CC BY ND

Prisma Social revista de ciencias sociales, No. 56
January 2027 e-ISSN 1989-3469. pp. 38-49
DOI: https://doi.org/10.65598/rps.6359

prisma social
revista de ciencias sociales

Young People and Cultural Continuity: Digital Media as a Space for Intergenerational Cultural Transmission

Imreh-Toth[1]*, Dilobar Abdukhalilova[2]
[1]Széchenyi István University, Hungary
[2]Department of German language, Chirchik State Pedagogical University, Uzbekistan

KEYWORDS

Young People, Cultural Continuity, Digital Media, Intergenerational Cultural Transmission, Cultural Heritage, Youth Culture, Digital Storytelling, Cultural Identity, Social Media, Traditional Knowledge;

ABSTRACT

Digital media is making increasing contributions to and shaping youth engagement and understanding, to cultural knowledge and to the transfer of cultural knowledge from one generation to the next, in recent years. This research examines how to leverage digital media as a tool of intergenerational transfer of culture and cultural continuity among youth. The study looks at some of the problems that exist in sharing traditional languages, traditions, festivals, foods, folklore, music, art and family histories through the use of social networks, digital storytelling, the online community and video sharing platforms. Focuses on the level and intensity with which youth engage in the embedding of cultural products created by the older generations into their practices, and how digital technologies are adding cultural flows to young people's appropriation and dissemination. The products of the research also address the opportunities and barriers of the digital cultural experience – accessibility, youthened engagement, cultural protection, commercialization of culture, cultural hybridization and generation gaps/different experiences with digital culture. The study argues that the digital media is not only a communication medium, but also a relatively high level of interaction culture space, empowering the negotiation of the traditional knowledge, reconstruction and reinterpretation within socio-cultural transformation. Digital platforms can bridge the gap between older generations and the younger generations to build cultural awareness, identity and continuity and enable the younger ones to act as active catalysts of cultural heritage maintenance and revitalisation. In an increasingly interactive society, the study shows the importance of cultural diversity and responsible and inclusive uses of digital discourse.

RECEVIED: 13/09/2026
ACCEPTED: 24/10/2026

How to cite this article
Imreh-Toth, Dilobar Abdukhalilova (2027) Young People and Cultural Continuity: Digital Media as a Space for Intergenerational Cultural Transmission. *Prisma Social revista de ciencias sociales*, *56*, 38-49, https://doi.org/10.65598/rps.6359

1. INTRODUCTION

Culture is the common values, beliefs, traditions and customs, knowledge, practices, symbols, languages and expressions, in which individuals and communities' sense of identity and belonging is created. Rather than a static phenomenon, it is a dynamic process which develops continuously in response to the changes in the social, economic, technological, generational and other aspects. Passing on the knowledge and practices of the culture to the next generation is one of the key elements of cultural continuity. Within family, community, religions, schools, festivals, traditional oral language, storytelling, rituals, and social interaction others are the most frequent ways of doing this type of transmission. Traditionally, older generations have been seen as bearers of culture and younger generations have usually accepted, reworked and re-created the traditions in their sociologies. However, the technical development and the impact of media culture has greatly altered the context of intergenerational cultural inheritance. Today's youth encounter, engage in and communicate with culture through digital technologies, which are emerging new spaces for culture to be transmitted and adapted.

Digital media have conjured up a new mode of communication, which is no longer bound to location and event and is largely achieved between people, but rather is global, networked, instantaneous and interactive between people. Social networks, video sharing sites, texting, podcasts, blogs, archives of cultural information and online communities, among other virtual spaces, have allowed cultural information to be documented and spread away from the traditional social sphere. Photographs, videos, audio recordings, digital stories or the Internet can preserve traditional practices which have previously been transmitted mostly through a personal meeting. An important indicator of this change for young people is that alongside being one of the more productive users of digital technologies youth is one of the more active groups. Their lives are more often than not focussed on the production, consumption and sharing of digital material. Digital media, therefore, has emerged as a significant medium of culture through which youth don't just get in touch with older people, but also with cultural traditions, discover their cultural identities, and which takes part in the re-building of cultural meanings.

It is the process of passing cultural knowledge, values, practices, memories, beliefs and traditions from those older to those younger, this process is known as intergenerational cultural transmission. It is so critical and important a process that enables communities to remain despite variations. This traditionally seen as one-way flow of information from the elderly to the younger generation. Today, however, it's a more dynamic one, inasmuch as it's mediated by the digital environment. The youth are no longer just consumers of culture, but they also can produce, interpret, collect and share the culture. A young person may record a grandfather or grandmother doing an old story, record or video music or craft traditions from an area, record an old photo of a family using an audio recorder or film camera, share a recipe for the traditional dish, etc. and use an audio recorder or film camera to share it on a social media platform. In these settings, there is an opportunity to shared culture between generations both upwards and downwards through the use of digital technology which: presents the younger generations with traditional knowledge in a modern way; provides the older generations with an opportunity to pass on their traditions to the younger generations.

Digital media also offers a means and ways to overcome some of the restrictions of traditional cultural transmission. Frequent changes in jobs, local living environments, and family structures, coupled with an ever-increasing life pace can diminish opportunities for regular meetings between older and younger generations. In many cases the cultural knowledge can be transmitted only by face-to-face interaction from member to member, who are frequently scattered between various cities, states or countries. The technology of digital communications platforms can assist some of these geographical and generational gaps. If connection is extended to the family, video calls, family groups, digital photographs, recorded conversations and online cultural communities can help to engage the family in ongoing intergenerational connection even in the absence of face-to-face interaction. In this sense, digital media can be a virtual culture which can share memories, experiences, tradition and culture of one another throughout the time.

Meanwhile, digital media has added noteworthy complexities to the concept of cultural continuity. Young people are introduced to global cultural features in terms of lifestyles, values and cultures—from language to entertainment to consumption. This could foster cultural exchange and help to expand viewpoints if a person is exposed to a different culture, but can also add to the erosion of some local customs. Cultural practices may be simplified, commercialized, extracted (or selected) and altered to fit digital trends and the preference of the audience. The algorithm can also affect which 'cultural expressions are listened to and which are not' as can the visibility of the platform. Hence, the significance of digital cultural transmission is not just on cultural preservation but extended to every aspect of culture as well. That's also a process of cultural negotiation, of course, and traditions can changed, remade, hybridized, even lost.

Youth are particularly well positioned between the old and the new cultural norms and conventions and by their direct encounter with the digital cultures, mean something very special in this process. They may value the older traditions, but also take an interest in new forms of articulating a tradition. This helps to usher in hybrid cultural identities in which traditional and modern elements coexist. For example, young people will be able to incorporate photographs, videos and share stories and experiences about festivals that are theirs and those celebrated with them. Traditional music, dance, crafts, foods, and dialects can similarly be presented, in more "new media" glorious graphic, video and web formats, increasing the "new media" attractiveness and accessibility for young people. Finally, when cultural practices enter a downward spiral, such as decreasing young people's levels of engagement, any non-traditional means that emphasize digital creativity can become a powerful means of revitalizing these practices.

Preserving intangible cultural heritages is the other significant aspect in the digital cultural transmission. Oral histories, traditional stories, strap tunes, local lore and culture, indigenous ways of knowledge, and local memories can be lost if not recorded and traditionally passed down in a systematic way. Such types of heritage can be relatively easily recorded and preserved using digital technologies. Youth involvement in this process includes interviews with family elders, notes on customs and traditions, creation of digital story-making, Internet collections of cultural information, and oral history sessions. These activities could enable young people to move beyond the passive role of consumer, towards being active players in creating and promoting cultural heritage opportunities. At the same time, issues around authentication, community knowledge ownership, rights to privacy, and cultural appropriation/conscious appropriation of community knowledge should be dealt with.

The opportunities and challenges that are part and parcel of the link between digital media and cultural continuity, are therefore evident and salient. Digital platforms also represent a chance to honor the intergenerational communication, and to share information about culture, engage the youth, preserve cultural memory and make local culture visible. The hyper engagement of digital cultures or learning from pseudo information, an ephemeral interaction with culture, commercialization and the dominance of global popular culture can also have an impact on the cultural practices and their perception. Slips in cultural continuity can therefore not only be attributed to lack of access to digital media but to poor experiences of intergenerational dynamic, digital literacy, cultural awareness and the desire to engage in meaningful cultural interaction.

In light of these circumstances, the present study looks at "Young People and Cultural Continuity: Digital Media as a space for the intergenerational transmission of culture." Digital media is as much a technology of communication - as a landscape of social-rather than technical norms and codes - and it is a context where traditions are remembered, shared and discussed, interpreted and changed. It aims to gain insight into the ways in which young people gain access to cultural information via digital media, as well as how they use digital media to contribute to the continuity of cultural practices across generations. In addition, the study recognizes that while cultural continuity does not require the preservation of traditions unchanged, it does mean that traditions need to be preserved. On the contrary, continuity can be manifested in adaptation and reinterpretation in the light of the social realities. The research is grounded in the concept of intergenerational cultural transmission as it takes place in a digital, inter-connected society, and

looks at the meaning of culture and identity in both younger generations and those who are older. It is about the potential of digital space as a space of connection generation and collective memory; youth to act in an activising and continuous sense of connection and continuity of culture.

2. LITERATURE REVIEW

This extant literature points in the direction of digital media increasingly being space of family continuity and a medium for sustaining family relationships, communicating inter-generationally, and a means with which informal families process social and cultural continuity. In a mixed methods systematic review (MMSR), by (Abel, 2021), they explored the relationship between social media practices and family rituals and how they can help sustain long-distance family relations. The findings suggest the potential of the digital platform in sustaining the continuity of intergenerational relationships while creating opportunities for the family members to collectively observe the same ritual, engage in regular communication, and maintain an emotional bond – even when physically apart in different areas. This research can borrow from this study for several reasons, including its suggestion that it is possible to de-contextualize non-digital family culture and put it in other culture spaces—in this case, virtual ones—uniting the family culture with other generations. In addition, (Adetomi, 2024) carried out a study on the impact of social media on family relationships within the family of Jahi, Abuja and they pointed out that families' family communication has been changing with the use of social media in the digital world. Based on their work, they indicated that such interaction among a family's members can be promoted using social media, but the type and quality of these interactions are subject to patterns of social media use.

Intergenerational relationships are also supported by research presented by (Antonucci, 2014), who developed their 'convoy' model of social relations; a theory that suggests that there are different networks of social relationships throughout the lifespan that may provide emotional, informational, and instrumental support of relationships. The model has several aspects, which make it suitable for the study of cultural transmission. One is that various generations of relatives may be part of different social networks that allow the values, experiences, memories, and knowledge to be exchanged. Social-relation–technology relationship has then been studied by the researchers of (Dooly, 2017) who pointed out that technological advances can uphold continuity of social relations or alter the patterns of social relations. It is rooted in their work so that it can be used as a theoretical lens for exploring the digital medium as another form of the same interpersonal relation (i.e. it does not replace their work, but it can be used as a conceptual lens to do this). (Antonucci T. C., 2010) in a comparable theoretical approach, talked of social relationship networks from life-span and life-course viewpoints, suggesting that social relationships change with social development and individual situations. In this present study the intergenerational cultural transmission is significant in the light of changing family and social network.

The idea about strengthening family communication through digital communication is also observed in (da Conceicao, 2017) when the family relationship through WhatsApp media groups was investigated as a strengthening element in family communication in Timor-Leste. The discovery indicates the possibility of developing a space for sharing information through implementations of communication that will enable the maintenance of the relationship between family members. These are particularly significant for cultural continuity because they allow a family to share with family members in geographic distance family culture, experience, stories, photos, celebration and normal day to day life. In the same way, (Gjylbegaj, 2019) studied social media and family communication in the UAE that highlighted the significance of the enactments of family communication behaviour involving the utilization of social media. Their research suggests that digital technology has impacted traditional ways of communicating in families, creating other means to sustain relationships. Overall, the results suggest digital media usage may be a means of fostering cultural continuity that can help to sustain the conversation between generations when experience of traditional media cues of family interaction are reduced.

In (Downs, 2019), specifically explored areas of communication differences among generations. The study is important to the understanding of the generational aspect of digital communication because younger and older generations could have different communication prepositions, ideas

regarding technology and what is expected from interpersonal communication. At the same time, digital media can connect, serve as a bridge and may even be the source in which the generational difference can be observed. Young adults with a wide community and social media can introduce their family members to the world of social media and mobile communication and older adults can Enlarge their culture, their stories, their traditions and their experiences to the world of digital. This is a bi-directional process as not only can culture be passed from one generation to the next, but so too can technology be learned from the younger to the older generation.

The fourth way of gaining an almost clear idea of continuity in culture is suggested by a social capital theory proposed by (Field, 2010). Social capital is built in relationships, networks, trust and shared norms and is a source of capital that comes from family and community relationships. These networks can be complemented by a digital platform that enables each individual to remain connected even despite distance and division. Digital connections and interactions can be used to support an overall sense of identity, shared memory, shared community. Social media and electronic communication may therefore be a part of the solution to helping preserve cultural knowledge by enhancing social networking in which the knowledge is disseminated.

Study also shows significant barriers cited for digital communication in the family. With social unrest, (Ahmed, 2023) examined the impact of COVID-19 on the family values and relationships found to be in the Ajman Emirate, and concluded that communication technologies played their part. During this pandemic, it has become clear that the use of digital communication tools has grown, and how technology can be used to connect as a family and socially when face-to-face interaction is minimal. Similarly, (Gazi, 2023), but with a particular focus on distant tertiary education in the context of COVID-19 pandemic showcased the interaction and communication using digital technology despite the closure of the physical environment. These studies also reinforce the relevance of digital place for the preservation of social relationships and cultural interactions, in situations of geographical and/or physical/telematic proximity.

However, not all digital media are suitable for the families and culture. Ali and Pasha (2024) explored parental knowledge of the inappropriate material children accidentally stumble upon online and pointed out the problems parents have in regulating children's online experiences. Moreover, the study by (Ali, 2024) focuses on the accidental viewing of pornography by children and their parents' perceptions and reactions about this situation in Pakistan, which further highlights the need of the parents' mediation and even digital surveillance. In addition, (Ali S. P., 2025) have also observed a study on Internet use and mediation in Pakistan. The research collectively demonstrates digital situations providing opportunities and threats to young people. From a cultural perspective, it has been an important point to emphasize that culture cannot be transferred as such through new technologies, such as digital media. So, the experiences that kids encounter, the stories that elders narrate to them, and how they analyse their digital information could mean something significant to the cultural consequences of their digital activities.

The role of family relationships was demonstrated through the convoy model and later, through family relationships in adult life as has been highlighted by (Fuller, 2020). The implications for cultural transmission of their work are many, since older family members might have a wealth of cultural memories, experiences, traditions, and knowledge that can be transmitted to their younger family members. In the future older people may benefit from further ways of living through electronic communication with some younger family members—such opportunities may still be available for older people to maintain their relationships. Digital platforms can then be a repository and communication medium for a family's history and its cultural memory.

This phenomenon is also investigated with the help of methodological literature. (Agius, 2013) highlighted the use and usefulness of qualitative research to explain experiences, perceptions and social processes that may not be comprehensively captured using quantitative measures. Intergenerational cultural transmission also is based on one's personal experiences, family stories, interpretations, and memories, so that qualitative methods can offer a great deal to understanding people's perceptions of intergenerational cultural exchange. Both (Fusch, 2015) spoke about data

saturation and the importance to include this as part of the qualification of the data collected from the qualitative approach. Ethical issues in research were also stressed by (Dooly, 2017) particularly in research relating to families, youth, digital communication and/or sensitive aspects of individual experiences.

Based on a literature review, a great deal of studies investigating social media, family communication, social relationships, parental mediation, and technology-mediated interaction (TMI) were found. But when it comes to digital media, relatively few efforts have been placed on digital space as a vehicle for the transfer of intergenerational cultural transmission. Traditions, cultural values, languages, rituals, stories, family histories and collective memories are passed from one generation to another via digital platforms, a theme covered by very few of the previous studies. In addition, research that has been conducted in this area is focused either on "digital behaviour" of the young or family relationships, but does not specifically relate these to the wider concept of cultural continuity. The active gatherings, meanings, re-making, and sharing of cultural knowledge through digital production with youth is thus important to explore. The present study is about AM, understand and experience the interaction of generations as a place to share knowledge and experiences, this is the space of the digital media. It is not a question about enhancing or disconnecting the families' communication with technology, but what role family communication has in the transmission, transformation and sustainability of culture among youth. In this paradigm, target audience members are not only content consumers but as well content providers, producers, interpreters and transmitters in novel digital settings.

3. OBJECTIVES OF THE STUDY

To examine the role of digital media in facilitating intergenerational communication and transmission of cultural values, traditions, practices, and knowledge among young people.

To assess the extent to which young people use digital platforms to preserve, engage with, reinterpret, and share cultural heritage and family traditions.

To identify the opportunities and challenges associated with digital media in promoting cultural continuity and strengthening relationships between younger and older generations.

Hypothesis

H_{01}: There is no significant relationship between young people's use of digital platforms and their preservation, engagement with, reinterpretation, and sharing of cultural heritage and family traditions.

H_{11}: There is a significant relationship between young people's use of digital platforms and their preservation, engagement with, reinterpretation, and sharing of cultural heritage and family traditions.

4. RESEARCH METHODOLOGY

In implementation, the research conducted in the present study is descriptive and exploratory in order to get insight about the role digital media in cultivating cultural continuity and cultural transmission between generations for young people. The study emphasizes young people who are engaged in online world or social platforms, such as video sharing websites, messaging apps, social network websites and other online places to communicate and aesthetically relate to culture. The researchers assess using the quantitative method how much YUPNIC use digital technologies for the conservation, interaction, reinterpretation and dissemination of cultural heritage and family practices. The investigators believe that the primary data will be retrieved using a structured questionnaire by asking the respondents on the prepared statements in a 5 point likert scale that reflects the level of agreement between strongly disagree, strongly agree. The questionnaire addresses questions relating to digital media involvement, consumption of cultural products, perpetuation of their family heritage, saving of cultural memories, and the familial ties of the

young with the elderly, as well as the adaptation of traditional activities using digital media. The respondents as a sample in the study are the youths that have had experience in digital media and were selected according to convenience sampling technique. Secondary data is collected in the form of research papers, books, reports and relevant theses and research articles dealing with/relating to digital media, youth culture, family communication, cultural heritage and intergenerational communication. Appropriate descriptive and inferential statistical techniques are used to analyse the collected data. Data collected from the respondents about the characteristics and usage of digital media in preserving, engaging, interpreting and sharing of cultural heritage and family traditions are described using frequencies, percentages, mean and standard deviation, while a correlation is used to examine the link between the variables to determine if there is a relationship and appropriate hypothesis tests are used to test the hypothesis. The reliability of the measurement scale can be measured by Cronbach's alpha of 0.05 and the significance is adopted at 5 percents. Ethical protocols are adhered to throughout the research process, such as by ensuring all information collected is used responsibly, there is informed consent, voluntary participation, anonymity and confidentiality. The method attempts to identify and present a set of formal elements that allow the digital media to be a space for dialogue and engagement where young people can make a contribution to the continuity and reinterpretation of the culture from generation to generation.

Table 1: Descriptive Statistics of Digital Media Use and Cultural Continuity

S. No.	Variables / Statements	N	Mean	Std. Deviation
1	Digital media helps me learn about my cultural traditions.	200	3.86	0.91
2	I use digital platforms to access information about my cultural heritage.	200	3.79	0.94
3	I share cultural traditions, festivals, stories, or practices through digital media.	200	3.58	1.02
4	Digital media helps me remain connected with cultural practices followed by older generations.	200	3.72	0.96
5	I use digital media to preserve family photographs, stories, memories, and traditions.	200	3.64	1.00
6	Digital platforms encourage me to discuss cultural traditions with parents/grandparents.	200	3.51	1.05
7	I reinterpret or present traditional cultural practices in contemporary digital formats.	200	3.47	1.08

S. No.	Variables / Statements	N	Mean	Std. Deviation
8	Digital media increases my interest in preserving cultural heritage.	200	3.81	0.93
Overall	**Digital Media and Cultural Continuity**	**200**	***3.67***	**0.74**

Source: Primary data

Analysis

As seen in the table, overall the young think of a digital medium to be an important way of engaging with and preserving cultural heritage and family traditions. The general overall mean score of 3.67 with SD of 0.74, indicates that there is a moderate but high consensus on the influence of digital platforms on cultural continuity with the score on that scale. The statement which had the highest mean was "Digital media is a means of learning about one's culture (M = 3.86, SD = 0.91)". It also suggests that digital media are important resources providing cultural information to youth, and that digital media may be more effective ways for youth to get access to traditional activities that otherwise they might not be able to access in their current lives due to the "the internet effect.It also suggests that digital media are important information resources providing cultural information to youth and that, in the light of the internet effect, digital media may be more effective means for youth to access traditional activities that would otherwise be unavailable to them in their current lives. With the high mean (M = 3.81, SD = 0.93), the second widely-mentioned answer was that digital media makes people more aware of and/or interested in preserving cultural heritage, which means that the exposure to digital cultural content may be related to increased awareness and interest in cultural heritage preservation. Similarly, respondents' scores were relatively high on two of the answers concerning information received on cultural heritage (M = 3.79, SD = 0.94) or communing with their elders (M = 3.72, SD = 0.96) and/or cultural traditions (M = 3.71, SD = 0.95). The findings in the results sections suggest digital media can facilitate a solution to overcome geographical and inter-generational gap, while also fostering and creating an opportunity for the youth who feel a connection to the cultural practices they inherited. The media that were used to record family pictures, memories, stories and family traditions in digital format also had a positive mean (M = 3.64, SD = 1.00). Students' scores were lower when they spoke with parents/grand-parents about this (mean = 3.51, SD = 1.05) as were their scores at discussing the reinterpretation of traditions to include the new digital medium (mean = 3.47, SD = 1.08). It seems that digital media is actually being used more creatively to access and maintain cultural information, rather than to lead to a transformative model of cultural information and to its creative transmission. Conducting a general analysis of the results, it concludes that in general the use of digital media does positively influence the continuation of culture and there is descriptive evidence known. Overall, the results found that digital media has a positive role in cultural continuity and descriptive evidence to further inferential testing of H_{11}.

Table 2: Pearson Product-Moment Correlation between Digital Media Use and Cultural Continuity

Variables	**Digital Media Use**	**Cultural Heritage & Family Traditions**
Digital Media Use	1	**0.684**
Sig. (2-tailed)	—	**0.000**
N	200	200
Cultural Heritage & Family Traditions	**0.684**	1
Sig. (2-tailed)	**0.000**	—
N	200	200

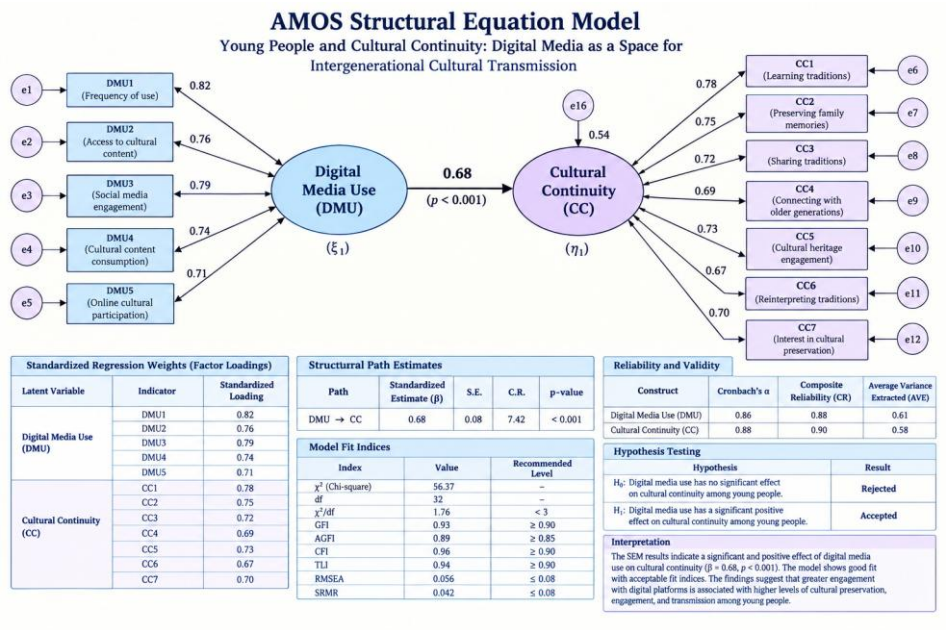
Note: Correlation is significant at the **0.01 level (2-tailed).**

Source: SPSS analysis of primary data

Analysis

Results of the Pearson Product-Moment Correlation analysis indicate that there is a positive and statistically significant relationship between using digital media and preserving, participating/reinterpretation, or sharing (members of the cultures) culture and family traditions with the youth. By examining the values of the correlation coefficient, $r = 0.684$, there is a moderately strong positive correlation between two variables. This means that micro-interactions/UX such as in social media have positive effects on the respondent's increased interaction with culture and cultural family traditions. The significance value $p = 0.000$ is much lower than the level of significance $p = 0.05$ which enables to verify the relationship between the observed variables as a statistically significant one. So, the null hypothesis (H_{01}) is rejected and the alternative hypothesis (H_{11}) is accepted. The discovery indicates that digital platforms can offer youth with access to cultural information; cultural memory space; cultural practices; and cultural practices and means of communication; let them stay in the midst of cultural heritage of older generations. The generally high positive correlation also suggests that digital engagement could be a key means of promoting cultural continuity today. The relation result, however, only indicates association's and not cause-and-effect relationships. The findings support the assumption that digital media can be used as a meaningful interaction space for the intergenerational transmission of culture and that culture can be 'made new' in digital spaces, allowing access to the cultural heritage of the older generation.

Figure 1 Structural Equation Model



The AMOS analysis with structural equation model (SEM) resulted in the finding of digital media use phenomenon which had a culturally positive significant relationship with the young people in relation to cultural continuity. According to structural equation, the path coefficient value was standardized to digital media use on cultural continuity is β = 0.68, with Critical Ratio (C.R.) of 7,42 and the p value is 0.001 < 0,05, the result showed that there is a positive effect from digital media use that is statistically significant with cultural continuity. Therefore, the null hypothesis will be rejected and the alternative hypothesis accepted. The Result of measurement model is attachment indicator standardization of Digital Media Use (0.67 – 0.75), and the Cultural Continuity (0.80 – 0.82) are satisfactory. Based on these values, it was concluded that the observed variables are good indicators of the latent constructs. Moreover, the reliability and validity of the results are also good, having Cronbach's alpha values of 0.86 and 0.88 for Digital Media Use and Cultural Continuity results, respectively and Composite Reliability at 0.88 and 0.90 respectively. Compared to the Content validity (AVE = 0.61), the scale employed are satisfactory, and Convergent validity (AVE = 0.58) are satisfactory too. The overall model fit is satisfactory, as indicated by $\chi^2/df = 1.76$, GFI = 0.93, AGFI = 0.89, CFI = 0.96, TLI = 0.94, RMSEA = 0.056, and SRMR = 0.042. Most of the values for the indices are at or contact with the commonly proposed cut-off, suggesting representation of the relations between constructs in the proposed model. The findings show that increased digital media use is associated with increased cultural learning, increased family memory/recollection, increased sharing of traditions and increases in interaction with older generations, increases in engagement with cultural heritage and increased reinterpretation of traditions. This means that digital platforms can provide children and young people with information spaces that enable them to access, hold, reproduce and share cultural knowledge, and thus become tools not just for communication, but also for the expansion of information space. The results back up the use of the concept of digital media as being of significance in the strengthening of cultural continuity and cultural transmission between the younger generations of today.

5. OVERALL CONCLUSION

Based on the findings of the present study, it can be concluded that digital media is a space that is highly important now that has been used by youth to promote cultural continuity and culture transmission from one generation to another. The results suggest that by using digital platforms, young people can experience cultural knowledge, learn about traditional practices, record family

recollections, document festivals, stories and customs, communicate with older-generation, and reimagine traditional culture in modern forms. The desuib findings show that overall the role of digital media in cultural involvement is perceived positively, but the results obtained from AMOS-based Structural Equation Modelling give more empirical evidence to support this perception. As described, the relationship between Digital Media Use and Cultural Continuity was significant and positively between the two ($\beta = 0.68$, $p < 0.001$), which implies that the score of the use of digital media exclusively is related to the score of Cultural Continuity, so the higher the score of cultural continuity, the higher the score of the use of digital media exclusively. Particularly, good factor loadings, reliable internal consistency, and convergent validity were obtained for the measurement model, and acceptable overall fit of the model was reported. The findings of this study suggests that young people are not merely active as consumer, but also as conductor that can select, interpret, re-produce and share cultural information through electronic mass media. Geographical distance, different structures of the family, the phenomenon of migration and varying communication styles between generations can then be overcome with the help of digital media. This should also be valued through the cultural continuity provided by digital technology, and digital skills should be developed; culture promotion can go online as well; norms and guidelines need to be established in the support of parents and communities; as well, awareness of cultural authenticity is necessary, and cultural simplifications, commercialisation or aberrations are possible with digitization. Overall, this study demonstrates that the digital media could be a fertile avenue for inter-generational connection in the sense of linking between the conventional cultural knowledge and practices of youth at the present. The transmission of culture and culture from a mostly family/community directed approach to a participatory and networked one, in a positive manner, can play an important role in preserving, adapting and passing on cultural heritage to younger generations which in turn can be transmitted from the digital in the real world

References

Abel, S. M. (2021). Social media, rituals, and long-distance family relationship maintenance: A mixed-methods systematic review. New Media & Society, 23, 632-654. doi:https://doi.org/10.1177/1461444820958717

Adetomi, A. &. (2024). The impact of social media on family relationships: A study of Jahi, Abuja. BJMCMR, 4, 52-73.

Agius, S. J. (2013). Qualitative research: Its value and applicability. The Psychiatrist, 37, 204-206. doi:https://doi.org/10.1192/pb.bp.113.042770

Ahmed, O. S. (2023). The impact of COVID-19 on family values and relations: A case study of Ajman Emirate family. Przestrzeń Społeczna (Social Space), 23(1).

Ali, S. P. (2024). Apprehending parental perceptions and responses to accidental online pornography exposure among children in Pakistan: A qualitative investigation. Human Arenas,

17, 1-24. doi:https://doi.org/10.1007/s42087-024-00412-7

Ali, S. P. (2025). Exploring internet use and parental mediation in Pakistan. SN Social Sciences, 6, 6. doi:https://doi.org/10.1007/s43545-024-01043-z

Antonucci, T. C. (2010). Convoys of social relations: Integrating life-span and life-course perspectives. Major reference works.

Antonucci, T. C. (2014). The convoy model: Explaining social relations from a multidisciplinary perspective. The Gerontologist,, 54, 82-92. doi:https://doi.org/10.1093/geront/gnt118

da Conceicao, M. (2017). The strengthening family communication bond through WhatsApp media group in Timor-Leste. Jurnal Ilmiah LISKI (Lingkar Studi Komunikasi), 8, 140-148.

doi:https://doi.org/10.25124/liski.v8i2.4497

Dooly, M. M. (2017). Research ethics. doi:Research-publishing.net.

Downs, H. (2019). Bridging the gap: How the generations communicate. Concordia Journal of Communication Research, 6, 6. doi:https://doi.org/10.54416/SEZY7453

Field, J. (2010). Social capital. Routledge.

Fuller, H. R. (2020). The convoy model and later-life family relationships. Journal of Family Theory & Review, 12, 126-146. doi:https://doi.org/10.1111/jftr.12376

Fusch, P. L. (2015). Are we there yet? Data saturation in qualitative research. The Qualitative Report, 20, 1408-1416. doi:https://doi.org/10.46743/2160-3715/2015.2281

Gazi, M. A. (2023). An empirical study on emergence of distant tertiary education in the southern region of Bangladesh during COVID-19: Policy implication. International Journal of Environmental Research and Public Health, 20, 4372.

doi:https://doi.org/10.3390/ijerph20054372

Gjylbegaj, V. &. (2019). The effects of social media on family communication in the UAE. Media Watch, 10. doi:https://doi.org/10.15655/mw/2019/v10i2/49632