

Comparison of Local and Foreign Cultural Preferences Among Students of SMAN 1 Samarinda and its Implications for Cultural Learning

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ABSTRACT

KEYWORDS

cultural preference, local culture, foreign culture, cultural learning, senior high school students

Globalization and the rapid development of digital media have intensified adolescents' exposure to foreign cultures, potentially affecting the sustainability of local culture and the effectiveness of cultural education in schools. This research aims to compare students' preferences for local and foreign cultures at SMAN 1 Samarinda and to examine their implications for cultural learning. A quantitative approach with a descriptive-comparative survey design was employed. The participants consisted of 50 students selected through purposive sampling. Data were collected using a cultural literacy questionnaire covering cultural preferences, familiarity, participation, and attitudes toward local cultural preservation, and were analyzed using descriptive and simple comparative statistics. The findings reveal that students demonstrate higher preferences, familiarity, and participation toward foreign culture than local culture. However, students show positive attitudes toward the importance of preserving local culture, although this awareness is not fully reflected in active participation. These results indicate a gap between cultural awareness and preservation practices. The study concludes that students' cultural preferences have significant pedagogical implications, suggesting that local cultural learning should be designed in a more contextual, adaptive, and experiential manner to enhance student engagement in the era of globalization.

INTRODUCTION

Increasingly massive globalization, supported by the rapid development of information technology and digital media, has significantly changed the cultural consumption patterns of the younger generation. Unfettered access to the internet, social media, and streaming platforms allows teens to be intensely exposed to a wide range of global cultural products, such as Western films, international popular music, K-pop, and Japanese anime. This phenomenon makes adolescents the most active group in adopting and reproducing external cultures, thus forming cultural preferences that tend to be globally oriented (Ayu & Bela, 2023; Putri & Cahaya, 2024). Various studies show that the dominance of foreign cultures through digital media not only affects lifestyles but also contributes to a shift in the values, identity, and cultural orientation of the younger generation. Nahawan (2022) emphasized that cultural globalization has triggered an identity crisis in Indonesian adolescents due to the weakening of attachment to traditional values. In line with this, Wismanjaya and Yuningsih (2023) found that intense exposure to global culture leads to a decrease in appreciation for local culture, which is seen in entertainment preferences, clothing styles, and social communication patterns among adolescents.

This condition is also reflected in the students of SMAN 1 Samarinda. Based on the results of a cultural literacy survey of 50 respondents, it is known that the level of students' familiarity with foreign culture is in the high category, while familiarity with the local culture

of East Kalimantan, such as the Ganntar Dance, Samarinda sarung, and Dayak customs, tends to be in the medium to low category. In addition, most students admitted that they often consume global cultural products rather than participating in local arts and cultural activities (Batvandi & Zare, 2017; Hafner, 2015; Tonković et al., 2022). This data shows that there is a gap in cultural preferences that has the potential to impact the sustainability of regional culture. In fact, the local culture of East Kalimantan has historical, philosophical, and educational values that are very important in the formation of the character and identity of the younger generation. The Ganntar Dance, for example, not only represents the agrarian activities of the Dayak people but also contains the values of hard work, togetherness, and gratitude for nature. Likewise, the Samarinda sarung reflects local wisdom, social identity, and the historical heritage of the coastal communities of East Kalimantan. However, in the midst of the rapid flow of globalization, these values are increasingly less in demand and less internalized in the lives of adolescents (Nawir et al., 2024; Hidayat et al., 2024).

The phenomenon of declining interest among the young generation in local culture raises serious concerns about the sustainability of regional cultural heritage (Barthel-Bouchier, 2016; Fiorentino & Vandini, 2024; Jaafar et al., 2015). Cultural globalization that is not balanced with strengthening cultural literacy has the potential to give birth to a generation uprooted from its cultural roots. Therefore, education has a strategic role in re-instilling cultural awareness through learning that is contextual, adaptive, and relevant to the characteristics of the digital generation. Cultural learning in schools is expected to function not only as knowledge transfer but also as a means of internalizing values, forming identity, and strengthening national character (Ayu & Bela, 2023; Nawir et al., 2024). In this context, a comprehensive understanding of the comparison of local and foreign cultural preferences among students is essential. Analysis of students' cultural tendencies can be the basis for the formulation of cultural learning strategies that are more effective, innovative, and responsive to the challenges of globalization, especially in multicultural regions such as East Kalimantan. The cultural preferences of the younger generation show an increasingly strong tendency toward foreign culture compared to local culture. Various studies state that the dominance of global culture disseminated through digital media contributes significantly to the change in the cultural orientation of Indonesian youth (Putri & Cahaya, 2024; Wismanjaya & Yuningsih, 2023). This phenomenon is also evident in the students of SMAN 1 Samarinda, where survey results show that the level of familiarity and interest of students in foreign culture is higher than in the local culture of East Kalimantan. This inequality of preferences is a fundamental problem because it has the potential to weaken the function of local culture as the identity and social glue of the younger generation.

The problem is reinforced by the low level of student participation in local cultural activities, both within and outside of school. Survey data indicate that most students have only participated in local cultural activities at low intensity or incidentally. This condition aligns with the findings of Hidayat et al. (2024), who stated that the low involvement of the younger generation in local cultural activities is an indicator of the weakening of the intergenerational cultural inheritance process. The lack of direct experience interacting with local culture causes it to be perceived as less relevant to the lives of today's adolescents. The survey results reveal structural and cognitive challenges in efforts to preserve local culture. The main challenges identified by students include lack of knowledge about local culture, limited time to participate

in cultural activities, and insufficient support from the surrounding environment. This finding supports the opinion of Nawir et al. (2024), who affirm that low cultural literacy is one of the main factors weakening the cultural awareness of the younger generation. Without adequate understanding, local culture tends to be seen only as a formal symbol, rather than as a living and meaningful value system (Fiorentino & Vandini, 2024; Lewis, 2017). These problems cannot be separated from the role of formal education, especially learning local culture in schools. Although local culture has been integrated into the curriculum, its implementation has not fully fostered students' interest, emotional closeness, and sense of belonging to the local culture. Cultural learning that is theoretical, less contextual, and less effective in the use of media and creative approaches is considered insufficient in addressing the challenges of cultural globalization (Ayu & Bela, 2023). As a result, cultural learning has not functioned optimally as a means of internalizing values and strengthening students' cultural identity.

Much research has been conducted on local and foreign cultures in the context of education, but most studies still discuss the two phenomena separately, so they do not provide a comprehensive understanding of the comparison of cultural preferences within the same age group. Local cultural research generally focuses on the preservation and strengthening of identity, while the study of external cultures highlights the impact of globalization and social media on the behavior of young generations (Hidayat et al., 2024; Princess & Light, 2024; Wismanjaya & Yuningsih, 2023). In addition, survey-based empirical research that simultaneously compares the level of familiarity, participation, and attitudes of high school students toward local and foreign cultures is still limited and tends to be dominated by qualitative approaches or literature studies (Ayu & Bela, 2023). Another gap is the lack of studies linking students' cultural preferences with pedagogical implications in cultural learning, even though cultural preferences significantly affect students' motivation, engagement, and internalization of cultural values (Nahawan, 2022). Furthermore, contextual research in the East Kalimantan region, especially at the high school level, is still rarely conducted, even though this region has a unique local cultural heritage and faces serious challenges due to global cultural penetration (Nawir et al., 2024). Therefore, this study offers novelty through an empirical comparison of local cultural preferences and foreign cultures based on actual survey data of SMAN 1 Samarinda students and relates it to cultural learning strategies in schools as the basis for formulating learning models that are adaptive, contextual, and relevant to the characteristics of the young generation in the era of globalization.

On the other hand, although students' preference for external cultures is quite high, survey results also show that most students consider the preservation of local culture to remain important. This indicates potential that has not been fully maximized in cultural learning in schools. However, until now, there has been no study that comprehensively analyzes how the comparison of local cultural preferences and foreign cultures impacts cultural learning at the high school level, especially in the context of East Kalimantan (Afifuddin et al., 2025; Hasnah et al., 2024; Ramadhan et al., 2025). The lack of such studies highlights the urgent need for research that explains the relationship between students' cultural preferences and the effectiveness of learning local culture as the basis for the development of more adaptive and relevant pedagogical strategies. This research aims to obtain a comprehensive understanding of the cultural preferences of SMAN 1 Samarinda students in the context of the dynamics of globalization and cultural learning in schools. The benefits of this research are expected to be

multiple. For theoretical development, this study contributes to the enrichment of literature on cultural preferences of adolescents in the era of globalization, particularly in the context of formal education. For practical implementation, the findings can serve as a reference for teachers and schools in designing more adaptive and contextual cultural learning strategies that align with students' cultural orientations. For policymakers, particularly the education office, this research provides empirical data that can be used to formulate policies that strengthen local cultural content in the curriculum. For future researchers, this study offers a foundation for further exploration of the relationship between cultural preferences and the effectiveness of culture-based learning models in senior high schools.

METHOD

This study used a quantitative approach with a descriptive-comparative survey design to obtain an empirical picture of students' preferences for local and foreign cultures, as well as compare students' levels of familiarity, participation, and attitudes towards the two types of culture and their implications for cultural learning in schools. The research subjects consisted of 50 students of SMAN 1 Samarinda who were selected using purposive sampling with the criteria of active students, who had participated in cultural learning or local cultural content, and were willing to fill in complete research instruments. The instrument used was a four-level cultural literacy survey questionnaire based on the Likert scale which included indicators of familiarity, participation, and attitudes towards local and foreign cultures. The validity of the instrument's content is examined through expert judgment, while its reliability is tested and declared reliable.

Data collection was carried out online using a digital form with a one-time filling procedure after respondents obtained an explanation of the purpose of the research and the guarantee of data confidentiality. Data that were incomplete or did not meet the respondent criteria were excluded from the analysis. Data were analyzed using descriptive statistics to describe the tendency of students' cultural preferences based on percentages and average scores, as well as simple comparative analysis to compare preferences towards local and outside cultures. The results of the analysis are then interpreted contextually to examine their implications for cultural learning in schools and presented in the form of tables and diagrams to facilitate understanding.

RESULT AND DISCUSSION

This study involved 50 respondents of active students of SMAN 1 Samarinda who were the main subjects in the cultural preference survey. The selection of respondents was carried out by purposive sampling based on the criteria that students have participated in cultural learning or local cultural content at school and are willing to fill in complete research instruments. A purposive approach in survey research was chosen to ensure that the data collected came from individuals relevant to the focus of the study, thereby increasing the internal validity of the findings (Creswell & Creswell, 2018; Nawir et al., 2024). All respondents filled out the survey questionnaire completely so that 100% of the response data was eligible for analysis, without any cases of missing data. The characteristics of the respondents showed the diversity of class backgrounds, even though they were in the same educational institution. The respondents' class distribution included students from grades X,

XI, and XII, thus illustrating the range of different cultural learning experiences. This class-level variation allows for a more representative analysis of the dynamics of cultural preferences at different levels of learning. The age of the respondents ranged from 15 to 18 years old, which is classified as late adolescence, which is a developmental phase in which cultural identity begins to form and becomes an important part of personal social construction (Santrock, 2019). Previous studies have confirmed that adolescence is a critical period in the formation of cultural orientation, as adolescents tend to maximize interactions with social environments and digital media that influence the cultural values they adopt (Putri & Cahaya, 2024; Wismanjaya & Yuningsih, 2023).

1. Local and Outside Culture Preference Levels

Table 1. Descriptive Statistics of Students' Cultural Preferences

Variabel	N	Mean	SD	Category
Local Cultural Preferences	50	2,45	0,67	Medium
External Cultural Preferences	50	3,62	0,48	Height

Source: Data Processed

Table 1 shows the results of descriptive statistics of the cultural preferences of SMAN 1 Samarinda students towards local culture and foreign culture. Quantitatively, the average foreign cultural preference (Mean = 3.62; SD = 0.48) is above the average score of preference for local culture (Mean = 2.45; SD = 0.67), which indicates that students generally show a stronger cultural orientation towards external cultures than local cultures. Furthermore, the score category on foreign culture fell at the "High" level, while the local culture score was at the "Medium" level, corroborating the finding that students' interests and tendencies were more dominant in elements of global culture. These findings are consistent with the literature showing that adolescents tend to adopt outside cultures as a result of digital media penetration, globalization, and massive popular content spread through the internet and social media platforms (Putri & Cahaya, 2024; Wismanjaya & Yuningsih, 2023). A higher preference for outside culture does not necessarily reflect a rejection of local culture, but it can reflect a shift in the priority of cultural consumption among the younger generation in a situation of increasingly intense cultural competition.

In the context of cultural learning in schools, these findings show an imbalance between students' cultural preferences and local cultural learning goals, which theoretically aims to foster awareness, knowledge, and emotional identification of regional cultural heritage (Nawir et al., 2024). This implies that cultural learning in schools needs to consider the integration of local cultural elements with pedagogical strategies that are relevant to students' interests and tendencies, including the use of digital media as an interesting and contextual cultural learning vehicle (Handayani, 2025; Sri Wahyuni & Dafit, 2023)

2. Students' Level of Familiarity with Local and Outside Cultures

Table 2. Students' Familiarity Levels with Culture

Familiarity Aspect	Local Culture (%)	External Culture (%)
Very Familiar	10	56
Familiar	28	34
Less Familiar	42	10
Unfamiliar	20	0

Total	100	100
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Source: Data Processed

Based on Table 2, the level of familiarity of SMAN 1 Samarinda students with foreign culture is in the relatively high category, shown by the dominance of respondents in the very familiar (56%) and familiar (34%) categories. In contrast, the level of familiarity with the local culture tends to be lower, with the majority of students being in the categories of less familiar (42%) and unfamiliar (20%). Only a small percentage of students stated that they were very familiar with the local cultural elements of East Kalimantan. These findings show that there is an imbalance in the level of cultural familiarity, where foreign cultures are more known, understood, and close to students' lives than local culture. The high familiarity with foreign cultures indicates a strong exposure to global culture through digital media, popular entertainment, and social networks, which are part of students' daily lives. In contrast, local culture tends to be perceived as something that is rarely encountered and is less integrated in students' social experiences.

3. Student Participation in Cultural Activities

Table 3. Student Participation Rates in Local Cultural Activities

Frequency of Participation	Percentage (%)
Frequent	12
Sometimes	30
Rare	38
Never	20
Total	100

Source: Data Processed

Based on Table 3, the level of participation of SMAN 1 Samarinda students in local cultural activities tends to be in the low category. Most respondents stated that they rarely (38%) or never (20%) were involved in local cultural activities, such as regional art performances, cultural studios, or traditional activities in the school and community environment. Only 12% of students stated that they frequently participated in local cultural activities, while 30% were in the occasional category. These findings suggest that although some students have a certain level of familiarity with local culture, their active involvement in cultural practices is still limited. This condition contrasts with the high consumption of outside culture that was previously shown through students' preferences and familiarity, which generally occurs regularly through digital media, popular entertainment, and online social interaction.

4. Students' Attitudes to Local Cultural Preservation

Table 4. Students' Attitudes to Local Cultural Preservation

Statement	Red	Category
Local culture is important to preserve	3,48	Height
Willing to engage in cultural preservation	2,86	Medium

Source: Data Processed

Based on Table 4, students of SMAN 1 Samarinda showed a positive attitude towards the importance of preserving local culture, with an average score in the high category (Mean = 3.48). These findings indicate that cognitively and affectively, the majority of students have an awareness that local culture is an important heritage that needs to be maintained. Students understand the historical value, identity, and socio-cultural significance of the local in the context of community life. However, such a positive attitude is not fully followed by a willingness to be actively involved in cultural preservation efforts. This is reflected in the average score on the statement of willingness to be involved in cultural preservation which is in the medium category (Mean = 2.86). These findings show a gap between awareness and action, where students recognise the importance of local culture, but have not been fully encouraged to participate directly in conservation activities.

1. The Dominance of Outside Cultural Preferences Among High School Students

The results of the study show the dominance of high school students' preferences for foreign culture over local culture. This phenomenon can be understood through the perspective of cultural globalization, especially the theory of cultural globalization, which explains how global culture spreads massively and transcends geographical boundaries through media and technology (Appadurai, 1996). In the context of adolescents, cultural globalization not only presents an exchange of values, but also forms cultural consumption patterns that tend to be uniform and globally oriented. Digital media plays a role as the main cultural agent that accelerates the internalization of outside culture in students' lives. Global social media platforms, streaming services, and entertainment content provide intense, repetitive, and engaging access, thus building students' emotional closeness to outside cultures. Putri and Cahaya (2024) emphasized that global popular culture that is consumed regularly through digital media has a significant effect on the formation of cultural preferences and identities of the younger generation. The same thing was stated by Wismanjaya and Yuningsih (2023) who stated that global culture is easier for adolescents to accept because it is in harmony with their lifestyle, visual language, and self-expression needs. Thus, the dominance of foreign cultural preferences in high school students cannot be seen as a form of rejection of local culture, but rather as a logical consequence of a global cultural ecosystem that is more present and relevant in students' daily lives.

2. Low Familiarity and Participation in Local Culture

The low level of familiarity and participation of students with local culture indicates the weak process of cultural transmission between generations. Theoretically, cultural transmission requires direct interaction, real experience, and repeated practice so that cultural values can be deeply internalized. When local culture is not consistently present in students' social and educational spaces, the process of cultural inheritance tends to be symbolic and unsustainable. Nawir et al. (2024) emphasized that low cultural literacy in the younger generation is closely related to the lack of space for authentic cultural participation and experience. Local culture is often only introduced through texts, ceremonial ceremonies, or specific commemorations, without the active involvement of students. Hidayat et al. (2024) also show that cultural learning that is oriented towards memorizing concepts and history is not effective enough in building familiarity and a sense of belonging to local culture. In this

context, the low student participation is not solely due to a lack of interest, but rather to limited opportunities and learning approaches that are less contextual to adolescent life. This strengthens the argument that the preservation of local culture cannot be separated from educational strategies that are able to present culture as a living experience, not just knowledge.

3. Cultural Preferences and Their Implications for Cultural Learning

Students' cultural preferences have direct implications for learning motivation and engagement in cultural learning. Contextual learning theory emphasizes that the learning process will be more meaningful when the learning material has relevance to the experience, interests, and social world of students. When learning local culture is not aligned with students' cultural preferences, then students' intrinsic motivation to engage will tend to be low. In culture-based education, culture should be positioned as a living and dynamic source of learning, not just an object of normative preservation. The findings of this study show that learning local cultures in schools has not been fully responsive to students' cultural preferences influenced by global culture. As a result, cultural learning has the potential to lose its pedagogical appeal and fail to build students' emotional closeness to the local culture. Therefore, students' cultural preferences need to be understood as an important pedagogical variable, not as an obstacle. By understanding the cultural orientation of students, educators can design cultural learning that is more adaptive, dialogical, and relevant to the characteristics of the digital generation.

4. Opportunities to Strengthen Local Cultural Learning

Although the level of familiarity and participation of students with local culture is relatively low, students' positive attitudes towards the importance of preserving local culture indicate significant pedagogical potential. These findings indicate that the main problem lies not in students' rejection of local culture, but in learning approaches that have not been able to bridge awareness and active engagement. Opportunities to strengthen local cultural learning can be directed through several key strategies. First, the integration of digital media as a means of learning local culture, for example through creative videos, educational social media, or interactive content based on regional culture. Second, the implementation of culture-based learning, which allows students to be directly involved in the exploration, documentation, and creative reinterpretation of local culture. Third, the development of a learning model that collaborates with local and global cultural elements, so that local culture is not positioned dichotomically, but dialogues with cultures that are familiar to students.

CONCLUSION

This study examined the preferences of SMAN 1 Samarinda students toward local and foreign cultures and their implications for cultural learning in schools. Findings indicate that students demonstrate higher familiarity, preference, and participation in foreign cultures, largely influenced by digital media, while local cultural engagement remains limited despite students' positive attitudes toward preserving it. This gap reflects not a rejection of local culture, but rather limited hands-on experience and cultural learning approaches that are insufficiently contextual and relevant to adolescents' lives. The results highlight significant pedagogical implications, suggesting that local cultural learning should adopt adaptive,

participatory, and experience-based strategies, including digital media integration and project-based learning, to bridge global and local cultural engagement. Recommendations include designing creative, contextual cultural learning activities, enhancing curriculum content with experiential opportunities, and providing teachers with training and resources to implement culture-based learning effectively. Future research should expand to multiple schools across East Kalimantan, employ mixed methods to explore students' cultural experiences more deeply, and develop and evaluate innovative cultural learning models that align with students' preferences in the digital era.

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