

## The Influence of Digital Technology on the Reproduction of Cultural Values in North Maluku in the 21st Century

Sahjan Sukardi<sup>1</sup>, Budi Darmawan<sup>2</sup>, Misbahuddin<sup>3</sup>

<sup>1,2,3</sup> Institut Agama Islam Negeri Ternate, Indonesia

### ABSTRACT

The development of technology in the 21st century has had a significant impact on social and cultural dynamics, including local cultures in North Maluku. Technology functions not only as an instrument of modernization but also as a strategic medium for cultural preservation efforts. This study aims to examine the role of technology in preserving local culture in North Maluku, as well as the contributions of various stakeholders involved in this preservation through digital media. The research employs a qualitative method with a literature review approach, focusing on the collection and analysis of data from various written sources. The findings indicate that twenty-first-century technological development has generated not only negative impacts on culture but also substantial contributions to its preservation. Digital platforms such as TikTok, YouTube, Instagram, and Facebook are used by the government, cultural activists, academics, and the general public to document, promote, and educate audiences about the richness of local culture. This study concludes that digital technology, despite its risks, serves as a vital instrument for sustaining and revitalizing local cultural identity in North Maluku amid globalization.

### Keywords

Culture, North Maluku, Technology, Preservation

### Article History

Received: 2026-08-21

Accepted: 2026-09-05

Published: 2026-09-12

### Contact

[jbudidarmawan@iain-ternate.ac.id](mailto:jbudidarmawan@iain-ternate.ac.id)

## Introduction

Human development cannot be separated from the role of technology, both as a means of survival and as a form of protection. Technology, regarded as a principal driver of social, economic, and cultural change, remains significant to this day. The advancement of technology has also paralleled the development of human civilization across various aspects, shaping the dynamics of human life. Since prehistoric times, technology has played an important role in human existence, contributing significantly to the formation of more organized societies. Over time, technology has come to assume an even greater role, as new inventions continue to make human social life increasingly efficient (Asy'arie, 1989).

Globalization, driven by technological advancement, has formed a "global network" that connects societies from every corner of the world (Aulia et al., 2023). The influence of technology has likewise brought changes to local culture in North Maluku. The massive increase in the use of modern technology in this century continues to affect people's lives. Social, economic, and belief systems within society have all undergone significant transformation, albeit at different paces. In social terms, communities that once lived more traditionally have gradually shifted toward more modern conditions, while economic life has become increasingly secured through both traditional and international market systems. Unlike social and



economic conditions, however, belief systems have not changed as significantly, as beliefs in myths and legends remain a tradition deeply embedded in the life of the North Moluccan people.

Lake Tolire, now one of the region's tourist attractions, holds a tragic story reflecting the depths of human moral transgression. According to local belief, the lake was once a village, formed after divine wrath fell upon a father and daughter who committed a shameful act in violation of customary law. Other traditions, such as the Salai Jin ritual in Tidore and the Bakupukul tradition on Makian Island, are also still practiced today (Rakhmat & Najmuddin, 2022). The Bakupukul tradition on Makian Island is typically performed during the month of Ramadan following the tarawih prayers, while the Salai Jin tradition in Tidore is now usually held during major festivals and thanksgiving rituals.

The use of technology in preserving local culture is evident in the growing number of social media accounts documenting cultural practices through photographs and videos uploaded to various platforms. Technology has opened new opportunities for the people of North Maluku to document and disseminate their cultural wealth more effectively. With its wide-reaching capabilities, technological advancement enables local North Moluccan culture to be archived and shared through social media, video platforms, and cultural websites. This not only strengthens local cultural identity but also increases the visibility of North Moluccan culture at both the national and global levels. Local communities, young people, creative communities, and local governments alike make use of digital platforms to develop a culture-based creative economy, for instance through educational content, artistic documentation, and the promotion of local crafts. Technology thus provides broad opportunities for maintaining and preserving local culture (Agustinova, 2022).

The advancement of technology today enables communities to access a wide range of information and cultures from other countries, which in turn introduces new values that are often incompatible with local culture (Wardhanie, 2017). The use of technology is therefore not without its challenges, including unequal internet infrastructure in certain areas and the risk of excessive commercialization. Nevertheless, technology remains an essential tool in the effort to revitalize and adapt local culture so that it stays relevant in the digital era. Despite the growing use of digital technology in cultural preservation, existing studies have largely focused on the role of digital media in documenting, promoting, and safeguarding cultural heritage. However, limited attention has been given to how digital technology contributes to the reproduction of cultural values in North Maluku, particularly through the representation and reinterpretation of traditional practices, narratives, languages, and cultural symbols in contemporary digital spaces. Existing discussions also tend to emphasize cultural preservation as the primary outcome of digitalization, while paying less attention to how digital media may transform the forms, meanings, and modes of cultural transmission.

This issue is particularly important in North Maluku, where local cultural traditions face increasing pressure from globalization, modernization, declining use of regional languages, and changing patterns of cultural transmission among younger

generations. At the same time, the rapid expansion of social media and digital platforms has created new opportunities for communities, cultural institutions, activists, academics, and content creators to introduce and disseminate local cultural values to wider audiences. Examining this development is therefore urgent because cultural continuity increasingly depends not only on the physical preservation of cultural practices but also on their ability to adapt to new forms of communication and social interaction.

In this context, cultural reproduction provides an important perspective for understanding the relationship between technology and local culture. Cultural reproduction refers not merely to the preservation or repetition of existing cultural forms, but to the process through which cultural values, meanings, identities, and practices are transmitted, adapted, and reproduced within changing social contexts. Digital technology thus functions not only as a medium for storing and promoting cultural heritage but also as a space in which cultural values are represented, reinterpreted, and transmitted to new generations. This study therefore examines how digital technology influences the reproduction of cultural values in North Maluku in the twenty-first century, particularly in relation to the preservation, transformation, and dissemination of local cultural heritage.

## **Method**

This study employs a qualitative research design combining the historical method, literature review, and qualitative content analysis. The integration of these approaches is intended to examine the development, continuity, transformation, and reproduction of cultural values in North Maluku in the twenty-first century. The historical method is used to provide a temporal perspective on changes in local cultural practices and values. Following the principles of historical research outlined by Gottschalk (1985) and Sjamsuddin (2020), the historical analysis involves four stages: heuristics, source criticism, interpretation, and historiography. Heuristics involves collecting relevant primary and secondary sources, including government documents, cultural regulations, archival materials, books, journal articles, research reports, and digital documentation. Source criticism is applied to assess the authenticity, credibility, and relevance of the sources. The verified information is then interpreted to identify patterns of continuity, change, adaptation, and transformation in North Moluccan culture, before being synthesized into a historical narrative.

The literature review is used to examine previous scholarship concerning local culture, cultural preservation, technological development, globalization, and digitalization. Relevant academic sources include books, peer-reviewed journal articles, theses, research reports, and official cultural publications. The literature is critically reviewed to establish the historical and conceptual context of cultural change in North Maluku and to identify relevant scholarly perspectives on the relationship between technology and cultural preservation.

Qualitative content analysis is employed to examine how North Moluccan cultural values are represented and reproduced through digital media. The analyzed materials include photographs, videos, written texts, social media posts, and other forms of digital cultural documentation. The analysis focuses on regional languages, traditional dances, traditional music, oral traditions, customary practices, traditional houses, traditional attire, and local narratives. These materials are categorized according to themes such as cultural representation, preservation, promotion, education, transformation, and digital reproduction. Following Krippendorff (2018) and Schreier (2014), the analysis identifies patterns of meaning and cultural representation within digital content.

The three approaches are integrated during the interpretation process: the historical method explains cultural change over time, the literature review provides contextual and theoretical foundations, and content analysis examines contemporary digital representations. This integration enables the study to understand technology not merely as a tool for cultural preservation but also as a space in which cultural values are transformed and reproduced.

## **Result and Discussion**

The intersection between digital technology and local culture has created a new context for understanding how cultural heritage can be sustained in contemporary society. Digitalization does not merely provide technical means for recording cultural practices; it also transforms how cultural knowledge is transmitted, accessed, interpreted, and reproduced across generations. Recent scholarship emphasizes that effective digital safeguarding requires active community engagement, since technology-oriented preservation without meaningful participation may preserve cultural forms while weakening their social and cultural significance (Tan et al., 2026). Similarly, digital storytelling and community-based digital archives have demonstrated the potential of digital media to preserve oral traditions, indigenous knowledge, and cultural narratives while expanding public access to cultural heritage (Shiri et al., 2022). Digital spaces can also encourage younger generations and local communities to participate directly in cultural preservation through online discussions, social media, digital documentation, and cultural promotion (Rachman, 2024). These perspectives suggest that technology should not be understood simply as a neutral instrument for storing cultural information, but as a social space in which cultural identity is negotiated and reproduced. This perspective is particularly relevant to North Maluku, where diverse traditions, languages, oral narratives, performing arts, and customary practices require both preservation and continued social transmission. The following discussion therefore examines the role of technology in preserving and revitalizing local culture in North Maluku.

### **The Role of Technology in the Preservation of Local Culture in North Maluku**

Culture is a broad and complex concept encompassing various aspects such as knowledge, spirituality, art, moral values, legal norms, customary traditions, and other products of human creativity (Tylor, 1871). Culture is also understood as

everything related to human rational thought, while in a narrower sense it is defined as the power of the human mind manifested in works, creations, and feelings (Koentjaraningrat, 2009). Culture carries spiritual value, historical significance, and distinctive characteristics unique to each region, and exerts a highly significant influence on community life.

In the present modern era, local culture faces significant challenges as public interest in learning and interpreting culture continues to decline. One of the greatest challenges in preserving local cultural values amid rapid technological development is the contrast between traditional culture, which is oriented toward collectivity, and digital culture, which tends toward individualism (Rais et al., 2018). The influx of foreign culture has considerably contributed to this declining interest in local culture. At the same time, however, digital media can also serve as a powerful vehicle for preserving and strengthening cultural identity, as the creative use of platforms such as TikTok, YouTube, Facebook, Instagram, and other digital media has proven capable of generating public interest in local culture.

The continuous advancement of technology also opens significant opportunities for introducing local culture to a wider audience. With their extensive commercial reach, digital media make it considerably easier to promote local culture. The use of digital media as a means of disseminating information about local culture, as well as educating the public on the importance of preserving it, remains an important area that must continue to be developed. In this regard, the use of technology to revitalize local culture in North Maluku deserves particular attention, since the continuing advance of technology has, paradoxically, coincided with a decline in public interest in local culture. The problem currently facing North Maluku is reflected in the fading of North Moluccan culture and the shrinking number of people who take an interest in local culture and regional languages (Limpas, 2023).

The preservation of local culture through digital media has become increasingly common in this century, undertaken not only by cultural activists but also by various segments of society. The use of social media platforms such as TikTok, YouTube, Facebook, and Instagram has proven to be a more effective means of cultural preservation in the present era, as digital documentation makes it considerably easier for the public to access culture anytime and anywhere. Digitalization has thus become an essential step in the continued development of cultural preservation efforts. Photo-, video-, and audio-based documentation of cultural practices such as regional music, traditional dance, and handicrafts allows these practices to be stored and preserved at a higher quality, while digital platforms enable the public to access them at any time, even across generations and national borders. The growing connectivity brought about by technological networks presents both new challenges and new opportunities, particularly in efforts to preserve culture as a tangible form of participation in national defense (Krisnanik et al., 2023).

Digital literacy has emerged as one of the strategic steps in cultural preservation, with the use of digital media as a platform for literacy demonstrating the roles played by various stakeholders in preserving local culture. Paul Gilster was the first to introduce the concept of digital literacy in 1997 (Nurdewi, 2022). Digital

literacy is understood as the awareness, attitude, and skill involved in recognizing, accessing, managing, integrating, evaluating, and analyzing digital tools and services efficiently in order to create new knowledge, communicate, and build social action.

In addition, social media and other platforms used for literacy content serve as a modern stage for indigenous communities to showcase their cultural wealth, within preservation efforts that involve the government, academia, communities, and the wider public alike. However, these efforts have not yet been fully successful in increasing public interest in, and genuine contribution to, cultural preservation in North Maluku. A data-recording method that combines interactive and aesthetic digital elements is therefore needed; such digital-based documentation is expected to help strengthen public interest in the cultural values of North Maluku.

The North Maluku provincial government's efforts to preserve culture are grounded in Provincial Regulation No. 5 of 2009 concerning the management of antiquities, history, traditional values, and museums in North Maluku Province. This regulation stipulates the forms of cultural preservation expected of North Moluccan society in maintaining cultural values and documenting them openly through digital literacy. One example of the positive use of technology for cultural preservation can be seen in various digitalization programs carried out by the Indonesian government and several cultural institutions (Agustinova, 2022). One social media platform frequently used to showcase cultural literacy activities and preservation efforts is the Instagram account of the BPK (Balai Pelestarian Kebudayaan, or Cultural Heritage Preservation Center). Through social media, the BPK has turned this platform into a stage for presenting traditional dance, traditional music, regional cuisine, and customary rituals to a much wider audience. In this approach, cultural introduction is no longer confined to physical performances, as cultural promotion can now reach millions of people. This offers local culture the opportunity not only to remain in existence but also to rediscover its relevance amid the current of globalization. The BPK's official Instagram account regularly features a variety of local cultural content in an effort to keep culture alive, presenting traditional dances, for instance, in creative ways that make them engaging for a broad public audience.

Beyond sharing cultural content, the BPK has also frequently organized preservation activities directly. Digital literacy content such as the BPK Podcast likewise serves as another instrument for introducing cultural values, using media as a wide-reaching means of information and communication.

If we examine the current role of digital media and how it is used by the younger generation, we find a continuing decline in interest in local culture in North Maluku. Preservation and promotion efforts undertaken by government institutions, cultural activists, communities, and content creators have not yet exerted a significant influence on the wider public. The current era of globalization has opened the way for foreign culture to enter Indonesia, risking the erosion of local cultural identity. Globalization, understood as a form of rapid scientific and technological advancement that enables culture to spread across national borders, thus carries the potential to erode local cultural identity (Widiari, 2024).

## Social Media as a Means of Cultural Promotion and Preservation



Figure 1. Tifa as a traditional musical instrument accompanying cultural performance in Tidore, North Maluku (Pamungkas, 2018).

As a region rich in culture, North Maluku encompasses a wide range of social norms and cultural values that shape the mindset and behavior of its people. Traditional expressions such as *Dolo Bololo*, *Dalil Tifa*, and *Tamsil* reflect the community's worldview and embody noble life values that must be safeguarded and passed on to future generations (Nomay, 2019). However, various elements of local cultural heritage, including regional languages, traditional dances, oral traditions, music, customs, traditional houses, and attire, have begun to erode due to the accelerating forces of globalization and technological change (Maricar & Duwila, 2017).

While globalization and digitalization pose significant challenges to local culture, they also offer strategic opportunities for revitalization, provided that cultural content is presented critically and reflectively. Social media, as a manifestation of technological progress, plays a significant role in shaping cultural values (Setiawan, 2018). When used well, social media can serve as a bridge for the public to better understand and appreciate cultural values. One pertinent example is the cultural literacy content uploaded by Usman Nomay, a North Moluccan cultural figure and lecturer at IAIN Ternate, on his personal Facebook account. The content consists of photo documentation and short videos featuring traditional rituals, oral poetry recitations, and explanations of customary symbols. Several of these posts have been viewed by hundreds to thousands of users, with public responses ranging from expressions of nostalgia and pride to critical discussions about the authenticity of the depictions. Some commenters questioned whether the rituals shown were performed in their original form or had been staged or simplified for recording purposes. This indicates that the audience does not passively consume the content but actively negotiates its meaning.

Upon closer examination, the content produced by Nomay is not a pure and unmediated representation of indigenous culture. Instead, it reflects a process of

selective curation and creative modification. For example, certain traditional chants are presented in shorter and more rhythmic versions, and some visual compositions are arranged to suit the aesthetic preferences of social media audiences. This suggests that the creator has adapted the original cultural forms to fit the digital medium, thereby producing a hybrid representation that retains core cultural values while also being accessible and engaging for contemporary viewers. In this sense, the content does not merely document culture; rather, it recontextualizes it, making it relevant to modern audiences without entirely abandoning its authentic roots.

Furthermore, the positive reception from the online community, as evidenced by shares, supportive comments, and requests for more similar content, demonstrates that social media platforms such as Facebook, YouTube, Instagram, and TikTok have become effective channels for cultural dissemination and public education (Jantina et al., 2023). These platforms enable cultural actors to reach wider audiences, including younger generations and diaspora communities, who might otherwise have limited access to traditional cultural experiences.

The presence of content creator figures in North Maluku, such as Eko Cahyono Kodja (Saya Khoko), Rahman Muhammad (Tete Ko), M. Farid Egal, and Fikri Ilyas, represents an emerging phenomenon in efforts to preserve local culture through the utilization of digital spaces. However, to scientifically measure their roles, a more in-depth analysis is required beyond merely describing the content they produce.

Drawing upon a cultural semiotic approach, the content produced by these creators can be analyzed to identify the local cultural elements being represented, such as sultanate values, customs, and local wisdom that continue to be maintained. Rahman Muhammad, for instance, explicitly states that his content is "based on research results regarding issues or content accepted by the public" and that he brands himself as "an elderly grandfather figure (tete ko) addressing various local issues rooted in the everyday life of the community." (JPNN, 2024). This statement indicates a conscious effort to elevate local cultural values, particularly respect for traditional figures and local wisdom.

Meanwhile, Saya Khoko consistently advocates for the importance of cultural identity among the millennial generation by leveraging digital platforms, which he considers effective. On various occasions, he has stated that "cultural dimensions or elements constitute essential components of social media content."<sup>3</sup> His dedication to digital literacy also demonstrates that his content is not merely entertainment but carries an educational mission about culture and local identity. (Nuansa Malut, 2023).

In addition, M. Farid Egal and Fikri Ilyas further enrich North Maluku's digital cultural preservation ecosystem. Through his YouTube platform and video-editing expertise, Farid Egal has introduced content production strategies that place local cultural values at their core, allowing regional culture to be presented in a modern and relevant form within digital spaces (InfoPublik, 2022). Fikri Ilyas, meanwhile, stands out for his ability to build a personal brand rooted in North Moluccan tradition and custom, encouraging young creators to position local culture as the central identity in their digital work (Suara, 2022). Collectively, these creators engage in what might be described as a symbolic struggle to preserve and promote regional culture—

waged not through arms or physical force, but through creativity, narrative, and sustained commitment to presenting cultural values in digital content. Their efforts demonstrate that social media can serve as an effective arena for sustaining cultural continuity while simultaneously increasing the visibility of North Maluku at both the national and global levels.

In North Maluku, various cultural elements including regional languages, traditional dances, oral traditions, traditional music, customs, traditional houses, and traditional attire, constitute a heritage whose continuity is continually safeguarded. The advent of modern technology, from archival digitization and audiovisual documentation to the use of social media, has provided new ways for communities to preserve, disseminate, and strengthen this cultural identity so that it remains alive and relevant amid changing times.



Figure 2. Traditional dance as a form of cultural expression and identity in North Maluku (Bangkapos, 2020).

Regional languages represent one of the distinctive cultural elements found across the various regions of Indonesia, including North Maluku. They function not only as tools of communication but also as markers of identity, repositories of local knowledge, and vehicles for values passed down between generations. At present, however, regional languages find themselves in a worrying position, as a number of them have been declared extinct according to data from the Ministry of Education, Culture, Research, and Technology. North Maluku is among the regions recorded as having experienced the extinction of regional languages (Limpas, 2023), indicating that the pressures of modernization, migration, and the declining everyday use of regional languages have directly contributed to the loss of local linguistic wealth. Beyond language, other cultural forms such as traditional dance likewise reflect the diversity of North Moluccan culture. Dances such as Cakalele, Soya-Soya, Togal, and Lalayon remain part of the cultural heritage still preserved today. Nevertheless, changing times have made these traditional dances less common in everyday life, with performances now largely confined to specific occasions such as the reception of important guests or the inauguration of events. Technology has also contributed in

this regard through the use of more practical and efficient musical instruments and performance equipment, although efforts to preserve the authentic values of these dances remain necessary (Adam et al., 2022).

In addition to dance, oral tradition constitutes one of the foundations of North Moluccan culture. This tradition encompasses myths, legends, and moral or religious messages passed down from generation to generation as a means of transferring knowledge and cultural values (Majid, 2017), playing an important role in preserving history, ancestral experience, and the community's worldview. Alongside oral tradition, traditional music also constitutes a cultural element that grows and develops within a particular community. Traditional music is typically played using distinctive instruments, features a unique playing style, and is closely tied to local custom and belief. In the current digital era, social media and music streaming services offer greater opportunities for traditional artists to introduce their work. Digital platforms allow musicians to experiment and blend modern and traditional elements, thereby broadening the appreciation of regional music without losing its identity.

Another culturally significant element is customary law (*adat istiadat*), the rules, habits, and ways of life that have grown and taken root within the community, serving as a guide for behavior and for regulating relationships among community members. Technology helps communities document these customs in the form of digital archives, allowing customary rules to be preserved longer and accessed more easily. Traditional houses likewise serve as symbols of local identity, reflecting cultural values, philosophies of life, and traditional spatial arrangements passed down through generations; social media enables these houses to become more widely known through visual promotion, which not only supports preservation but also creates opportunities for their commercial and cultural-tourism use. A similar pattern applies to traditional attire, which reflects identity and social status in customary ceremonies, weddings, the reception of guests, and other formal occasions, embodying not only traditional aesthetics but also the cultural values and history of the local community.

Technology, in this respect, appears to make an important contribution to strengthening local cultural identity, although it must be used wisely so as not to displace the authentic values of the culture itself. It can serve as a means of preserving, promoting, and developing culture through documentation, archival digitization, and the wide dissemination of information (Widiari, 2024). In the era of globalization, social media has become a new space for culture to remain alive and become more widely known; documentation in the form of photographs, videos, and digital archives eases the process of cultural preservation while connecting local culture with a global audience. Platforms such as Instagram, TikTok, YouTube, and Facebook enable communities to document cultural practices more easily and creatively, and local governments, arts communities, and the general public alike can introduce the potential of local culture to the world through cultural campaigns and viral content, thereby increasing public interest and supporting cultural tourism. Beyond simply disseminating information, social media also plays a role in cultural preservation, as every cultural practice that is recorded and shared becomes part of a

collective archive accessible to future generations. In this way, traditions at risk of disappearing can continue to be known and studied, while remaining a living identity within digital space.

### **Challenges in Preserving Local Culture in North Maluku through Technology**

Technological development has had a profound impact on nearly every aspect of human life, including social and cultural dynamics in Indonesia. The advent of the internet and modern digital devices has transformed the way people interact, produce knowledge, and construct cultural identity in the global era. As explained by Novita and colleagues (2023), technology functions not only as a tool of communication but also as a new space for the exchange of cultural values and symbols. The increasingly powerful phenomenon of globalization manifests itself through the cross-border spread of culture facilitated by digital platforms, with social media such as Instagram, TikTok, and YouTube having become primary arenas in which the younger generation shapes its ways of thinking, lifestyles, and cultural preferences (Febriansyah, 2024). At this juncture, technology presents both opportunities and challenges for the continued existence of local culture, including the cultures of North Maluku.

On the other hand, technological development also brings social consequences that are fairly complex and not always easy to address. Hayat et al. (2021) explain that technology drives the transformation of cultural values by introducing global values such as individualism, which gradually influence public mindsets and behavior. This shift may weaken local values that have traditionally underpinned social life, such as mutual cooperation (*gotong-royong*), solidarity, and respect for elders. Ramadhan (2023) emphasizes that digital culture, with its tendency toward pragmatism and consumerism, can cause traditional values to be displaced by an orientation toward personal gratification, a condition highly relevant to North Maluku, where communities face the pace of modernization while simultaneously striving to preserve their ancestral cultural heritage.

Nevertheless, technological development does not bring only negative consequences; it also opens significant opportunities for cultural preservation. Digitalization makes cultural documentation easier through photographs, videos, audio recordings, and other digital archives, providing new spaces for communities to record, store, and share cultural practices with a wider audience. Social media likewise offers an effective stage for introducing local culture, ranging from cuisine, customary rituals, and traditional dance to local history to both national and international audiences. Through the appropriate use of technology, cultural heritage can not only be preserved but also empowered as a strong identity of global value. Even so, a number of risks remain to be watched, particularly concerning shifts in cultural meaning and changes in language use. Widiari (2024) shows that the use of foreign languages to appear modern has led to a decline in the use of regional languages across various parts of Indonesia. In North Maluku, this phenomenon is reflected in the declining use of local languages among the younger generation, particularly within digital spaces. Furthermore, globalization accelerated by technology allows foreign culture to enter on a massive scale, with the potential to

cause cultural homogenization. The meaning and value of local culture are consequently shifting, gradually accompanied by a decline in traditional practices in everyday life. Unless balanced by cultural awareness and well-planned preservation efforts, technological development may in fact erode the local culture that should stand as an essential part of North Moluccan identity.

## Conclusion

The significant advancement of technology has had a considerable impact on local culture in North Maluku. Digital media offers substantial opportunities for cultural preservation through the digitization of photographs, videos, and local archives, while social media provides a stage for cultural literacy and education that government institutions, cultural activists, communities, and indigenous groups can use to introduce cultural values, meanings, and distinctive local characteristics. Cultural literacy through social media is an important area that must continue to be developed, particularly given the equally considerable negative impact that technology can have on cultural heritage. With platforms such as social media serving as spaces for literacy and education, the public can access local culture more easily, anytime and anywhere, gaining a better understanding of its values and meanings while recognizing the distinctive character of the various cultures found in North Maluku. In the current era of globalization, information spreads rapidly, allowing social media to serve as a vehicle for literacy and education that can reach a global audience with considerable speed. Communities today thus have greater opportunities to safeguard, develop, and promote their cultural heritage amid the currents of globalization, as social media and digital platforms help disseminate cultural information worldwide and, in doing so, support the continued development and preservation of local culture. Technology further contributes to a more comprehensive education and understanding of cultural identity, while strengthening creativity and the ongoing development of local culture through digital media.

## References

- Adam, R., Deeng, D., & Damis, M. (2022). Perubahan Makna Tarian Cakalele Pada Masyarakat Kota Ternate Provinsi Maluku Utara. *Jurnal Holistik*, 15(2), 1-17. <https://ejournal.unsrat.ac.id/v3/index.php/holistik/article/view/41561>
- Aditya, R. (2023). Efektivitas media sosial dan teknologi informasi terhadap perilaku masyarakat dalam operasional transaksi jual beli online. *Journal of Information Systems and Management*, 2(03), 65-70. <https://doi.org/10.4444/jisma.v2i3.385>
- Agustinova, D. E. (2022). Strategi Pelestarian Benda Cagar Budaya Melalui Digitalisasi. *ISTORIA: Jurnal Pendidikan Dan Ilmu Sejarah*, 18(2). <https://doi.org/10.21831/istoria.v18i2.52991>
- Asy'arie, M. (1989). *Pemuda dan perkembangan IPTEK dalam perspektif agama*. Pusat Studi Filsafat dan Kebudayaan Islam, IAIN Sunan Kalijago.
- Aulia, B. W., Rizki, M., Prindiyana, P., & Surgana, S. (2023). Peran krusial jaringan komputer dan basis data dalam era digital. *Jurnal Sistem Informasi Dan Teknologi Informasi*, 1(1), 9-20. <https://doi.org/10.33197/justinfo.voll.iss1.2023.1253>
- Bangkapos. (2020). *Tari Soya Soya , Tarian Perang Pembebasan Rakyat Maluku Utara*

*dari Portugis.*

- Febriansyah, R. (2024). Dampak kemajuan teknologi informasi dan komunikasi terhadap nilai-nilai budaya. *Glow: Jurnal Pengabdian Kepada Masyarakat*, 4(2), 49-55. <https://doi.org/10.37403/glow.v4i2.284>
- Gottschalk, L. (1985). *Mengerti sejarah, Terj. N. Notosusanto*. Penerbit Universitas Indonesia. <https://books.google.co.id/books?id=7eDZjwEACAAJ>
- Hayat, M. A., Sanusi, S., & Khuzaini, K. (2021). Peran agen perubahan dan teknologi informasi komunikasi dalam mengembangkan Desa Lok Baintan melalui eceng gondok menjadi kertas kreasi. *Dharmakarya: Jurnal Aplikasi Ipteks Untuk Masyarakat*, 10(4), 300-306. <https://doi.org/10.24198/dharmakarya.v10i4.35779>
- InfoPublik. (2022). *Talkshow globalkan budaya lokal digelar di Ternate: Ada deklarasi dukungan Sail Tidore*. InfoPublik. <https://infopublik.id/kategori/nusantara/686514/>
- Jantina, N. W., Listiyani, N. M., Purwani, N. K. N., & Carina, T. (2023). PEMANFAATAN MEDIA SOSIAL YOUTUBE DAN INSTAGRAM SEBAGAI SARANA PELESTARIAN BUDAYA DAN LINGKUNGAN DALAM MEWUJUDKAN INDONESIA EMAS. *Prosiding Pekan Ilmiah Pelajar (PILAR)*, 3, 179-184. <https://e-journal.unmas.ac.id/index.php/pilar/article/view/6133>
- JPNN. (2024). *Talkshow konten kreatif berbasis budaya lokal sukses digelar di FRP Ternate*. JPNN. <https://www.jpnn.com/news/talkshow-konten-kreatif-berbasis-budaya-lokal-sukses-digelar-di-frp-ternate>
- Koentjaraningrat. (2009). *Pengantar Ilmu Antropolgi*. PT. Rineka Cipta.
- Krippendorff, K. (1996). *Content Analysis: An Introduction to its Methodology*. TPB.
- Krisnanik, E., Yulistiawan, B. S., Indriana, I. H., & Yuwono, B. (2023). Pemanfaatan teknologi informasi dan komunikasi (TIK) dalam pelestarian budaya dan wujud bela negara. *Jurnal Bela Negara*, 1(2), 83-98. <https://doi.org/10.70377/jbn.v1i2.7317>
- Limpas, Z. W. (2023). Strategi pengembangan inventarisasi data objek kebudayaan Maluku Utara melalui digitalisasi. *SENTRI: Jurnal Riset Ilmiah*, 2(4), 1290-1299. <https://doi.org/10.55681/sentri.v2i4.746>
- Majid, B. (2017). Revitalisasi Fungsi Tradisi Lisan Dola Bololo dalam Masyarakat Ternate Modern. *Jurnal Etnohistori*, 4(2). <https://ejournal.unkhair.ac.id/index.php/etnohis/article/view/1002/751>
- Maricar, F., & Duwila, E. (2017). Vitalitas bahasa ternate di pulau ternate. *Jurnal Etnohistori*, 4(2), 136-151. <https://doi.org/10.33387/etnohistori.v4i2.1003>
- Nomay, U. (2019). Petuah Bijak Syair Syair Lokal Ternate. *PUSAKA*, 7(1), 1-22. <https://doi.org/10.31969/pusaka.v7i1.238>
- Novita, T., Hasan, S., & Dewi, R. (2023). Pengaruh Pengembangan Sumberdaya Manusia Dan Budaya Digital Terhadap Kinerja Pegawai. *Paradoks: Jurnal Ilmu Ekonomi*, 6(3), 187-197. <https://jurnal.feb-umi.id/index.php/PARADOKS/article/view/644>
- Nuansa Malut. (2023). *Saya Khoko, maestro konten kreator yang cakap digital*. Nuansa Malut. <https://www.nuansamalut.com/2023/06/02/saya-khoko-maestro-konten-creator-yang-cakap-digital/>
- Nurdewi, N. (2022). Implementasi Personal Branding Smart Asn Perwujudan Bangsa Melayani Di Provinsi Maluku Utara. *SENTRI: Jurnal Riset Ilmiah*, 1(2), 297-303. <https://doi.org/10.55681/sentri.v1i2.235>
- Pamungkas, D. (2018). *Perkasa Prajurit Kapita*. Photograph.
- Rachman, Y. B. (2024). Unveiling local community initiatives and participation in safeguarding cultural heritage through digital spaces. *Library Hi Tech News*, 41(7), 17-19. <https://doi.org/10.1108/LHTN-07-2024-0127>
- Rais, N. S. R., Dien, M. M. J., & Dien, A. Y. (2018). Kemajuan teknologi informasi berdampak pada generalisasi unsur sosial budaya bagi generasi milenial. *Jurnal Mozaik*, 10(2), 61-71.

- <https://ijc.ilearning.co/index.php/mozaik/id/article/view/755>
- Rakhmat, R., & Najmuddin, M. (2022). SALAI JIN COMMUNICATION RITUAL IN THE ISLAND TIDORE COMMUNITY. *Al-Qalam*, 28(2 SE-Articles), 354-363. <https://doi.org/10.31969/alq.v28i1.1057>
- Schreier, M. (2014). Qualitative content analysis. *The SAGE Handbook of Qualitative Data Analysis*, 1, 170-183. <https://doi.org/10.4135/9781446282243.n12>
- Setiawan, D. (2018). Dampak perkembangan teknologi informasi dan komunikasi terhadap budaya. *JURNAL SIMBOLIKA: Research and Learning in Communication Study*, 4(1), 62. <https://doi.org/10.31289/simbollika.v4i1.1474>
- Shiri, A., Howard, D., & Farnel, S. (2022). Indigenous digital storytelling: digital interfaces supporting cultural heritage preservation and access. *International Information & Library Review*, 54(2), 93-114. <https://doi.org/10.1080/10572317.2021.1946748>
- Sjamsuddin, H. (2020). *Metodologi Sejarah*. Penerbit Ombak.
- Suara. (2022). *Yuk ngonten wisata Maluku Utara yang eksotik dan menakjubkan*. Suara. <https://www.suara.com/lifestyle/2022/12/02/071931/>
- Tan, Y.-C., Yang, L.-H., & Wang, B. (2026). Community-engaged digital safeguarding of intangible cultural heritage: a review of methods and challenges. *Npj Heritage Science*, 14(1), 184. <https://doi.org/10.1038/s40494-026-02458-y>
- Tylor, E. B. (1871). *Primitive culture: researches into the development of mythology, philosophy, religion, art, and custom* (Vol. 2). J. Murray.
- Wardhanie, A. P. (2017). Peranan Media Digital dalam Mempertahankan Budaya Lokal Indonesia di Era Globalisasi. *Prosiding Strengthening Local Communities Facing The Global Era*, 1(1), 348-354. <https://jurnal.unmuhjember.ac.id/index.php/pslcf/article/view/915>
- Widiari, N. K. S. (2024). Teknologi sebagai sarana penguatan identitas budaya lokal untuk mewujudkan Indonesia Emas. *Prosiding Pekan Ilmiah Pelajar (PILAR)*, 4, 78-87. <https://e-journal.unmas.ac.id/index.php/pilar/article/view/8683>