Digital Literacy Competence in Intercultural Interaction in the *Dayan Gunung* Community, North Lombok, Indonesia

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ABSTRACT

This research aims to explains digital literacy competencies based on multicultural and traditional knowledge and their implications for community interaction in Dayan Gunung North Lombok. This research uses a qualitative method with a phenomenological approach. Data were collected through limited observation and interviews. The results show that it is necessary to develop digital literacy and intercultural interaction competencies through (1) understanding and appreciating cultural differences in intercultural interactions, (2) adjusting communication strategies and behaviors to accommodate cultural differences through cultural sensitivity, (3) critically evaluating and analyzing information and media content, (4) collaborating and working together effectively for a common goal, and (5) developing an understanding and practice of digital ethics that promotes inclusivity, equity, and responsible digital citizenship for all multicultural communities. The implication of this study is that to ensure that digitalization brings maximum benefits to traditional communities, a holistic approach is needed, including improved access to technology, digital literacy training, and policies that protect and promote local culture.

Keywords: Intercultural Communication; Communication Competence; Digital Literacy; Interaction

Kompetensi Literasi Digital dalam Interaksi Antarbudaya di Komunitas Dayan Gunung, Lombok Utara, Indonesia

ABSTRAK

Penelitian ini bertujuan untuk menjelaskan kompetensi literasi digital berbasis pengetahuan multikultural dan tradisional serta implikasinya terhadap interaksi masyarakat di Dayan Gunung Lombok Utara. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui observasi dan wawancara terbatas. Hasil penelitian menunjukkan bahwa perlu mengembangkan literasi digital dan kompetensi interaksi antarbudaya melalui (1) memahami dan menghargai perbedaan budaya dalam interaksi antarbudaya, (2) menyesuaikan strategi dan perilaku komunikasi untuk mengakomodasi perbedaan budaya melalui sensitivitas budaya, (3) mengevaluasi dan menganalisis secara kritis informasi dan konten media, (4) berkolaborasi dan bekerja sama secara efektif untuk mencapai tujuan bersama, dan (5) mengembangkan pemahaman dan praktik etika digital yang mendorong inklusivitas, kesetaraan, dan kewarganegaraan digital yang bertanggung jawab untuk semua masyarakat multikultural. Implikasi dari penelitian ini adalah untuk memastikan bahwa digitalisasi membawa manfaat maksimal bagi masyarakat tradisional, diperlukan pendekatan holistik, termasuk peningkatan akses terhadap teknologi, pelatihan literasi digital, dan kebijakan yang melindungi dan mempromosikan budaya lokal.

Kata-kata Kunci: *Komunikasi Antarbudaya; Kompetensi Komunikasi; Literasi Digital; Interaksi*

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INTRODUCTION

Digital technology facilitates cross-cultural communication and interaction in today's interconnected world. The globalization movement has changed the world's landscape and increased contact between people from different cultures. This results in diversity in various areas of life and requires intercultural competence. Intercultural competence includes intercultural sensitivity, cultural intelligence, intercultural communication, global citizenship, and intercultural dialogue (Deardorff, 2015). Although there are differences in these concepts, intercultural competence is considered a layered construct that enables individuals to succeed in intercultural interactions.

The construction of intercultural competence covers three domains: affective, cognitive, and behavioral. The affective domain includes individual characteristics that encourage individuals to engage voluntarily while assuming positivity in intercultural interactions, such as curiosity about other cultures (Byram, 2020) tolerance of ambiguity, open-mindedness, respect for other cultures, and ethnorelative cultural worldviews (Hammer, 2005). The cognitive domain concerns one's awareness or knowledge of different cultural contexts, the role and impact of culture, and the worldview of others. Cultural self-awareness indicates this cognitive domain (Arasaratnam-Smith & Deardorff, 2022). The behavioral domain refers to an individual's ability and skills in understanding and adapting to different cultural situations and perspectives, as demonstrated through flexibility, adaptability, observability, and adaptability. While the behavioral domain refers to an individual's ability and skill in understanding and adapting to different cultural situations and perspectives, demonstrated through flexibility, adaptability, the ability to observe, relate, and interpret, the ability to deal with stress, and other abilities (Zhang & Zhou, 2023).

Deardorff, (2015) stated that intercultural competence is an ability that can be assessed and taught. Although experienced, it does not mean that a person is interculturally competent because to get it, one must challenge the perspectives and behaviors that are familiar in one's culture and be able to adapt. A high level of intercultural competence can enhance understanding and consolidate intercultural relationships. In contrast, a low level of intercultural competence has the potential to cause discomfort in communication, miscommunication, and intercultural chaos and clashes.

The ability to navigate and effectively engage in intercultural interactions in digital spaces is becoming increasingly important. This necessitates the development of digital literacy competencies, which encompass the range of skills and attitudes required to thrive in intercultural digital environments. Research in the affective and cognitive domains (Gutiérrez-Santiuste & Ritacco-Real, 2023) shows a significant influence over time. These expressions indicate a positive attitude towards communication, interest, and efforts to maintain it. Intercultural communicative competence implies an individual's understanding of the norms of their own and other cultures. It also includes understanding how to use that knowledge for successful communication with people who do not share the same cultural background and to build effective relationships in cultural diversity.

Dayan Mountain in North Lombok Regency, Lombok Island, is inhabited by Sasak and Balinese tribes. People in this area increasingly use modern communication technology to facilitate interaction with others. The government has built a telecommunications network that provides easy access to information and increased mobility. Digital technology has also made life easier, especially in remote areas. However, there are also negative impacts that cannot be avoided. This article highlights the impact of the development of communication

technology, especially in terms of digital literacy, on intercultural interactions.

Digital literacy and intercultural interaction are highly relevant in the current context of globalization, especially in traditional communities such as Dayan Gunung in North Lombok, Indonesia. With the proliferation of digital technology, a deep understanding of these concepts is crucial in social and cultural contexts. This research explores the relationship between digital literacy and intercultural interaction in the Dayan Gunung community by exploring how improved digital skills can enrich intercultural communication and preserve culture in the community. Digital literacy can be defined as the ability to use digital tools effectively to access, manage, evaluate, and create information through digital platforms. (Suarez Enciso et al., 2024). It involves basic technical skills in using devices such as computers and the Internet and the ability to think critically and make informed decisions obtained through the digital world.

Digital literacy is still a big challenge in Indonesia, especially in rural and remote areas. Access to technology may be limited, and communities may need to understand how to utilize technology to access information and participate in the wider digital world. This is also true for the Dayan Gunung community in North Lombok, where digital literacy remains relatively low. In Dayan Gunung, digital literacy levels vary depending on age, education level, and access to technology. Despite increased access to digital devices, villagers often need help understanding and optimally utilizing the technology. This is due to a lack of formal digital training, limited internet access, and low awareness of the importance of digital skills (Martin & Nakayama, 2010). The Dayan Gunung community needs a more comprehensive understanding of the importance of digital literacy in everyday life. While some individuals may consider it an essential skill that must be mastered to communicate through social media or search for information online, many people may still need to realize the great potential of technology to improve their education, economy, and cultural interactions. (Saiko et al., 2020).. Therefore, this community's understanding of digital literacy needs to be explored more deeply, focusing on how they use technology in their local cultural context. The main challenges in improving digital literacy in the Dayan Gunung community include low access to technology infrastructure, ignorance of digital education resources, and reliance on traditional tools for communication and work (Erdyneeva1 et al., 2024). (Hagerman, 2019) stated that to achieve better digital literacy, engaging communities in education based on local contexts is crucial, as it can bridge the technology gap.

Intercultural interaction refers to the exchange process between individuals or groups from different cultural backgrounds, which involves introducing different values, norms, languages, and traditions ((Gudykunst & Kim, 2003)). In an increasingly globalized world, intercultural interactions can occur in both physical and virtual spaces. Digital technology, particularly social media, has changed the way people interact with other cultures, creating opportunities for people to share stories and experiences and understand cultural differences.

In the context of Dayan Gunung, intercultural interactions occur more often through digital platforms as an alternative way of interacting. With easier Internet access and smartphones among the younger generation, interactions with outside cultures can occur more and more, allowing Dayan Gunung residents to introduce their culture to the outside world while learning from more advanced or global cultures. Some relevant theories in defining and understanding intercultural interactions in this context include Intercultural Competence Theory. This theory, which was introduced by (Deardorff, 2015), states that

intercultural competence includes four main components: an open attitude towards other cultures, cultural knowledge, practical communication skills, and skills in managing differences. These competencies are particularly relevant in the context of Dayan Gunung, where the skills of interacting with outside cultures (both physically and through digital media) can enrich an individual's experience in communicating across cultures. (Lee, 2007) (merging of different cultures) as well as cultural divergence (Durkheim, 2005) (the preservation of different cultural values related to cultural integration). In the context of digital literacy and intercultural interaction in Dayan Gunung, this phenomenon can be seen in how people use digital media to maintain or introduce their traditions amid globalization related to language preservation, religious and cultural practices, and emphasis on local cultural identity. As explained by (Alom & R, 2024), Digital literacy includes technical skills and the ability to think critically about information obtained through digital media. (Prensky, 2009) also mentions the concept of Digital Natives and Digital Immigrants, which is relevant to illustrate how the older Dayan Gunung community may find it challenging to adapt to technology. In contrast, the younger generation is more receptive to and utilizes technology. (V.I., 2024).

This study deals with intercultural communication with communication actors of different religions and ethnicities. Such differences will result in historical differences, attitudes, and behaviors of communication actors involved in intercultural interactions. The theory of intercultural communication competence, developed by researchers such as Lustig and Koester (1993), emphasizes the skills and knowledge needed to communicate interculturally effectively (Bennett & Castiglioni, 2015). In digital media utilization, individuals with digital literacy competence should have cross-cultural communication skills such as empathy, active listening, adaptability, and cultural sensitivity. This theory underlines the importance of understanding and respecting cultural differences in digital interactions that have the potential to cause miscommunication and chaos. Another theory used in this article is technological determinism. It was first stated by Marshall McLuhan (1964) that technology has a significant impact on social and cultural practices. In this context, digital communication technology shapes and controls society and human behavior (Hauer, 2017) and calls technology the main initiator of societal transformation. This theory argues that technology drives social and economic change, and society is encouraged to adapt to available technologies. Individuals with digital literacy competencies should be aware of how digital technologies shape cultural behaviors, norms, and power dynamics in the context of intercultural digital interactions. This theory helps individuals critically analyze the influence of digital communication technology on the intercultural interactions of the people of the North Lombok district.

RESEARCH METHOD

This study used a qualitative approach as described by (Moustakas, 1994) and (Creswell, 1998). This method aims to explore the values in human experience and life and understand human behavior by finding the meaning and essence of the phenomenon of how digital literacy competencies are formed and understood by the people of North Lombok, especially those in Gangga District, North Lombok, as the object of research. The phenomenological approach is used in this article with a focus on the overall phenomenon seen to find the meaning and essence of the phenomenon or reality of the realization of community integration through intercultural communication with digital devices. This

research integrates objects and subjects through inquiry within an intersubjective framework (Moustakas, 1994). The location of this research focuses on the Sasak Islamic Wetu Telu community in North Lombok Regency, Indonesia. Data collection was carried out through observation and interview methods. Observation is done directly to the object of research, observing field facts that can be observed through sensing objects, actors, routines, and habits that appear in everyday life. The interviews aimed to explore the first-person perspective of informants' opinions, experiences, ideas, and views through formal and informal interviews with stakeholders, religious leaders, and Sasak traditional leaders in West Lombok who still practice Sasak customary traditions.

The phenomenological interviews in this study involved an informal and interactive process and utilized open-ended comments and questions (Moustakas, 1994) face-to-face. The respondents were determined using purposive sampling by considering their direct experience, prominence, and active involvement in social interaction. Data analysis was conducted using interpretative phenomenology analysis (IPA) proposed by (Moustakas, 1994) through a process that includes immersing oneself in the data, identifying themes, developing themes, determining relationships between themes through contextualization, looking for patterns, and writing the results of interpretations systematically (Smith et al., 2009).

RESULT AND DISCUSSION

(Young et al., 2009) stated that one of the cornerstones of intercultural communication competence is the recognition of "the inseparable relationship between 'language learning' and 'cultural learning', (Byram, 2020) explains that language teaching and learning has been more concerned with communication at the level of efficient "exchange of information" and not at the level of "establishment" and maintenance of human relationships". His thoughts are then summarised in critical cultural awareness, which includes: (1) attitudes i.e. curiosity and openness, readiness to suspend disbelief of other cultures and beliefs about oneself, (2) Knowledge i.e. knowledge about social groups and their products and practices in one's own country and in the country of one's interlocutors, as well as about the general processes of societal and individual interaction, (3) Interpreting and connecting skills i.e. the ability to interpret documents or events from other cultures, explain and connect them with one's own documents, (4) Discovery and interaction skills are concerned with the ability to acquire new knowledge about a culture and cultural practices, and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction, and (5) Critical cultural awareness/political education is the ability to evaluate critically and based on clear criteria the perspectives, practices and products of one's own and other cultures and countries.

The importance of language in communication as a form of communicative approach in intercultural interaction through the ability to use language accurately in the context of social life is a cultural awareness that aims to develop community capacity. The capacity and language skills can be an asset in engaging complex interactions with multiple identities that can be used to avoid stereotypes that accompany a person's perception of one identity. The precise term intercultural speakers is the mediating role that language plays in interactions and "requires the presence of linguistic competence" (Byram, 2008).

The indigenous people of North Lombok Regency, the majority of whom are Muslims, still adhere to animist and dynamist beliefs. Beliefs that are referred to as Sasak Wetu Telu

(Budiwanti, 2000) It is believed to be an acculturation of Hinduism, Buddhism, and Islam that forms a belief that still exists today. The ritual traditions of the indigenous Sasak people take their conceptual foundation from the notion of Wetu Telu as a belief system or religion. The idea that all living beings go through three life cycles of birth, life, and death is embodied in beliefs and rituals. Traditional ceremonies always accompany ritualistic actions at every step, representing and transforming status to the following status and stage and reflecting the living community's obligations towards their ancestors' spirits. The Wetu Telu religious system has incorporated parts of Hinduism, such as birth, life, and death. (Sudiartawan & Sutama, 2022)..

The philosophical teachings of Sasak Wetu Telu seek to establish harmonious relationships with both fellow humans and nature, manifested in harmonious interactions. Each individual and part of the Indigenous community, which consists of interfaith, endeavors to develop synergy, although the impact of technology cannot be ignored. The boom in the information that seeks to influence society's affective and cognitive spheres through exposure to information in digital media can be anticipated through an understanding of Indigenous knowledge that is internalized through attitudes and behaviors that accept all ethnic and religious differences. In general, harmonious interaction implies the acceptance of differences, which has been embedded in every human being. A direct interview with the Head of Banjar Dharma Laksana, Baturinggit Hamlet, Selelos Village, stated that:

> "...here everyone is harmonious, the Sasak community in Gangga sub-district and surrounding areas openly accepts the presence of the Balinese community, as well as the Buddhist community. They can distinguish which activities or ritual events should involve other communities and members of the same religion. This (interaction) has been established for a long time, and we as Balinese Hindus, as migrants also do the same. Because Balinese Hindu platoons are a minority group, in interacting we learn and use Sasak as our daily language".

In terms of power, despite being the majority group in Baturinggit Hamlet, even the Balinese Hindu community, the Hamlet head is elected from the Sasak community. According to the Head of Banjar Pesikian, Ketut Siada, the election of the hamlet head took place quickly, and a unanimous vote was given to Semeton Sasak. However, the chosen figure has also been known for his attitude and commitment to togetherness and inter-religious harmony. The openness of each individual is a strong asset in building meaningful relationships. This is practiced in everyday life, as stated in an informal interview with the head of the youth mosque of Selelos Hamlet, that every individual in Selelos Village builds openness and avoids conflicts. (Martin & Nakayama, 2010)

Although a lot of information is scattered in digital media, each individual has a strong effort and commitment to build togetherness. Conflicts still exist, but all with good intentions and intentions to maintain harmony; community leaders and religious leaders always sit together to solve problems so that they do not become triggers for more significant conflict. One of the potential triggers for conflict is interfaith marriage. Although an assimilation process is required in some areas, amalgamation often causes conflict between individuals and perpetrators, families of perpetrators, and between individuals and families (Manu, 2018). However, this is different in North Lombok. Hindus are strong patrilineal adherents, but in North Lombok, the issue of choosing a religion is left to each individual. Likewise, the freedom of choice is left to the Muslim family. For this reason,

customary law is important. With the provisions of customary law held together, it is not only language that is prioritized but also forms of communication accommodation that display togetherness. Although language is important, pronunciation (dialect or accent) also plays an important role as a reflection of accommodation of regional cultural identity, despite the choice of convergence, divergence, and over-accommodation. (Funay et al., 2019). As is known, the development of communication infrastructure has reached remote villages so that all information can be accessed and enjoyed only with the capital of a device or device equipped with internet quota.

Digital literacy competence, as practiced by Indigenous communities in North Lombok District, refers to the ability of people to critically and ethically use digital devices, platforms, and information to communicate, collaborate, and interact (Hague & Payton, 2010) with others from different cultural, religious, and ethnic backgrounds. This competence involves technical skills, cultural sensitivity, intercultural communication skills, and an understanding of the social and ethical implications of digital interactions. In intercultural interactions, digital literacy competencies become increasingly significant, enabling individuals to bridge differences as part of a social community (McDougall et al., 2018) religion, ethnicity, and culture foster mutual understanding and build meaningful relationships with people from diverse cultures. These competencies include navigating cultural nuances, adapting communication styles, and leveraging digital platforms to promote cross-cultural dialogue and collaboration. (Sawyer, 2011). One aspect of digital literacy competence in intercultural interactions is critically evaluating and navigating diverse information sources. In an era of information overload, individuals need to discern reliable and culturally relevant information, avoiding misinformation and cultural bias. Digital literacy competencies empower individuals to engage in informed discussions, challenge stereotypes, and promote cultural understanding.

Every Indigenous community member consciously understands and practices the inherited Sasak Wetu Telu belief philosophy. The philosophy of Sasak Wetu Telu teachings is the basis for building communication with community groups of different ethnicities and religions (Hinduism and Buddhism). Each community member, consciously and in good faith, should interact, listen to each other, and show a friendly attitude (Spencer-Oatey & Franklin, 2014). The results of interviews with Raden Agus Bakri, a Sasak traditional community leader, stated that mutual respect and appreciation with anyone is the attitude of the Sasak people. They can hear and talk to each other about many things openly, keep each other's feelings, and deliver with polite language (using Sasak language). Addressing the requirement for successful interaction with the use of language, language proficiency becomes more important than intercultural issues. This aligns with theoretical assumptions about cross-cultural communication competence that prioritize empathy, active listening, adaptability, and cultural sensitivity with others (Hauer, 2017). In addition, digital literacy competence involves developing empathy and respect for diverse perspectives. This requires individuals to be open-minded, curious, and adaptable online. By embracing cultural diversity and actively seeking cross-cultural experiences, individuals can expand their horizons, challenge their cultural best assumptions, and develop a more inclusive worldview.

Challenges of Intercultural Communication Competence

However, digital literacy competence in intercultural interactions also has its

challenges, which have the potential to disrupt harmonious relationships between communities. Cultural misunderstandings, language barriers, and the digital divide can hinder communication (Grazzi & Vergara, 2012) and effective collaboration. It is critical to address these challenges by fostering an inclusive digital environment, providing resources for language support, and promoting digital access and literacy (Shonfeld et al., 2021) for all. The Dayan Gunung community is a pluralist society consisting of multi-ethnic and inter-religious groups. With different characteristics, there will be differences in attitudes, behavior, culture, and language in daily interactions that have the potential for miscommunication that threatens social integration.

Digital literacy competencies in intercultural interactions are critical for navigating the globalized digital landscape. This competency empowers individuals to engage in meaningful intercultural exchanges, foster cultural understanding, and bridge cultural gaps. (Kampermann et al., 2021). By developing digital literacy competencies, individuals can harness the potential of digital technology to create a more inclusive and interconnected world. When people from different cultural groups interact with each other, they usually respond to each other dynamically, making a series of adjustments. As people do so, especially over time, they may adapt and change and face challenges and changes in their perception of who they are. (Fougere, 2008) identifies three main identity issues that are particularly salient for people involved in intercultural interactions, namely: (a) the need for belonging, (b) the opportunity to question and learn about one's identity, and (c) the possibility of development and change. Interactions toward balanced integration always consider how they manage potential conflicts, cope with incommensurable differences, and adapt to dynamic and constantly changing conditions. It is necessary to reduce or mitigate ethnocentric biases and tendencies to find common ground and balanced solutions. This was confirmed by the informant of the Head of Banjar Dharma Laksana, Dewa Musti, who stated that:

> "...any problems between members of the interfaith community, we always discuss by sitting together (religious and community leaders), solving problems with a cool head and trying to minimise bigger conflicts, even though everyone today has unlimited access to information (has a cellphone and internet connection), but we here try to maintain feelings and not easily provoked by any party, because we here trust each other and are committed to maintaining mutual harmony".

In this context, dealing with intercultural conflict, the cultural approach is also put forward through knowledge, motivation, and skills that can be emulated in dynamic (Koester & Lustig, 2015). Three key concepts are expressed (Sawyer, 2011). The importance of how seeking connections on social media sites impacts intercultural adaptation is that people strengthen, build, and maintain relationships through social media. The importance of how seeking connections on social media sites impacts intercultural adaptation. People strengthen, build, and maintain relationships through social media. Interactions and Conversations build relatedness, an important component of communicating with intercultural people. These connections and relationships are important for overcoming adjustment challenges and building community. Indigenous Dayan Gunung people indirectly critically evaluate and analyze any information in digital media.

In a radical context, technology is a prerequisite for changing society, while other thoughts consider technology only as a key factor that enables change. Technology affects

human behavior, values, and culture. This suggests that introducing new technologies causes shifts in social norms, communication patterns, and ways of thinking. (Combi, 2016). This perspective argues that technology drives changes in human cognition, social interaction, and cultural practices. Today, the Internet and the nature of new media are fundamentally changing the structure of society.

The expansion of computers, communication networks, and the Internet radically changed many aspects of not only human communication but also the entire life of society. The increasing popularity of new media has changed how our society and individuals act - how we shop, recruit staff, pay taxes, use libraries, obtain academic degrees, and educate ourselves. Contemporary technologies, features of new media, and methods used to influence the creation and distribution of information and knowledge in the education process (Hauer, 2017) Digital technologies are rapidly evolving and influencing the mindset of social societies. For this reason, developing an integrative social society requires developing knowledge in a digital environment, which includes digital competence, collaboration skills, cross-cultural competence, and lifelong learning skills (Shonfeld et al., 2021).

The implications of this research include important aspects in the development of traditional communities in Dayan Gunung (North Lombok) related to digital literacy and intercultural communication digital literacy in Dayan Gunung communities will provide wider access to previously limited information, education, and economic opportunities, opening up the potential to increase their competitiveness in the digital economy and support technology-based entrepreneurship, such as marketing local products through online platforms. However, to ensure optimal utilization of technology, better management of technology infrastructure, especially internet access, is needed to reduce the digital divide that prevents the Dayan Gunung community from reaping the full benefits of digitalization.

On the other hand, while digitalization enables access to global culture, there must be a careful strategy to ensure that local cultural traditions and values are not eroded, such as by utilizing digital platforms to document and promote Dayan Gunung's culture. Technology can enrich intercultural interactions, strengthen cross-cultural understanding, and enhance global cooperation in education, health, and environmental conservation. To achieve equitable digital literacy, training should be provided to all age groups, youth, and adults, so that not only the younger generation can utilize technology but also adults and the elderly so that the entire community can thrive along with these digital advancements.

CONCLUSION

In today's interconnected and globalized world, digital literacy competencies play an important role in facilitating effective intercultural social community interaction. The plural, interfaith, and multi-ethnic Dayan Gunung indigenous community in North Lombok Regency develops digital literacy skills to navigate the complexities of intercultural communication in the digital realm based on the Sasak Wetu Telu belief philosophy. The efforts made to build and develop digital literacy competencies and intercultural interactions through efforts to (1) understand and appreciate cultural differences in intercultural interactions, (2) adjust communication strategies and behaviors to accommodate cultural differences through cultural sensitivity, use of local languages, and adjustments to communication styles, (3) conduct critical evaluation and analysis of information and media content, (4) collaborate in

various fields of life, foster understanding, and work effectively to achieve common goals, (5) develop an understanding and practice of digital ethics in intercultural interactions that encourage inclusiveness, justice, and responsible digital citizenship. The development of digital literacy competencies today is crucial for successful intercultural interactions. It enables individuals of a social community to navigate cultural differences, communicate effectively, collaborate across cultures on various matters, and promote ethical and inclusive media practices to enhance understanding, foster mutual respect, and build meaningful relationships in everyday life. This study has implications for strategies to preserve local culture and traditional values in digitalization, such as using digital platforms to document and promote Dayan Gunung culture. This technology can enrich intercultural interactions, strengthen cross-cultural understanding, and enhance global cooperation in education, health, and environmental conservation. Therefore, digital literacy training that involves all age groups is needed so that the entire community can develop together with this digital progress.

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