# Representation of Digital Social Identity and The Presence of Siri' Na Pacce In Global Digital Culture: A Study of Students at SMP Negeri 16 Bulukumba

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***Abstract.***
*This study aims to analyze the representation of students' digital social identity and the persistence of siri' na pacce values amid global digital culture at SMP Negeri 16 Bulukumba, Indonesia. This study employed a qualitative approach with a case study design. Fourteen informants, comprising eight students, three teachers, and three parents, were selected through purposive sampling. Data were collected through observation, in-depth interviews, and documentation and analyzed using the interactive model of Miles, Huberman, and Saldaña, which involves data condensation, data display, and conclusion drawing and verification. The findings indicate that students' digital social identities are shaped by three main processes: social reflection and validation, impression management, and social learning. Comments, likes, status views, and other digital responses influence students' self-perceptions and sense of social acceptance. Students also manage their digital self-presentation by selecting content, using filters, and participating in social media trends. In addition, they observe and imitate behaviors, communication styles, and cultural symbols displayed by peers, influencers, and content creators. The findings further show that siri' na pacce values remain relevant in students' digital lives. Siri' is reflected in efforts to maintain self-respect and digital reputation, while pacce is expressed through empathy, care, and solidarity in online interactions. This study concludes that students' digital social identities represent hybrid identities shaped by the negotiation between global digital culture and local cultural values. Thus, local cultural values can serve as moral guidelines for shaping young people's identities and behavior in digital spaces.*
***Keywords:*** *digital social identity, global digital culture, siri' na pacce, social media and students.*

## I. INTRODUCTION

Advances in information and communication technologies have transformed patterns of social interaction and the ways individuals construct their identities [1]. The internet and social media function not only as channels for exchanging information but also as spaces where individuals present themselves, establish social relationships, and seek social recognition. Castells explains that the emergence of a network society has transformed how individuals establish and maintain relationships through digital communication networks [2]. Consequently, individual identity is shaped not only through face-to-face interactions but also through activities and self-representation in virtual spaces.

In Indonesia, these developments are accompanied by a substantial increase in internet use. The Indonesian Internet Service Providers Association (Asosiasi Penyelenggara Jasa Internet Indonesia, APJII) reported that the number of internet users in 2024 reached approximately 221.56 million, representing an internet penetration rate of 79.5% [3]. Social media platforms such as WhatsApp, Instagram, TikTok, and Facebook have become integral to adolescents' daily lives, providing opportunities to communicate, follow trends, express personal interests, and construct self-images. During adolescence, these activities are closely associated with the process of identity formation. Erikson identifies identity versus role confusion as a central developmental challenge during adolescence [4]. In this context, digital social feedback, including comments, likes, and view counts, may contribute to adolescents' social experiences and influence how they perceive themselves and their social acceptance.

The formation of digital social identity can be understood through several sociological and psychosocial perspectives [5]. Cooley, through the concept of the Looking-Glass Self, explains that self-concept develops through a process in which individuals imagine how others perceive them, interpret those perceived judgments, and develop feelings about themselves accordingly [6]. In digital environments, responses from other users can function as social mirrors that shape adolescents' perceptions of social acceptance and self-worth. Meanwhile, Goffman's dramaturgical perspective conceptualizes social interaction as a process of managing appearances and behavior to create particular impressions [7]. This perspective helps explain how adolescents select photographs, videos, language, and other forms of content to present themselves on social media. Furthermore, Bandura's social learning theory emphasizes that

individuals can acquire behaviors through observation and imitation of models they consider relevant [8]. In digital environments, peers, influencers, and content creators can serve as behavioral models that shape adolescents' actions and forms of self-expression.

Despite providing opportunities for self-expression and social interaction, digital culture also presents challenges, including pressure to obtain social recognition, tendencies toward social comparison, and the desire to follow popular trends. Boyd, highlights the importance of social media in the networked social lives of adolescents [9]. Similarly, Livingstone explains that social networking sites provide adolescents with opportunities to establish relationships, express themselves, and manage their privacy, while also exposing them to various social risks [10]. These perspectives suggest that digital social identity is not formed solely through individual choices but also through interactions among individuals, their audiences, and the broader cultural environment in which digital communication takes place.

In the context of Bugis-Makassar society, the formation of digital social identity also needs to be examined in relation to local cultural values, particularly siri' na pacce. The concept of siri' is associated with self-respect, honor, and the preservation of personal dignity, whereas pacce reflects empathy, compassion, and solidarity. The works of Rusman and Ashari provide important foundations for understanding the cultural values and social traditions of Bugis society [11, 12]. Within digital environments, these values may be reflected in adolescents' decisions about what to share online, their efforts to maintain their reputations, their concern for friends, and their responses to online conflicts. However, the relationship between digital behavior and local cultural values should not be assumed to exist automatically. Instead, it needs to be examined through students' experiences, interpretations, and everyday interactions in digital spaces.

Extensive research published in international peer-reviewed journals has examined the relationship between social media engagement, digital self-presentation, and adolescent identity development. Pérez-Torres conceptualized social media as a digital social mirror, suggesting that adolescents construct their identities through self-presentation, social comparison, interactions with online audiences, and identification with digital role models [13]. Similarly, Avci, Baams, and Kretschmer, in a systematic review of 32 studies involving 19,658 adolescents, demonstrated that the quality of social media engagement is more influential in identity development than the amount of time spent online [14]. Their findings indicate that authentic self-presentation is associated with greater self-concept clarity, while social comparison may intensify identity exploration and identity-related distress. Additionally, Takamasa, examined the relationship between social media engagement and ethnic-racial identity development among multiracial adolescents, emphasizing the significance of interactions with parents and peers in shaping adolescents' identity exploration, affirmation, and sense of belonging [15]. Collectively, these studies demonstrate that digital platforms function as socially mediated environments where adolescents negotiate self-understanding, social recognition, and identity commitments.

Research on digital media and cultural identity has emphasized the interaction between online experiences, ethnic belonging, and cultural integration. Sandberg, examined adolescents' experiences of ethnicity across school, sports, and social media contexts, demonstrating that different social environments shape their understandings of ethnic identity and belonging [16]. Similarly, Saud, Ibrahim, and Ashfaq investigated the relationship between social media engagement, multiculturalism, and cultural integration among Indonesian youth from both indigenous and non-indigenous backgrounds [17]. Their findings indicate that digital interactions contribute to cultural awareness, identity formation, and relationships across diverse social groups. Takamasa, further demonstrated that the interplay between digital engagement and interpersonal relationships influences adolescent ethnic-racial identity development [15]. Collectively, these studies suggest that digital media functions not only as a channel for individual expression but also as a sociocultural environment in which identity, belonging, and cultural differences are continuously negotiated. However, the specific ways in which adolescents interpret and incorporate indigenous moral values into their digital identities, particularly within the Bugis-Makassar cultural context, remain insufficiently understood.

Although previous studies have addressed virtual identity, self-presentation, social validation, and cultural identity, the relationship between digital social identity formation and the interpretation of siri' na pacce among junior high school students requires further investigation. Adolescents develop their identities

within interconnected social environments involving family, school, peers, and digital media. These overlapping influences raise important questions about how students construct and negotiate their identities in virtual spaces while interpreting and responding to local cultural values amid the influence of global digital culture. In particular, further research is needed to understand how students perceive social feedback, manage their online self-presentation, learn from digital role models, and relate these experiences to the cultural values they encounter in their everyday lives.

To address this research gap, the present study was conducted among students at SMP Negeri 16 Bulukumba, located in Bulukumba Regency, South Sulawesi, Indonesia. This study aims to analyze the representation of students' digital social identities, identify the social processes involved in their formation, and examine the presence and interpretation of siri' na pacce values in their digital interactions. The novelty of this study lies in its integration of Cooley's Looking-Glass Self, Goffman's dramaturgical perspective, and Bandura's social learning theory with the local cultural values of siri' na pacce. This integrated perspective provides an analytical framework for examining digital social identity formation through social reflection and validation, impression management, observational learning, and the negotiation of cultural values. Accordingly, this study conceptualizes students' digital social identities as a dynamic process shaped by interactions between global digital culture and local moral values.

## II. METHODS

### Research Design and Approach

This study employed a qualitative approach with a case study design to understand the formation of students' digital social identities and the presence of siri' na pacce values amid global digital culture. This design enabled the researchers to explore students' experiences, interpretations, and social interactions within the context of their everyday lives at SMP Negeri 16 Bulukumba. A qualitative approach was selected because it emphasizes an in-depth understanding of phenomena from the participants' perspectives and within their natural settings [18].

### Research Location and Participants

The study was conducted at SMP Negeri 16 Bulukumba, located in Bulukumba Regency, South Sulawesi, Indonesia. The research site was selected purposively, considering its relevance to students' social media use and the Bugis-Makassar cultural context, particularly the values of siri' na pacce. The study involved 14 participants, comprising eight students, three teachers, and three parents, who were selected using purposive sampling. The students served as the primary participants because they directly experienced the formation of digital social identity. Meanwhile, the teachers and parents provided additional perspectives on digital behavior, social relationships, and the interpretation of cultural values. Participant selection was based on the relevance of their experiences and knowledge to the research focus, as well as their willingness to participate.

**Table 1.** Characteristics of Research Participants

| No. | Participant Group | Number | Role in the Study |
|---|---|---|---|
| 1 | Students | 8 | Provided information on social media use, digital identity formation, and the interpretation of siri' na pacce values. |
| 2 | Teachers | 3 | Provided information on students' digital behavior and social interactions within the school environment. |
| 3 | Parents | 3 | Provided information on social media use and students' behavior within the family environment. |
| **Total** | **14** | | |

### Data Collection Techniques

Data were collected through observation, in-depth interviews, and documentation. Observations were conducted to understand social behavior and digital activities related to self-representation, peer interactions, social feedback, and the enactment of cultural values. Semi-structured, in-depth interviews were conducted to explore the experiences and perspectives of students, teachers, and parents regarding social media use, social validation, impression management, social learning, and the values of siri' na pacce. Documentation was used to supplement the data through field notes, relevant documents, photographs of

activities, and available digital materials for which the necessary permissions had been obtained. These three techniques were used complementarily to develop a more comprehensive understanding of the phenomenon under investigation. Data collection and management were conducted with due consideration for the confidentiality of information and the privacy of participants.

**Research Instruments**

The researcher served as the primary instrument for data collection and interpretation, supported by interview guides, observation sheets, field notes, audio recording devices, and documentation equipment, as appropriate and subject to participants' consent. The supporting instruments were developed based on the research focus, covering social reflection and validation, self-presentation and impression management, social learning, and the presence of siri' na pacce values. Their use remained flexible to allow the researcher to explore relevant information in greater depth throughout the research process.

**Data Analysis Techniques**

The data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which comprises data condensation, data display, and conclusion drawing and verification [19]. Data condensation involved selecting, coding, and categorizing information according to the research themes, including digital social validation, impression management, social learning, siri', and pacce. The data were then presented in narrative form to identify patterns and relationships among the themes. Conclusions were drawn and verified by interpreting the findings and examining their consistency with information obtained from different participants and data collection techniques. The analysis was conducted continuously throughout the research process, from data collection to the formulation of the findings.

**Data Trustworthiness**

The trustworthiness of the data was assessed through source triangulation and methodological triangulation, as well as time triangulation where applicable. Source triangulation involved comparing information obtained from students, teachers, and parents, while methodological triangulation involved comparing the results of observations, interviews, and documentation. Member checking was also conducted by confirming selected information or interpretations with participants to ensure that they accurately reflected the intended meaning of their statements. These strategies were based on the principles of credibility in qualitative research discussed by Lincoln and Guba [20].

**Research Ethics**

Ethical principles were considered throughout the study, particularly because it involved school students who were minors. Participants were informed about the objectives and procedures of the research. Participation consent was obtained in accordance with applicable requirements, including consent from parents or legal guardians and assent from students who were underage. Participants' identities were protected through the use of initials or codes. Research data and digital documentation were managed with due regard for confidentiality, privacy, and permissions for use. All data were used responsibly for academic purposes.

## III. RESULT AND DISCUSSION

The findings of this study at SMP Negeri 16 Bulukumba indicate that the development of digital culture has brought changes to students' communication patterns, social identity formation, and behavior. Social media functions not only as a means of communication and entertainment but also as a social space in which students present themselves, seek recognition, learn behaviors, and build relationships with their peers. Throughout this process, students encounter various influences from global digital culture while remaining embedded in a social environment shaped by local cultural values and norms.

The findings reveal that students' digital social identities are represented through three interconnected processes: social reflection and validation, self-presentation and social learning, and identity negotiation in relation to the local cultural values of siri' na pacce. These processes are interrelated in shaping how students understand themselves, adjust their behavior to their social environment, and respond to changing patterns of interaction in the digital era.

### A. The Formation of Digital Social Identity through Social Reflection and Validation

The interview findings indicate that digital media has become an important part of the social lives of students at SMP Negeri 16 Bulukumba. Face-to-face interactions at school are now complemented by communication through WhatsApp and other social media platforms. Students use digital spaces to exchange information, discuss school assignments, share experiences, and maintain friendships after school activities have ended.

The experience of MF, a 13-year-old eighth-grade student, illustrates how mobile phones provide greater flexibility in communicating with friends. However, social media use also makes MF attentive to the number of responses received and the people who view their status updates. When the number of responses is low, MF sometimes wonders whether others dislike them or whether they have done something wrong. This finding indicates that digital activities can become a source of social evaluation that influences how students perceive themselves.

This phenomenon can be explained through Cooley's concept of the Looking-Glass Self, which emphasizes that individuals develop their self-understanding through their perceptions of how others see and evaluate them [21]. In this study, digital responses serve as one source of social reflection for students. Comments, likes, status views, and message replies may be interpreted as indicators of social acceptance, although these responses do not necessarily reflect other people's actual judgments.

The experience of AN, a 14-year-old ninth-grade student, illustrates how interpretations of digital communication can also influence feelings within friendships. AN tends to interpret brief message replies as possible signs of anger or dislike. Such interpretations can lead to feelings of irritation and being unappreciated. This finding suggests that digital communication, which often provides limited emotional and nonverbal cues, can create opportunities for assumptions about other people's attitudes to emerge. These two experiences indicate that digital social identity concerns not only what students present about themselves but also how they interpret responses from their social environment. Digital feedback becomes part of the process through which students evaluate their social acceptance and determine their position within friendship groups. Thus, virtual spaces function as environments for social reflection that can influence self-concept and interpersonal relationships.

Accounts from TM, aged 48, and UF, aged 35, as parents further indicate that some students pay considerable attention to social media feedback. According to their observations, the number of likes and comments can be associated with changes in their children's moods. Some students also tend to edit or delete their posts when they feel dissatisfied with their appearance. These findings suggest that digital recognition can become one of the factors influencing students' emotional experiences.

From Cooley's perspective, these situations highlight the importance of perceived social judgments in self-concept formation [21]. Meanwhile, the act of editing or deleting posts can be related to impression management, as explained by Goffman. These two perspectives complement each other: Cooley helps explain how students interpret social responses, whereas Goffman helps explain how they manage their self-presentation before an audience. Nevertheless, the influence of digital validation is not experienced uniformly. MF also indicated that mobile phones can be used to search for information and complete school assignments, and that receiving relatively few responses is not always a concern. These differences suggest that students interpret digital activities in diverse ways. Some pay greater attention to social recognition, whereas others use digital media more functionally or are less dependent on responses from other users. Therefore, the formation of students' digital social identities takes place through the relationship between interaction, the interpretation of feedback, and self-evaluation. This finding emphasizes that digital technology is not merely a communication tool but also a social space that introduces new forms of recognition and self-evaluation.

### B. Self-Presentation and Social Learning in Global Digital Culture

In addition to social reflection, students' digital identities are shaped by how they present themselves and learn behaviors circulating on social media. The findings indicate that students follow trends, select content, observe public figures, and imitate communication styles and behaviors they consider appealing.

These practices demonstrate that global digital culture provides various models of appearance and behavior that students can select, learn from, and adapt to their own circumstances.

The experience of RA, a 14-year-old ninth-grade student, indicates that following trends and using filters are associated with the desire to appear attractive and avoid being perceived as outdated. RA considers peers' opinions when deciding how to present themselves digitally. This suggests that self-presentation choices are not always based solely on personal preferences but may also be influenced by the need for acceptance within friendship groups.

These findings can be analyzed through Goffman's dramaturgical perspective. From this perspective, individuals manage their appearances to create particular impressions before others. Social media becomes a stage on which students select photographs, apply filters, share content, and follow trends that align with the image they wish to project [22]. Such impression management illustrates the relationship between self-representation and the social expectations of peer groups. Nevertheless, following trends does not necessarily mean that students lose their personal identities. Such behavior can also provide a means of developing closeness with peers and participating in shared social activities. Therefore, digital self-presentation should be understood as a process of negotiation between the desire for self-expression and the need for social acceptance.

The experience of AF, a 13-year-old eighth-grade student, illustrates a different form of engagement. AF more frequently observes content than uploads personal photographs but occasionally adopts clothing styles or appearances associated with public figures they find appealing. This indicates that students can learn about styles and appearances through observation and subsequently select elements they consider suitable for themselves. According to Bandura's social learning theory, behavior can be learned by observing models in an individual's environment [8]. In digital spaces, these models may include peers, public figures, influencers, and content creators. AF's experience suggests that learning through social media does not necessarily involve imitating all observed behaviors. Instead, it may occur selectively, depending on personal interests and evaluations.

The experience of AR, a 13-year-old eighth-grade student, indicates that behaviors observed in videos can be transferred to face-to-face interactions. AR imitates speech patterns and behaviors encountered on social media. When these behaviors receive positive responses from friends, AR tends to repeat them because such responses create a sense of being noticed and liked. This finding indicates a relationship between observation, behavioral practice, and social feedback. From Bandura's perspective, social reinforcement can increase the likelihood that a behavior will be repeated [8]. Thus, social media functions as one of the socialization environments that influence how students speak, behave, and develop relationships with their peers.

Meanwhile, YD, a 13-year-old eighth-grade student, primarily expresses personal interests through posts related to games and anime. This experience indicates that digital identity representation is not always constructed through conformity to popular trends. Students can also use digital content to communicate their interests and personal preferences to others. The different experiences of RA, AF, AR, and YD demonstrate that global digital culture does not produce uniform forms of identity. Some students attempt to conform to group trends, others selectively adopt particular styles, some repeat behaviors after receiving positive feedback, and others express their personal interests. Digital identity is therefore formed through processes of selection, adaptation, and interaction with the social environment.

Interviews with DW, a guidance and counseling teacher, also indicate that digital media use may be associated with time management and learning activities. Some students reportedly arrive late at school or feel sleepy after playing online games or watching TikTok videos until late at night. This finding suggests that digital media can provide entertainment and learning opportunities, but unmanaged use may also interfere with daily activities. On the other hand, the principal, HS, explained that WhatsApp groups are used to strengthen communication between the school and parents. This practice demonstrates that digital technology can also support educational supervision and coordination. Therefore, the influence of digital culture on students needs to be understood in a balanced manner, as technology can facilitate learning and strengthen social relationships while also creating challenges in behavioral self-regulation. Overall, the

findings indicate that students' digital identity representations emerge from the interaction between global digital cultural influences and everyday social experiences. Students are not merely passive recipients of technological influences; rather, they select, interpret, and enact behaviors based on their experiences and the responses of their social environment.

**C. Negotiating Digital Identity and the Presence of Siri' na Pacce Values**

The formation of digital social identity among students at SMP Negeri 16 Bulukumba takes place within the sociocultural environment of Bugis-Makassar society. In this context, the values of siri' na pacce are important for examining the relationship between self-respect, honor, care, and solidarity in social life. The development of digital culture has expanded opportunities for interaction but has also introduced new challenges concerning how students present themselves, respect others, and respond to social feedback.

The findings indicate that students have different considerations when engaging in social media activities. RA attempts to follow trends to avoid being perceived as outdated, whereas YD tends to limit personal posts and prefers to share content based on personal interests. These differences suggest that students adopt diverse strategies for responding to social expectations in digital spaces. From the perspective of local culture, these behaviors provide a starting point for understanding how students manage self-respect and their social positions. The value of siri' is associated with honor and self-respect, making it relevant to examining how individuals consider their self-presentation and the potential consequences of their actions. However, decisions to follow trends or limit personal posts cannot automatically be interpreted as expressions of siri', since the same behaviors may also be influenced by the desire for social acceptance, privacy concerns, feelings of shame, or fear of negative responses. Therefore, the presence of siri' in digital spaces needs to be understood in relation to how students interpret honor and self-respect within changing social situations. In the context of social media, this issue concerns not only how individuals wish to be perceived by others but also how they consider their responsibility for the content they share and its potential effects on other people.

The findings concerning a conflict involving the alteration of a student's facial photograph using an artificial intelligence application provide an important context for discussing digital ethics. The principal, HS, explained that this action caused anger and misunderstanding, which subsequently affected relationships within the school environment. In response, the school provided guidance and facilitated mediation. This incident demonstrates that actions in digital spaces can affect personal dignity and social relationships in the offline world. Altering someone's photograph without consent can raise concerns regarding privacy, respect for others, and responsible technology use. Thus, digital identity cannot be separated from the ethical considerations governing interpersonal relationships.

Within the context of siri' na pacce, this incident provides an opportunity to discuss the importance of respecting individual dignity and demonstrating concern for those who have been harmed. The value of siri' offers a framework for discussing honor and self-respect, whereas pacce provides a relevant perspective for examining empathy and solidarity. However, this relationship should be presented as an analytical interpretation rather than direct evidence that participants consciously associated the digital conflict with these two cultural values. The school's role in providing guidance and facilitating mediation demonstrates that resolving digital conflicts requires communication, an understanding of the consequences of one's actions, and social responsibility. This approach aligns with the importance of fostering digital behavior that considers not only personal interests but also the feelings and dignity of others.

The value of pacce provides a conceptual basis for discussing care and solidarity in digital interactions, such as willingness to help friends experiencing difficulties, refraining from spreading harmful content, and supporting conflict resolution. Meanwhile, siri' provides a basis for reflecting on respect for one's own dignity and that of others. The actual application of these values must nevertheless be analyzed in relation to the behaviors and interpretations documented in the research findings. Parents' accounts of students' attention to likes and comments also highlight the importance of developing self-respect that does not depend entirely on digital recognition. In this context, local cultural education may help students understand that personal dignity and self-worth are not determined solely by popularity on social media.

However, if this relationship is presented as an empirical finding, it must be supported by data demonstrating that participants themselves interpreted siri' in these terms.

Thus, the presence of siri' na pacce amid global digital culture needs to be understood not merely through the existence of these values within Bugis-Makassar society but through how they are understood, negotiated, and practiced in increasingly digitalized social life. The available findings provide a basis for examining the relationships among honor, self-respect, digital responsibility, care, and solidarity. Nevertheless, the extent to which students apply these values must be established through empirical evidence.

**D. Synthesis of Research Findings**

Overall, this study indicates that the representation of digital social identity among students at SMP Negeri 16 Bulukumba is shaped by three main processes. First, social reflection and validation occur when students interpret digital responses as one source of information about their social acceptance. Second, self-presentation and impression management take place when students select content, follow trends, or express personal interests to construct their self-representations. Third, social learning occurs when students observe and enact behaviors encountered on social media and adapt them in response to feedback from their peer environment.

These three processes demonstrate that global digital culture influences how students construct their identities, although its effects are not uniform. Students adopt different strategies for presenting themselves, seeking recognition, and learning behaviors. Digital social identity can therefore be understood as an evolving process shaped by interactions among individuals, technology, and their social environment. Within the cultural context of Bugis-Makassar society, the values of siri' na pacce provide an important framework for discussing honor, self-respect, care, and solidarity in digital interactions. However, the continuity of these cultural values needs to be examined through participants' interpretations and practices rather than inferred solely from the cultural background of the research setting. Accordingly, the contribution of this study lies in its effort to understand students' digital social identity representations by considering the local cultural context. The findings highlight the importance of viewing digital identity formation not merely as a consequence of technological development but also as a social process that takes place within a particular cultural environment. In summary, the findings indicate that students' digital social identities are formed through social reflection and validation, self-presentation, and social learning. These processes reveal an ongoing negotiation between global digital culture and local cultural values. A summary of the research findings is presented in Table 2.

**Table 2.** Summary of Findings on the Representation of Digital Social Identity and the Presence of Siri' na Pacce Values

| No. | Research Focus | Empirical Findings | Relevant Informants | Theoretical and Cultural Interpretation |
|---|---|---|---|---|
| 1 | Formation of digital social identity | Students interpreted likes, comments, status views, and message replies as indicators of social acceptance. A limited number of responses could lead some students to question their self-worth. | MF, AN, TM, UF | Consistent with Cooley's Looking-Glass Self concept, which explains that self-concept develops through individuals' perceptions of how others evaluate them. |
| 2 | Self-presentation and impression management | Students selected content, used filters, and followed trends to create an appealing self-image and adapt to their peer environment. | RA, TM | Consistent with Goffman's dramaturgical perspective, which explains how individuals manage their self-presentation to create particular impressions in the eyes of others. |
| 3 | Social learning in global digital culture | Students observed speech styles, appearances, and behaviors on social media and subsequently adopted some of them in their everyday lives. | AF, AR, YD | Consistent with Bandura's social learning theory, which emphasizes learning through the observation of behavioral models. |
| 4 | Diversity in | Some students followed trends and | RA, AF, YD | Indicates that digital identity |

| | | | | |
|---|---|---|---|---|
| | digital identity representation | sought social acceptance, whereas others preferred to observe content or express personal interests, such as gaming and anime. | | formation varies across individuals and involves processes of selection, adaptation, and social interaction. |
| 5 | Impact of digital activities on everyday life | Digital media use can support communication and entertainment; however, using digital media late into the night may disrupt rest and learning activities. | DW, HS | Demonstrates that digital culture presents both opportunities and challenges that require guidance and support from families and schools. |
| 6 | Ethics and responsibility in digital interactions | Altering a student's photograph using an artificial intelligence application without consent triggered a conflict that was subsequently addressed through school guidance and mediation. | HS | Highlights the importance of respecting individual dignity and privacy, exercising digital responsibility, and resolving conflicts constructively. |
| 7 | Presence of siri' na pacce values in digital spaces | Findings concerning self-image management, respect for others, and the resolution of digital conflicts provide a basis for analyzing the relationship between digital identity and local cultural values. | HS and relevant student informants whose behavior relates to the issues examined | Siri' can provide an analytical lens for examining honor and self-respect, while pacce can be used to examine care and solidarity. However, the application of these values must be substantiated by data on how informants interpret or practice them. |

***Source:*** *Compiled from observations, interviews, and research documentation at SMP Negeri 16 Bulukumba*

Based on Table 2, the representation of digital social identity among students at SMP Negeri 16 Bulukumba is shaped by the interplay of social reflection, impression management, and social learning. Responses from other users serve as one of the sources through which students assess social acceptance, while digital media trends and content provide behavioral models that students can observe and adopt. Nevertheless, students do not exhibit uniform patterns, as they differ in how they present themselves and interpret digital interactions. Within the Bugis-Makassar cultural context, findings concerning self-image management, respect for others, and conflict resolution provide a basis for discussing the relevance of siri' na pacce values. However, the relationship between digital behavior and these cultural values must be interpreted cautiously. Students' membership in a Bugis-Makassar cultural environment does not, in itself, demonstrate that every aspect of their digital behavior constitutes an expression of siri' na pacce. Therefore, cultural analysis should be grounded in informants' actions, experiences, and interpretations, supported by empirical research data

## IV. CONCLUSION

This study shows that the digital social identities of students at SMP Negeri 16 Bulukumba are formed through three main processes: social reflection and validation, impression management, and social learning. Responses from other social media users influence how students perceive themselves and assess social acceptance, while content selection and the imitation of digital trends form part of their efforts to present themselves and adapt their behavior to the digital environment. The values of siri' na pacce remain relevant to students' digital lives. The value of siri' may be associated with efforts to maintain self-respect, privacy, and digital reputation, whereas pacce may be reflected in care, empathy, and solidarity when interacting with others. However, interpretations of these values must take students' experiences and social contexts into account to avoid automatically treating digital behavior as a direct expression of particular cultural values.

In summary, students' digital social identities are best conceptualized as hybrid identities shaped by interactions between global digital culture and local cultural values. The Looking-Glass Self perspective, Goffman's dramaturgical perspective, and social learning theory provide valuable frameworks for understanding the mechanisms of this identity formation. This study advances digital sociology by highlighting the need to incorporate local cultural contexts when analyzing adolescents' social identities. Because the research was conducted at a single school within a specific sociocultural environment, interpret the findings within this context rather than generalizing them broadly. Future research should compare

schools with diverse sociocultural backgrounds or use mixed methods to better understand the relationship between digital identity and the preservation of local cultural values.

**Recommendations**

Based on the research findings, schools are encouraged to strengthen digital literacy programs that address communication ethics, privacy protection, the prevention of cyberbullying, and awareness of local cultural values. Parents should guide their children's social media use through open communication and proportionate supervision. Students are encouraged to use social media responsibly, respect others' privacy, and maintain positive social relationships. Future researchers may investigate similar phenomena across different schools, educational levels, and cultural contexts.

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