

Research Article**Transformation of The Meaning of Maritime Cultural Values of the Sandeq Boat in the Era of Digital Globalization (Gen-Z)**Nurhaya^{1*}, Desi Purnama²¹Department of Geography Education, Universitas Negeri Makassar, Makassar, 90221, Indonesia**ARTICLE INFO****Article History:**

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ABSTRACT

The Sandeq Boat is a maritime cultural symbol of the Mandar people that represents identity, local wisdom, and seafaring traditions passed down across generations. In the digital globalization era, these cultural values face significant challenges due to the rapid flow of information and the influence of global popular culture that shape how young generations perceive local heritage. This study aims to analyze the factors influencing the cultural transformation of the Sandeq Boat. A quantitative approach was applied by distributing questionnaires to Mandar youth aged 15–30 in Polewali Mandar Regency, and data were analyzed using multiple linear regression with validity, reliability, classical assumption, and hypothesis testing. The results show that simultaneously all independent variables affect the transformation of cultural values. Partially, social media and global popular culture have significant effects, while printed literature and virtual events do not. The determination coefficient of 43.2% indicates that cultural transformation is influenced by factors within the model, with the rest explained by external factors. These findings highlight digitalization and globalization as dominant forces reshaping the cultural meaning of Sandeq, requiring preservation strategies that creatively utilize digital media.

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1. Introduction

Local culture constitutes a community's identity and collective self-definition, reflecting values and ways of life transmitted across generations. The preservation of local culture has become increasingly challenging in the era of digital globalization, characterized by rapid information flows and intensified intercultural exchange. Digital media provide easy access to global cultural products that tend to be more popular and appealing to younger generations, thereby potentially displacing long-standing traditional practices and local value systems (Hamdiah & Ahnaf, 2024). At the same time, digitalization creates new opportunities for cultural preservation through documentation, education, and promotion in more engaging and interactive formats (Poulopoulos & Wallace, 2022).

The Mandar are one of the cultural groups in western Sulawesi, Indonesia. Mandar society is widely recognized for its rich maritime heritage, which constitutes a source of pride not only for Mandar communities but also within the broader national cultural landscape. As a coastal ethnic group inhabiting West Sulawesi, the Mandar have long been known as skilled seafarers who established trade and maritime relations with diverse peoples and regions. Their identity as a maritime society is reflected not only in nautical expertise but also in enduring traditions and cultural values maintained through intergenerational transmission (Nianty & Bahasoan, 2024; Hendra., et.al. 2019).

One of the most prominent cultural symbols of Mandar maritime tradition is the Sandeq boat. The Sandeq represents Mandar maritime excellence and embodies their reputation as accomplished sailors. Characterized by sharply pointed bow and stern and a triangular sail ('lipa') controlled by rigging, the Sandeq is widely regarded as fast and highly maneuverable at sea. Since gaining broader recognition in the early 1930s, Sandeq voyages have reportedly reached destinations such as Singapore, Malaysia, Japan, Australia, and the United States. The German researcher Horst H. Liebner has described the Sandeq as the fastest traditional boat in Austronesia. These features

position the Sandeq as a high-value element of Mandar maritime heritage that warrants sustained preservation (I Dwi Jayanti, 2023).

The cultural practice surrounding the Sandeq remains visible in several areas of West Sulawesi, including Polewali Mandar, Majene, and Mamuju. Among these, Pambusuang Village—located in Balanipa Subdistrict, Polewali Mandar Regency—functions as a major center for Sandeq preservation. Nianty and Bahasoan (2024) report that Pambusuang has the largest number of Sandeq, with 21 large boats and 38 small boats, making it the area with the highest Sandeq ownership in West Sulawesi. This concentration suggests that Sandeq culture is more actively maintained in Pambusuang than in other localities. In contrast, along the Majene coast, Sandeq use has increasingly been replaced by motorized vessels, a trend that is also observed in Mamuju and in some coastal areas of Polewali Mandar itself.

Amid accelerating technological advancement and modernization, the preservation and intergenerational transmission of traditional culture face increasingly complex pressures (Ummah, 2019). The Sandeq, as a central symbol of Mandar maritime culture, is similarly experiencing shifts in how its values are transmitted. Whereas cultural values were previously conveyed predominantly through oral instruction and direct participation, transmission is now frequently mediated by digital platforms. This transformation is particularly consequential for Generation Z, who are more deeply embedded in global information streams and the dominance of digital popular culture. These conditions shape how younger cohorts receive, interpret, and internalize local cultural heritage, and may contribute to shifts in the meanings attached to Sandeq culture.

The value shifts in question are not limited to changes in the physical form of the Sandeq or reductions in its frequency of use. They also involve changes in Generation Z's perspectives regarding the Sandeq's symbolic meanings, social functions, and historical significance. Cultural forms that were previously experienced directly through social interaction and everyday practice are increasingly reframed through digital modes of engagement that prioritize visuality, speed, and immediacy, thereby encouraging new and potentially simplified interpretations.

Several factors are hypothesized to drive these shifts. These include the growing dominance of social media platforms such as Instagram, Facebook, and YouTube in the daily lives of younger generations (Liang et al., 2021); declining access to printed books and traditional literature as sources of cultural knowledge; participation in virtual cultural events and webinars that may substitute for face-to-face discussion forums (Kontiza et al., 2020); and intensified exposure to global popular culture, such as K-pop, Western media, and other global trends (Du, 2022). Collectively, these factors may reshape how young people understand and reinterpret cultural heritage, including the Sandeq, in terms of both values and social functions.

Accordingly, this study adopts a quantitative approach to measure and identify the influence of each factor on the transformation—or shifting valuation—of Sandeq cultural transmission. By statistically assessing the relative contribution of each variable, the study seeks to identify the most dominant determinants of value shifts, thereby providing an evidence base for formulating more targeted cultural preservation strategies in the era of digital globalization. The study is therefore designed to analyze the factors associated with shifts in values within the transmission of Sandeq boat culture under conditions of digital globalization.

2. Methods

This study employs a quantitative approach using an explanatory survey design to examine the extent to which selected factors influence the transformation of cultural values associated with the *Sandeq* boat in the era of digital globalization. The survey will be conducted in Polewali Mandar Regency, with preparatory activities and data collection scheduled from March to September 2025.

The study population comprises Mandar Generation Z youth aged 15–20 up to 30 years who are familiar with the *Sandeq* boat. The sample will be selected using purposive-stratified sampling based on the following criteria: age group, Mandar ethnic affiliation, and prior exposure to digital content related to *Sandeq*. Sample size is calculated using Cochran's formula with parameters $Z = 1.96$, $p = 0.5$, and $e = 0.10$, yielding a minimum required sample of 96 respondents. Data will be collected using a structured closed-ended questionnaire employing a 4-point Likert scale, developed from operational indicators for each independent variable.

Table 1. Variables and Operational Definitions

Variable Type	Variable Name	Operational Definition
Independent (X1)	Social media platforms (Instagram, Facebook, YouTube) (Liang et al., 2021)	The extent of social media/digital platform use among young people to access, share, or interact with cultural content related to the <i>Sandeq</i> boat.
Independent (X2)	Books (printed literature)	Access to and use of books or other printed reading materials as a medium for transmitting cultural values associated with the <i>Sandeq</i> boat.
Independent (X3)	Virtual cultural events & webinars (Kontiza et al., 2020)	The level of youth participation in online events (e.g., webinars, trainings) related to <i>Sandeq</i> cultural heritage.
Independent (X4)	Exposure to global popular culture (Du, 2022)	Exposure to external cultural influences (e.g., K-pop, Western culture, global fashion trends) that may shape perceptions of and engagement with local <i>Sandeq</i> culture.
Dependent (Y)	Transformation/shift in <i>Sandeq</i> cultural values	Changes in perceptions of meaning and in the modes of transmitting Mandar maritime cultural values through the <i>Sandeq</i> boat as a result of digital globalization.

To test the proposed relationships, data analysis will apply multiple linear regression using the model: $Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + e$. Prior to regression analysis, data quality will be evaluated through reliability and validity testing. Reliability will be assessed using Cronbach's alpha, with an acceptance threshold of $\alpha > 0.60$, while construct validity will be examined using the Pearson Product–Moment correlation. Classical assumption tests will then be conducted to ensure the appropriateness of the regression model, including tests of normality (normal P–P plot and/or the Kolmogorov–Smirnov test), heteroskedasticity (scatterplot inspection), and multicollinearity (tolerance > 0.10 and VIF < 10). Finally, hypothesis testing will be carried out using the F-test (simultaneous effects of all independent variables), the t-test (partial/individual effects of each independent variable), and the coefficient of determination (R^2) to estimate the proportion of variance in the dependent variable explained by the regression model.

3. Results and discussion

3.1 Results

3.1.1 Data Quality Tests

Data quality testing was conducted prior to further statistical analysis to ensure that the questionnaire-based measurements met acceptable psychometric standards. The procedures included validity and reliability tests, as described below.

Validity Test

The validity test was carried out to assess whether each questionnaire item met the criterion of item validity using Pearson's product–moment correlation (Hartati et al., 2020). This test evaluates the feasibility of each statement item by comparing the calculated correlation coefficient (r -calculated) with the critical value (r -table). The results are presented in Table 2.

Table 2. Questionnaire Validity Test Results (Pearson Correlation)

Source: SPSS output, 2025

Variable	Item	r-table	r-calculated	Criterion	Result
Social media platforms (IG, FB, YouTube) (X1)	1	0.195	0.443	r-calculated > r-table	Valid
	2	0.195	0.384	r-calculated > r-table	Valid
	3	0.195	0.429	r-calculated > r-table	Valid
	4	0.195	0.506	r-calculated > r-table	Valid
	5	0.195	0.527	r-calculated > r-table	Valid
Books (Printed literature) (X2)	6	0.195	0.411	r-calculated > r-table	Valid
	7	0.195	0.387	r-calculated > r-table	Valid
	8	0.195	0.426	r-calculated > r-table	Valid
	9	0.195	0.360	r-calculated > r-table	Valid
	10	0.195	0.304	r-calculated > r-table	Valid
Virtual cultural events & webinars (X3)	11	0.195	0.445	r-calculated > r-table	Valid

Variable	Item	r-table	r-calculated	Criterion	Result
Exposure to global popular culture (X4)	12	0.195	0.479	r-calculated > r-table	Valid
	13	0.195	0.515	r-calculated > r-table	Valid
	14	0.195	0.606	r-calculated > r-table	Valid
	15	0.195	0.608	r-calculated > r-table	Valid
	16	0.195	0.457	r-calculated > r-table	Valid
	17	0.195	0.556	r-calculated > r-table	Valid
	18	0.195	0.576	r-calculated > r-table	Valid
	19	0.195	0.529	r-calculated > r-table	Valid
	20	0.195	0.379	r-calculated > r-table	Valid
	21	0.195	0.363	r-calculated > r-table	Valid
Transformation/shift in cultural values (Y)	22	0.195	0.562	r-calculated > r-table	Valid
	23	0.195	0.289	r-calculated > r-table	Valid
	24	0.195	0.284	r-calculated > r-table	Valid
	25	0.195	0.223	r-calculated > r-table	Valid

As shown in Table 2, all 25 questionnaire items were declared valid because each *r*-calculated value exceeded the *r*-table value.

Reliability Test

Reliability testing was conducted to evaluate the consistency of respondents' answers across questionnaire items. A construct is considered reliable if Cronbach's alpha (α) exceeds 0.60. Overall reliability statistics are shown in Table 3, followed by reliability values per variable in Table 4.

Table 3. Reliability Statistics (Overall Instrument)

Source: SPSS output, 2025

Cronbach's Alpha	Number of Items
0.827	25

Table 4. Reliability Test Results by Variable

Source: SPSS output, 2025

Variable	Cronbach's Alpha	Interpretation
Social media platforms (IG, FB, YouTube) (X1)	0.69	Reliable
Books (Printed literature) (X2)	0.82	Reliable
Virtual cultural events & webinars (X3)	0.68	Reliable
Exposure to global popular culture (X4)	0.85	Reliable
Transformation/shift in cultural values (Y)	0.89	Reliable

These results indicate that the instrument demonstrates acceptable internal consistency for all variables.

Classical Assumption Tests

Classical assumptions must be satisfied for a multiple regression model to be considered valid (Muthahharah & Inayanti Fatwa, 2022). The tests conducted include normality, heteroskedasticity, and multicollinearity.

Normality Test

The normality test assesses whether the regression residuals are normally distributed. This is important for meeting classical regression assumptions. In this study, normality was evaluated using a Normal P-P Plot of standardized residuals.

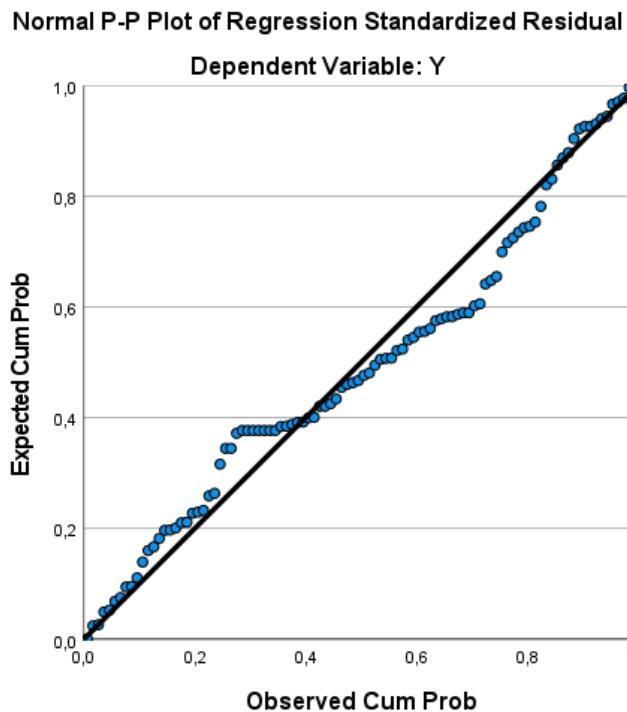


Figure 2. Normal P-P Plot of Regression Standardized Residuals

Heteroskedasticity Test

The heteroskedasticity test evaluates whether residual variance is constant across observations. Ensuring homoskedasticity supports efficient and unbiased parameter estimation (Prasmono & Atina Ahdika, 2023). In this study, heteroskedasticity was assessed using a scatterplot.

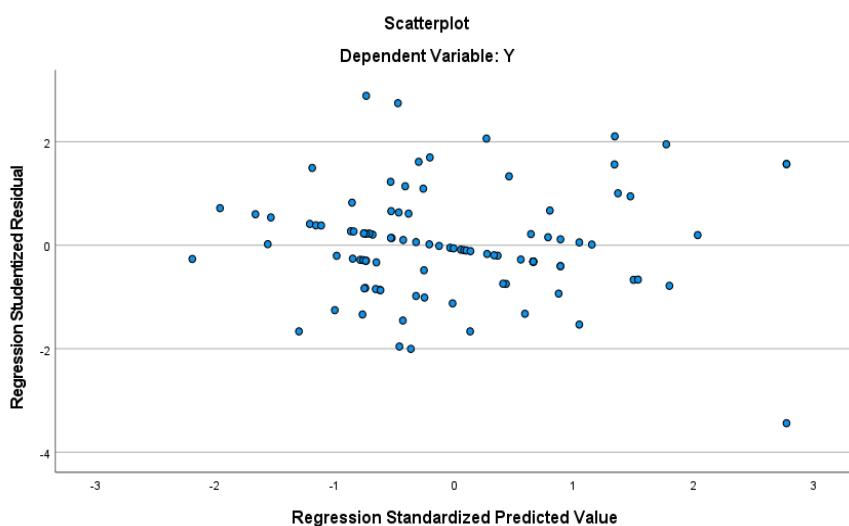


Figure 3. Heteroskedasticity Test (Scatterplot)

Multicollinearity Test

Multicollinearity testing aims to identify correlations among independent variables in the regression model. The standard criteria applied were tolerance > 0.10 and VIF < 10 (Muthahharah & Inayanti Fatwa, 2022). The results are presented in Table 5.

Table 5. Multicollinearity Test Results
Source: SPSS output, 2025

Predictor	Tolerance	VIF
X1	0.702	1.424
X2	0.909	1.100
X3	0.653	1.531
X4	0.913	1.095

All predictors meet the criteria, indicating no multicollinearity concerns.

Hypothesis Testing

Hypothesis testing was performed after the regression model satisfied data quality and classical assumption requirements. Statistical testing included the simultaneous F-test, partial t-tests, and the coefficient of determination.

Simultaneous Test (F-test)

The F-test evaluates whether the independent variables—social media platforms (X1), printed literature/books (X2), virtual cultural events and webinars (X3), and exposure to global popular culture (X4)—jointly have a significant effect on the dependent variable, namely transformation/shift in *Sandeq* cultural values (Y).

F-test hypotheses

H_0 : Social media platforms, printed literature/books, virtual cultural events & webinars, and exposure to global popular culture do not simultaneously have a significant effect on the transformation/shift in *Sandeq* cultural values.

H_1 : Social media platforms, printed literature/books, virtual cultural events & webinars, and exposure to global popular culture simultaneously have a significant effect on the transformation/shift in *Sandeq* cultural values.

Decision rule (Hartati et al., 2020)

- If $\text{Sig.} > 0.05 \rightarrow$ fail to reject H_0
- If $\text{Sig.} < 0.05 \rightarrow$ reject H_0 (accept H_1)

Table 6. ANOVA (F-test) Results
Source: SPSS output, 2025

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	54.561	4	13.640	3.599	0.009
Residual	359.999	95	3.789		
Total	414.560	99			

The results ($\text{Sig.} = 0.009$) indicate that the independent variables jointly have a statistically significant association with Y.

Partial Test (t-test)

The t-test assesses the statistical significance of each independent variable's effect on the dependent variable. The test compares each computed t-statistic and p-value against $\alpha = 0.05$ (Hartati et al., 2020).

t-test hypotheses

H_0 : Predictor X does not significantly affect Y.
 H_1 : Predictor X significantly affects Y.

Decision rule

- If p-value $< 0.05 \rightarrow$ reject H_0
- If p-value $> 0.05 \rightarrow$ fail to reject H_0

Table 7. Coefficients (t-test) Results
Source: SPSS output, 2025

Predictor	t	Sig.	Interpretation
X1 (Social media)	1.576	0.018	Significant
X2 (Printed literature/books)	-0.797	0.427	Not significant
X3 (Virtual events/webinars)	0.019	0.985	Not significant
X4 (Global popular culture)	3.073	0.003	Significant

The results suggest that X1 and X4 are statistically significant predictors of Y, while X2 and X3 are not.

Coefficient of Determination (Adjusted R Square)

The coefficient of determination indicates the proportion of variance in Y explained by the independent variables (Sinta Aprioza, 2023). The model summary is provided in Table 8.

Table 8. Model Summary (Determinant Analysis)
Source: SPSS output, 2025

Model R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.363	0.432	0.295

Regression Coefficients and Regression Equation

The regression coefficients are presented in Table 9, followed by the estimated multiple linear regression equation.

Table 9. Multiple Linear Regression Coefficients
Source: SPSS output, 2025

Predictor	B (Unstandardized)	Std. Error
Constant	10.896	1.888
X1	0.169	0.107
X2	-0.077	0.097
X3	0.002	0.112
X4	0.220	0.072

Based on Table 9, the multiple linear regression model is:

$$[Y = 10.896 + 0.169X_1 - 0.077X_2 + 0.002X_3 + 0.220X_4]$$

3.2 Discussion

The coefficient of determination indicates an R^2 value of 43.2%, meaning that the independent variables in this model (social media, printed literature, virtual events, and global popular culture) are jointly associated with 43.2% of the variation in shifts in *Sandeq* cultural values. The remaining 56.8% of unexplained variance suggests that other factors not included in the model may also contribute to changes in cultural valuation and transmission.

This interpretation is consistent with the constant term (10.896), which indicates a baseline level of cultural value shift even when all predictors are assumed to be zero. In substantive terms, this constant can be read as reflecting additional influences outside the measured predictors. Thus, the moderate R^2 underscores that the regression model does not fully capture the complexity of drivers shaping value shifts in *Sandeq* culture.

The social media variable (X1) has a positive coefficient of 0.169 with statistical significance ($p = 0.018$). This implies that a one-point increase in social media use intensity is associated with a 0.169-point increase in the cultural value shift of *Sandeq*. This relationship can be explained by the nature of social media algorithms—particularly on Instagram, Facebook, and YouTube—which tend to prioritize short, aesthetic, and viral content (Liang et al., 2021). Such content environments may

encourage Mandar youth to engage with *Sandeq* primarily as a visual icon rather than as a maritime symbol embedded with philosophical meanings and local wisdom.

In contrast, printed literature/books (X2) shows a negative coefficient (-0.077) with a non-significant p-value ($p = 0.427$). Although the direction suggests that higher engagement with printed literature may relate to reduced value shifts—potentially because printed sources support deeper historical and philosophical understanding—the relationship is not statistically supported in this dataset. One plausible explanation is limited access to printed cultural materials and relatively low reading interest, which weakens the observable effect in this context.

Participation in virtual events and webinars (X3) has a near-zero positive coefficient (0.002) and is statistically non-significant ($p = 0.985$). Practically, this indicates that increased participation in episodic online cultural activities is not meaningfully associated with long-term changes in cultural valuation. This may occur because webinars and virtual events are periodic, involve limited audiences, and may not produce sustained engagement strong enough to reshape cultural meanings over time.

Exposure to global popular culture (X4) shows the strongest positive relationship, with a coefficient of 0.220 and statistical significance ($p = 0.003$). This indicates that a one-point increase in exposure to global popular culture corresponds to a 0.220-point increase in *Sandeq* cultural value shifts. The result aligns with the pervasive influence of global cultural flows—such as K-pop, international films, global fashion, and modern lifestyle trends—which offer readily accessible identity resources and alternative cultural orientations for contemporary youth.

Overall, these findings suggest that shifts in *Sandeq* cultural values in the digital globalization era are closely associated with the dominance of digital media environments and global popular culture. The relatively higher coefficient of X4 compared with X1 can be interpreted to mean that *content* exposure (global popular culture) is more strongly associated with value shifts than platform use intensity alone. This is consistent with the uses and gratifications framework, which emphasizes that audiences actively select content aligned with identity needs and social relational goals; thus, variations in attitudes and preferences are more strongly associated with content choices than merely with time spent on platforms (Blumler & Katz, 1974).

Furthermore, social learning processes and one-sided emotional attachments to media figures can shape behavioral imitation and lifestyle adoption (Bandura, 1977; Horton & Wohl, 1956). In contemporary contexts, examples include viral dance challenges on TikTok, fashion and makeup trends promoted by K-pop idols, travel-photo aesthetics on Instagram, global streaming series, and influencer-driven product recommendations. The diffusion of innovations perspective also suggests that observability and compatibility with peer contexts can accelerate the spread of trends among adolescents (Rogers, 2003).

From a sociocultural standpoint, aesthetic preferences often function as markers of social identity; therefore, popular culture exposure may be associated with shifting interpretations of traditional objects—from practical and communal functions toward lifestyle or status symbolism (Bourdieu, 1984). In line with this associative logic, the stronger coefficient for global popular culture exposure (X4) relative to social media intensity (X1) suggests that cultural “substance” may be more strongly related to outcome variation than platform usage frequency.

To deepen explanation of these relationships, future studies may employ associative path analyses (e.g., mediation tests to examine X4 as an intervening variable linking X1 to Y), interaction/moderation testing, and construct validation using EFA/CFA to ensure that social media platforms and global popular culture are measured as distinct constructs (Preacher & Hayes, 2008; Hair et al., 2010).

3. Conclusion

Based on the analysis, it can be concluded that the transformation or shift in the cultural values associated with the *Sandeq* boat is significantly influenced by social media (X1) and exposure to global popular culture (X4), whereas printed literature (X2) and virtual events and cultural webinars (X3) do not exert a meaningful effect. Social media appears to accelerate the circulation of cultural information while simultaneously simplifying the philosophical meanings of *Sandeq* into popularized content. In parallel, global popular culture emerges as the most dominant factor driving value shifts through the penetration of new lifestyles and identity models. Accordingly, changes in *Sandeq* cultural values can be understood as an outcome of the interaction between digitalization and

globalization, which reorients Mandar youth from traditional philosophical interpretations toward more modern and popular forms of representation.

The findings further indicate that the four analyzed variables explain only about 42% of the variance in shifts in *Sandeq* cultural values. Therefore, future research is recommended to examine additional factors that may account for the remaining 56% of unexplained variance, such as education, social environment, family support and roles, and urbanization. Education plays a strategic role as a medium for intergenerational transmission of cultural values (Adha, 2023). The social environment—including peer influence—also warrants attention because, within the framework of Social Learning Theory, social interaction is assumed to shape individual norms and behaviors (Smith et al., 2025). Meanwhile, the family, as the closest developmental context, functions as a primary agent for the internalization of cultural values in line with Bronfenbrenner's ecological systems framework (Khaeriyah, 2025). Urbanization is similarly relevant, as population mobility from rural areas to urban settings is often accompanied by shifts in cultural orientation and lifestyle patterns (Aziz, 2012). Incorporating these factors may enable future studies to provide a more comprehensive understanding of the dynamics of *Sandeq* cultural value shifts under conditions of modernity.

It is recommended that local governments, influencers, cultural communities, and educational institutions utilize social media as an educational platform that foregrounds the philosophical and historical values of the *Sandeq* boat rather than merely its popular visual aspects, and that they expand the development of community-based educational platforms on *Sandeq* among Mandar youth. In addition, efforts to strengthen young people's reading interest in local cultural literature should be intensified through collaboration with cultural practitioners and literacy communities. Virtual events and cultural webinars should also be designed in more creative and interactive formats to attract broader audiences, particularly younger generations. Finally, the influx of global popular culture should be addressed through adaptive strategies so that it becomes not only a challenge but also an opportunity to repackage *Sandeq* culture in ways that remain relevant to contemporary developments without compromising its authenticity.

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