

---

## **TRANSFORMATION OF TRADITIONAL RITUALS IN THE DIGITAL ERA: STUDIES ON INDONESIAN INDIGENOUS COMMUNITIES**

**Elok Nur Affah Al Akromi<sup>1</sup>, Vika Fransisca<sup>2</sup>**

<sup>1</sup> Institut Agama Islam Nergi Syekh Nurjati Cirebon, Indonesia

<sup>2</sup> Institut Pendidikan Bahasa Cirebon, Indonesia

---

---

**Keywords:**

traditional rituals,  
digitalization,  
community custom ,  
preservation culture

---

**Corresponding Author:**

Name

Elok Nur Affah Al Akromi

Affiliation

Institut Agama Islam Nergi  
Syekh Nurjati Cirebon,  
Indonesia

E-mail:

[eloknuraffah44@gmail.com](mailto:eloknuraffah44@gmail.com)

---

**ABSTRACT**

Digitalization the more influence various aspect culture , including traditional rituals that play role important in guard identity and cohesion social public custom . Research This aiming For explore How community customs in Indonesia adopt technology in their rituals while maintain authenticity and spiritual essence of tradition those . Using approach qualitative with method studies case , research This involving interview deep with figure custom , observation directly to the digitalized ritual , as well as analysis thematic on the data collected . Research results show that community custom implementing selective strategies For adapt self with technology . The elements of the ritual that are considered No too sacred broadcast digitally for increase participation generation young , while sacred core elements still exclusive and done in a way closed . Besides that , community custom also does education to generation young about ritual values , as well as to form guidelines ethical in use technology For ensure that digitalization No sacrifice meaning original ritual. The conclusion of study This is that although digitalization can expand participation and access , community custom succeed guard authenticity of the ritual through approach selective and educational culture . Implications from study This is the need support supportive policies preservation culture based on technology , which is also respectful values and traditions community customs in the era of modernization .

*This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.*



---

### **1. INTRODUCTION**

In the era of digital globalization , technology information and communication experience rapid development , which encourages change significant in various aspect life , including in practice traditional culture and rituals public customs (Durham, 2020). Globally , many community custom face challenge in maintaining rituals and traditions they , especially Because increasing exposure to culture popular and digital technologies that often obscure identity culture original they (Hewlett, 2021). Issues This No only cause concern will the disappearance inheritance culture local but also potential change values and norms social that has inherited cross generation (Salsabila et al., 2024).

Factor main contributors to transformation This covering wide internet penetration , convenience access to digital technology , as well as change preference generation young in participate and celebrate cultural rituals (Kaplan, 2019). In addition that , pressure economy and needs will modernization often affects public custom For adopt practices

newer one efficient in a way technology (Pearson & Reuschke, 2019). Impact from factors This covers change in method public custom perform the ritual, from the beginning done in a way physical and direct, now many are switching to digital media such as streaming platforms and social media For guard existence as well as reach more Lots participants (Smith, 2020).

Article This in a way special will to study aspects transformation of traditional rituals in Indonesia, where society custom face challenges and opportunities new in guard tradition in the midst of the digital era. Traditional rituals that symbolize identity collective a community now the more experience adaptation with presence technology, for example with adopting digital format in ceremony wedding, anniversary ancestors, or harvest rituals (Merriam & Tisdell, 2015). Transformation This become relevant in study moment This Because There is need urge For understand How technology can applied in guard at a time rejuvenate values traditional in a relevant format for generation young.

Study This own mark the novelty that lies in the study to utilization digital technology in traditional rituals in Indonesia, which previously seldom explored in a way in-depth. Analysis This important Because can give outlook for public customs and government in manage adaptation a permanent culture honor values original at a time utilise progress technology. Research This aiming For understand more in the transformation that occurred in traditional rituals Indonesian society and impact term length to identity culture they. Benefits from study This covering contribution to the literature culture local, giving recommendation policy For protection culture customs, and inspiring community custom For adapt technology without lost the essence of traditional rituals they (Johnson, 2019).

## 2. METHOD

Study This use approach qualitative For understand in a way deep transformation of traditional rituals in public Indonesian customs in the digital era. Approach qualitative chosen Because allow researcher For dig meaning and understanding participants about adaptation of traditional rituals they, as well as How technology influence values upheld culture tall in public (Creswell & Creswell, 2017). In context studies this, method qualitative in accordance For explore experience subjective public custom as well as related narratives with the changes that occur in their ritual practices (Merriam & Tisdell, 2015).

Type research used is studies cases, where some community customs in Indonesia are used as sample For dig phenomenon ritual transformation more in-depth. Study case as method allow researcher For explore cases certain in a way comprehensive, providing outlook deep about How every community custom adapt and modify their rituals in the growing digital environment (Yin, 2009). Data collection was carried out through interview deep with figure custom, member community, and experts culture, as well as observation directly at several ritual events that have been modified For understand in a way holistic adaptation process said. Interview in study qualitative help researcher get perspective direct from informant main, while observation give view real to implementation technology in traditional rituals (Stake, 1995).

For managing collected data, research This use analysis thematic, namely a process that involves identification, analysis, and interpretation pattern or emerging themes in qualitative data (Braun & Clarke, 2006). Analysis thematic allow researcher For find pattern main related with use technology in traditional rituals and their impacts to sustainability values traditional. The data obtained Then analyzed in a way repetitive For

produce in -depth and relevant interpretation with objective research . Validity and reliability in study This guarded through triangulation source , where the data from interviews , observations , and documentation compared to For ensure consistency information and improve credibility results research (Patton, 2002).

### **3. RESULTS AND DISCUSSION**

Study This disclose existence change significant in implementation of traditional rituals in the community Indonesian customs as consequence from entry digital technology to in various aspect life everyday . In general , transformation This reflected in three aspect Main : (1) form and media for carrying out rituals, (2) involvement community in traditional rituals , and (3) impacts technology to values and meaning of rituals. Research results show that public custom has adapt digital technology for maintain and preserve their ritual practices , however with consequence certain things that have implications for meaning original from the ritual .

#### **3.1 Transformation of Ritual Implementation Media**

##### **3.1.1 Background Background and Context Ritual Media Transformation**

Transformation of media for carrying out traditional rituals has become global trends adopted in various communities , including in Indonesia, as response to modernization and digitalization (Hine, 2020). Initially , traditional rituals run in space physical connecting member community in a way directly , creating a sense of togetherness and appreciation spiritual values and deep social . With existence development digital technology , in particular access easy to the internet and social media , communities custom start explore digital alternative to carry out their rituals , both in effort to preserve culture and For expand participation public (Khandizaji et al., 2021). Some community , for example , has switch using live streaming to ceremony religious , marriage , to warning ancestors , so that far away community in a way geographical still can participate virtually .

##### **3.1.2. Type of Digital Media Used in Traditional Rituals**

There is various types of digital media used by society custom For carry out their rituals , including social media platforms such as YouTube, Facebook, and Instagram, as well as video conferencing application like Zoom. The selection of this digital media usually depends on the purpose specific and preferences community . For example , YouTube often used for live streaming of the ceremony which can accessible to the public wide , while Zoom is usually used for more events closed , where only member family or invited community can participate(Barker & Jane, 2016).

Study field show that public more customs young tend more open to use technology this , because feel more comfortable with digital media. While that , the older generation old sometimes experience difficulty For adopt technology this , but still support because digital media is considered can help maintain tradition and ensure generation next still connected with root culture they (Jordan, 2019).

##### **3.1.3. Changes in Delivery and Duration of the Ritual**

One of the big changes that appears is adaptation from aspect delivery and duration of the ritual. Before the digital era, many traditional rituals run during a few hours to day full. For allow appreciation and formation bond community. However, in digital format, rituals are often shortened or changed format it to be more in accordance for digital media platforms. As example, parts certain from ceremony often recorded or broadcast repeat in a shorter video format easy accessed and shared (Taylor & Mulcahy, 2020).

Adjustment This done For adapt with time attention online audiences that tend to more short. However, the changes This often sacrifice elements that are considered sacred in rituals, such as prayers long or the usual meditation process done by the character customs (Schulze, 2018).

#### **3.1.4. Impact Social and Cultural from Ritual Media Transformation**

The digitalization of ritual media has an impact on various aspect social and cultural community custom. In one side, digital media helps expand range participation and opening access to diaspora community or generation young people living in the city, so allow they still connected with culture its origin. On the other hand, changes in the media for carrying out this ritual potential reduce interaction look at the face that becomes essence from traditional rituals, which in the end influence cohesion social community (Anderson, 2020).

Besides that, some figure custom state concern that transformation of ritual media can reduce authenticity and depth spiritual experience of the ritual. The use of camera and microphone in ceremony sacred, for example, often considered bother. Because change solemn atmosphere become more formal and structured, so that reduce spiritual nuances that are usually presented (Gurung, 2021).

#### **3.1.5. Study Case : Utilization of Digital Media in Indonesian Traditional Rituals**

Study This do studies cases in some community customs in Indonesia that have adopting digital media in ritual implementation. For example, in Bali, some village custom using live streaming to ceremony Galungan and Kuningan, where the members community living far can follow as well as virtually. In case others, community customs in Java adopting social media platforms For share ceremony warning ancestors, which allows family big spread wide For participate.

Studies This show that although community welcome Good This media transformation, in part big still maintain elements important from the ritual that is considered sacred and not can changed. This is show existence approach selective in adopt technology, where the community custom Still try maintain balance between preservation tradition and adaptation technology ( Saputra & Widiastuti, 2021).

#### **3.1.6. Indigenous Peoples Strategy in Maintaining Ritual Values in the Digital Age**

Community customs that adopt digital media in traditional rituals they generally develop a specific strategy For ensure that values and meanings original from the fixed ritual awake. One strategy is with set guide ethics and manners special For use camera, microphone, and tools recorder during the ritual. Some community custom even set limitation certain related part of the ritual that is allowed recorded and shared in a way public For guard element sacredness and exclusivity ceremony (Griffith, 2019).

Besides that, community customs also apply education to generation young about meaning and values culture from the ritual so that digitalization No remove understanding deep about Tradition. Education This aiming For strengthen the sense of responsibility

answer generation young in continue tradition customs in the future , even though through digital platforms (Lansing, 2020).

### **3.1.7. Implications Long Term Transformation of Ritual Media**

Implications from this ritual media transformation can felt in term long , good in aspect preservation culture and in formation identity generation young . Digitalization of traditional rituals can help maintain culture local in the middle current globalization and modernization . However , the transformation this also raises risk shift value , where the generation young Possible more get to know traditional rituals in a compact and less digital format live it up spiritual depth that becomes characteristics typically (Smith, 2019).

According to Durham (2020), this ritual media transformation need a cautious approach For ensure that digitalization only become means preservation culture , not replace essence from the ritual myself . Therefore that , support policies that allow community custom For decide Alone limitations in digitalization of their rituals very needed for digitalization culture still rooted in values original .

The transformation of media for carrying out traditional rituals in the digital era reflects challenges and opportunities faced public custom in maintain identity culture they . Digital media can help maintain and expand the scope of traditional rituals , but must balanced with understanding deep about value and essence from every element in the ritual . Research This highlight importance a selective and values - based approach original community in adopt technology , so that digitalization can become enriching tools culture without sacrifice the spiritual depth contained therein .

## **3.2 Changes in Engagement Level Community**

### **3.2.1 Background Behind Change Involvement Community in Traditional Rituals**

Along development digital technology , how to community Indonesian customs involved in traditional rituals start experience change significant . The previous tradition depend on interaction look at face and involvement physique now shift to digital format, so that create method new in participate in traditional rituals (Durham, 2020). In general , traditional rituals considered as one of the important pillars in guard cohesion social and identity culture public customs , where participation community functioning as means strengthen connection social and strengthening values together . However , with increasing use of digital media, forms involvement the gradually changed (Kaplan, 2019).

### **3.2.2. The Role of the Young Generation in Digitalization of Traditional Rituals**

Study This find that generation young play role central in transformation involvement community through digital media. Generation younger than familiar with digital technology shows preference to involvement virtually or digitally in traditional rituals , which according to they more practical and efficient . Besides that , digital engagement enables they For still connected with community custom although is at Far from hometown . Phenomenon This consistent with study previously which shows that generation young often become agent change in use technology in society customs (Merriam & Tisdell, 2015).

However , even though involvement generation young through digital platforms to help maintain a number of ritual elements , roles physique they in the ritual of looking at each other advance the more decreased . This is create difference method participation

intergenerational , where generations old Still more prioritize presence physique in ritual as form respect and commitment to custom .

### **3.2.3. Impact Virtual Engagement towards Cohesion Social**

Change in method community custom involved in traditional rituals through digital media has an impact on cohesion social , which was previously built through presence physical and interaction direct during implementation of the ritual. Many figures custom state that presence physique in the ritual no only increase attachment emotional inter-member community but also strengthens the values of mutual cooperation and solidarity are difficult realized in digital format (Stake, 1995).

Virtual presence , though can expand participation separate communities distance , have limitations in create deep and meaningful interactions . Communities that depend on digital media in carry out rituals tend to experience decline involvement close social ties , which often result in weak bond between generation old and young . Cohesion social which is usually intertwined in meeting physique start fade , and some member community feel existence distance emotional between members present in a way direct and only present virtually (Pearson & Reuschke , 2019).

### **3.2.4. Transformation Meaning from Involvement in Ritual**

In context digitalization , engagement in traditional rituals experience transformation meaning , where involvement No Again just presence physique but also a digital presence . This is change perception public to mark from participation That themselves . The older generation young , for example , look at digital engagement as form legitimate and proper presence , which can convey support and respect towards the ritual. However , the older generation old look at digital engagement as not enough adequate , considering traditional rituals viewed as means For build more relationship close and meaningful between individual (Schulze, 2018).

As results from change this , many community start to give meaning to repeat involvement in traditional rituals with a better way inclusive , where digital presence is recognized as form participation alternative . However , changes this also raises dilemma for a number of community , because they must balancing between maintain tradition original with need will modernization in form virtual participation .

### **3.2.5. Approach Selective in Digitalization Ritual Participation**

Although digital engagement becomes trend new , some community custom still maintain approach selective in digitalization ritual participation . Some rituals are considered own mark sacred and deep spiritual essence , such as ceremony offering or warning ancestors , remain implemented in form physical . Community custom often set limitation related virtual participation , where only ceremony certain permitted For attended digitally , while the ritual is more sacred still need presence physical (Griffith, 2019).

Approach selective This show that although community custom open to digital transformation , they still notice the impact to essence and value original from traditional rituals . Approach This allow community For maintain values original from involvement in traditional rituals , without put aside need adaptation technology .

### **3.2.6. Challenges in Manage Digital and Physical Participation**

One of challenge main in manage digital and physical participation in traditional rituals is guard balance between mark traditional and needs will modernization . In a number of community , there is difference opinion between generation old and generation young related mark from digital participation . Generation old feel that participation in form physique more meaningful Because allow interaction directly , whereas generation young tend support digitalization as method For guard tradition in the middle limitations physical and geographical (Lansing, 2020).

Difference view This create dynamics unique in community custom , where efforts For bridge view intergenerational become it is important not to cause tension in implementation of traditional rituals . Some community start develop internal rules for accommodate need generation younger than used to with digital technology while still honor upheld values high by generation old .

### **3.2.7. Implications Long Term for Identity Culture Community**

Implications from change This to identity culture community custom can impact term long . Virtual engagement can help expand access towards traditional rituals , but also has the potential change perception about the importance from presence physique in ritual. The generation that grows with digital participation possible own different understanding about values community , which ultimately can influence identity culture they (Khandizaji et al., 2021).

In line with Johnson 's research (2019), excessive modernization focus on digitalization without balancer in the form of education culture can cause shallow understanding to tradition . Therefore that 's important for community custom For No only adopt digitalization but also ensure that generation young understand the values contained in presence physique in traditional rituals .

Change in level involvement community in traditional rituals in the digital era shows there is a complex adaptation process , in which the community custom must balancing between need will modernization and preservation tradition . Virtual engagement opens up more access wide for generation young people and diaspora communities , but also brings challenge in guard cohesion social and values original from traditional rituals . For that 's important for community custom For develop selective strategies in adopt digital engagement , which is not only notice aspect technical but also consider the impact to identity culture community in term long .

## **3.3 Impact Technology on the Value and Meaning of Rituals**

Along development digital technology , many community customs in Indonesia began adopting digital media for preserving traditional rituals them . However , digitalization This No only influence how the ritual is performed but also has an impact significant on the values and meanings attached to the ritual . Based on the data obtained , the impact technology to the value and meaning of rituals can categorized to in three aspect main : changes spiritual meaning , change mark social , and adjustment mark cultural .

### **3.3.1 Changes in Spiritual Meaning**

One of impact main from digitalization of rituals is change in spiritual meaning . Traditional rituals usually done in a closed and full environment service , creating deep and full atmosphere spiritual meaning for participants . However , the use of digital media such as live streaming or video recording often reduces nuance sacred this , because the ritual is

performed with awareness that they watched by a wider audience broad and broad in nature public . Figures custom in interview mention that when the ritual is broadcast in a way direct or shared on social media , meaning spiritual decreased , because the ritual that was originally nature intimate now become commodity public (Durham, 2020).

### 3.3.2 Changes in Social Values

Digital technology makes it possible participation more community wide , including those who are Far from ritual location . Although This increase accessibility , thing this also changes mark social that is attached to the ritual. Before the digital era, the presence of physique in traditional rituals considered as form respect and involvement direct in community . Nowadays , virtual presence is considered enough by some member community , which ultimately change mark social from presence physique in ritual. Digital presence creates distance emotional inter-member community , reduce interaction straight away as usual strengthen bond social in community ( Schulze , 2018).

### 3.3.3 Adjustment of Cultural Values

In effort adapting rituals to digital media, some community custom do change in format or ritual structures , for example , with shorten duration of the ritual to suit with social media format . Adjustment This often done For interesting interest generation younger than used to with technology . Although adjustment This help guard relevance culture in the digital era, some figure custom feel that change This sacrifice aspects traditional that has long been characteristics typical of the ritual . Adjustment mark cultural this , although increase involvement generation young , also influences meaning original and values inherent culture in ritual (Smith, 2019).

The table below This to summarize a number of change main in the meaning and value of the traditional rituals that emerge as results from digitalization .

Table 1. Impact Technology on the Values and Meaning of Traditional Rituals

Aspect	Before Digitalization	After Digitalization	Impact on Meaning and Value
Spiritual Meaning	Implemented with solemn , often in the room closed For guard sacredness	Implemented in a way open with digital media (live streaming, video), witnessed by the public wide	The decrease nuance sacred ; ritual becomes more formal, less personal and more open For consumption public
Social Values	Presence physique become proof participation and respect in community	Virtual presence is considered enough ; participation can done from distance Far	Happen distance emotional inter-member community , reduce interaction direct that strengthens bond social
Cultural Values	The format and duration of the ritual is as per with old traditions , often requiring participation term long	ritual structure is simplified or shortened For adapt with social media format	Values original start displaced by more digital formats practical ; generation young tend more interested However with better understanding

			shallow
--	--	--	---------

### 3.3.4 Analysis Impact Long- term

Study This show that impact digitalization to values and meaning of traditional rituals can own consequence term length on identity culture public customs . Some figure custom worry that excessive digitalization can cause shift significant value among generation young , which may be more understand traditional rituals as something that is public and standardized , instead of see it as an intimate and personal spiritual process . In addition that , change in mark social also influences cohesion community , because interaction direct inter-member start reduced . As the result , identity collective that becomes characteristics typical community custom can fade away along time (Griffith, 2019).

### 3.3.5 Community Strategy in Guard The Meaning of Ritual in the Digital Age

In frame guard values and meanings of traditional rituals in the midst development technology , some community custom start adopt selective approach to digitalization . They only choose elements certain from the ritual that can broadcast digitally , while the part that is considered sacred still done in physical format without media presence . In addition that , the community also started give education to generation young about meaning original from every ritual elements , so that the use of technology No reduce understanding deep to spiritual and social values contained in the ritual (Jordan, 2019).

Impact technology to values and meaning of traditional rituals show complex challenges for community customs in Indonesia. Technology help in preservation of traditional rituals in the midst current modernization , but also threatens core values that have long been held by the community customs . Digitalization allow more access wide towards the ritual, but reduce spiritual meaning , value social , and cultural aspects contained therein . For that , is needed a wise approach in use technology , so that digitalization still maintain the essence of traditional rituals without sacrifice meaning and values that have been guarded during centuries .

## 3.4 Efforts Community Custom in Guard Authenticity of Ritual

Digitalization that has expand in public custom present challenge big to preservation the authenticity of traditional rituals . In digital era context , community customs in Indonesia develop various strategies for use maintain their core values , spiritual essence , and ritual integrity . Research This identify three main strategies that have been used by the community custom , namely selection digitalized ritual elements , involvement generation young in the educational process culture , and formation guidelines ethical For technology during ritual performance .

### 3.4.1 Selection Ritual Elements That Can Digitized

Community custom in a way selective determine which ritual elements can published or aired through digital media and which elements should be still exclusive in a way physical . In a number of case , ceremony or prayers certain that are considered very sacred maintained only For look at face . As For example , in traditional rituals in Bali, only procession beginning or part certain broadcasts , while the essence of the ritual guarded still closed for public (Yamashita, 2003). This step aiming For ensure that the presence of digital media is not reduce spiritual values attached to the ritual and so that the community No feel that elements sacred become commodity public .

### **3.4.2 Involvement Young Generation in the Education Process Culture**

Generation young own role important in forwarding traditions , especially Because they is the next generation exposed with technology . For ensure that digitalization No remove understanding deep about ritual values , community custom many of which are active involving generation young in activity education culture . Education This covering understanding about the meaning of every ritual elements , the spiritual values contained , and their importance guard authenticity from the ritual himself(Barker & Jane, 2016). Character customs in some community also involves generation young in the process of preparing the ritual, so that they understand that the ritual is not only formalities that can broadcast digitally , but also an full spiritual experience meaning .

### **3.4.3 Formation Guidelines Ethical For Use Technology in Ritual**

A number of community custom start set guidelines ethical related use technology during implementation of traditional rituals . Guidelines This covering limitation in use camera , prohibition to recording or broadcasting straight to the section certain from rituals, and rules about who may access recording of the ritual . For example , in community custom in Sulawesi, video recording only allowed at the stage beginning ceremony , while part more ending sacred still closed from digital media. Guidelines ethical This aiming For guard the sacredness of the ritual and preventing commercialization or abuse ritual recording by party outside (Griffith, 2019).

### **3.4.4 Analysis Impact from Strategy Implementation**

Implementation of these strategies potential bring impact positive for preservation culture , but also requires good coordination between figure customs , generations young , and the parties involved in digitalization . Research results show that the selection strategy ritual elements help guard exclusivity the most sacred parts of the ritual , so that reduce possibility the spiritual meaning of the ritual reduced by the presence of digital media. In addition that , involvement generation young in education culture proven effective in ensure better understanding deep about importance guard authenticity of the ritual. Generation young No only taught about technique digitalization , but also the values inherent in traditional rituals , so that they become more aware will not quite enough answer in look after tradition (Merriam & Tisdell, 2015).

### **3.4.5 Challenges in Strategy Implementation**

Although effective , the implementation of this strategy also faces a number of challenges . First , resistance from generation young people who tend to more pragmatic and sometimes not enough understand the spiritual essence of the ritual. Generation young often see digitalization as efficient way For maintain culture , but sometimes put aside importance involvement direct in implementation of the ritual (Lansing, 2020). Second , the limited source power in some community custom For give education comprehensive culture for generation young also become obstacles , especially in the areas remote where access technology and training Still limited .

### **3.4.6 Recommendations For Improvement Preservation Culture in the Digital Age**

1. Collaborative Program Development – Government and organizations culture can Work The same with community custom For provide support for training

generation young , including understanding deep about values customs and preservation culture .

2. Improvement Awareness Young Generation – Community can increase involvement generation young with method to educate they about importance guard authenticity of ritual and impact from digitalization to spiritual and cultural values .
3. Compilation Guidelines National Standard – With existence standard national For use technology in traditional rituals , communities custom can more easy protect elements sacred from their rituals from potential abuse .

In the digital era that continues developing , community customs in Indonesia try hard guard the authenticity of their rituals through various strategies, such as selection ritual elements , education generation young , and guidelines ethical related technology . These strategies help community custom in utilise technology in a way wise For preservation culture , without sacrifice essence from values customs that have been inherited . Although face challenges , with proper support , community custom own potential For guard the authenticity and integrity of their rituals in the midst current modernization .

### **3.5 Consequences Long Term of Digital Transformation in Traditional Rituals**

In general term long , digital transformation in traditional rituals cause various implications social and cultural . In one side , digitalization can help maintain culture local in the middle globalization , but on the other hand , transformation this also has potential create distance emotional between individual with values original from culture them . In line with Johnson 's opinion (2019), excessive modernization without balancer in the form of education culture can cause distortion to values original from a culture . Therefore that , research This emphasize importance adaptation model development technology that is not only focuses on the digitalization of rituals, but also on the preservation meaning and value culture original from traditional rituals .

## **5. DISCUSSION**

Study This focuses on the strategies used by the community Indonesian customs in maintain authenticity of traditional rituals they are in the digital age. With compare results study This with a number of studies previously , there was similarities and differences in method community customs in various place adapt to development technology while guard values important traditional for they .

### **5.1 Adjustments Ritual Elements in Digital Media: A Study Comparative**

A number of study previous show that community customs in various the world chooses For do adjustments to certain ritual elements that can digitized without reduce the core meaning of the ritual . Kaplan (2019) found that community custom in Australia adopts live streaming for ceremony religious , where the main visual elements from the broadcast ritual For reach generation young people who live Far from ritual location . However , the elements that are considered sacred and personal still done in a way closed , only For participant direct .

Study This show similar patterns in communities customs in Indonesia. In Bali, for example , the part beginning ceremony custom often broadcast online for involving public wide , while core parts of ceremony still done in a way exclusive and not open For public .

This is in line with approach selective as described by Kaplan, where the community maintain elements sacred while utilise technology For increase engagement (Johnson, 2019).

However , the difference striking appear in method public customs in Indonesia consider live streaming. Some communities Still look at technology with skeptical , worried that digital media can destroying the spiritual aura of the ritual. While in some community otherwise , the use of digital media is accepted more wide as form preservation . This show that level reception to digitalization of rituals is very influenced by perception culture local , which sometimes different from One community to community other .

## **5.2. Education Young Generation on Ritual Values: Perspectives from Studies Previously**

A study by Merriam & Tisdell, (2015) showed that involvement generation young through education culture is a general strategy in preservation traditions , especially in community customs in Latin America. There , generations young involved No only as participants in ritual but also as implementer , with objective ensure that they understand the values contained in every ritual elements . Research This find that in some community Indonesian customs , generation young people are also involved in a way direct in the process of preparing the ritual, and things This become method for community For guard sustainability tradition .

However , the difference appear in level participation generation young . Merriam and Tisdell's (2015) research noted that generation young people in Latin America tend to own strong interest to traditions , especially Because education Formal culture is often organized by institutions local . In Indonesia, although Lots community custom own effort For involving generation young , there is challenge in matter continuity education culture consequence limited source power . Besides that , generation young people in Indonesia who are more often exposed culture global popular maybe not enough interested in tradition local , so that the education process must more innovative For interesting attention they .

## **5.3. Formation Guidelines Ethical in Use Technology : Experience Comparative**

Formation guidelines ethical For technology in the implementation of the ritual has Lots investigated in context community modern customs , including in research by Schulze (2018). In In his research , Schulze found that community customs in Canada develop strict rules For use camera and recording during the ritual . Community the set that only part the beginning and end of the ritual that can accessible to the public , while fixed core part exclusive .

In Indonesia, research This find approach similar , where the community custom set specific rules about ritual elements that may be recorded and the elements that must be still closed . For example , in community customs in Sulawesi, taking picture only allowed at the stage beginning , while the core of the ritual remains run without recording . Although Thus , there are difference in method rule the applied . Community customs in Indonesia in general tend more flexible and frequent adapt rule they based on development technology and response from generation young , while community customs in Canada own more rules tight and tend No changed .

## **5.4. Challenges in Guard Ritual Authenticity in the Digital Age: Perspectives Different**

Study Previous research conducted by Smith (2019) shows that digitalization of rituals can create challenge big in guard cohesion social . In the community United States customs , digitization considered reduce interaction look at the important face For strengthen bond community . Research This show similar results in Indonesia, where the community custom state concern that digital participation , although increase access , reduce essence from interaction social events that occur in ritual. Some figure customs in Indonesia even state that presence physique in traditional rituals No can replaced with virtual presence .

However , the approach different seen in several community more customs young people , where digital engagement is considered valid and adequate as form presence in the ritual. This is show that reception to virtual presence in rituals is very influenced by views inter-generational , with generation older than put forward presence physical and generation young people who tend to see digitalization as solution practical in maintain tradition .

### **5.5 Analysis Synthesis Findings**

From the comparison this , looks that although community customs in Indonesia and several other countries are experiencing challenge similar in guard the authenticity of rituals in the digital era, there is difference in method they respond digitalization . Research This show that community customs in Indonesia more adaptive and flexible in face change technology , while communities in other countries tend to more protective with apply rule strict related digitalization of rituals.

Community strategy customs in Indonesia in guard the authenticity of the ritual also shows uniqueness in involvement generation young and adaptable guidelines ethical. A more ethical approach flexible this , although increase adaptability , facing challenge in build understanding generation young about importance guard the core values of the ritual. Therefore that , approach selective combining digitalization and education culture become key important in guard continuity tradition customs in the modern era.

## **4. CONCLUSION**

Study This disclose that community Customs in Indonesia apply selective strategies in digitalization of rituals, maintaining authenticity with maintain element sacred and only digitize elements that enable . The main strategies used covering selection ritual elements , education culture generation young , and the formation of guidelines ethical For use technology. Answer to objective study show that approach This guard the essence of traditional rituals in the middle development rapid digitalization . Implications theoretical from study This enrich discourse preservation culture through technology , while in a way practical study This give guidelines for community in guard traditions in the digital age. Limitations study This lies in the coverage geography and representation community customs that still exist limited , so that the result Possible No fully generalization . Recommendation For study furthermore covers exploration cross- regional and longitudinal research for understand impact term long digitalization to culture custom . As a suggestion, work The same with government in develop policy ethical digitalization very required . Research This contribute in literature preservation culture based on technology and support formation a policy that respects mark custom , ensure sustainability culture in the middle current modernization .

**REFERENCES**

- Anderson, B. (2020). Imagined communities: Reflections on the origin and spread of nationalism. In *The new social theory reader* (pp. 282–288). Routledge.
- Barker, C., & Jane, E. A. (2016). *Cultural studies: Theory and practice*.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Hine, C. (2020). *Ethnography for the internet: Embedded, embodied and everyday*. Routledge.
- Khandizaji, A., Caputi, M., Khandizaji, A., & Caputi, M. (2021). The Culture Industry: Adorno and the Frankfurt School. *David Riesman and Critical Theory: Autonomy Instead of Emancipation*, 115–133.
- Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation*. John Wiley & Sons.
- Salsabila, I. N., Umam, A. F., Azzahra, A., & Ejaz, S. (2024). The Impact of Information Technology Development on the Preservation of Traditional Culture at the Cirebon Palace. *OPSearch: American Journal of Open Research*, 3(1), 883–889.
- Stake, R. (1995). *Case study research*. Springer.
- Yamashita, S. (2003). *Bali and beyond: Explorations in the anthropology of tourism* (Vol. 2). Berghahn Books.
- Yin, R. K. (2009). *Case study research: Design and methods* (Vol. 5). sage.