

SOCIAL MEDIA USAGE AND CULTURAL IDENTITY: A CROSS-GENERATIONAL INVESTIGATION

Dr. Komal Rawat

St. Aloysius' College (Autonomous), Jabalpur

Dr. Priya Sahni

St. Aloysius' College (Autonomous), Jabalpur

Dr. Tarvinder Kaaur Ghai

St. Aloysius' College (Autonomous), Jabalpur

ABSTRACT

Purpose

This study aims to investigate how social media usage influences different facets of cultural identity including such as traditional beliefs, family solidarity, and community involvement among individuals from diverse generations. The study particularly emphasizes the dual role of social media in preserving traditional culture while also fostering connections across generational divides. Additionally, the study seeks to uncover innovative approaches for facilitating intergenerational discussions and interactions on cultural identity topics through social media platforms.

Design/methodology/approach

Quantitative research methods were utilized in this study, which involves surveying 258 social media users spanning across multiple generations.

Findings

In line with the study's findings, social media appears to hold promise for fostering cultural connection across generations and promoting traditional values. Three key aspects of cultural identity emerged as most impacted by social media usage: a sense of spirituality, a feeling of shared community (consensual solidarity), and active involvement within the community (attending social events). This influence was strongest for Generation Y, those between 23 and 38 years old. The study also revealed a gender difference, with women experiencing a greater impact of social media on their cultural identity compared to men.

Research limitations/implications

Individuals across different generations who engage with social media for cultural and religious purposes could find value in this study. Additionally, marketers can draw insights from the study to improve their strategies for fostering customer confidence in cultural identity campaigns on social media.

Practical Implications

Businesses can leverage this understanding to refine advertising strategies and product offerings for targeted audiences. Study insights may guide policies on internet regulation, digital literacy, and cultural conservation, aiding governments in promoting diversity. Community leaders and activists can utilize findings to advocate for inclusive cultural representation on social media, fostering exchange and unity within communities.

Originality/value

In contrast to past studies, the research aims to identify generational disparities in cultural values and technology fluency by cultivating a sense of shared community and supporting traditional values across generations. Current research might overlook how different age groups (raised with vs. without social media) utilize these platforms for cultural identity exploration and expression. The framework offered by the research models advances the concept of encouraging good online experiences and cultural connections and aids companies in developing their tactics.

Keywords: Cultural Identity, social media usage, traditional beliefs, family solidarity, and community involvement.

INTRODUCTION

In today's hyperconnected world, social media has become an undeniable force shaping our lives. It's more than just a platform for sharing photos and updates; it's a stage where we curate our identities and connect with others. Social media is one of the platforms with the most intense communication and engagement experiences (Gündüz, U. 2017). Social media has become ingrained in our daily lives, acting as a platform to express our multifaceted selves. We seamlessly switch between professional personas, connect with loved ones, and network with colleagues, all within this ever-present digital space. For those who have grown up alongside social media, platforms like Twitter, much like the ubiquitous Facebook, have become an inseparable part of their daily experience (Knight, J., & Weedon, A. 2014). Amidst the era of globalization and rapid advancements in information technology, social media has

seamlessly integrated into the fabric of people's lives, becoming an essential part of their day-to-day lives.

Social media has become an undeniable force in shaping our lives, particularly in the realm of communication and self-expression. However, the impact of social media on cultural identity formation and maintenance remains a complex issue, potentially unfolding differently for various generations. It acts as a powerful force in shaping a society's beliefs, values, and even its cultural identity (Sutrisno, S. 2023). But this impact goes beyond just large-scale trends. Social media creates digital spaces where individuals can engage with their cultural heritage in new ways. But how does this digital space influence our sense of self, particularly about cultural heritage? This exploration delves into the fascinating intersection of social media usage and cultural identity, examining how different generations navigate this landscape. The study explores how social media can both reinforce and challenge cultural identities and how it fosters a sense of cross-generational connection around shared cultural experiences.

Social media's impact on cultural identity across generations remains unclear. Existing research lacks specifics on how Gen X, Y and Z, etc. use social media to explore and express their cultural background. Further research is needed to fully understand how usage frequency and platform preference affect cultural identity. This study aims to fill these gaps, examining if social media strengthens cultural roots, introduces new influences (leading to blended identities), or disconnects users from their heritage, all while considering generational differences. According to the study, spiritualism, consensual solidarity, and attending social events are the primary cultural identities that are most influenced by social media usage. The study revealed a significant impact on Generation Y, individuals aged 23 to 38. Furthermore, it noted that women experienced a greater influence from social media on their cultural identity compared to men. By taking generational variations into account, the analysis will assist in elucidating this complex issue. The study's findings provide firms with useful insights that can be used to improve marketing tactics, community-building initiatives, and product development.

LITERATURE REVIEW

Social Media Usage

Chen and Zhang (2010) analyzed the complex connections among new media, globalization, and cultural identity. Singh (2010) explored how developments create a different culture, posing a threat to indigenous cultures striving to define their identities amidst assimilation.

Mao and Shen (2015) discussed the impact of cultural identity change on expatriation and repatriation, offering practical implications. Brooks (2015) discovered that increased personal social media usage correlated with lower task performance, higher technostress, and reduced happiness. Radwan (2022) revealed that factors like profession, age, gender, and income significantly influence respondents' cultural identity levels.

Cultural Identity

McClellan, A. (2013) examined genre disparities between fan fiction and role-playing games, pinpointing specific characteristics placing social media fan narratives in the role-playing game category. Gündüz, U. (2017) delved into the practical dimensions of identity formation within virtual communities and social media platforms. Yau, A., Marder, B., & O'Donohoe, S. (2020) suggested four identity management strategies: boundary, access, online content, and offline content management. Elsayed (2021) emphasized the adverse impacts of social media on adolescents' social identity, such as delayed achievement, closure, and dispersion. Hu, S., Hu, L., & Wang, G. (2021) explored the impact of social media addiction on the connection between interactions with locals and the dimensions of cultural intelligence. Supriadi, I., & Sari, Y. (2024) found that culturally relevant content offers a tangible avenue for expressing Indonesian cultural identity in the digital era.

Traditional Beliefs

Wolburg, J. M., & Pokrywczynski, J. (2001) introversion/extroversion and gender have an impact on individuals' perception of advertising and relevant media representations. Zou, X., Tam, et. al. (2009) found that cultural differences were mediated as much by participants' perceived consensus as by individuals' viewpoints. Campbell, H. A. (2012) discovered that networked religion influences cultural identity through networked community, storied identities, shifting authority, convergent practice, and a multisite reality. Anspach, N. M., and Carlson, T. N. (2020) observed that people in the social commentary condition are more mistaken about their beliefs. Stecula and Pickup (2021) discovered that Facebook use influences conspiracy theories differently based on cognitive reflection.

Family Solidarity

Kiilo, T., Kasearu, K., and Kutsar, D. (2016) revealed that proximity among family members is the major cause of decreased familial solidarity. The results show significant gender disparities, with men receiving less help and emotional support than women. Taipale, Petrovčič, & Dolničar (2017) proposed the term "refamilization" to describe the various

impacts on family solidarity that result from the democratization of the family, the emergence of proxy people, and the intensification and compartmentalization of family communication. Thomas, E. F., et al. (2018) demonstrated that engaging with the picture via social media enabled people to develop a pro-refugee group consciousness, which served as the proximal predictor of solidarity. Merz, E. M. (2018) identified a significant relationship between religious denomination and higher family solidarity values. Suparno, D., and Iroth, S. (2023, January) stated that verbal and visual ways of reporting embody Indonesia's solidarity, collaboration, and culture.

Community Involvement

Stern, M. J., and Dillman, D. A. (2006) claimed that increased Internet usage is associated with higher levels of nominal and active community participation, as well as encouraging emotional networks outside of the local region. Holman (2008) used social network analysis to identify imbalances in community networks and offer guidance for improving communication structures. Miller et al. (2013) found that both secular factors like education and involvement in non-religious organizations, as well as private behaviors such as Bible reading and charitable donations, influence social networking site participation. Snethen, G., and Zook, P. (2016) shown that the social media platform enhances community integration factors such as psychological, physical, social, and independence. Baraybar-Fernández, A. et. al. (2020) examined the evolution of strategies used by CEEs on social media to build a robust virtual community and engage with the thoughts and emotions of their followers.

RESEARCH METHODOLOGY

The investigation is exploratory and descriptive in nature. The research relies on both primary and secondary data. The questionnaire yielded 258 responses. The sample size was determined using a simple and random sampling technique. The target audience consists of individuals who use various social media platforms. The noteworthy findings were discovered using regression analysis, correlation, and the chi-square test. The reliability of the data was evaluated using Cronbach's alpha test. The study attempts to achieve the following objectives:

- To identify how respondents' usage of social media affects their cultural identity components (Traditional beliefs, family solidarity, and community involvement).
- To Identify the role of social media usage in the promotion of traditional culture and reducing the generation gap.

- To explore the influence of social media on religious involvement and following spiritual leaders.
- To inquire at how social media usage affects cultural identity differently for men and women.
- To uncover innovative approaches for facilitating intergenerational discussions and interactions on cultural identity issues through social media platforms.

RESEARCH QUESTION

1. Does cross-generational variation exist in the relationship between Social Media Usage and Cultural Identity?
2. Does the usage of social media contribute to bridging the generational divide and promoting traditional culture? Is there any difference across generations?
3. Does using social media have an impact on religious involvement and following spiritual leaders?
4. Is the correlation between social media use and changes in cultural identity stronger or weaker for men compared to women, when we account for the influence of social media use on the opposite gender's cultural identity?
5. Are cross-generational preferences for social media platforms different?

RESULT AND DISCUSSION

Table 1 presents the results of the reliability analysis.

Table 1: Reliability Analysis

Cultural Identity Factors			Cronbach's Alpha
Traditional Beliefs (TDB)	TDB I	Spiritualism	.911
	TDB II	Courtesy towards customs	
	TDB III	Dissemination of traditional culture	

Family Solidarity (FMS)	FMS I	Consensual solidarity	.980
	FMS II	Affectual solidarity	
	FMS III	Associational solidarity	
Community Involvement (CMI)	CMI I	Attending social events	.987
	CMI II	Contribution to social assistance	
	CMI III	Community Visits	

- Does cross-generational variation exist in the relationship between Social Media Usage and Cultural Identity?

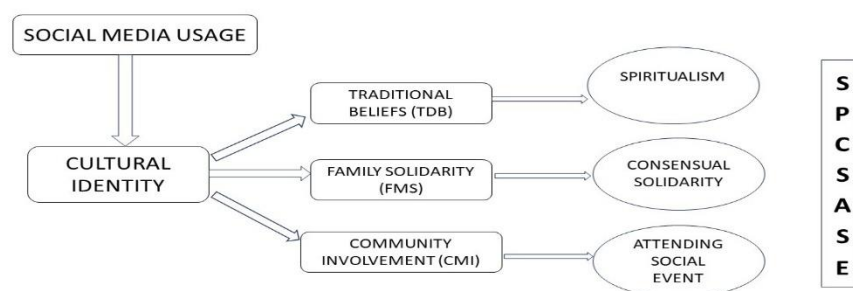


Table 2: Regression Analysis of Generation X Social Media Usage and Cultural Identity

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics		Durbin-Watson			
					R Square Change	F Change	df1	df2	Sig. F Change	

Social Media Usage and Traditional Beliefs	1.000 ^a	1.000	.999	.14378	1.000	1063.875	3	1	.023	2.487
Social Media Usage and Family Solidarity	1.000 ^a	1.000	.999	.15123	1.000	961.549	3	1	.024	2.630
Social Media Usage and Community Involvement	1.000 ^a	.999	.997	.22316	.999	441.427	3	1	.035	2.635

a. Predictors: (Constant), Traditional Beliefs, Family Solidarity and Community Involvement

b. Dependent Variable: Social Media Usage

The model explains 100% of the variability in cultural identity based on the usage of social media. The p-value for the coefficient of social media usage is < 0.05 , indicating statistical significance. High R-squared values (1 for Traditional Beliefs, 1 for Family Solidarity, and 0.99 for Community Involvement) suggest that the model fits the data well and explains most of the variability in cultural identity. This summary provides an understanding of how the linear regression model predicts cultural identity using social media usage and emphasizes the significance of the model's explanatory power and the influence of social media on cultural identity dimensions.

Table 3: Pearson Correlation of Generation X

		Social Media Usage	TDB I	TDB I	TDB I
Traditional Beliefs	Social Media Usage	1.000	.969	.896	.819
	TDB I	.969	1.000	.862	.869
	TDB II	.896	.862	1.000	.942
	TDB III	.819	.869	.942	1.000
		Social Media Usage	FMS I	FMS II	FMS III
Family Solidarity	Social Media Usage	1.000	.926	.827	.748
	FMS I	.926	1.000	.974	.935
	FMS II	.827	.974	1.000	.956
	FMS III	.748	.935	.956	1.000
		Social Media Usage	CMI I	CMI II	CMI III
Community Involvement	Social Media Usage	1.000	.986	.886	.861
	CMI I	.986	1.000	.948	.928
	CMI II	.886	.948	1.000	.958
	CMI III	.861	.928	.958	1.000

Table 3 reveals that Attending social events (.986), Spiritualism (.969), and Consensual solidarity (.926) are significantly associated with the usage of social media.

Table 4: Descriptive Statistics of Generation X

		Mean	Std. Deviation	N
Traditional Beliefs	Social Media Usage	8.0000	4.06202	5
	TDB I	7.8000	6.09918	5
	TDB II	7.8000	4.60435	5
	TDB III	7.8000	4.65833	5
Family Solidarity	Social Media Usage	8.0000	4.06202	5
	FMS I	7.8000	5.11859	5
	FMS II	7.8000	5.80517	5
	FMS III	7.8000	5.26308	5
Community Involvement	Social Media Usage	8.0000	4.06202	5
	CMI I	7.8000	4.49444	5
	CMI II	8.0000	6.04152	5
	CMI III	7.8000	6.22093	5

Table 4 suggests significant variability in Spiritualism (**6.09918**), Affectual solidarity (**5.80517**), and Community Visits (**6.22093**), reflecting notable diversity in cultural identity. This suggests that people have varying levels of spirituality, affectual solidarity, and involvement in community visits, which contribute to the depth and diversity of cultural identity.

Table 5: Anova Generation X

Anova Model		Sum of Squares	df	Mean Square	F	Sig.
Traditional Beliefs	Regression	65.979	3	21.993	1063.875	.023^a
	Residual	.021	1	.021		
	Total	66.000	4			
Family Solidarity	Regression	65.977	3	21.992	961.549	.024^a
	Residual	.023	1	.023		
	Total	66.000	4			
Community Involvement	Regression	65.950	3	21.983	441.427	.035^a
	Residual	.050	1	.050		
	Total	66.000	4			
a. Predictors: (Constant), Traditional Beliefs, Family Solidarity and Community Involvement						
b. Dependent Variable: Social Media Usage						

Table 6: Regression Analysis of Generation Y Social Media Usage and Cultural Identity

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. Change	

Social Media Usage and Traditional Beliefs	1.000 ^a	.999	.996	.05337	.999	374.109	3	1	.038	1.058
Social Media Usage and Family Solidarity	.999 ^a	0.999	0.996	0.0568	0.999	330.333	3.000	1.000	.040	1.210
Social Media Usage and Community Involvement	.999 ^a	.999	.996	.05890	.999	307.104	3	1	.042	2.601

a. Predictors: (Constant), Traditional Beliefs, Family Solidarity and Community Involvement

b. Dependent Variable: Social Media Usage

The model explains 99% of the variability in cultural identity based on the usage of social media. The p-value for the coefficient of social media usage is < 0.05 , indicating statistical significance. High R-squared values (0.99 for Traditional Beliefs, Family Solidarity, and Community Involvement) suggest that the model fits the data well and explains most of the variability in cultural identity. This summary provides an understanding of how the linear regression model predicts cultural identity using social media usage and emphasizes the significance of the model's explanatory power and the influence of social media on cultural identity dimensions.

Table 7: Pearson Correlation of Generation Y

		Social Media Usage	TDB I	TDB II	TDB III
Traditional Beliefs	Social Media Usage	1.000	.898	.933	.632
	TDB I	.898	1.000	.832	.570

	TDB II	.933	.832	1.000	.867
	TDB III	.632	.570	.867	1.000
		Social Media Usage	FMS I	FMS II	FMS III
Family Solidarity	Social Media Usage	1.000	.544	.227	.280
	FMS I	.544	1.000	.941	.901
	FMS II	.227	.941	1.000	.932
	FMS III	.280	.901	.932	1.000
		Social Media Usage	CMI I	CMI II	CMI III
Community Involvement	Social Media Usage	1.000	.907	.438	.606
	CMI I	.907	1.000	.344	.431
	CMI II	.438	.344	1.000	.963
	CMI III	.606	.431	.963	1.000

Table 7 expresses that Courtesy towards customs (.933), Consensual solidarity (.544) and Attending social events (.907) are significantly associated with the usage of social media.

Table 8: Descriptive Statistics of Generation Y

		Mean	Std. Deviation	N
Traditional Beliefs	Social Media Usage	1.6000	.89443	5
	TDB I	4.4000	3.04959	5
	TDB II	4.2000	3.11448	5

		Mean	Std. Deviation	N
Traditional Beliefs	Social Media Usage	1.6000	.89443	5
	TDB I	4.4000	3.04959	5
	TDB II	4.2000	3.11448	5
	TDB III	4.2000	2.38747	5
Family Solidarity	Social Media Usage	1.6000	.89443	5
	FMS I	4.2000	2.77489	5
	FMS II	4.2000	2.94958	5
	FMS III	4.0000	3.00000	5
Community Involvement	Social Media Usage	1.6	0.89443	5
	CMI I	4.2	2.28035	5
	CMI II	4.2	2.16795	5
	CMI III	4.2	2.48998	5

Table 8 suggests significant variability in Courtesy towards customs (**3.11448**), Associational solidarity (**3.00000**), and Community Visits (**2.48998**), reflecting notable diversity in cultural identity. This highlights the diverse ways people express their cultural identity, with varying levels of participation in these specific areas.

Table 9: Anova Generation Y

Anova Model		Sum of Squares	df	Mean Square	F	Sig.
Traditional	Regression	3.197	3	1.066	374.109	.038 ^a

Beliefs	Residual	.003	1	.003		
	Total	3.200	4			
Family Solidarity	Regression	3.197	3	1.066	330.333	.040 ^a
	Residual	.003	1	.003		
	Total	3.200	4			
Community Involvement	Regression	3.197	3	1.066	307.104	.042 ^a
	Residual	.003	1	.003		
	Total	3.200	4			
a. Predictors: (Constant), Traditional Beliefs, Family Solidarity and Community Involvement						
b. Dependent Variable: Social Media Usage						

Table 10: Regression Analysis of Generation Z Social Media Usage and Cultural Identity

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	

Social Media Usage and Traditional Beliefs	.999 ^a	.998	.994	1.62367	.998	221.847	3	1	.049	2.067
Social Media Usage and Family Solidarity	1.000 ^a	.999	.996	1.24617	.999	376.843	3	1	.038	2.644
Social Media Usage and Community Involvement	1.000 ^a	1	1	0.30414	1	6331.796	3	1	0.009	2.474

a. Predictors: (Constant), Traditional Beliefs, Family Solidarity and Community Involvement

b. Dependent Variable: Social Media Usage

The model explains 99%-100% of the variability in cultural identity based on the usage of social media. The p-value for the coefficient of social media usage is < 0.05 , indicating statistical significance. High R-squared values (0.998 for Traditional Beliefs, 0.999 Family Solidarity, and 1 for Community Involvement) suggest that the model fits the data well and explains most of the variability in cultural identity. This summary provides an understanding of how the linear regression model predicts cultural identity using social media usage and emphasizes the significance of the model's explanatory power and the influence of social media on cultural identity dimensions.

Table 11: Pearson Correlation of Generation Z

		Social Media Usage	TDB I	TDB I	TDB I
Traditional Beliefs	Social Media Usage	1.000	.816	.488	.811
	TDB I	.816	1.000	.868	.768
	TDB II	.488	.868	1.000	.720
	TDB III	.811	.768	.720	1.000
		Social Media Usage	FMS I	FMS II	FMS III
Family Solidarity	Social Media Usage	1.000	.927	.835	.785
	FMS I	.927	1.000	.970	.956
	FMS II	.835	.970	1.000	.955
	FMS III	.785	.956	.955	1.000
		Social Media Usage	CMI I	CMI II	CMI III
Community Involvement	Social Media Usage	1.000	.760	.916	.957
	CMI I	.760	1.000	.921	.897
	CMI II	.916	.921	1.000	.993
	CMI III	.957	.897	.993	1.000

Table 11 presents that there's a strong connection between social media use and aspects of cultural identity related to Spiritualism (.816), Consensual solidarity (.927), and Community Visits (.957).

Table 12: Descriptive Statistics of Generation Z

		Mean	Std. Deviation	N
Traditional Beliefs	Social Media Usage	39.4000	20.95948	5
	TDB I	39.6000	29.83790	5
	TDB II	39.6000	30.65616	5
	TDB III	39.6000	21.91575	5
Family Solidarity	Social Media Usage	39.4000	20.95948	5
	FMS I	39.6000	25.02599	5
	FMS II	39.6000	26.78246	5
	FMS III	39.6000	26.29258	5
Community Involvement	Social Media Usage	39.4000	20.95948	5
	CMI I	39.6000	26.17824	5
	CMI II	39.4000	28.42182	5
	CMI III	39.6000	30.54177	5

Table 12 suggests significant variability in Courtesy towards customs (**30.65616**), Affectual solidarity (**26.78246**), and Community Visits (**30.54177**), reflecting notable diversity in cultural identity. This highlights the diverse ways people express their cultural identity, with varying levels of participation in these specific areas.

Table 13: Anova Generation

Anova Model		Sum of Squares	df	Mean Square	F	Sig.
Traditional Beliefs	Regression	1754.564	3	584.855	221.847	.049 ^a
	Residual	2.636	1	2.636		
	Total	1757.200	4			
Family Solidarity	Regression	1755.647	3	585.216	376.843	.038 ^a
	Residual	1.553	1	1.553		
	Total	1757.200	4			
Community Involvement	Regression	1757.107	3	585.702	6331.796	.009 ^a
	Residual	.093	1	.093		
	Total	1757.200	4			
a. Predictors: (Constant), Traditional Beliefs, Family Solidarity and Community Involvement						
b. Dependent Variable: Social Media Usage						

2. Does the usage of social media contribute to bridging the generational divide and promoting traditional culture? Is there any difference across generations?

	<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Generation X	Rows	101.7804	4	25.44511	3.22383	0.033957	2.866081
	Columns	354.8105	5	70.96209	8.990716	0.000133	2.71089
	Error	157.8564	20	7.892819			
	Total	614.4473	29				
Generation Y	Rows	89.59997	4	22.39999	8.024383	0.000498	2.866081
	Columns	37.87045	5	7.574089	2.713277	0.049854	2.71089
	Error	55.82982	20	2.791491			
	Total	183.3002	29				
Generation Z	Rows	2519.032	4	629.7581	2.883598	0.049049	2.866081
	Columns	8862.646	5	1772.529	8.116231	0.000256	2.71089
	Error	4367.863	20	218.3931			
	Total	15749.54	29				

Table 14: Anova Two Way Without Replication

Table 14 shows the results of a two-way ANOVA without replication, analyzing the effect of social media usage on bridging the generational divide and promoting traditional culture. The "F-statistic" for Generation X (3.22) and Generation Z (2.88) are slightly above the "F crit" value (2.86), suggesting a potential effect of social media usage. However, the p-values (0.034 for Gen X and 0.049 for Gen Z) are close to the significance level (0.05). Generation Y's F-statistic (8.02) and a very low p-value (0.000498) indicate a statistically significant effect. All "F-statistics" for Columns (8.99, 2.71, and 8.12) are higher than the "F crit" value (2.71), suggesting a

potential contribution of social media usage to bridge the generational divide and promote traditional culture. The p-values for Columns in Generation X (0.000133) and Generation Z (0.000256) are highly significant, indicating a strong effect of Columns on the outcome in these generations. Generation Y's p-value (0.049854) is less significant but still suggests an effect. This table suggests the potential main effects of social media usage on bridging the generational divide and promoting traditional culture, with **Generation Y (23-38 Years)** showing the strongest effect.

3. Does using social media have an impact on religious involvement and following spiritual leaders?

Table 15: Correlation Summary

Variable	Summary	Generation X		Generation Y			Generation Z	
		Social Media Usage	Engaging with religion and following spiritual leaders	Social Media Usage	Engaging with religion and following spiritual leaders		Social Media Usage	Engaging with religion and following spiritual leaders
Social Media Usage	Person Correlation	1	0.570	1	0.532		1	0.558
	Sig. (2-tailed)		0.315		0.356			0.328
	Sum of Squares and	360.800	88.000	100.800	24.600		1757.200	2231.800

	Cross-products						
	Covariance	90.200	22.000	25.200	6.150	439.300	557.950
	N	5	5	5	5	5	5
Engaging with religion and following spiritual leaders	Pearson Correlation	0.570	1	0.532	1	0.558	1
	Sig. (2-tailed)	0.315		0.356		0.328	
	Sum of Squares and Cross-products	88.000	66.000	24.600	21.200	2231.800	9093.200

	ts						
	Co vari anc e	22.000	16.500	6.150	5.300	557.95 0	2273.300
	N	5	5	5	5	5	5
RE SU LT		Moderate Positive Correlation (+0.570)		Moderate Positive Correlation (+0.532)		Moderate Positive Correlation (+0.558)	

Social media usage and religious engagement are moderately correlated for all generations (correlation coefficients between +0.570, +0.532, and +0.558). This suggests a positive relationship, meaning people who use social media more tend to also engage more with religion and spiritual leaders online. The strength of the correlation is similar across generations. There isn't a significant difference in how social media use relates to religious engagement between Gen X, Y, and Z. It might be that social media allows people to connect with religious figures more easily, or it could be that people already interested in religion are more likely to use social media for that purpose. This table suggests a potential link between social media use and religious engagement across generations.

4. **Is the correlation between social media use and changes in cultural identity stronger or weaker for men compared to women, when we account for the influence of social media use on the opposite gender's cultural identity?**

Table 16: Correlation Summary (Men)

	SMU	TDB	TDB	TDB	FMS	FMS	FMS	CMI	CMI	CMI
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		I	II	III	I	II	III	I	II	III
SMU	1									
TDB I	- 0.320 7	1								
TDB II	0.045 076	0.871 132	1							
TDB III	- 0.146 54	0.770 3	0.724 405	1						
FMS I	- 0.162 99	0.865 643	0.952 697	0.821 051	1					
FMS II	- 0.273 33	0.839 422	0.853 235	0.923 276	0.962 156	1				
FMS III	- 0.169 4	0.652 017	0.772 461	0.865 278	0.912 147	0.956 791	1			
CMI I	- 0.530 46	0.911 922	0.755 956	0.867 192	0.875 788	0.936 434	0.813 536	1		
CMI II	- 0.266 13	0.959 405	0.866 209	0.918 293	0.907 951	0.934 699	0.796 951	0.950 933	1	
CMI III	- 0.324	0.982 632	0.844 249	0.869 934	0.873 861	0.892 748	0.724 806	0.949 48	0.991 825	1

	37									
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Relationship between Social Media Usage (SMU) and Cultural Identities of Men

The study found some connections between social media use and cultural identity for Men, but they were generally weak.

Very Weak Negative Correlation (Close to 0): This study explored the relationship between social media usage and various aspects of cultural identity in men, specifically traditional beliefs, family solidarity, and community involvement. The findings suggest some potential connections, but the strength of these connections varies. There is a very weak negative correlation between TDB III (-0.14654), FMS I (-0.16299), FMS II (-0.27333), FMS III (-0.1694), and CMI II (-0.26613), and SMU (Social Media Usage). This suggests that certain traditional beliefs, family solidarity, and community involvement may decrease as social media usage increases.

Weak Negative Correlation (-0.5 to -0.3): There is a Weak negative correlation between TDB I (-0.3207) and CMI III (-0.32437) and SMU. This suggests that certain traditional beliefs and community involvement may decrease as social media usage increases.

Moderate Negative Correlation (-0.7 to -0.5): There is a moderate negative correlation (-0.53046) between CMI I and SMU. This implies that increased social media usage might be associated with reduced community involvement.

Positive Correlations with Social Media Usage (SMU): There is a very weak positive correlation (0.045076) between TDB II and SMU, indicating that certain traditional beliefs tend to increase alongside increased social media usage.

Relationship between various Cultural Identity factors

This research examined the interconnectedness of various aspects of cultural identity in men and found that they are showing positive associations.

Table 17: Correlation Summary (Women)

	SMU	TDB I	TDB II	TDB III	FMS I	FMS II	FMS III	CMI I	CMI II	CMI III
SMU	1									

TDB I	0.420 992	1								
TDB II	0.326 287	0.871 132	1							
TDB III	0.863 799	0.770 3	0.724 405	1						
FMS I	0.539 483	0.865 643	0.952 697	0.821 051	1					
FMS II	0.743 77	0.839 422	0.853 235	0.923 276	0.962 156	1				
FMS III	0.770 406	0.652 017	0.772 461	0.865 278	0.912 147	0.956 791	1			
CMI I	0.699 329	0.911 922	0.755 956	0.867 192	0.875 788	0.936 434	0.813 536	1		
CMI II	0.642 558	0.959 405	0.866 209	0.918 293	0.907 951	0.934 699	0.796 951	0.950 933	1	
CMI III	0.576 881	0.982 632	0.844 249	0.869 934	0.873 861	0.892 748	0.724 806	0.949 48	0.991 825	1

Relationship between Social Media Usage (SMU) and Cultural Identities of Women

This study investigated the connections between social media use and various aspects of cultural identity in women. The findings reveal some interesting interactions:

Weak Positive Correlation (+0.3 to +0.5): There is a weak positive correlation between TDB I (0.420992), TDB II (0.326287) and SMU. Women's cultural identities are positively impacted by social media use; however, this relationship is weaker for TDB I and II, though occasionally they may move independently.

Moderate Positive Correlation (+0.5 to +0.7): There is moderate positive correlation between FMS I (0.539483), CMI I (0.699329), CMI II (0.642558), CMI III (0.576881) and

SMU. This suggests a moderate but still positive association between social media usage and these aspects of cultural identity.

Strong Positive Correlation (+0.7 to +1): There is a strong positive correlation between TDB III (0.863799), FMS II (0.74377), FMS III (0.770406), and SMU. This indicates that increased social media use might be linked to a strengthening of these cultural identity aspects for women.

Relationship between various Cultural Identity factors

This research examined the interconnectedness of various aspects of cultural identity in women and found that they are showing positive associations.

5. Are cross-generational preferences for social media platforms different?

The chi-square test was employed to investigate the aforementioned research question. The chi-square statistic is 17.054223 and the p-value is 0.029549. Based on the chi-square test, the p-value (0.029549) is less than the significance level of 0.05, we reject the null hypothesis. This indicates that there is sufficient evidence to suggest that there is a significant difference in cross-generational preferences for social media platforms. The result of statistical analysis suggests that different age groups have distinct preferences when it comes to social media platforms. This insight into social media behavior could influence marketing tactics, platform design, and our understanding of how different generations interact with technology and social media.

SUGGESTIONS

The following suggestions shall come out from the study:

- It was discovered that the majority of respondents (44%) use Instagram, followed by Whatsapp (24%), YouTube (14%), and Facebook (12%). Just 6% of respondents use other platforms. It was suggested that social media firms review the many features available on Instagram and strive to develop them on their platform so that people may use them more frequently. It is advised to create features that distinguish social media platforms from one another. Strong privacy controls, excellent content management, or smooth service integration might be some of its features.
- The majority (79.1%) of responders were unmarried, while only 20.9% were married. Because the majority of respondents are unmarried, businesses should develop approaches to encourage married individuals to use social media more frequently and

investigate how cultural identification influences their online behaviour. Companies may arrange virtual gatherings that tackle managing cultural disparities in marriages or investigating common cultural pursuits. Additionally, they can provide information and conversations on bringing up kids who possess a strong sense of cultural identity or managing cultural differences in families.

- The study found that social media usage significantly impacts spirituality (0.969), consensual solidarity (0.927), and attending social event (0.986). Companies should prioritize promoting these areas by posting inspiring quotations, guided meditations, or mindfulness activities to cater to various spiritual traditions. The collaboration can be done with well-known spiritual leaders for live Q&A sessions, conversations, or online courses. It is suggested to have virtual tours of cultural or spiritual places that allow viewers to visit them remotely to develop a sense of connection despite geographical distance.
- This study looked at the interconnection of several facets of cultural identity in men and women, and it revealed that women are more influenced than males. Monthly meetings should be held so that fathers from different cultures can discuss the challenges and celebrate the successes associated with raising children in a changing culture.
- The promotion of cultural material on social media, such as hashtags, organizations, and events that emphasize customs and tales, may help in celebrating cultural diversity. Therefore, it is necessary to collaborate with cultural institutions to create online displays. This may educate individuals and instill pride in their community.
- Companies may incorporate Imagine elements such as shared online family areas or collaborative cultural initiatives in which people of all ages (Especially Gen X and Z) can collaborate. Some video call features can encourage closer connections between individuals who may not be able to meet in person. It is needed to implement measures for respectful dialogue and discourage online harassment or cultural appropriation.
- Social media platforms must suggest strategies to foster healthy connections and understanding across generations about cultural identity. Many individuals do not believe the information about customs and traditions that is available on social media because they believe it is phoney and produced for marketing purposes. As a result, it is necessary to connect the platform with well-known inspirational or religious figures so that people can trust more on the available information.

- It is recommended to spotlight and appreciate notable personalities and cultural leaders from diverse cultural backgrounds. This can inspire future generations and foster a good cultural identity. It shall help to find online communities that celebrate cultural diversity and foster positive cultural exchange across generations.

Individuals, social media companies, and upcoming scholars may endeavour to create an online space that is more positive and inclusive for celebrating cultural diversity across generations by implementing these recommendations.

CONCLUSION

Social media offers a platform for cultural exchange and exploration, but its impact on cultural identity formation across generations remains a fascinating question. This study tried to investigate Traditional Beliefs (TDB), Family Solidarity (FMS), and Community Involvement (CMI) the different facets of cultural identity among individuals from diverse generations and the results point to a multifaceted role of social media in shaping cultural identity like spiritual awakening, strengthen consensual solidarity and increase in social events attendance and identified suggestions for effective social media mechanism as Strong privacy controls, excellent content management, or smooth service integration, collaboration with well-known spiritual leaders for live Q&A sessions, conversations, or online courses. It is also proposed to provide virtual tours of cultural or spiritual sites that allow viewers to visit them remotely to develop a sense of connection despite physical distance. We believe that our research provides new methods for empowering individuals, shape online platforms, and inform policy decisions in our increasingly digital world and help to find online communities that celebrate cultural diversity and foster positive cultural exchange across generations. The study places special emphasis on the dual role of social media in preserving traditional culture while promoting intergenerational connections. Additionally, the study seeks to explore innovative approaches to facilitate intergenerational discussions and interactions on cultural identity topics through social media platforms.

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