

The Impact of Globalization on Local Axiologies: Resisting or Integrating?

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Abstract: Globalization has had an impact on local axiology, or the fundamental beliefs and values that civilizations support. In addition to overturning long-standing conventions, this intricate process has encouraged intercultural dialogue and hybridization. This study focuses at the dialectical relationship between resistance and integration and how globalization affects local axiology. It examines at how local communities respond to the pressures of globalization by embracing global elements in order to encourage cultural innovation or rejecting external influences to preserve cultural distinctiveness. Utilized SPSS software to measure the research and reported findings, which included control charts, one-way ANOVA, and descriptive data. The research examines the intricacy of cultural continuity and change in a globalizing society by drawing on ideas from cultural studies, sociology, anthropology, and philosophy. An investigation of the ways in which globalization impacts the political system, economics, religion, language, and social norms is undertaken. The paper also discusses potential applications for understanding how local axiology such as community development, historic preservation, scholarly research, and policymaking are impacted by globalization. Ultimately, it makes the case for a multifaceted, multidisciplinary approach to understanding globalization and how it impacts local communities, demonstrating the necessity of sustaining social cohesion, cultural variation, and sustainable development in a globalized society. Overall, the study discovered that globalization has positively and significantly affected local axiology. Understanding how local axiology are impacted by globalization has various applications in the real world, such as academic research, policy formulation, education, historical preservation, and cross-cultural communication. Stakeholders from all sectors may work together in an increasingly interconnected world to promote social justice, cultural diversity, and sustainable development by understanding the intricate relationship between local conditions and global influences..

Keywords: Globalization (GG), Local Axiology (LA), Resisting (R), Integrating (II), Sustainable (SS)

1. INTRODUCTION

The policy of greater connection and interdependence of nations, economies, cultures, and civilizations globally is known as globalization. It guides the integration of economy and societies via the worldwide flow of products, services, ideas, technology, and information. Conversely, local axiology denotes the unique collection of values, convictions, and tenets

exclusive to a certain local or regional setting. These values are influenced by the cultural, social, historical, and geographic aspects of a particular society or group. The norms, attitudes, and decision-making processes of a particular community or society are shaped by local axiology. While local axiology highlights the distinctive values and ideas related to a given local environment, globalization highlights the interconnectedness and mutuality of the world. Globalization, a complicated phenomenon characterized by the increasing interconnectedness and interdependence of nations, economies, cultures, and communities, has had a tremendous impact on the modern world. Cultural values and belief systems are among the many aspects of human existence that are significantly impacted by globalization, which is attributed to the unprecedented ease with which ideas, products, services, and people may travel across borders. In this sense, the impact of globalization on local axiology that is, the fundamental values and beliefs that communities hold has drawn increasing scholarly attention as well as social relevance. "Axiology" is the philosophical study of values and their role in human existence; the term comes from the Greek words "axios" (value) and "logos" (study) (Stepanova et al., 2023).

Axiology's are a broad category of moral, ethical, spiritual, and cultural precepts that influence people's worldviews and guide their behavior in social situations, according to the research. Local axiologies have their roots in socio-political factors, historical practices, geographical locations, and religious convictions. They are a reflection of the unique character and culture of specific groups, shaped by their common experiences and objectives. Borders that once divided local environments from the global world were shattered by globalization, both a concept and a process. The integrity and autonomy of local axiologies are under risk due to the ease with which cultural practices, norms, and products may now cross-national borders due to the growth of international trade in money, technology, media, and information. The promise of technical advancement, economic success, and cross-cultural exchange is inherent in globalization. However, its impact on the identities and values of local communities varies, and it often elicits a spectrum of responses from exclusion to acceptance. The conflict between resistance and integration represents the dialectical relationship between local axiology and globalization. On the one hand, resistance is a community's instinctive attempt to protect its customs and cultural heritage from perceived outside threats.

Globalization is usually associated with the hegemonic spread of consumerist culture and Western ideology, which can give rise to worries about cultural homogeneity and the erasure of local identities. Cultural

revivalism, cultural preservation, and the proclamation of cultural sovereignty are examples of strategies that communities might mobilize in response to resist the encroachment of outside forces. Local axiologies and values within societies might see significant changes as a result of globalization. Local values might change as a result of growing interconnectedness and exposure to global ideas, cultures, and customs. As a result, new behaviors, beliefs, and values may be adopted that contradict or replace established local axiology. Different societies could react differently to these developments (Stepanenko, 2021). According to research studies, resistance can take the form of initiatives to uphold local customs, preserve cultural heritage, and preserve unique identities in the face of global integration. In order to create a composite cultural identity that combines aspects of local and global values, societies may also incorporate global influences into their local axiology. Local cultures may become more refined as a result of this integration, and new social norms may emerge that adapt traditional values to contemporary global conditions. Globalization may have different effects on local axiology and values based on individual interactions and how they react to society.

To maintain their cultural legacy, some people would oppose these changes, but others might welcome and incorporate international ideas to produce a more dynamic and varied cultural environment. Contrarily, integration denotes a community's capacity for adaptation through the insertion of some universal elements into its axiologies, encouraging hybridization and cultural syncretism. Globalization facilitates cross-cultural communication and interaction, providing communities and individuals with access to a diverse array of global ideas, perspectives, and behaviours. In this way, societies invent new forms of identity and cultural expression by imaginatively fusing outside influences with local traditions; globalization serves as a catalyst for this sort of creativity in culture. Local values retain their fundamental characteristics through the dynamic process of negotiation and reinterpretation known as integration, even as they adapt to global pressures.

Beyond philosophical theory, globalization has tangible consequences on local axiology that are felt in day-to-day life. Religion, language, education, governance, and social norms are all significantly and subtly impacted by globalization, which changes cultural landscapes. Global faiths like Buddhism, Islam, and Christianity are expanding globally with the aid of missionary labour and diasporic networks. These religions introduce new concepts and practices into regional contexts, challenging current spiritual practices and forms of spirituality. Concerns regarding cultural

imperialism and linguistic variety are raised in a manner similar to how the growth of digital technology and English's position as the primary language in the world foster communication and information exchange (Klimska et al., 2018).

Furthermore, globalization affects local politics, economy, and social structures by reshaping power dynamics and socioeconomic gaps within and across nations. Neoliberal economic policies and the acts of multinational corporations expand the divide between affluent and poor communities, weakening social cohesion and escalating cultural tensions. In contrast, local practices can become commercialized and lose their historical significance as a result of mass-marketability and the commercialization of cultural assets brought about by the global tourism industry. Understanding how local axiologies are impacted by globalization requires a multidisciplinary approach that incorporates concepts from sociology, anthropology, philosophy, cultural studies, and globalization studies because of these intricate details. By critically examining the interplay between global pressures and local settings, scholars may shed light on the ways in which globalisation impacts cultural values, identities, and practices as well as the strategies communities employ to negotiate their agency and autonomy in a globalizing world.

The research describes the Impact of Globalization on Local Axiologies related to Resisting or Integrating. The research study is divided into five chapters. The first portion describes the introduction and includes the objective of the research. The second section represents the literature review, and the third portion describes the methodology, tools, and techniques. The fourth section represents the result and its description. That last portion summarises the overall research study and represents the recommendations about the topic.

2. LITERATURE REVIEW

Studies suggest that axiological ideas in etymology are established in the philosophical field of axiology, which investigates the idea of values and morals and their part in human thought and behaviour. This investigation digs into the transaction of axiological ideas with globalization, innovation, cultural changes, political developments, natural mindfulness, worldwide emergencies, and social combinations. These persuasive powers powerfully shape our qualities and morals. Globalization cultivates multifaceted trade, changing how social orders see moral standards (Stepanova et al.,

2023). Researchers reveal that Worldwide majority rule government as a somewhat new peculiarity, presented by the cycles of globalization, exemplifies the development and execution of a general arrangement of human qualities. Each youngster, as the most important fortune of the state, should experience childhood in harmony and security (Stepanenko, 2021). Scholars suggest that the multidimensionality and intricacy of the universe of a contemporary human is comprised of cycles of defragmentation and deconstruction; however, again, it draws in globalization and coordination recognized inside friendly and social orders. Consequently, such new conditions, especially in social borderlands, require changes during the time spent in socialization, which acquaints the young age with such reality (Szerlag, 2014).

Studies claim that the worldwide monetary emergency is preferably an axiological emergency regarding stringently monetary because the establishments and genuine reasons of the monetary emergency have rigorously upright persons. Our framework is spoiled (legislative issues, regulation, business, media, commercialization belief system), requiring changes (Bunikowski, 2015). Studies show that In Indonesia, instances of undesirable pregnancy are expanding. The execution of religion in life, both separately and in local areas, can be a defender to keep away from undesirable pregnancies. The impact of religion that is assimilated with culture influences the young adult's sexual way of behaving (Harahap et al., 2021). Scholar studies reveal that the travel industry in Poland is introduced according to the issues of spatial economy, while the Slovak model focuses primarily on the significance of social legacy. Both interrelated perspectives were considered critical for improving the practical travel industry (Klimska et al., 2018). Studies elaborate that the Humanistic hypothesis is well known for its view that people are people, implying that people are living animals made by the Maker who have their tendency to remain on this planet. Instructive change that consolidates mechanical axiology and humanistic qualities in computerized learning is a positive move toward structure. This age is innovatively smart and furnishes areas of strength with values (Rosidin et al., 2024).

Scholars explain that Islamic training is an extensive course that creates human expectations based on qualities. The axiology of Islamic schooling is connected with the reason, goals and upsides of Islamic instruction. Islamic schooling can likewise commit positively to country and state working and worldwide collaboration and harmony by regarding variety and general qualities per Islamic regulation (Sundowo et al., 2023). Studies show that the polarity of information is the principal issue of Islamization

and the mix of information in Islamic schooling. Fundamentally, Islam doesn't perceive the division of information. Yet, it can't be rejected that in that frame of mind, there have been clarifications about the information required in compulsory kifayah (Lubis et al., 2023). Studies explain that advancing science, innovation, and globalization tremendously affects human progress, with both positive and adverse consequences. This examination concentrates on the different effects and offers epistemology, which depends on the underpinning of Heavenly supernatural qualities that allude to the system of the Qur'an and Sunnah (Yusuf & Haddade, 2021). Researchers reveal that in the period of globalization and modernization, recharging in the training field is completed ceaselessly to have the option to confront different difficulties as per the times. The difficulties confronting the schooling system incorporate issues of value, quality, importance and proficiency of instruction (Pratiwi & Fatma, 2023).

Studies suggest that the mysteries in the somewhat divided course of globalization and the inconsistency between the comprehensiveness of the idea and its selective cycles and practices lined up with the worldwide power structure. The paper reasons that for all-inclusive consideration, we want a new edge that justifies the name "global" and permits the commitment to loving the commitment of every single person (Yıldiran, 2008). Scholars suggest that Conventional urbanism is rich with upsides of customs wherein the structures are in a state of harmony with nature, the geological setting dovetailed with a planned financial system came about as socially rich urbanism. Further changes over the long run added to urbanism and were answered delicately for the social, ecological, and monetary systems (Sharma, 2022). Researchers investigated that the idea of economic improvement was formed when present-day humankind acquired the mechanical means to practically change our general surroundings, in any case, simultaneously likewise becoming mixed up in the objectives that their activities ought to serve. This is associated with the peculiarity of globalization in light of prideful axiology, the need of which is the firm quest for the greatest benefit (Pawłowski, 2013). Studies show that In the given circumstance, the thought of the axiological eccentricities of Russia is the fate of extraordinary significance and proves its spot in the globalized world society upon the premise of its verifiable practices (Jacenko, 2009). Researchers have investigated the constraints of globalization, which are apparent in many fields, from economic to governmental issues, from advertising to culture and public activity. The technique isn't liberated from these cutoff points. There is a need to find postcolonial systems and make contemporary exploration techniques

(Gobo, 2011). Scholar studies reveal that the principal ideas of the connection between the nation and class and the individual, existence, people and their job in the public eye ought to be thought of. The point is to guarantee that the worth framework, through the axiological and etymological frameworks, is the otherworldly obligation of civilization, which centres around improving humanist qualities through an instructive cycle in Britain. (Mohammed et al.). Studies elaborate that the class of 'system as-procedure', which we propose, gives the supporting rationale to a specific origination of logical meticulousness that is progressively viewed as typical in globalized administration research. Our investigation causes us to notice the outcomes of the procedure class as strategy, which connects with restricting and relocating examination objectives, eradicating setting, and cheapening and minimizing choices (Bell et al., 2017).

Studies claim that the substance of axiological rules needed to frame the dependability of both society and the political system was dissected. It is resolved that data and correspondence advances can be "processed" by cooperation innovations and public works as indicated by their necessities and purposes (Komarova, 2022). Studies declare that an elective perspective on globalization is conceivable through the viewpoint of Eastern, especially Buddhist, philosophy,* which sees globalization as a continuous powerful cycle including the whole climate wherein humankind is just a single entertainer (Gunaratne, 2009). Scholar studies reveal the issues of the worth of human existence and well-being regarding globalization. Well-being is characterized as the beginning stage of human self-acknowledgment and is seen according to the perspective of the way of thinking of avoidance and security.

These investigations have shown that the development of prerequisites for keeping a solid way of life is a significant social undertaking of medication, reasoning, social science, instructional methods and different parts of human information, each exclusively seen by individuals and the entire society (Varynskyi, 2019). Researchers explain that News media can't empower people to arrive at a more profound fundamental level and develop their capacity to think and decide because of public issues; craftsmanship media gives potential chances to individuals to further develop their investment level, get through the shackles of shallow social communications, and lead to more profound otherworldly trades (Li et al., 2024).

Researcher studies show how broad communications conversation can be utilized to examine axiological thoughts conveyed by the creator. Also, it can give scientists an instrument to recognize the language used to make

positive or negative media picture (Shiryaeva et al., 2023). Studies claim that the embodiment of SILAS is widespread in human qualities through strict qualities. In light of nearby insight into Sundanese culture SILAS, the multicultural methodology is indistinguishable from instructive perspectives, like ontological relationship with God, epistemology, receptiveness to information, and axiology to maintain human qualities. Islamic Strict Training learning with neighborhood culture allows understudies to dissect and give thoughts or answers for different social and strict contentions (Anggraeni et al., 2023). Researcher studies explain that Pioneer writing is a scholarly development that previously showed up in the late nineteenth and twentieth hundreds of years. It is recognized by an intense takeoff from ordinary story structures and a significant spotlight on examining individual mindfulness and Deconstruction of Subjectivity (DS). This study breaks down the convoluted association between ML and Immanuel Kant's clarification of the philosophical thought of DS. Furthermore, it advances a top-to-bottom understanding of persevering through worries that encompass human cognizance and discernment, resounding with present-day conversations in reasoning, brain science, and scholarly hypothesis (Ji, 2024).

3. METHODOLOGY

The research determined the Impact of Globalization on Local Axiologies related to Resisting or Integrating. The research study was based on primary data analysis, using SPSS software to determine the data. The results generated included one-way ANOVA test analysis, statistical analysis, and a control chart between them.

3.1 Resistance to Globalization:

Opposition to globalization can stem from a number of things, such as concerns about local cultures being undermined, the legitimacy of Western principles being questioned, economic disparities, and dangers to national independence. Some people and groups oppose globalization because they believe it to be a force that threatens established identities, values, and practices. They can be afraid of the homogeneity of world cultures due to Western influence and the loss of cultural heritage. Globalization-exacerbated economic disparities might strengthen resistance because marginalized people may feel taken advantage of or left behind in the global

economy. Resentment and opposition to the alleged injustice of globalization can result from employment outsourcing, worker exploitation in developing nations, and wealth concentration in the hands of a few numbers of multinational businesses (Figure 1).

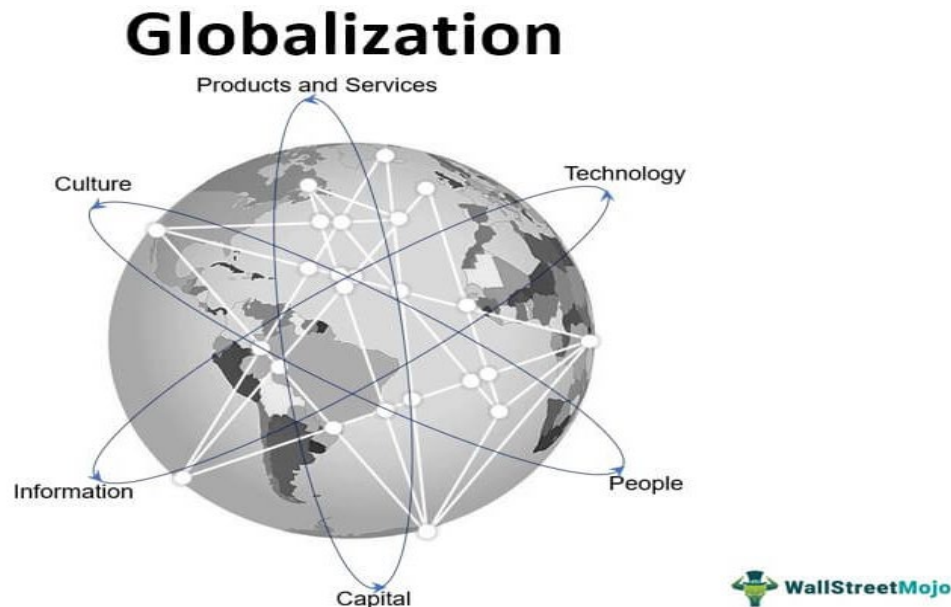


Figure 1: Globalization:

3.2 Integration of Globalization:

In order to build a more coherent and integrated global system, the various parts of globalization are combined and coordinated in a process known as integration. In order to foster global collaboration, understanding, and sustainable development, this integration entails aligning the economic, political, social, and cultural aspects of globalization. By harmonizing the economic, political, social, and cultural aspects of globalization to foster collaboration, understanding, and shared prosperity among states and peoples, integration of globalization seeks to build a more linked, inclusive, and sustainable global system.

3.3 Opportunities and Difficulties:

As societies navigate the tension between embracing global influences and maintaining cultural identity, they may encounter difficulties striking a balance between globalization and local values. One issue is the possible deterioration of customs and values due to prevailing worldwide tendencies, which raises questions about cultural blending and the loss of cultural legacy. Conflicts between local and global standards can lead to tensions and cultural disputes within society, which is another difficulty.

Notwithstanding these difficulties, globalization also presents chances for enrichment and cultural interchange. Societies have more access to a wider range of global perspectives, customs, and ideas as a result of their growing interdependence, which promotes respect and understanding of different cultures. Local cultures may be enhanced by this flow of cultural information, hybrid cultural identities may arise, and diversity and inclusion throughout society may be raised. While striking a balance between local values and globalization poses issues for countries, it also creates opportunities for cross-cultural communication, exchange of ideas, and mutual learning. Societies may navigate the complexity of a globalized world and build a more inclusive and dynamic cultural environment by embracing the advantages of globalization while actively preserving and promoting their cultural heritage.

Table 1: Result of ANOVA

		ANOVA				
		Sum of Squares	Df	Mean Square	F	Sig.
Globalization 1	Between Groups	3.333	3	1.111	4.035	.013
	Within Groups	12.667	46	.275		
	Total	16.000	49			
Globalization 2	Between Groups	1.707	3	.569	1.771	.166
	Within Groups	14.773	46	.321		
	Total	16.480	49			
Globalization 3	Between Groups	1.788	3	.596	1.640	.193
	Within Groups	16.712	46	.363		
	Total	18.500	49			
Local Axiologies 1	Between Groups	.861	3	.287	.707	.552
	Within Groups	18.659	46	.406		
	Total	19.520	49			
Local Axiologies 2	Between Groups	3.570	3	1.190	3.498	.023
	Within Groups	15.650	46	.340		
	Total	19.220	49			
Resisting	Between Groups	.488	3	.163	.334	.801
	Within Groups	22.392	46	.487		
	Total	22.880	49			

The above result of table 1 represents that the one-way ANOVA test analysis results describe the sum of square values, the mean square values, the F statistic, and the significant rates of each variable, including independent and dependent.

Globalization 1,2 and 3 are considered independent variables. According to the result, the sum of square values is 3.333, 12.667, and 16.000. The mean square values are 1.111 and 0.275, which show positive average square rates.

The F statistic value is positive, and 0.013 shows a significant 13% level between them. The local axiologies 1,2 these are all represent the sum of square values. Its, showing 0.861, 18.656, 19.520, and 3.570, which shows positive rates between them.

The F statistic value is 0.707, and 3.498 shows a positive value; its significant value is 55%, with a 23% significance level between them. The resisting is played as a mediator variable, and the result represents that the mean square value is 0.334 and the significant value is 0.801, which presents a positive and 80% significant level.

3.3 Globalization's Influence on Local Axiologies:

Ideas, attitudes, and behaviors are dispersed internationally by globalization via a variety of mediums, including trade, global media, and technology. Global media, such as the internet, television, and film, is especially important for spreading cultural products and influencing how people view other civilizations.

Technology, including social media and communication technologies, connects individuals from different backgrounds by enabling the quick flow of ideas and information. Trade facilitates the movement of products, services, and cultural commodities across nations, which spreads customs and values.

Global trade, media, and technology may have both beneficial and bad effects on regional cultures. They can assist the sharing and preservation of traditional customs, as well as foster understanding between other communities and cultural exchange.

They can, however, also result in cultural absorption, which is the loss of distinctive cultural identities when local cultures are eclipsed by prevailing global trends. Cultural disputes and societal tensions can result from the expansion of particular ideals and behaviors as a result of globalization, which might contradict established norms and beliefs.

Table 2: Result of Paired Samples Statistics

		Paired Samples Statistics			
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Globalization 1	1.6000	50	.57143	.08081
	Local Axiologies 1	1.6400	50	.63116	.08926
Pair 2	Globalization 2	1.5200	50	.57994	.08202
	Local Axiologies 2	1.6600	50	.62629	.08857
Pair 3	Globalization 3	1.5000	50	.61445	.08690
	Local Axiologies 2	1.6600	50	.62629	.08857
Pair 4	Globalization 1	1.6000	50	.57143	.08081
	Resisting	1.6800	50	.68333	.09664
Pair 5	Globalization 1	1.6000	50	.57143	.08081
	Integrating	1.6800	50	.68333	.09664
Pair 6	Local Axiologies 1	1.6400	50	.63116	.08926
	Resisting	1.6800	50	.68333	.09664
Pair 7	Local Axiologies 2	1.6600	50	.62629	.08857
	Integrating	1.6800	50	.68333	.09664

The above result of table 2 demonstrates that paired sample statistical values represent the mean values, standard deviation, and standard error of the mean value. The first pair is globalization 1 and local axiologies, which shows that the mean values are 1.6000 and 1.6400. The standard deviation rate is 57%, and 63% deviates from the mean. The standard error of the mean value is 8% and 89% error of the estimated rate. The second pair is globalization 2, and local axiologies 2 is the second pair. The result shows that mean values are 1.5200 and 1.6600. The standard deviation rate is 57%, and 62% deviates from the mean. Similarly, pairs 3,4,5 and 6 all present a positive and significant relation between them, which is that 88%, 96%, 89%, and 88%, respectively.

4. APPLICATIONS

Applications Researching how globalization affects local axiologies, from community development and cultural preservation to academics and legislation, provides insightful information for various sectors and applications. There are following applications related to the globalization on local axiology:

4.1. Scholarly Research:

first one is scholarly research by using this framework, researchers in philosophy, sociology, anthropology, cultural studies, and globalization studies can carry out empirical investigations, theoretical evaluations, and comparative analyses on the dynamics of cultural continuity and change in a globalizing world. Theoretical frameworks, methodological developments, and multidisciplinary approaches to studying globalization and its impacts on local communities can all benefit from this research.

4.2. Policy Development:

second one is policy development to create culturally sensitive policies and programmes that support social cohesion, cultural diversity, and sustainable development, policymakers at the local, national, and international levels can benefit from research on the effects of globalization on local axiologies. Policymakers may create interventions that assist communities in maintaining their cultural legacy while taking advantage of global possibilities by thoroughly grasping the complexity of cultural change and adaptation.

4.3. Community Development:

by using this information, grassroots organizations, cultural activists, and community organizers may enable local communities to defend their cultural identities and goals in the face of globalization. The Communities may create plans for social inclusion, economic empowerment, and cultural revival that allow them to prosper in a globalized world while preserving their uniqueness by encouraging communication, cooperation, and group effort.

4.4. Education and Awareness:

Teachers, curriculum designers, and cultural practitioners may incorporate courses and activities from curricula, museums, and other cultural institutions into curricula and activities that investigate how globalization affects local axiologies. According to the research Increasing awareness and developing critical thinking abilities can enable people to negotiate the challenges of cultural variety, globalization, and identity creation in their private lives and communities.

4.5. Heritage Conservation:

Using this framework, experts in cultural heritage, conservationists, and policymakers can create plans for protection and advancing regional

customs, languages, and cultural practices against the challenges posed by globalization, including cultural deterioration, homogenization, and commodification. The heritage conservation is most important application. By including communities in participatory heritage management and protection procedures, cultural diversity may be sustainably preserved for future generations.

4.6. Cross-cultural Communication:

Intercultural communication, conflict resolution, and peacebuilding practitioners can promote communication, understanding, and reconciliation across disparate cultural groups using insights from local axiology and globalization research. The cross-cultural communication plays as important role in globalization. Establishing intercultural communication and mutual education forums may promote empathy, dignity, and unity beyond nationality, ethnicity, religion, and ideology.

Table 3: Result of Paired Samples Test

		Paired Samples Test					T	Df	Sig. (2-tailed)
		Paired Differences							
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Globalization 1 - Local Axiologies 1	- .0400 0	.75485	.10675	- .25453	.17453	- .375	49	.709
Pair 2	Globalization 2 - Local Axiologies 2	- .1400 0	.75620	.10694	- .35491	.07491	- 1.309	49	.197
Pair 3	Globalization 3 - Local Axiologies 2	- .1600 0	.79179	.11198	- .38503	.06503	- 1.429	49	.159
Pair 4	Globalization 1 - Resisting	- .0800 0	.92229	.13043	- .34211	.18211	- .613	49	.542
Pair 5	Globalization 1 - Integrating	- .0800 0	.75160	.10629	- .29360	.13360	- .753	49	.455
Pair 6	Local Axiologies 1 - Resisting	- .0400 0	.80711	.11414	- .26938	.18938	- .350	49	.728
Pair 7	Local Axiologies 2 - Integrating	- .0200 0	.86873	.12286	- .26689	.22689	- .163	49	.871

The above result of table 3 describes the mean values, standard deviation

rate, and the 95% confidence interval at the lower and upper bound. The result also represents the statistical value and significant value between them. The first pair is globalization 1 and local axiology 1 its, which shows that the mean value is -0.4000, the standard deviation rate is 75%, and the significant value is 70%, respectively. The second pair represents globalization 2 and local axiologies 2, with a significant value of 19% between them. The impact of globalization on local axiologies, or values systems, can be characterized by a tension between resistance and integration. There are concerns about the decline of traditional values and cultural identities in the face of dominant global influences, leading to resistance against globalization's perceived homogenizing effects. This resistance is driven by fears of cultural loss, economic inequalities, and threats to national sovereignty as individuals and communities seek to protect their local values and heritage from external pressure. There are opportunities for integrating global and local axiologies through dialog, exchange, and mutual learning. Globalization can facilitate the sharing of diverse ideas, perspectives, and traditions, leading to the enrichment of local cultures, the emergence of hybrid identities, and the promotion of diversity and intuality within society. By striking a balance between resisting concatenation and embracing integration, societies can navigate the challenges of globalization while preserving and promoting their cultural heritage in a globalized world.

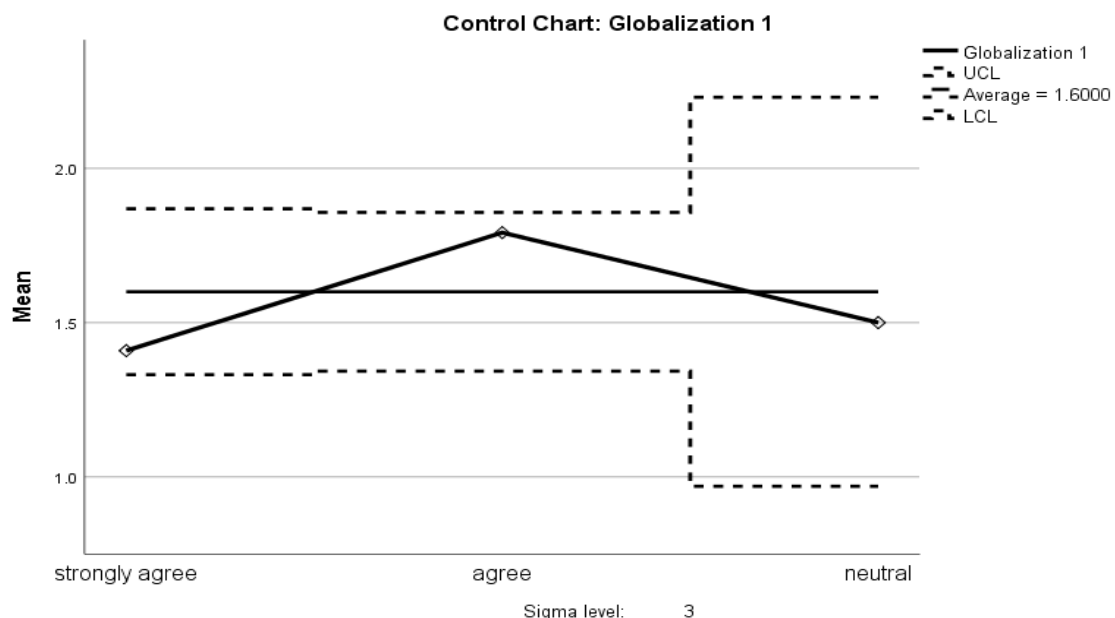


Figure 2: Control Chart

The above graph of figure 1 represents that control chart. The vertical

side shows the mean value of its present frequency level, which starts at 1.0 and ends at 2.0. The horizontal side describes strongly agree, agree, and neutral levels. The average level is 1.6000 respectively. The above line shows the control chart's performance between globalization and local axiology.

5. CONCLUSION

The research determine, how globalization affects local axiologies is a dialectic of resistance and integration in which communities negotiate the conflicts between valuing the advantages of global connectedness and maintaining their cultural legacy. By analyzing this dialectic, academics may shed light on the intricate dynamics of cultural continuity and change in a world growing more interconnected daily. This will enhance our comprehension of the various ways in which globalization influences people's experiences and goals. Finally, the effect of globalization on local axiologies captures a dynamic conflict between accepting global influences and maintaining cultural heritage, exhibiting a complex interaction between resistance and integration. Our investigation shows that globalization is a complex phenomenon with various forms and implications for local communities rather than a single, all-encompassing force. The globalization plays as important part and shows significant impact on local axiology. Communities' responses to the opportunities and difficulties posed by globalization may be seen through the lens of the resistance vs integration dichotomy. The research determines that the impact of globalization on local axiologies is related to resisting or integrating. The research study was measured by SPSS software, and the defined result included pair descriptive statistics, one-way ANOVA test analysis, and a control chart between them. On the one hand, resistance develops naturally in reaction to perceived dangers to the integrity and autonomy of a culture. Local communities organize and use techniques like cultural preservation, revitalization, and declaration of cultural sovereignty to protect their customs and beliefs. The underlying desire to preserve cultural identity and autonomy in the face of outside influences motivates this resistance. Conversely, integration denotes a community's adaptive ability to innovate and promote cultural hybridization by incorporating certain global aspects into local axiologies. Communities may now access a wide range of global ideas, viewpoints, and practices because of the facilitation of cross-cultural interactions and exchanges brought about by globalization. Through

discussion and negotiation with international forces, local values develop during this integration process, giving rise to new identities and forms of cultural expression that combine elements of foreign influences and indigenous customs. Furthermore, the effects of globalization on local axiologies go beyond purely intellectual discussions and take on concrete forms in a range of spheres of human endeavour. Globalization alters power dynamics, socioeconomic systems, and social conventions within and across societies, influencing everything from religion and language to politics and economics. In the future, researching how globalization affects local axiologies requires a comprehensive, interdisciplinary approach. Scholars can shed light on the intricate processes of cultural continuity and change in a world that is becoming more linked by fusing ideas from philosophy, sociology, anthropology, cultural studies, and globalization studies. By using this approach, we may better understand how human experiences and goals are shaped by globalization and the tactics used by communities to negotiate their autonomy and agency in an increasingly globalized society. Overall, the research concluded that globalization positively and significantly impacts local axiology. In the end, investigating how globalization affects regional axiologies emphasizes how crucial it is to acknowledge and value cultural differences while seizing the chances for communication and interaction that come with being globally connected. We can create a more fair and inclusive society that celebrates the diversity of human cultural history and encourages meaningful participation in global opportunities and problems by promoting mutual understanding and appreciation across cultural boundaries.

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