The construction of children's cultural identity in the digital era: an analysis of the family's role in Ternate City

Sitirahia Hi. Umar [a,1,*], Irwan Abbas [a,2], Irham Wibowo [a,3], Fadil Mas'ud [b,4]

[a] Department of Civic and Pancasila Education, Universitas Khairun, Ternate, Indonesia

[b] Department of Civic and Pancasila Education, Universitas Nusa Cendana, Kupang, Indonesia

[1] sitirahiahi.umar2020@gmail.com*; [2] irwanabbas@gmail.com; [3] irhamwibowo@gmail.com; [4] fadilmas'ud@ gmail.com

* corresponding author

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ABSTRACT

This study examines the role of the family in shaping children's cultural identity in the digital era, with a focus on communities in Ternate City. Amid rapid technological advancement and the pervasive influence of global culture through digital media, families face significant challenges in transmitting local cultural values to younger generations. The urgency of this issue lies in the growing threat of cultural homogenization and the potential erosion of local traditions if not actively preserved. Using a qualitative descriptive method, this study investigates how families act as digital cultural curators by integrating cultural literacy and digital literacy in everyday life. Data were collected through interviews, observations, and documentation to capture the ways in which parents and elders instill cultural values while guiding children's engagement with digital platforms. The findings indicate that families play a central role in constructing children's cultural awareness through practices such as storytelling, participation in local traditions, and the supervised use of digital media. These strategies not only maintain the continuity of cultural heritage but also enhance children's critical skills in navigating digital spaces. The novelty of this research lies in positioning the family as a key agent of cultural preservation in the digital landscape. By framing the family as digital cultural curators, this study contributes a conceptual model for strengthening children's cultural identity amid the pressures of globalization and digital transformation.

1. Introduction

The family is the first and foremost social institution that plays a crucial role in shaping a child's identity. It is within the family that children are first introduced to values, norms, and behavioral patterns that serve as the foundation for their socialization as members of society. Parenting practices serve as a fundamental basis for the internalization of cultural and moral values that become embedded within the child [1], [2], [3]. Through these parenting approaches, children absorb and internalize the values taught to them, which are then reflected in their behavior when interacting within the wider community. Therefore, parental involvement is not only relevant in academic education but also in crucial aspects such as strengthening cultural identity and character development [3], [4], [5]. However, in the era of the Fourth Industrial Revolution, families are confronted with increasingly complex challenges. The fast-paced, instant, and technology-based lifestyle has transformed the ways in which individuals, including children, think, interact, and construct their self-image. The digitization of life especially through social media and the internet has created an alternative social space

where children not only interact but also construct their identities. In this context, local cultures are at risk of being displaced by the dominant global culture, which is easily accessible visually and instantly through various digital media platforms [6], [7], [8]. Children are no longer learning solely from their immediate environment but are also consuming transnational cultures daily through screens. Today, public mindsets tend to be more practical, fast-paced, and instant; fame is often prioritized over depth; and digital spaces increasingly dominate human activities, operating alongside real-life experiences [9], [10], [11]. Specifically, the family functions as the gateway to life through birth, the primary setting for socialization through social interaction, and the first source of education and knowledge [12], [13], [14].

Families are the main pillars sustaining societal continuity and progress. Hence, the famous adage: "If you wish to destroy a nation, destroy its family institution first." Families are the cornerstone for supporting children's education amidst the wave of technological change. Their essential role lies in being the foundational force in shaping the character of the younger generation through educational reinforcement and character building [15], [16], [17], [18], [19], [20], [21]. This phenomenon is also evident in Ternate City. A city rich in history and local cultural heritage, Ternate now stands at a crossroads between preserving its cultural values and facing the penetration of global culture. Based on data collected by Tempola et al., of the 933 elementary school students surveyed, 51.45% were active social media users, 61.6% accessed YouTube regularly, and 49.41% frequently played online games [22]. These figures indicate that children in Ternate are not merely passive consumers of digital content but are emotionally and socially engaged with it. Without sufficient control and parental guidance, this digital space may become a dominant factor in identity formation, blurring children's attachment to their local cultural roots. Theoretical frameworks that help illuminate this phenomenon include Lev Vygotsky's Sociocultural Development Theory, which posits that individual development does not occur in isolation but is strongly influenced by the social and cultural contexts in which individuals live. Vygotsky highlights the importance of the social environment particularly the family in developing children's psychological functions through meaningful interactions. In the digital era, these interactions are no longer limited to physical settings but extend into virtual spaces, requiring families to act as mediators between children and digital culture [23]. Here in lies the critical role of the family as "scaffolding" for the child's development, guiding them in the internalization of local cultural values amid exposure to global influences.

Additionally, James Banks' Cultural Identity Theory is also pertinent. Banks asserts that cultural identity is formed through a prolonged process involving social interactions, life experiences, and value-based education [24]. In this process, the family serves as the primary environment capable of instilling a sense of belonging to one's own culture while fostering critical awareness of external cultural influences. Cultural identity, according to Banks, is not static but constantly evolving and being renegotiated through experiences and interactions including digital ones. Thomas Lickona, also emphasizes the family's role as the primary moral institution [25], [26], [27], [28]. He contends that strong character education and academic success in children largely depend on how well parents perform their roles. This perspective is particularly relevant in today's digital context, where character and identity development occur not only in classrooms but more so within families and the digital spaces where children spend most of their time. Strong character education and academic achievement cannot be separated from how consistently parents fulfill their educational, affective, and normative roles [7], [29], [30]. This becomes even more critical in the current digital age, where the rapid and unfiltered flow of information often serves as an alternative source of learning for children, replacing the traditional roles of family and school [22], [31], [32]. Amid these realities, character development and identity construction are no longer confined to formal classrooms but are increasingly shaped within families and children's interactions with digital spaces they access daily [33], [34], [35], [36], [37]. In communities like Ternate, which are rich in cultural heritage, the sustainability of youth cultural identity depends significantly on the family's transformative capacity as guardians, transmitters, and inheritors of local cultural values. Sari & Susilawati; Siregar & Nadiroh emphasize that the family is not merely a site for biological and economic reproduction but also a cultural institution with a strategic role in transmitting cultural values across generations [38], [39].

However, when this role is neglected either due to parents' lack of digital literacy or the absence of control over the digital content consumed by children a phenomenon of cultural

identity disorientation may emerge, where children are more likely to internalize values from external media that may not align with local cultures, thus potentially eroding cultural roots and threatening the long-term sustainability of local cultural existence. Based on this background, this study aims to explore in depth how families in Ternate City play a role in shaping children's cultural identity in the digital era, not only by examining parenting patterns or general parental roles but also by analyzing how the construction of cultural identity takes place in daily practices and how families navigate the challenges and opportunities presented by digital technologies in their efforts to preserve culture. Although there have been many studies on the role of families in education and children's character development, research on families as digital cultural curators remains very limited, particularly in the context of cities with strong cultural heritage such as Ternate; therefore, this study offers novelty by highlighting how families function not only as traditional agents of socialization but also as guardians of local cultural values amid the currents of digital globalization, thereby providing a new perspective on strategies for preserving children's cultural identity through the integration of cultural literacy and digital literacy within the family environment.

2.Method

This study employed a qualitative approach with a descriptive-qualitative design[40]. This design was chosen to systematically describe the phenomenon of cultural transmission within families in the digital era while analyzing the meanings behind the dynamics of social interaction. In addition, the study applied a socio-historical approach as an interpretive framework to trace the historical roots, social relations, and cultural dynamics that influence the process of cultural value transmission within families. Thus, the socio-historical approach functions not only as a background of analysis but also as an interpretive lens to understand how children's cultural identity is constructed in the context of digital transformation [40], [41]. The research sites were purposively selected, namely Tubo Subdistrict (North Ternate District) and Maliaro Subdistrict (Central Ternate District), Ternate City, North Maluku Province. These sites were chosen because they represent urban communities undergoing socio-cultural transformation due to the penetration of digital technology, while still maintaining strong ties to local cultural values. Informants were determined through purposive sampling with inclusion criteria: (1) families with elementary school-aged children (7–12 years); (2) parents residing in Tubo or Maliaro; (3) elementary school teachers interacting with children in these areas; and (4) community figures knowledgeable about local traditions. Exclusion criteria applied to families or individuals unwilling to be interviewed or not actively engaged in socio-cultural activities in their community.

This research employs a descriptive-analytical design, aiming to describe and analyze the phenomenon under study in a systematic, factual, and detailed manner. The descriptive approach allows the researcher to present actual conditions in the field without manipulation, while the analytical component is used to interpret the meaning behind social phenomena and the dynamics of interaction, and to relate them to relevant theories and literature [42]. This approach is important to ensure that the findings are not merely narrative, but also reflective and argumentative in explaining the process of cultural identity construction in children. Data collection in this study employed three primary techniques: in-depth interviews, participant observation, and documentation [43], [44]. Interviews were conducted directly with purposively selected informants, including parents, elementary school-aged children, teachers, and community figures. Through these interviews, the researcher explored the experiences, perceptions, and strategies used by families to transmit cultural values to their children amidst the ongoing digitalization. Participant observation was conducted by directly observing children's social interactions and digital activities within both family and community settings. This provided insight into children's habits, communication styles, and cultural expressions. Meanwhile, documentation was used to collect various supporting data, such as family archives, photographs of cultural activities, and digital content consumed by children, which served as supplementary evidence for data triangulation [22], [45], [46].

The research adopted a socio-historical approach, which aims to examine contemporary phenomena by tracing their historical roots, social relations, and cultural dynamics [47]. This approach enables the researcher to understand how local cultural values are transmitted across generations within families, and how social transformation and digital technological

development influence the patterns of such transmission. Social aspects such as family value structures, changing parenting styles, and parental responses to digital culture are key areas of concern within this framework. The socio-historical approach also allows for interpretive exploration of the social and cultural contexts surrounding families in Ternate City as active agents in the dynamics of children's cultural identity formation. Data analysis followed Miles and Huberman's model, which consists of three main stages: (1) data reduction, namely selecting, simplifying, and categorizing data from interviews, observations, and documentation according to the research focus; (2) data display, namely organizing information into descriptive narratives, matrices, and thematic categories to facilitate understanding of relationships among phenomena; and (3) conclusion drawing and verification, namely interpreting the meaning of data, identifying patterns, and linking them with relevant theories and literature. The analysis was conducted iteratively throughout the research process, ensuring that the findings were reflective, in-depth, and argumentative in explaining the construction of children's cultural identity in the digital era.

3. Result and Discussion

3.1 The Role of Families in Ternate City in Shaping Children's Cultural Identity in the Digital Era

The findings from research conducted in two areas Tubo and Maliaro subdistricts in Ternate City clearly demonstrate that the family institution continues to hold a central role in the process of shaping children's cultural identity. Within the context of a local society rich in cultural heritage and strong traditional values, the family functions as the primary and most influential environment where children begin to recognize, understand, and internalize cultural elements embedded in their community's identity. This role extends beyond the mere introduction of cultural symbols such as local language or customs; it also encompasses the transmission of moral values, social norms, and distinctive worldviews characteristic of the Ternate community. Based on interviews and questionnaires distributed to 25 parents and 28 children aged 9-12 years, the data presented in Table 1 was obtained.

Table 1. The Role of Family in Shaping Children's Identity

Indicator	Percentage
Parents who teach local cultural values to their children	76%
Children who can name at least three local cultural or historical figures	34%
Children who prefer foreign cultural content (e.g., Japanese cartoons, TikTok, etc.)	62%

Based on the table above, findings from research conducted in Tubo and Maliaro subdistricts indicate that families in Ternate City continue to play a significant role in shaping children's cultural identity. Through interviews and questionnaires administered to 25 parents and 28 children aged 9 to 12 years, it was found that 76% of parent respondents reported actively attempting to teach local cultural values to their children, including local language, customs, and traditional manners specific to Ternate. These values are mostly transmitted through verbal communication within the family, folktales, and participation in local customary activities such as *Maulid Nabi*, community service (*Bakti Lingkungan*), and religious traditions like *tahlilan (koro)*. However, only 34% of the children interviewed were able to name at least three local cultural or historical figures, while over 62% admitted preferring foreign cultural content, such as Japanese cartoons, Western superhero films, and TikTok challenges. These findings reveal a gap between the family's intention to transmit cultural heritage and the reality of children's cultural consumption, which is increasingly shaped by global digital media. This discrepancy is further supported by findings from Tempola et al. (2020), which show that 51.45% of elementary school-aged children in Ternate actively use social media, 61.6% access YouTube daily, and 49.41% regularly play online games [22].

Furthermore, only 22% (n = 5) of the 25 parent respondents reported actively supervising their children's internet use or filtering digital content, while the remaining 78% (n = 20) expressed difficulties due to limited time or lack of technological knowledge. This indicates that cultural control within the family's digital environment remains weak. One informant even stated that,

"*Fangare waro kalo fangare ngofa uni Youtube tau-tau, tapi fangare waro ua una uni koa, karna ngom sibuk wange moi toma gura, penting ua tike waro ngofa uni koa sababu ngom ne paham ua se Youtube. Selama ana sibuk uni Youtube toma HP se ganggu waktu istirahat ua, ya sidika ma*"

(I know my kids watch YouTube a lot, but I don't know what they're watching. We're busy all day in the garden. It's not important to find out what they're watching, as we don't understand YouTube either. As long as they're busy watching YouTube on their phones and it doesn't interfere with their rest time, I'll let them)".

This response reflects the weak cultural intervention by families in regulating children's use of social and digital media. Such a statement highlights several critical aspects concerning the patterns of interaction between families, technology, and the transmission of cultural values. This is illustrated in Fig. 1.
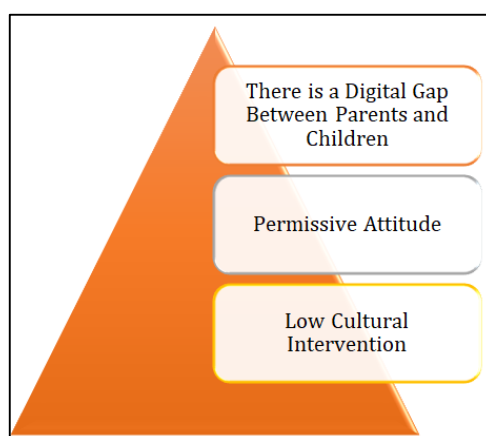
Fig. 1. The Role of Family in Cultural Value

Based on the image above, firstly, there exists a digital gap between the parent and child generations, where parents feel they lack the capacity to understand or control digital platforms such as YouTube. This lack of digital literacy leads parents to relinquish full control over the content their children consume to technological devices, without being aware of the potential risks and cultural influences embedded in such content. In this context, "lack of awareness" is not merely technical but also reflects a lack of critical awareness regarding the importance of cultural supervision in the digital space. Secondly, the permissive attitude expressed through statements such as "as long as they don't disturb resting time, just let them be" illustrates a shift in parenting roles from value formation to the management of peace and quiet. Children are allowed to freely engage with the digital world not out of complete trust, but due to the limited time and energy of parents, who are often preoccupied with economic demands (such as working in the fields). This supports findings that in families under high economic pressure, digital media often functions as a "substitute caregiver" or digital babysitter [48]. Thirdly, this pattern indicates a low level of cultural intervention in children's digital consumption processes. Without guidance or mediation, children absorb not only entertainment content but also hegemonic and dominant foreign cultural values. As previously shown in the data, only a small number of children could name local cultural or historical figures or participate in local cultural activities, while the majority are more familiar with and engaged in global popular culture such as Japanese cartoons, online games, or TikTok challenges. Theoretically, this condition supports Vygotsky's view that a child's cultural development is influenced by the surrounding social context, and that the family, as a primary agent, must provide meaningful interactions that support the internalization of values. When the digital space becomes more dominant and is left unaccompanied, the formation of a child's identity is more likely to be shaped by technological algorithms than by the local cultural values passed down by parents.

Nevertheless, there are also positive efforts made by some families. Approximately 18% of the respondent families reported that they use digital media as a tool for cultural transmission, such as watching local documentaries, listening to regional songs, or creating social media

videos in the Ternate language. Some children are also involved in traditional art activities that are digitally documented, such as Cakalele performances or community-based Qur'anic recitations. One informant stated that.

> "*Tantu saja karna pendidikan pertama se ngofa ge keluarga. Ketika se ngofa toma fala, ngom salalu dagimoi ana toma bermedia sosial. Ngom haka contoh perilaku yang laha se ngofa, doka demo se sopan santun se mancia yang lebe susira se bangga pake ngom ma bahasa daerah, termasuk ise ana ma keluh kesah bahkan haka waro kalo ana sema kesalahan yang ana gulaha sababu media sosial gulaha sebagai alat bantu se ana untuk mengekspresikan koa yang ana madoto toma fala doka gulaha video vlog yang jang-jang*"

> (*Of course, because a child's first education comes from family. When we're with them at home, we always accompany them on social media. We model good behavior for them, such as speaking politely to their elders and proudly using their local language. We also listen to their concerns and even provide advice if they make mistakes. Social media serves as a tool for them to express what they've learned at home, such as creating engaging vlog videos*)".

The adaptive strategies employed by families in Ternate City, as revealed through interview excerpts, represent a form of cultural transformation in parenting patterns in the digital age. Families no longer perceive digital media solely as a threat to local cultural values, but are beginning to integrate it as a means of expression and reinforcement of children's cultural identity. In the cited statement, parents act not only as supervisors but also as facilitators and role models who actively accompany their children in navigating social media. This accompaniment is carried out through a dialogical and meaningful approach from modeling respectful behavior and demonstrating pride in using the local language, to creating emotional spaces for listening to children's aspirations. These actions reflect the concept of meaningful interaction as emphasized by Vygotsky, who argued that cognitive and cultural development in children cannot be separated from the quality of social interactions they experience with adults in their immediate environment. Furthermore, parents also encourage their children to express the values they have learned at home through social media. In this regard, the creation of engaging vlog-style videos with a local cultural tone becomes a form of meaningful digital participation in the formation of cultural identity. Within the framework of Cultural Identity Theory by Banks', cultural identity is formed through a dynamic process involving an individual's interaction with symbols, values, and social practices. Therefore, if families are able to shape a digital environment enriched with local content, children's cultural identity can be constructed more contextually and grounded in local values. From a socio-historical perspective, families in Ternate function not only as cultural transmitters but also as agents capable of redefining the transmission of values through new media. The data collected indicate a relatively high level of family awareness regarding the importance of children's cultural identity. However, this awareness is not always accompanied by sufficient control or strategic adaptation in facing the challenges of digital culture. Therefore, strengthening the family's role in the digital era requires not only cultural knowledge but also adequate digital literacy, so that families can effectively perform their role as guardians of children's cultural identity amid the forces of globalization.

3.2 The Construction of Cultural Identity in Everyday Practices

Research findings indicate that the construction of cultural identity among children in Ternate takes place through daily practices within the family, school, and community environments. Cultural identity is not formed instantly; rather, it is gradually constructed through everyday experiences involving symbols, language, social interactions, and the interpretation of local culture. Within the family, practices such as the use of local language, introduction to traditional foods, the instillation of local manners, and participation in religious and customary activities serve as primary means of socialization that contribute to shaping children's cultural identity. The following is the percentage of children involved in the preservation of regional languages and culturally nuanced religious activities in Table 2.

Table 2. Percentage of Children Involved in Preserving Local Language and Culturally-Nuanced Religious Activities

Indicator	Percentage (%)	Description
Children who still use Ternate local language vocabulary in daily household communication	58%	Example: greetings *"doro"* (older sibling), *"ngana-ngoni"* (you-plural), typical local greetings
Children who regularly participate in religious activities infused with local cultural values	42%	Such as reciting the Qur'an at *TPA* (Qur'anic learning centers) and attending weekly religious gatherings that include stories of the Sultan of Ternate and values of tolerance

Based on participatory observation and interviews with 28 children aged 9–12 years and 25 parents, it was found that 58% of children were still accustomed to hearing and using certain Ternate local language vocabulary in household communication, such as the greetings *"doro"* (older sibling), *"ngana-ngoni"* (you-plural), and other local expressions. Additionally, 42% of the children regularly attended religious activities such as Qur'an recitation at *TPA* (Qur'anic Learning Centers) and weekly religious gatherings, which often incorporated cultural values such as stories of the Sultans of Ternate and the tradition of tolerance in North Maluku communities. Children's cultural identity is also shaped through family routines such as eating meals together while discussing the history or meaning of traditional foods served, such as *popeda*, *gohu ikan*, or *ketam kenari*. These seemingly small, repetitive practices significantly contribute to the internalization of cultural values in children's minds and bodies, in line with Bourdieu's theory of habitus**.** Habitus, in this context, is formed through repeated social practices that become ingrained as subconscious ways of thinking and acting. The following is a presentation on the dominance of digital culture over children's cultural identity practices, presented in Table 3.

Table 3. The Dominance of Digital Culture over Children's Cultural Identity Practices

Indicator	Percentage (%)	Description
Children who interact more with digital content than with their family or community.	79%	Digital activities include online games, social media, and global entertainment content
Children who have participated in local cultural arts activities within the past year.	21%	Examples of activities: *Cakalele* dance, reading poetry in the local language, traditional folklore storytelling competitions.

However, this practice of cultural identity construction also faces pressure from the increasingly dominant digital culture in children's daily lives. Based on interviews and observations, 70% of children spend more time engaging with digital content than interacting directly with family or local cultural communities. This has led to limited space for local cultural expression in their everyday experiences. For instance, only 21% of children reported having participated in cultural arts activities such as the *cakalele* dance, poetry recitations in the local language, or traditional storytelling competitions in the past year. The majority, instead, are more involved in digital activities like online gaming and consuming global entertainment content. This condition illustrates a cultural space competition between local culture transmitted through daily practices and global culture introduced via digital media. In this context, Banks' theory of Cultural Identity is particularly relevant. Banks argues that cultural identity is the result of a dialogical process between individuals and their environment. A child's everyday environment rich in local values strengthens cultural awareness, but if that environment is replaced by global culture without critical mediation, local cultural identity will be marginalized. Some families in Ternate have started to realize the importance of balancing these spaces of interaction. For example, some parents shared that they involve their children in creating locally-based digital content, such as videos of cooking traditional Ternate dishes, vlogs of visits to Fort Oranje, and recordings of daily conversations in the local language for social media posts. These practices show that cultural identity construction does not only occur offline, but can also be mediated online when consciously directed [49]. Thus, it can be concluded that children's cultural identity in Ternate is formed through everyday practices that are narrative, symbolic, and repetitive in nature. This process requires continuity and collective awareness from families, schools, and communities. When local culture is regularly practiced in children's daily lives both through direct experiences and contextually modified digital media

their cultural identity can be formed in a way that is strong and relevant to contemporary challenges.

3.3 Families Navigating the Challenges and Opportunities of Digital Technology in Cultural Preservation Efforts

In the digital era, families no longer serve solely as conventional transmitters of cultural values, but also as cultural actors who are required to navigate the rapid changes brought about by technological development. Research findings in the Tubo and Maliaro neighborhoods indicate that although some families experience culture shock due to the overwhelming flow of global digital content, a number of families in Ternate City have begun to develop adaptive strategies to safeguard local culture amidst the digital age. Interviews revealed that 68% of parents admitted difficulty in fully controlling the digital content consumed by their children. This was due to time constraints, lack of digital literacy, and limited knowledge about parental control features. Nevertheless, 32% of families reported having adopted positive adaptations, such as setting schedules for gadget use, filtering the applications accessed by their children, and introducing digital content that contains elements of local culture. One widely observed strategy is the use of social media as a means of cultural education. Several parents consciously share folktales, photos of traditional events, or local language posts on platforms such as Facebook, TikTok, and WhatsApp family groups. For instance, one informant stated that they regularly create short videos of Ternate folktales narrated by their own child, then share them within their local community as a form of culture-based digital literacy. This practice exemplifies a concrete form of local culture-based digital literacy initiatives within the family sphere. In this context, parents are not only passing on cultural values through verbal and traditional means, but also creatively transforming these values into digital formats that are communicative and engaging for children and the surrounding community.

Regularly producing story videos narrated by children themselves holds multiple layers of meaning. First, this activity encourages children to actively participate in the process of cultural recognition and internalization. As children read or perform folktales, they are not merely memorizing narratives but also learning about symbols, moral values, and the cultural context embedded in the stories. This becomes a deep and reflective educational process, rather than simple rote repetition. Second, the short video format that is later shared within local communities such as family WhatsApp groups, neighborhood social media accounts, or local cultural groups demonstrates an awareness of the potential of digital media as a new cultural space. In this way, folktales that once lived only in traditional oral settings are revived within a broader and more sustainable digital ecosystem, reaching audiences across different ages and generations. Third, this practice also functions as a two-way learning process. Children not only learn from their parents but also feel entrusted to become cultural agents who are capable of representing local values in digital public spaces. This aligns with Banks' theory of cultural identity, which asserts that cultural identity is shaped through ongoing interaction between individuals and the cultural values embodied in social practices. In this case, content production becomes a new social practice closely tied to the dynamics of cultural transmission. Furthermore, this strategy illustrates that digital technology is not solely a threat to cultural preservation but also provides opportunities to expand the space for value transmission in creative and contextual ways. This supports the concept of participatory culture as described by Jenkins et al., where in society is not merely a consumer of information but also an active producer of culture through digital media [49]. In this context, Ternate families become part of a digital cultural community actively producing and distributing content with local cultural value.

However, significant challenges remain. In-depth interviews showed that 74% of parents do not understand how social media algorithms work, which prevents them from strategically filtering content. Moreover, only 26% of children reported having watched or listened to digital content related to Ternate culture in the past three months. This indicates that digital-based cultural preservation initiatives are still sporadic and have not been fully integrated into the family's educational system. Therefore, the family's role must be strengthened not only as a value transmitter but also as a digital cultural curator that is, a party capable of selecting, managing, and disseminating local cultural values through digital media in ways that are engaging and developmentally appropriate for children. The technology mediation theory in the family, developed by Livingstone et al., supports the importance of parental roles in managing

children's interactions with digital media, including in the context of cultural preservation [48]. Therefore, follow-up solutions need to be proposed, as shown in Fig. 2.
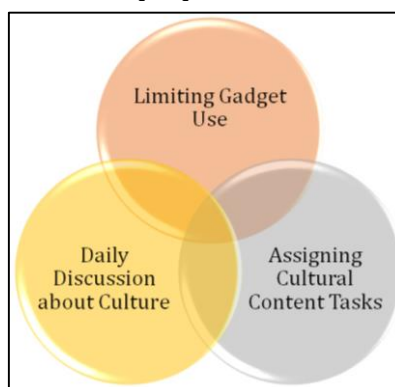
Fig. 2. Follow-up Solutions

Several forms of mediation identified in the field include: (1) limiting screen time; (2) assigning cultural content creation tasks with children; (3) daily discussions about cultural values presented in digital media; and (4) participating in online communities based on local culture. Although still limited, these forms of mediation reflect a growing awareness that digital media can be strategically utilized to strengthen children's cultural identity. It can be concluded that families in Ternate City are undergoing a cultural transition from a fully conventional pattern of value transmission to one that integrates digital technology. Families who can accurately interpret these challenges and opportunities tend to succeed in preserving cultural values while preparing the younger generation to face the complexities of the modern era. In this context, technology is no longer seen as a threat to culture, but rather as a new navigational tool for sustaining cultural heritage in an ever-changing world.

4. Conclusion

This study highlights the crucial role of families in shaping children's cultural identity in Ternate City amid the pressures of globalization and digital transformation. The key finding is the shift in the family's role from a conventional transmitter of culture to a digital cultural curator an active agent capable of integrating cultural literacy with digital literacy to sustain local values in children's daily lives. Theoretically, this study contributes to cultural identity discourse by positioning the family as a mediator between local traditions and global digital culture. Practically, it emphasizes the need for parents to strengthen digital literacy skills and adopt adaptive strategies that creatively utilize digital platforms for cultural preservation. The novelty of this research lies in offering a new perspective on how families can transform digital spaces into arenas for sustaining cultural identity, ensuring the intergenerational continuity of cultural heritage in the digital era. Moreover, the findings call for broader support from educational institutions and policymakers to design family-based cultural literacy programs that align with the realities of digital life. This study also opens new directions for future research, particularly in exploring collaborative models between families, schools, and local communities to strengthen children's resilience against cultural erosion while enabling them to participate critically in global digital culture. The collaboration between cultural literacy and digital literacy is essential for families to ensure the continuity of cultural identity among the younger generation in the face of contemporary challenges.

Declarations

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