

POP CULTURE AND MALAY IDENTITY DECLINE IN SE ASIA, INDONESIA***Mohammad Syawaludin**

Universitas Islam Negeri Raden Fatah Palembang Indonesia

Received 09th December 2024; Accepted 12th January 2025; Published online 21st February 2025

Abstract

Globalization and modernization are fast changing features of a generation, especially a generation living in the age of communication technology and media. The major media texts which are often in the daily life behavior of people, have a large impact on the patterns of those people who consume the media texts. The media has conditioned us into a variety of behaviors and one of them is style imitation. The aim of this research was to explain how pop culture provision plays an active role both in the prevention and in the impact of possible loss of the Malay identity among the generation of Indonesian youth. This research embodies a phenomenological atmosphere that acknowledges pop culture as a salient and strategic issue. The sociological theory of socio-cultural construction was used in this study, which is showing that the population of the millennial generation and Generation Z of Indonesian Malays is undergoing a shift in local culture and traditions because of the dominant influence of pop culture, accommodation policies, and the industrialization of traditions into economic commodities. It also explores how social media was instrumental in causing these changes while recognizing that pop culture can also have its benefits in terms of promoting global connectedness and cultural exchange.

Keywords: Cultural Pop; Cultural heritage; Penetrated Deeply; Place Identity, Transmission of Culture.

INTRODUCTION

Indonesian Malay people have strong socio-cultural roots, namely behavioral characters with the context of local wisdom in social and cultural aspects that are structured based on values and applied based on daily experiences, as well as symbols that are practiced by all residents and surrounding communities (Haljuliza, 2019). Values that underlie behavior, traditions, customs, and Islam. Concerning the meeting of Islamic elements and local traditions of Indonesian Malay, the involvement of ulama or Kiyai is a medium for the Islamization of traditions (Puspita, 2023). This tendency is a da'wah strategy to prioritize aspects of compromise, especially about Islam on the one hand and local traditions on the other. Continued preservation of Palembang Malay home culture is an example of this, especially through folklore as well as myths-related taboos. These taboos are practiced, particularly among the older generation, as a means of creating values through stories such as not wearing amulets, not killing animals, and avoiding vulgar language (Alwi, 2019). Nevertheless, the content of these taboos has shifted across time, providing both a selective role of promoting social cohesion, but also a role of creating social solidarity (Jamil, 2019). Contrary to the findings Nakamura (2002) presented about east coast of Malaysian peninsular, the evidence found through this research show that the interaction and engagement on a wide scale in the new socio-cultural system, especially gambling, signifies the changing of Malaysia's Malay identity over a modern platform. As a city rich in history and culture, Indonesian cities like Jakarta have a variety of local wisdom that is an integral part of the Indonesian Malay identity (Syarifuddin, n.d.). Palembang's local wisdom reflects the cultural heritage of the ancestors, which continues to be maintained and preserved from generation to generation.

Some local traditions contain guidance and norms of life such as the tradition of *Bekarang Iwak* or catching fish. This traditional ceremony is carried out as a form of gratitude to the local community for having abundant marine wealth as well as a form of respect for ancestors. The community will carry out this tradition once a year not only as a form of gratitude but also to strengthen friendships (Pratama *et al.*, 2024). Like *Tepung Mawaris* a tradition that is held to resolve problems or conflicts that exist in the community through deliberation. *Ngobeng* tradition traditional ceremony is a tradition carried out by the people of Palembang as a form of blending between local culture and Islamic culture. This tradition is carried out with the community in a circle and sitting cross-legged, then eating together (Misnawati & Nursila, 2024). These traditions not only act as cultural markers but also serve as vehicles for social solidarity and religious expression. *Lepas Burung* tradition is another one which is carried out during Chinese New Year celebrations by releasing sparrows into the wild. The local community believes that this can facilitate sustenance and avoid danger. The *Angken-Angkena* tradition is a custom of making decisions by consensus and deliberation through recognition of being a relative or family (Syawaludin, 2023). This tradition is carried out after there is an agreement on an issue due to a feud or conflict in the community. *Sikaroban* tradition is a tradition of cleaning the village by working together and each family can contribute food and drinks (Syawaludin & Fikri, n.d.). Although the naming of this tradition is rarely used, the reality of the tradition with other names still exists. In symbolic terms, *Sikaroban* is a term used in Palembang, South Sumatra to describe the activity of working together to achieve a desired result. Some of these traditions have a strong influence on the formation of Palembang Malay identity. The *cawisan* tradition, a method of da'wah since the Palembang Darussalam Sultanate era, is typical local wisdom of Palembang. More invites the congregation to be easier and understand a book, language that is more polite and more memorable.

*Corresponding Author: *Mohammad Syawaludin*,
Universitas Islam Negeri Raden Fatah Palembang Indonesia.

The flow of modernization and the dynamics of globalization certainly affect the identity and culture of Indonesia Malay. Acculturation, assimilation, and cultural origination from outside the region and foreign civilizations also contribute to the fundamental changes in Malay identity. Social migration and economic growth as well as the expansion of settlement areas due to the accelerated growth of economic resources, employment opportunities, and increasing opinions, have implications for the emergence of mass culture and popular culture. Isolated development, change, and strengthening of the entry of mass culture in Indonesian Malay life is no longer possible to avoid. As predicted by Stephen Crook, Jan Pakulski, and Malcolm Waters (Crook *et al.*, 1992), argue that societies are undergoing a process of post-modernization. They are changing from modern to postmodern societies and trace the changes in this process by comparing modern and postmodern cultures. This leads to a rapid consolidation of traditional identities bent between the local and global logics of each rise, creating a hybridized outcome in relation to culture (global flows). One of the primary reasons for this shift is the spread of mass and pop culture, which allows new generations to discover their identities in the context of a global phenomenon.

This addition influences the identity of Indonesian youth through everything it represents through digital media, social media, and every medium of entertainment in the world. With the emergence of the Internet and social media in the digital age, Malay youth are able to simultaneously embrace the globalized identity, combining their traditional cultural attributes with elements imported from other cultures. The new trend of blending pop culture with Islamic values, including in fashion and entertainment reflects this dynamic. Also, the use of social media offers local cultural expressions to intermix with global trends and so, the youth can express their identity while consuming international pop culture. Yet, it is important to look at both sides of the coin in regards to how pop culture defines Malay identity. The proliferation of pop culture is a double-edged sword; on one hand, it creates spaces for self-expression, for empowerment, for rebellion, and, paradoxically, for reconciliation, while on the other hand, it threatens to turn our rich cultural heritage into a commodified asset that corrupts and obscures the organic layers of meaning built over centuries. This duality that says positivists can be utopian, while pessimistic ignores pop cultures working in the world today. This can cheapen the aesthetic value assigned to cultural practices and can commodify them (Loader, 1999), which threatens the integrity of traditional forms of art. And yet it is an equally democratizing force of cultural representation as it facilitates access to cultural expression and enables more of society to take part in cultural consumption.

For Indonesia Malay people, kinship, and friendship are part of the behavior of life that is very much maintained and preserved, but the flow of modernization and the dynamics of globalization penetrate the strength of the norms and morals of the strength of the family latently, slowly turning it into hyper commodification involving all areas of social life becoming commodified (Chatterton & Pusey, 2020). In modern society, certain areas of social life, such as family life, class background, and community ties, are not commercialized and have become the main sources of identity. Various commodities invade all areas of social life. Family activities such as eating are invaded by the marketing of products. Consumption increasingly has a place in the home, and members of the same family are increasingly inclined to

consume different things. Even children have their own TV sets and may sit in a different room from their parents, watch different programs and advertisements, and even eat different foods. Instead of a uniform family culture, each family member chooses his or her lifestyle. Similarly, members of the same class no longer tend to share the same tastes. They have more and more lifestyle choices. The different lifestyles are liberated from ties to specialized groups. Some of the above realities are the basis of this study's interest that there has been a fundamental change in the identity of Palembang Malay due to the strong currents of modernization and globalization which bring pop culture. On the other hand, the weakening of the ethnocultural. Of Indonesian Malay people will respect their traditional legacy.

This study detailed the effects of pop culture on the present generation's identities as well as how it has changed from local to foreign. The trend is manifested in the growing desire for foreign music, language, and way of life which significantly detracts cultural heritage. This generational cultural change is driven by the millennial and Z generations, raised on digital media and social platforms. Pop culture, especially in its current modes of expression like music, cinema, and the fashion industry, works on all strata of society across variable platforms with a paramount impact on youth and a delicate route to project traditional and modern cultural representation. Pop culture, which is often identified with modern elements such as music, film, fashion, and technology, has a wide appeal, especially in circles as a medium for the promotion of tradition. In this context, pop culture not only reflects the latest trends and lifestyles but also serves as a powerful means of communication and self-expression. With the advancement of information technology and social media, pop culture spreads quickly and is easily accessible, making it dominant in people's daily lives (Mihailidis & Viotty, 2017). In this study, the authors attempted to elaborate on this relationship, particularly focused on the influence of popular culture on the traditional Malay culture and how this phenomenon directly or indirectly alters the Malay identity. However, with the ascendance of pop culture, there is a need to rethink ways in which traditional cultural activities can be maintained and adapted in the context of globalization. This research makes its contribution to the broader conversation about bringing together the preservation of our culture heritage with the novelty we are experiencing in the current global pop culture dialog by exploring the surrounding potential for collaboration between tradition and a new market.

LITERATURE REVIEW

Hollyday (Holliday, 1999) proposes four traits of popular culture, as produced by the culture industry, that are generally the inverse of folk culture. Folk culture is seen as more authentic and rooted in community rituals as it is traditional and non-commercial. Unlike high culture, popular culture is more commercialized and widely shared between the multiple social classes. This large scope of popular culture offers a large part to frame a person that shapes his physicality, psychological perception of another person or a group of people as popular culture is transcending and can be for any culture. Pop culture is such a powerful force for shaping a person's thinking because it provides a shared narrative that cuts across the barriers of generations and class (Kim, 2021). If one looks at its importance through the yearshow pop culture began to emerge; it is found to be closely associated with the

rise of industrial society during the 19th and 20th centuries, alongside the rise of media technologies (such as radio, television, and later on, the internet) (Iwashita, 2006). Factors such as these have facilitated the vertical spread of cultural changes across borders, creating a more integrated global culture. Entering the 20th century, the invention of radio, television, and computers also played a role in the spread of cultural trends. Trends culture from one country to another. Pop culture before the industrial age is also known as culture that comes from folk culture folk culture It raises this issue through an approach that assumes that pop culture is something that is applied to applied to people from above (Stahl, 2009). Pop culture is the authentic culture of the people that later developed into a popular culture in the middle of society, along with the development of industrial society, pop culture is now seen as mass culture. As mass media developed, pop culture came to be more and more a product of industrialized society, gaining its power and shape through mass production and consumption. It is closely associated with the advancements of global capitalism and the commodification of culture brought on by technological advancements and media industries (Kligman, 2023). As a result, pop culture is a mass culture that arises in the middle of industrial society. Pop culture, short for popular culture, is a social phenomenon (Heryanto, 2008) that relies on the swift spread of cultural products via media channels and has a considerable impact on societal norms and values. Pop culture addresses current problems and is relatable to all, be it in the form of celebrities, fashion trends, or lifestyle habits given in print (Soukup & Foust, 2023). They have grown to be prominent aspects of popular culture and are perpetually changing to meet the changing needs of society. Popular culture deals with everyday issues that can be enjoyed by everyone, whether it is celebrities, celebrities, certain groups of people, or certain groups of people such as celebrities, private vehicles, fashion, home models, body care, and so on. Body care, and so on (Fedorak, 2009). This culture will gain its strength when mass media is used as a spread of influence in society.

In fact, popular culture is a consequence of industrialized society; it is about the activities and meanings sustained by mass production technology, embodied in large-scale cultural outputs. Access to these outputs can be broken up in a visual manifestation, where they impact every part of society, breaking down traditional barriers as we know of space and time. The use of the portable gadgets and the internet has conveniently spread popular culture to the extent that it has become a necessity in a day to day life (Openshaw & Possamai, 2024). A common practice in today's era is importance of technological developments, especially the development of media and use of the internet, for each of economic, politics, culture, development stages is being carried at a sprint, especially in the era of globalization, and the shifting needs of a world, where the majority of all activities necessitate the use of technology, whether pertaining to entertainment, commerce, administration or education (Upadhyay, 2023). Pop culture has permeated every layer of society and affects behavior now more than ever. To culture as pop not only is it promoting entertainment and materialism but also as values of relativism, pragmatism, secularization, hedonism and materialism in contemporary society (Miller, 1997). These traits underscore the more individualistic, consumption-focused character of contemporary cultural values.

Relativism states there are no absolute limits to things, including truth and error. Pragmatism is accepting anything fun and useful for the user without caring about the philosophy of right or wrong. Secularism is an attitude where religion is no longer a consideration in matters of human needs. Hedonism is an attitude or view that pleasure and enjoyment are the goals of human life. Materialism, which is a view or attitude that prioritizes material goods or material wealth over other life values material wealth above other life values. Popularity is a condition related to a person's level of popularity.

Based on the theoretical study above, it can be understood that the presence of pop culture is a necessity and also a challenge for Palembang Malay civilization (Wang, 2023). In the culture of the region, everyday life quickly becomes intertwined with this transitional moment, in which a balancing act often occurs between acculturation to the new era and the legacy of old traditions. The development of popular culture in Indonesia must still be accepted, at least three factors support pop culture namely globalization, technological advancement, and the growth of the media industry. This culture encompasses various aspects, ranging from language, art, and rituals to customs that form the identity of a community. Yet, concepts of globalization, technological advancement, and the expansion of the media industry are significant factors in the development of pop culture, posing both opportunities and challenges to help preserve cultural practices and values under modernity (Hiswara *et al.*, 2023).

Culture is the set of non-traditional education, an instructional development that is referred to the state, the culture on the other hand is a cultural element that has existed for a long time, such as a local wisdom. While such traditional culture is essential for preserving the identity of a community, it goes through serious test when the elders encounter the current younger generation that face the conflict between the traditional and that of pop culture (Wulff, 2022). However, with the times and rapid social change, many elements of traditional culture are facing challenges to remain relevant. Younger generations are often caught between an attraction to dynamic pop culture and a desire to preserve their cultural heritage. Based on the theoretical study laid down above, the empirical question of this study is: Do pop and traditional cultures co-operate to produce new, or do they compete with each other in order to survive? Some even argue that the hegemony of pop culture could have a detrimental impact on the sustainability of traditional culture, since it could change the way people view local values and their identities in relation to them a process that is even more pronounced among young people. Teenagers today might be some of the most susceptible to the tendency of mass culture, leading to a society defined by consumption, shaping behavior and attitudes through material goods (Gabriel & Lang, 2006). The trend analysis of fashion, food, music, and shopping highlights how pop culture plays a differentiating role in society (Odiase, 2021), where consumption choices by individuals are used to project unique identities (Ritzer, 2005). This has created a perpetual cycle of consumption, where contentment is ephemeral, and people are in constant search of novel ways to distinguish themselves. Using the social construction theory of Peter L. Berger and Thomas Luckmann (Kara, 2010), this research explores the construction of reality and knowledge through social interactions that give rise to cultural phenomena shaping the collective consciousness. Through everyday life, social reality is externalization (objectivation) of human internalization of

knowledge. This perspective allows for the understanding of pop culture as a social structure that guides human perception and interaction with the environment, especially with respect to media and technology (Literat & Kligler-Vilenchik, 2021). The social stock of knowledge is the accumulation of Common sense. Common sense is the knowledge that individuals share with other individuals in the normal, and self-evident, routine activities of everyday life (Horrell, 2013). This study uses Berger's attempt to redefine the nature and role of the sociology of knowledge is interesting. He starts by trying to define the notions of 'reality' and 'knowledge social symptoms are found in the experience of society that continues to process, lived in community life as a whole with all its aspects (cognitive, psychomotor, emotional, and intuitive). In other words, social reality is implied in social interaction, expressed socially in various social actions such as communicating through language and cooperating through forms of social organization. This kind of social reality is found in intersubjective experience, which is a concept that refers to the dimension of general consciousness structures to individual consciousness in a special group that is integrating and interacting with each other. Theoretical underpinnings of this study have been based on a framework by Dominic Strinati to be examined where pop culture is a form of culture that emphasises on popularity and superficiality, and often produces by mass media (Masterson, 2016); Strinati argues that popular culture is dominant because of the hegemony of mass media a product of culture that has been commodified and restored into a mere product for entertainment and consumption (Kallis, 2024). Cultural ideologies are channeled through mass media and other supporting devices and make culture a commodification industry.

RESEARCH METHODS

The presence of pop culture in the daily life of Southeast Asia: Case Study of Indonesia Malay is a consequence of changes in modernization and globalization due to the strong and widespread use of technology, media, and communication. This research locates pop culture with a phenomenological approach, this study intended to reveal the deep penetration of pop culture into popular local heritage traditions in the Indonesian Malay community. This focus on pop culture, as part of a wider socio-historical phenomenon feeding into local cultures explores not only direct influences on local traditions, but systems of gradual cultural adaptation. Adapting this model of analysis better illuminates the relationship between modernization, media development, and traditional identity preservation. Also the study discusses the changes that takes place with pop culture. This change is primarily due to the overwhelming presence of social media and how it aids in the faster exchange of culture, but also influences the methods in which children experience global and local rituals. As mediums for intercultural translation, platforms like Instagram, TikTok, and YouTube circulate recast narratives of heritage and identity (Soukup & Foust, 2023). In-depth interviews, descriptive observations, and documentation of pertinent heritage studies were the primary data collection techniques used in the study. The approach of this study relied on the science of cultural sociology, Berger and Luckmann's social and cultural construction theory, especially in analyzing changes in social and cultural identity, and also the auxiliary theory of cultural transmission from Charles F. Hockett (Hockett, 1949). These two theories are sufficient to explain the subject of this study, especially from some phenomena of

popular traditions that change their basic character due to pop culture. Though popular culture has facilitated the decline of some traditional aspects of culture, it has also had a role in the globalization and revitalization of certain aspects of Malay heritage (Jamaludin *et al.*, 2025). Digital platforms enable intellectual reinvention of cultural symbols in the hands of cultural producers, with immediate access collaterals for audiences in fast-shifting flows of symbolic production and consumption, and this, in turn, drives rediscovery and renewed appreciation amongst new generations (Bowman, 2021). This double approach allows for a more nuanced account of pop culture's influence. Data analysis undertaken by this study used two levels of analysis: firstly, content analysis to explain what changes have occurred in the traditions of the Palembang Malay people, while interpretation analysis was used to explain the essence of the structure of Malay traditions and society that has been changed by pop culture.

RESULT AND DISCUSSION

At the beginning of the introduction, it is stated that this study raises several phenomena of the original traditions of the Indonesian Malay community, which are used as legations and guidelines in everyday life. In their development, there is a shift in values, norms, and orientations in the structure of traditions and their functions. These adjustments have been propelled by fast-tracked modernization, globalization, and digital communication, the most prominent of which is the role of social media in shaping new cultural narratives. Recent analysis shows that digital platforms contribute to cultural change by displacing customary communal endeavors with virtual engagement (Rachmad, 2023). One of the traditions related to the inheritance and maintenance of the surrounding environment is called by the Malay people as the *bearing iwak* tradition. A tradition created by the predecessors of the Malay people to, individually or in groups, catch fish in rivers, *lebak*, and other natural waters using bamboo tools or the like together and periodically. The results are divided into three parts, namely for sale, sharing with others, and maintaining as a group. *BekarangIwak* is a manifestation of gratitude for the river flow that provides the community with livelihoods and honors ancestors.

The uniqueness of the *BekarangIwak* tradition is in maintaining the existing natural ecosystem, and the cohesiveness, togetherness, and cooperation of the community are visible. Large fish are sold for public use, while small fish can be taken home for free. This activity is very exciting and guarantees cohesiveness in the community. Ethically and philosophically, the *BekarangIwak* tradition is not just an ordinary fishing activity, but a symbol of togetherness and cooperation of the Malay people of Palembang. By preserving this tradition, the community not only protects the local aquatic ecosystem but also continues to strengthen social ties and help develop their region. This tradition is proof that through togetherness, many positive things can be achieved for the common welfare.

Raden Syarif (55 years old) and Kemas Latief (52 years old), when interviewed said that the tradition of *bekarangiwak* is starting to be abandoned by the Palembang Malay community since the rise of social media, technology, and easy access to external viewing, as well as the opinion of Raden Ayu Roihana (46 years old) the tradition of *BekarangIwak* when there were still many swamps and creeks in Palembang was often carried

out by residents because there were values and norms of goodness in it, but now it rarely exists along with environmental changes and social migration of society. This trend matches global tendencies with traditional works replaced by computerized ones. Social media is not just an addendum to existing media of communication; its platforms also restructure cultural consumption short-form video-making, for example, commodifies heritage into aestheticized, entertained content, rather than living traditions (Lindgren, 2021). This transformation also begs fundamental questions about how digital exposure is preventing the "erasure" of cultural identity, or if it instead contributes to an erosion of such by prioritizing virality across the platforms over authenticity (Gorea, 2021). Even if this tradition is carried out it is only a cultural symbolism without us understanding its values and orientation. This tradition latently teaches humans to socialize and maintain the balance of the residential and natural environment. There is something good and local wisdom that is interested in the norms, values, and functions of the tradition created. But this tradition is starting to be abandoned by the community due to natural and human interests in new residential areas. Even if the *BerakarangIwak* tradition is carried out only as a symbolization in a cultural festival or carnival. There is a change in ethical and emic meaning in this tradition. This tradition has undergone a process of fundamental change since the rise of pop culture, especially which has changed people's lifestyles from respecting tradition as a guide to tradition as just something to watch. There is a substitution that shifts from traditional customs to forms of cultural commodification.

The same phenomenon occurs in *Sikaroban* is a tradition of cleaning the village by working together and each family can contribute food and drinks. Although the naming of this tradition is rarely used, the reality of the tradition with other names still exists. *Sikaroban* is a term used in Palembang, South Sumatra to describe the activity of working together to achieve a desired result. In recent times, *Sikaroban* has become synonymous with community service and *gotong royong* activities with a spirit of cooperation. The attitude of *gotong royong* should be owned by all elements or layers of society in Indonesia. Because with the awareness of every element or layer of society to carry out activities by working together. According to the testimonies of several Palembang people, they said that the *sikaroban* tradition has the goodness and value of civic education which is born from a balanced social relationship. Hermanto (42 years old) in AgusCik, the tradition of *gotong royong* is often carried out, especially welcoming Ramadan and celebrations, in the past Ustaz Ahmad Shabab often mentioned the term *sikaroban* which means cooperation and willingness to help each other. Similarly, Wancek (54 years old) in Jeruju passage two, because it is close to the main mosque, *sikaroban* work is often carried out together with other residents. But According to the testimonies of several Palembang people, they said that the *sikaroban* tradition has the goodness and value of civic education which is born from a balanced social relationship.

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residents. But since 1995 until today this tradition is very rarely done by Palembang Malay people. This is the result of a weakened sense of place penetrated by pop culture, especially the rise of individualism and the clattering of settlements among the Palembang people themselves as a result of the growth of new economic and trade areas. The strong influence of pop culture on the lives of the people of Palembang is a tragedy for the two original Malay traditions of Palembang, experiencing the erosion of norms, values, behavior, and the structure of the tradition itself. But pop culture and digital media have also enabled cultural preservation. Traditional practices have been documented and promoted to wider audiences through platforms like YouTube and Instagram, and may elicit new interest among younger generations (Saidon, 2023). Moreover, cultural hybridity, the blending of the traditional and the modern can result in innovative expressions of heritage instead of its disappearance.

The dominance of pop culture in shifting Malay traditions is felt in three elements of pop culture itself, namely, the use of technology and media communication, political economy to industry, and hedonism. The fading durability of local Malay traditions among millennials and Malay gen-z's when they are asked about one of these local cultures and if have, they saw it merely as a celebration of traditional traditions in their place, almost no one recognizes it anymore (Fital *et al.*, 2022). This phenomenon explains that pop culture, especially social media, lifestyles, and global culture in general, urban cities in the world will form social networks, capitalism, popular culture, and lifestyles. The development of this phenomenon is inseparable from capitalism through social media, especially content. Concerning this phenomenon, capitalism, pop culture (snake), and lifestyle are a triad that cannot be separated. Commodification is the process of converting something that is valued for its use into a product that can be sold. The value of the product sold is determined by the ability to meet individual and social needs, as well as the market price. Commodification consists of three parts, namely content commodification, audience commodification, and worker commodification (Ørmen & Gregersen, 2023). Cultural commodification is a modification of sacred culture and or non-sacred culture into commercial. This is necessary because there is an interest in strengthening identity and giving economic value to an object, subject, and or culture in its various forms. What happens in the tradition of *BekarangIwak* and *sikaroban* is the face of Indonesia's Malay culture that isolates itself from the original identity of the Palembang people. It is not surprising that this tradition has become foreign and the meaning of the tradition itself.

Pop culture has gained more community support by transforming tradition into the political economy of the media and treating it like an industrial commodity (Kim, 2021). The actions of the policymakers are not improper, because the loss of understanding of place identity as their social identification is causing the urban community itself to lose supporters. In light of these challenges, policymakers should consider proactive measures that blend traditional values with digital engagement strategies. Community-based digital storytelling, school curricula encouraging the preservation of heritage and government-sponsored cultural content on social media could stifle the extinction of traditions but also bring them back to relevance within their contemporary audience (Liang *et al.*, 2021). Policies promoting sustainable tourism and supporting local cultural industries may contribute to balancing economic

interests with cultural preservation. Without such interventions, the possibility that tradition becomes a passive spectacle rather than an active social practice will only increase. It is no exaggeration that what is happening to Indonesian Malay identity is an initial process of what is referred to as the postmodern phase, which is a phase of development of society in which financial, knowledge, relations, and all the prerequisites of modern society have been surpassed. Although sometimes one or two modern societies appear to have postmodern characteristics even though they do not yet have these capabilities, it is temporary and imitates other, more established groups. The term social mobility describes the general characteristics of this phase concerning socio-demographic aspects (Heath & Li, 2023). This means socioeconomic and psychological elements begin to show opportunities for new patterns through socialization and socioeconomic patterns. According to Jencks' view (Jencks, 1987), postmodernism is a school, thought, or attitude that is part of popular culture or theoretical criticism, characterized by relativity, anti-universality, and nihilism. Therefore, it contains criticism of rationalism, universalism, and scientific fundamentalism. Jencks notes that in sociology, postmodernism is defined as a school or movement that marks an increase in economic services, the role of mass media, interdependence in the world economy, changes in people's consumption patterns, and most importantly, the influence of globalization.

Like analyzing (Ho & Ho, 2018) in China, pop culture began to flourish in 1978 along with the social, economic, and political rise of the media. China's experience of social transformation and market economy, the rise of individualistic values towards modernization, and economic reform in the last three decades are all direct implications of the strength of popular culture. Such as Vincent Mosko (Mosco, 2015) has predicted with his theory commodification is the gateway to the political economy of the media. Commodification has been widespread in parts of the world since the 1980s, where there has been an increase in competition for media programs, privatization of public media and telecommunications institutions, and liberalization of the media market. Teenagers can communicate with anyone and have a strong desire to seek the latest information. Especially with the development of technology, teenagers can communicate with anyone around the world. Teenagers always have a desire to acquire new knowledge, and they can easily exchange information easily and cheaply. On the other hand, it is not uncommon for millennial teenagers to also be negatively affected by popular culture, including the following: Lack of social interaction, eventually because they are too engrossed in using technology, they form their world and isolate themselves, indifferent to the real world, the worse consequence is to become someone who is anti-social addicts (Al-Ansi *et al.*, 2023). According to Berger, (A. A. Berger, 2017), the millennial and z generations in their current capacity are not yet sufficient to make correct choices and selections. In this case, it is possible that using media can cause addiction if they continue to use the technology, causing someone to forget about various tasks that must be completed. The presence of popular culture has replaced traditional culture which is the real culture of society. Pop culture clashes often occur between Generation X and the millennial generation. Each generation has its characteristics, often influenced by the environment it faces throughout its life. Each generation ultimately has different characteristics and exhibits different adaptive models and approaches.

In the Indonesian Malay identity, some traditions come from socio-cultural behaviors such as the tradition of *tepungtawar and angkenangkanan*. These two traditions are not based on ceremonies but are based on good norms and collective actions, and are currently experiencing weakening, resulting in the deterioration of the Palembang Malay identity (Maimunah, 2023). The tradition of fresh flour (*tepungtawar*) is the procession of patting fresh flour by patting the powder on the back of the palms and palms and *merenjis-renjis* (sprinkling) rose water on the person who will be patting flour, and completed by sowing potpourri, white rice, and yellow rice throughout the body of the person concerned or who is pat, then ended with a prayer. In the social and cultural reality of rural and urban, this tradition has three different domains, including;

The tradition of *tepungtawar* in marriages is a sacred and inseparable tradition of Malay culture, a symbolic meaning for safety, happiness, and prosperity that is manifested in the people who *tepungtawar* the bride and groom. *Tepungtawar* is done as a symbol of pouring out a sense of joy and as a gratitude for the success, desire, event, or intention that will be carried out both against moving objects (humans) and inanimate objects that do not move (Pardamean, 2022). Symbol of giving and praying for blessings for the welfare of the bride and groom, as well as repelling bad luck and disturbances. The tradition of offering flour to ward off bad luck in a wedding, circumcision, or newborn baby, and expecting protection in using newly purchased materials such as cars, motorbikes, or houses.

Tepungtawar tradition is used as a tool to reconcile conflicting parties as conflict resolution. As one of the local cultures, *Tepung Tawar* contains fundamental values that humans should prioritize pure, clear, and spiritual intentions to avoid conflicts that always start from tainted hearts or bad intentions. In Indonesia and Malay customs, this tradition is a medium to reconcile two parties or several communities in conflict, by agreeing to give several substitute conditions and continuing to visit each other as a sign of peace. As an example of conflict resolution, this traditional practice can be used as a reference in solving problems faced by the nation. The local wisdom of bargaining flour contains character pillars that maintain unity within an extended family or neighborhood. According to Kiemas Yusuf (48 years old), this ritual is a symbolic offering with an implied meaning, often held as a form of gratitude and happiness. It is characterized by its materials, equipment, and practices, and is influenced by animism that has been harmonized with Islamic teachings. Nyayu (56 years old) says symbolic values such as peace, harmony, independence, tenacity, and sincerity, are represented by various ingredients such as leaves, rice, yellow rice, and white rice.

The *perinjis* herb in this tradition also has a special meaning for the leaves used. Kiagus Rahmanis another tradition which is used as a means of requesting prayers and blessings, depicting the integration of culture and religion and is still practiced by ethnic Malays. The Palembang Malay people have used and held this tradition since the 2000s, various dimensions of goodness, norms, values, and local heritage behavior can no longer be spoken about and even practiced by the next generation. One of the factors causing this tradition to be abandoned is that if there is a conflict or apologizing for something, it is easier to use legal channels and social media rather than family and customary channels. Pop culture

prevents these traditions from continuing and existing, especially the influence of lifestyle show-offs and consumer dependency that disrespects ancestral traditions and puts such traditions as a mere spectacle. What happened to this tradition not only explains the strong influence of pop culture among the Malay people of urban Indonesia but also the space for cultural rifts among the Malay people themselves both structurally and culturally differentiated. The impact of modernization and urbanization also contributes to the crisis of regional cultural identity. The transition from traditional to urban life often leads to the loss of local cultural customs. Life tends to become more fast-paced and technology-based, so many traditional values and local cultural activities become less important. As a result, new generations may have little to no awareness of their cultural heritage. The circumstances under which modernization and urbanization are changing the face of cities were predicted by Leavis. The retention of an elite minority with a highly discriminatory taste. But by the 1930s both elite group taste and mass culture were under serious threat (Wee, 2007)

Teenagers in Indonesia tend to follow new things and mainstream trends, so there may be confusion in absorbing values or ideologies that develop in society due to the globalization system. This is considered a threat to the strengthening of national identity because if the community cannot filter properly, there will be a conflict of values. According to the theory of cultural transmission by Charles F. Hockett (Cadagin, 2020), popular culture often undermines qualities such as artistic ability, integrity, seriousness, authenticity, realism, intellectual depth, and imagery. This is because it tends to focus solely on style, entertainment, and humor, often at the expense of substance, essence, and meaning. Pop culture in urban and open societies cannot be controlled and will eliminate the boundaries of cultural traditions and self-identity. Lewis reasons *The Space Between Dystopia and Utopia: Young People's Views on Identity* The Millennial and Z generations will be carried into a realm of nostalgia and utopia alone (Lewis, 2016).

Another tradition that is also losing its identity among the Indonesian Malay community is *angkenangkenan*, an indigenous Palembang tradition based on social religion. The *angken-angkenan* tradition is a custom of making decisions by consensus and deliberation through recognition of being a relative or family. This tradition is carried out after there is an agreement on an issue due to a feud or conflict in the community. The implementation of the *angken-angkenan* tradition always begins with representatives of each feuding or warring family to find a middle ground and consensus. After each representative finds a consensus, the handover is continued as a sign of friendship and an acknowledgment of peace. After the acknowledgment of peace, the ceremony continues with alms and prayers so that all parties can see that there has been an acknowledgment and appointment of relatives. Some of the reasons for *angken-angkenan* are the similarity of names in the naming ceremony of a baby, accidents involving two parties, and disputes. Furthermore, the relationship that is bound by *angken-angkenan* becomes a very strong relationship in the future, and helps each other with various problems. Mang Rani (45 years old) said that in the 1990s, competition in the fields of boat transport, warehouse guarding, parking, and trading was fast and furious. It was not uncommon for them to fight each other. During the era of Mayor RifaiCek Yan, the *angken-angkenan* tradition was

established so that workers, laborers, and others could respect each other and be brothers. Similar to Marzuki (43 years old), who stated that we are not native to urban but from rural. Our parents used to work at the harbor near GudangGaram 15 Ilir. In the past, the KutoBatu area was known as a hot Texas area, the center of trade, warehousing, and distribution of goods. There were a lot of migrant workers and a lot of disputes between informal workers. I have heard of the *angken-angkenan* tradition which was used as a way to reconcile feuds by raising families. But since the 2000s this tradition has been difficult to find again among urban Malay people. What is happening to a segment of Indonesian Malay culture is the fading sense of brotherhood and kinship among the millennials and z generation. Among the millennial and z generations of Malay Indonesians, almost no longer recognize traditions and cultures that contain the meaning of brotherhood, kinship, and inner bonds such as some of the traditions above. Performances and the like are not carried out but these traditions live in the identity of Malay families and in everyday life.

According Enyedy, (Enyedy *et al.*, 2006), there are several issues related to identity dilemmas in the flow of popular culture, one of which is that popular culture can eliminate traditional frames of reference of society such as ethnicity, religion, tribe, culture, and national values or philosophy of life. Teenagers are now more likely to follow things that are considered viral or trending so that the frame of reference that is usually used little by little begins to be abandoned, such as the use of clothing, now they prefer trendy clothes rather than clothes that cover the aura. In addition, popular culture also affects the national identity of urban communities. Therefore, popular culture can eliminate traditional frames of reference and replace them with identities that are more trivial, pragmatic, and commercial. Berger (Berger, 2012) describes them as being confused about their self-identity. (Berger, 2022) argue mass media supports popular culture such as anime and fashion which then becomes a way for teenagers to find their identity and self. The continuous consumption of popular culture forms a new culture in people's lives, thus triggering the birth of popular culture.

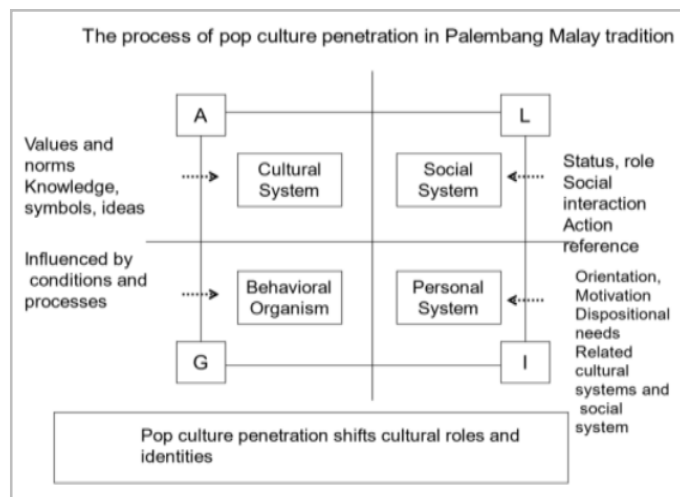
Pop culture and mass media caused by social migration (Fujita, 2009), the strong migration of outsiders to the urban centers and residential areas of urban Indonesia along with economic growth such as the expansion of the port, warehousing, and the increase in cluster-style settlements has resulted in the fracturing of this traditional identity. Not to mention pop culture. The weakening role of Malay people in strengthening their identity is always related to expected roles and statuses. The process of pop culture identity formation is a recognition of unintentional cultural identity (following the dominant culture). This weakening of tradition occurs at the level of analysis: individual, family, group, organization, community, and society. Like Handler & Linekin's analysis that changes in traditions attached to an identity are as 'meaningful processes' Processes of what changes and what stays in a society with an interpretation. Very dependent on the role and status at each level of society in it (Vannini & Williams, 2016) According to the researchers, the weakening of the original traditions of Indonesian people in these two cases is also caused by sociological and political problems such as weakened social relations among residents due to population movements, blocked communication action spaces, and widened social and cultural stratification. On the other hand,

political problems often interfere with cultural and ethnic identities that are included in the contestation. The weakening of tradition in the identity of the Palembang Malay people is also driven by the factor of transmission of other cultures into the Palembang cultural identity continuously and following the growth of society. The transmission occurs in three layers of norms and values in one tradition, namely; custom, traditional behavior, and social norms.

The phenomenon of the vulnerability of the Malay identity of Indonesia reflects on the four traditions above. Borrowing the concept of pop culture from Dominic Strinati and social constructivism Berger and Luckmann, it can be explained that pop culture creates traditions as part of the political economy of the media which positions traditions as an industry by making them a commodification program. While cultural transmission fails to bring traditions with a set of norms, values, and behaviors of local heritage into a sustainable life. Cultural transmission creates widening social stratification and cultural differentiation away from meaningfulness. Meanwhile, Berger and Luckman's identity competition and the loss of collective identity have led to the fragmentation of individual identity. It goes without saying that social media plays an important role in amplifying this identity crisis. As accelerators of pop culture, the digital platforms are already shaping traditional values in an entirely new way. For example, curated lifestyles and marketable identities that people see every day foster aspirational behavior that is known to alienate individuals from their culture (Padua, 2021).

This phenomenon plays out mostly in younger generations, who have more of an engagement with online spaces than with community-based traditions. Previous studies have indicated that images driven by algorithmic content curation feeds into global consumerism, actions which whimsically erode localized cultural identifiers. One cause of the erosion of the traditional is economic globalization, which is the tendency for investment, production, marketing, and distribution to take place on an international scale, transcending national or international boundaries. Popular culture promotes hedonism, consumerism, and utilitarian attitudes in urban society. But there are also benefits of pop culture that must be recognized. However, it also brings forth new hybrids that enables the reinterpretation of heritage within the contemporary world (Yékú, 2022).

This has resulted in a cultural renaissance among pop culture and local traditions, as younger generations take traditional symbols and re-imagine them in digital art, music, and fashion. This dynamic interaction subverts the idea that pop culture exists outside of the realm of cultural reclamation; it becomes a ground where cultural evolution and global recognition of and for Indigenous identities can thrive. Consumerism promotes selfish individualism, which destabilizes identity. Competing identities and the loss of collective identity have led to the increasing fragmentation of personal identities, reflecting the identity dilemma in the flow of popular culture. In the face of the identity dilemma in the flow of popular culture, it is important to understand how popular culture affects national identity and the way society adjusts to global trends. There is a process of adaptation that is not under the identity of cultural awareness. On the other hand, there is also a substance orientation of the purpose of tradition as local wisdom.



Data source: Results of the study process in 2024

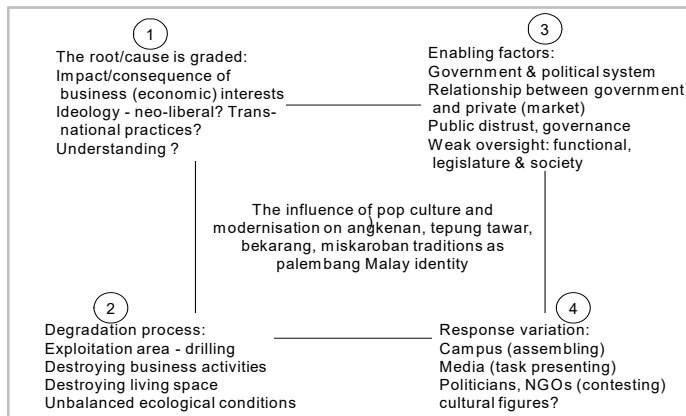
3

Figure 1. Cultural transformation models

Figure 1 above explains how the penetration of pop culture in Indonesian Malay traditions with an analytical approach model of Adaptation, Goal attainment, Integration, and Latency starts from shifting social systems, including roles, social status, and new references. Shifts in the social system provide an entry point for the weakening and fracturing of several cultural systems, including values, norms, symbols, and ideas. It was evolving into behaviors in contemporary social and cultural forces and shaping behaviors that are infected by pop culture and placing them as motivations and cultural orientations that are detached from Malay identity. In the cultural transformation model pop culture does not hit the traditions that live in Urban Indonesia Malay but does cultural imitation by reducing the purpose of the tradition, followed by obscuring the condition of the tradition in question by commodification through festivals or just ceremonials weakening the social system by limiting the role and status of cultural supporters creating disorientation by affixing a new lifestyle.

The crisis of local cultural identity is a serious challenge that requires collective attention and action. What needs to be done is to define a systematic approach to cultural conservation and evolution, one that involves policymakers, educators, and cultural institutions working together. Educators would be well served to make cultural heritage awareness part of their curricula, highlighting local traditions complements digital literacy aimed at helping people think critically about what they encounter in popular culture. Moreover, government policies can facilitate community-based initiatives to celebrate and preserve local culture through heritage festivals, participatory museums, and digital storytellers, thus ensuring that local traditions remain in touch with contemporary society (Bihari, 2023). Additionally, it would be good to have some regulatory measures on the distribution of media content to safeguard against cultural homogenization and also promote heterogeneous representations in the mass media (Hamelink *et al.*, 2022). Globalization, modernization, and changes in education are some factors that affect the strength and sustainability of local culture. As Hamelink (Hamelink *et al.*, 2022) once said, the synchronic culture of the metropolis countries, especially the United States, offers a model that is followed by satellite countries that make the whole process of local culture become chaotic or even face the brink of extinction.

The unique dimensions of the archipelago's culture in the spectrum of human values that have evolved over centuries are rapidly being swallowed up by foreign cultures that have no clear benefits. Ironically, this happens when communication technology has reached a high level, making it easy for us to exchange cultures. Between pop culture and cultural transmission, both are entry points for Indigenous cultures to be able to fortify themselves from fundamental changes due to these two forces such as malls that offer various necessities of life and other commerce, including lifestyle and commodification. The identity of Malay culture is something that depends on the owner and perpetrators of the culture what to make of it and what it looks like is up to the owner. This phenomenon can be explained in the figure below.



Source: Author

Figure 2. Legend (s): NGOs: Non-Governmental Organizations

Figure 2 explains how pop culture affects cultural structures, social systems, cultural organization, and societal behavior explain how pop culture affects the cultural structure, social system, cultural organization and behavior of society We can choose a particular social system, assuming that the social system has grown and develops in society (does not disappear). It is assumed that all individuals are subject to that social system because it is believed to have coercive power (individuals do not disappear). It is believed to have coercive power (individuals do not question whether it is right or wrong). Right or wrong, all accept it as part of life When the pop culture era enters the local tradition, what happens is a process of Building emancipatory (Marx), but relevant to modern society. Rejecting Weber's pessimism (historical analysis of rationalization) Shift to social relations among individuals (not individual consciousness people) - similar to Marx's offer Emphasizing the forces of intersubjectivity (not subjectivity) - in contrast, Lucas, Horkheimer, and Adorno's social life Cultural actors and supporters of traditions can only observe and become spectators of the changes that are happening.

The Malay community of Indonesia is no longer as harmonious as it used to be. Those who used to be compact, harmonious, and upholding togetherness are now individualistic people, they think of their interests, everything is measured by money, and they are more material. They think about their interests, everything is measured by money, and they are more material. Their sense of solidarity now seems to have disappeared. Community leaders, elders, village heads, and neighborhood heads find it difficult to mobilize their people to do community work. Find it difficult to mobilize their people to do community service in the implementation of

village programs. There is no longer a sense of obligation and responsibility in the implementation of the promoted program. Another fact that influenced the loss of the Indonesian Malay tradition was the opening of the community's mindset to new things. To new things. Young people who choose to work in the city upon their return to the village seem to forget and ignore the existing traditions in the community (Susanti *et al.*, 2022). Their mindset and habits have been influenced by the culture in the city as well as their individualism. When they are in Even when they are in the village, they are willing to cooperate with the condition that there is a wage.

The attachment and closeness between the community are lost. Pop culture creates new spaces for local traditions according to sociology, social and cultural changes in the Malay community of Palembang today can be said to be circular change, which means that change is not always about movement towards progress, regression, increase, and decrease only, the disappearance of something in life is also included as a change (Emawati, 2022). Something that used to exist becomes non-existent then one day it can reappear in the life of society as a result of social change community life as a result of social change. Every civilization goes through a sequence of development and none can be considered the most perfect (Lauer, 1993). Each civilization emerged developing its morphological forms and values that enriched the repertoire of human cultural achievements and then disappeared without being continued by another civilization in its unique and fundamental form in its unique and fundamental form sociocultural change places more emphasis on culture in a society from the beginning of a culture to the formation of a culture emerges until a new culture is formed that is different in form and value and then undergoes circular changes.

Changes in a circular manner. Sociocultural according to Sorokin (Yolles, 1981) is a circle of variations between the three supersystems, namely the ideational system, the supersystems are ideational systems, sensory systems, and mixed systems. Each system or supersystem (culture) always experiences growth. The researcher believes that the emphasis is on understanding the relationship between social phenomena that change. The changes that occur in the traditions of the Palembang Malay community where people who initially carry out traditions and uphold the values of togetherness, kinship, and family. In the beginning, the community carried out traditions and upheld the values of togetherness, kinship, and cohesiveness, cooperating with voluntary responsibilities based on common interests.

Nowadays, people are more economically orientated, individualistic, and self-interested. This signifies a sociocultural change in society from an ideational system to a sensory system. The sensory system can be proven by the condition of the community after the disappearance of the existence of the Malay tradition, people who initially maintained togetherness and cooperation, nowadays in carrying out work including celebration events measure everything more materially, are willing to help with work as long as there is a wage or it is paid work as long as there is a wage or it is paid. This means that the orientation of the community has shifted from a mutual orientation to an economic orientation. The ideational cultural souls have disappeared in the minds of the people's minds and towards the sensory cultural soul. When one of the supersystems loses its existence in society, a new culture or new values will emerge.

Conclusion

Any given sociocultural system will change due to its activities, every living and active system is always changing. Change is eternal. But, in terms of those changes, their character and direction are determined by the relationship between tradition and modernity. Certain aspects of culture evolve naturally over time, while others get reshaped by external forces like globalization, technology and digital media. External factors influence, but internal factors provide the main impetus for change, and any particular change may be initiated through intermediary components: meaning, vehicle, and implementing agent'. From the statement above, it can be concluded that an important component in a change in tradition is determined by the meaning component, namely the extent to which the community interprets the tradition so that it has implications for the community. Implications for the awareness of maintaining tradition, the meaning of the vehicle or area how wide the area that can still maintain a certain culture or tradition is related to the scope of followers of the tradition.

Acknowledgment: We would like to thank UIN Raden Fatah Palembang and the Ministry of Religious Affairs of the Republic of Indonesia, in collaboration with the Indonesia Endowment Funds for Education (LPDP), for supporting this research.

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