creation. In Bali, for illustration, the culture-based inventive industry is a fundamental portion of the nearby economy, with particular items such as design, silverwork, and conventional canvases. The uniqueness of this industry is profoundly impacted by nearby intelligence, such as the *Tri Hita Karana* concept, which emphasizes concordance between people, the environment, and God (A, Putu Sita Laksmi, 2023).

Neighborhood intelligence plays a significant part within the advancement of the imaginative industry, as culture and convention serve as essential sources of motivation. In Balinese craftsmanship, the concept of *Taksu* emphasizes that imagination does not stem exclusively from specialized aptitudes but moreover from profound otherworldly and social values. In this manner, the development of the inventive industry must stay established in nearby culture. By grasping conventional values, the imaginative industry can accomplish maintainable development, keep up worldwide competitiveness, and protect the social personality that characterizes it (A, Putu Sita Laksmi, 2023).

## **Discussion**

Globalization encompasses a critical effect on social character, showing both challenges and openings. The dominance of worldwide culture through social media and innovation debilitates nearby values; however, it also gives openings to present Indonesian culture to the world. Youthful eras play a significant part in social change, in spite of the fact that they regularly involve personality perplexity due to modernization weights. To protect social personality, a “glocalization” methodology serves as an arrangement by adjusting worldwide values inside a nearby setting. Character instruction based on nearby intelligence and the utilization of social media for social advancement are compelling approaches to counter social homogenization.

Social revitalization has ended up being one of the key methodologies in maintaining social character in the midst of the impact of globalization. Anthony Wallace (1956), in his hypothesis of social revitalization, emphasizes that a culture can be recharged through an arrangement of considerate adjustment forms, permitting society to alter to outside changes. A concrete

illustration of this theory's application is the revitalization of the Sekaten convention in Surakarta. Initially a devout celebration, *Sekaten* has presently advanced into a traveler's fascination, highlighting social parades such as *Grebeg Maulud*, the *Gunungan* parade, and the *Pasar Malam* (night advertise). This change illustrates how conventions can adjust to pull in sightseers and boost the nearby economy, adjusting with the "creative economy" concept that emphasizes advancement based on social legacy. In any case, the supportability of Sekaten intensely depends on government approaches and community backing.

The energetic nature of social character, as clarified by Stuart Corridor (1997) and Vygotsky's socio-constructivism, is additionally apparent within the revitalization of Indonesian batik. In spite of being recognized as a world legacy by UNESCO, batik once confronted declining interest among more youthful eras. Be that as it may, through the inventive economy approach, plan development, and computerized showcasing, batik has recaptured its place in modern design patterns. This approach reflects the concept of multicultural instruction, which emphasizes social adjustment in a worldwide setting and the significance of joining neighborhood values into financial advancement.

Cultural revitalization is also evident in the traditional weaving industry of Muna in Masalili Village. In line with Wallace's theory, the strategies implemented include enhancing artisans' skills, improving marketing strategies, and promoting the craft through cultural festivals. This demonstrates that revitalization is not merely about preserving traditions but also about generating economic benefits for local communities through creative industries. This perspective aligns with the quintuple helix innovation model, which highlights collaboration between government, academia, industry, society, and the environment in developing a culture-based economy.

Be that as it may, social revitalization faces the challenge of modernization, which can lead to the disintegration of nearby shrewdness. Hence, multicultural instruction is significant in cultivating social mindfulness, as seen in endeavors to resuscitate the *Tombo Turuk* narrating convention in Manggarai, Flores. Stuart Hall's hypothesis of liquid social personality recommends that social revitalization must be adaptable and versatile to changing times while holding its conventional quintessence.

Within the setting of globalization, social solidarity moreover plays a part in protecting nearby conventions. As Émile Durkheim clarified, collective awareness and social cohesion can fortify a community's commitment to keeping up its social legacy. In this way, fruitful social revitalization requires collaboration between neighborhood communities, the government, and the private sector to guarantee that conventions stay pertinent and give feasible financial and social benefits.

The inventive economy plays a pivotal part in social revitalization endeavors. Culture-based items such as crafted works, conventional cooking, and performing expressions hold high showcase esteem within the worldwide economy. Richard Florida's creative economy hypothesis emphasizes that inventiveness could be a key driver of advanced financial development. In this manner, creating a culture-based inventive economy may be a pertinent procedure for accomplishing maintainable financial development.

Generation Z, as a portion of the computerized society, has appeared to expand mindfulness in protecting culture through social media. Stages such as Instagram, TikTok, and YouTube are utilized to advance neighborhood culture through imaginative substance, social celebrations, and

craftsmanship shows. A concrete case of youth interest in social conservation is *Rambu Solo'*, the Toraja Utara burial service ceremony. In spite of confronting modernization challenges, nearby youth stay effectively locked in in keeping up this convention through direct participation in ceremonies, creating social instruction programs, and utilizing social media to raise open mindfulness.

Eventually, social conservation within the period of globalization requires collaboration between the government, communities, and the private sector. Administrative back, multicultural instruction, and innovative utilization are key components in guaranteeing the maintainability of local culture. With the proper approach, Indonesian culture can not only survive but moreover flourish in an ever-evolving worldwide scene.

## Conclusion

Social revitalization within the era of globalization may be a vital exertion to maintain social character in the midst of social and innovative changes. Globalization and computerized innovation headways pose challenges such as the marginalization of neighborhood societies but also make openings for advancement and the advancement of a culture-based economy. Through a glocalization technique, conventions can adjust to worldwide values while protecting their nearby pith.

One of the key approaches to social revitalization is nearby wisdom-based instruction. Multicultural instruction plays a significant part in raising youth mindfulness of social legacy and empowering their cooperation in protecting conventions. Furthermore, the utilization of computerized innovation, such as social media, online showcasing stages, and advanced documentation, empowers local cultures to reach a more extensive gathering of people and pull in more youthful eras to preserve their social character.

Collaboration between nearby communities, the government, and the private division is additionally a key figure in guaranteeing social maintainability. Government approaches that back social conservation, imaginative economy improvement programs, and dynamic community engagement in social exercises offer assistance guarantees that nearby conventions stay important and hold noteworthy financial esteem. Case ponders on the revitalization of *Sekaten* in Surakarta, Indonesian batik, and the weaving industry in Masalili Town, outlining how culture-based development is not as it were jam traditions but moreover drives financial growth through tourism and imaginative businesses.

The effect of social revitalization amplifies past conservation endeavors; it moreover contributes to the financial advancement of neighborhood communities. With the development of a culture-based imaginative economy, communities can gain an advantage financially through the tourism segment, creative items, and tradition-based businesses. Besides, social revitalization reinforces social solidarity and collective mindfulness, encouraging strengthening social cohesion inside society.

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