

Sociological Analysis of the Impact of Digital Media on Behavioral Shifts and Juvenile Delinquency in Senggigi Village

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Abstract

The transformation of information technology has restructured the social interaction patterns of modern society, including youth groups in rural areas. This study aims to map the typology of digital media utilization, identify dominant platforms, and sociologically analyze its implications on behavioral shifts and juvenile delinquency phenomena in Senggigi Village, West Lombok Regency. Utilizing a qualitative method with a case study approach, data were gathered through participatory observation, in-depth interviews with youth informants, and field documentation. The results indicate that adolescents' daily screen time ranges from 4 to 8 hours, with primary preferences for TikTok, Instagram, WhatsApp, and YouTube platforms. Sociologically, this digital penetration triggers negative externalities such as declining academic achievements due to sleep disruption, degradation of linguistic politeness, symptoms of offline social alienation, imitation of deviant content, and the rise of cyberbullying actions. The weakening of social control within family institutions due to the digital gap and low digital literacy serve as the primary accelerating factors for these behavioral deviations. The main contribution of this study lies in offering a multi-theoretical sociological framework that integrates Cultural Lag, Habitus and Capital, and Uses and Gratifications theories to explain adolescent digital behavior in an under-researched semi-urban tourism-village setting, thereby extending prior delinquency research that has largely focused on conventional causes such as broken homes and structural poverty. This study recommends the urgency of a tripartite synergy between families, educational institutions, and village governments in constructing local wisdom-based digital literacy programs to reduce the negative excesses of technology.

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1. INTRODUCTION

Senggigi Village, located in West Lombok Regency, is a rural area with semi-urban characteristics that has experienced massive internet penetration along with the rapid development of the tourism sector and cyber infrastructure. This rural transformation is inseparable from Senggigi's status as a major international tourist destination in West Nusa

Tenggara, which demands the availability of uninterrupted telecommunications networks. Abundant public internet access, ranging from 4G/5G cellular networks to free Wi-Fi facilities in commercial tourism spaces, creates a hybrid cyber ecosystem amidst the lives of traditional agrarian-fishermen communities. This phenomenon has brought about fundamental structural changes in the lifestyles of the local community, especially among adolescents who are psychologically and sociologically in a vulnerable phase, namely the phase of searching for self-identity (Santrock, 2003). Adolescents in Senggigi Village now grow up surrounded by dual realities: the real world of the village, steeped in Sasak customs, and the global virtual world that offers unlimited freedom.

Digital media in the contemporary era no longer merely functions as a secondary communication tool or a supporting instrument for daily activities. Furthermore, cyber technology has mutated into a primary cultural space (cyberculture) where teenagers adopt new values, construct their social existence, and absorb the unfiltered flow of global information (Nasrullah, 2015). It is in this digital space that teenagers define "who they are" through the number of followers, likes, and comments columns. The primary socialization process, once dominated by family and school institutions, is now slowly being replaced by new socialization agents in the form of social media algorithms and content creators. The characteristics of teenagers who tend to be highly curious but are not equipped with emotional maturity and strong cognitive filters make them swallow whole the narratives of popular culture they see on their devices (Hurlock, 1981).

Sociologically, the adoption of digital technology among rural youth is dialectical and triggers cultural tensions. On the one hand, a digital utopian perspective sees technology as offering the democratization of knowledge, easier access to formal educational materials, and the expansion of social networks across geographic boundaries. Rural youth now have equal opportunities to access global information with urban youth (Siregar, 2022). However, from a sociological dystopia perspective, the massive influx of virtual reality without being balanced by strengthening local morality and adequate digital literacy actually triggers a state of anomie—a directionless situation in which old norms are abandoned while new ones have not yet been firmly established. This state of cyber anomie triggers shifts in normative behavior and culminates in deviant behavior or juvenile delinquency on a collective scale (Monks et al., 2000).

This sociological vulnerability is further exacerbated by the psychosocial characteristics of rural adolescents, who exhibit a high level of peer group conformity (Santrock, 2003). The strong desire to be recognized and considered "cool" or modern by their peers drives adolescents in Senggigi Village to adopt certain cyber habits, even though these habits clearly conflict with traditional norms and local religious values. Imitating hedonistic lifestyles, clothing styles, and free-flowing interactions on the internet are considered the new standard for modern adolescent social interaction. As a result, traditional social controls inherent in the village community structure—such as social sanctions from traditional leaders, reprimands from neighbors, and collective community supervision—have lost their effectiveness as deviant interactions have shifted into private and encrypted digital spaces.

Empirical findings in the field in Senggigi Village show a strong correlation between high screen time and decreased social compliance and the degradation of adolescent morality (Siregar, 2022). Village adolescents typically spend hours surfing the internet, which directly impacts their neglect of domestic and academic responsibilities. This behavioral shift is evident in several worrying phenomena in Senggigi Village. First, the decline in public language

etiquette; adolescents are now accustomed to using crude, vulgar, and sarcastic slang, adopted from social media comment sections. Second, the rise of phubbing, the act of ignoring face-to-face communication with parents or family members in favor of constantly staring at a mobile phone screen, ultimately weakening social cohesion within the family institution (Masri-Zada et al., 2025).

Furthermore, the negative impact of digital penetration also manifests itself in the disruption of learning time due to addiction to scrolling through short videos or playing online games until late at night, which results in decreased academic achievement and physical exhaustion at school (Dattagupta et al., 2024). At a more extreme level, the digital space in Senggigi Village has also begun to be polluted by the emergence of cyberbullying, the spread of disguised pornographic content, and even brawls between groups of teenagers triggered by mutual taunts in the comments sections of digital platforms. Sociological family institutions in rural areas appear to be stuttering in the face of these changes. The digital generation gap makes parents in Senggigi Village, the majority of whom have limited formal education backgrounds, unable to optimally carry out their cyber supervision (parental mediation). They provide devices for reasons of social prestige or learning facilities, unaware of the latent dangers lurking for their children in cyberspace (Masri-Zada et al., 2025).

To date, most previous research on juvenile delinquency in West Nusa Tenggara has focused on conventional approaches, such as the influence of broken homes, structural poverty, or the psychological impact of alcohol. Very limited studies have specifically examined how digital technology restructures adolescent awareness and behavior in semi-urban rural tourism communities. Without a comprehensive sociological understanding of how digital media influences behavior, any efforts to combat juvenile delinquency by authorities and village governments will be ineffective.

Based on these dynamics and empirical gaps, this study focuses on a sociological analysis of the typology of digital media use by adolescents, identifying the dominant platforms that influence their habitus, and analyzing their impact in depth on the escalation of juvenile delinquency in Senggigi Village, West Lombok Regency. Through a qualitative case study approach, this research seeks to unravel the complexity of interactions between humans and technology at the local level (Mulyana, 2010). The novelty of this study lies in its departure from previous research on juvenile delinquency in West Nusa Tenggara, which has predominantly relied on single-factor explanations such as broken homes, structural poverty, or alcohol abuse within urban settings. In contrast, this study offers a multi-theoretical sociological lens, combining Cultural Lag, Habitus and Capital, Uses and Gratifications, and Social Control theories, to explain how digital media reshapes adolescent behavior specifically within a semi-urban tourism-village context that has not been the focus of prior sociological inquiry. This study is expected to provide significant theoretical contributions to the development of digital sociology, family sociology, and educational sociology in Indonesia. Furthermore, in practical and applicable terms, the results of this study are targeted to serve as a compass or basic reference for village governments, educational institutions, and local policymakers in formulating child protection policies and community-based critical digital literacy programs to protect the future of rural youth from the negative excesses of technological disruption.

2. RESEARCH METHODS

This research was designed using a qualitative approach with a case study method (*case study*) to examine in depth and contextually the phenomenon of adolescent behavioral deviation due to exposure to digital media. The location of Senggigi Village, Batulayar District, West Lombok Regency was chosen deliberately (purposive) considering that this area has unique characteristics as a tourism village with very open public internet access.

The research subjects were determined using the technique of purposive sampling, which focuses on adolescents aged 13–22 who actively use social media in their daily lives. To strengthen data validity through source triangulation, this study also involved supporting informants such as parents, teachers, and local traditional leaders. Primary data were obtained through sociological observations in village public spaces and guided in-depth interviews. Meanwhile, secondary data were accessed through village monographic documents and related literature. Data analysis applied the interactive model of Miles, Huberman, and Saldana, which includes field data reduction, narrative-sociological data presentation, and drawing theoretical conclusions.

The primary data collection instrument was a semi-structured in-depth interview guide developed based on indicators of digital media use and juvenile delinquency drawn from prior theoretical literature, supplemented by an observation checklist for recording adolescents' offline and online behavior in public spaces. Instrument validity was established through peer debriefing with two sociology academics and expert judgment prior to fieldwork, while credibility of the findings was reinforced through source and technique triangulation across youth informants, parents, teachers, and traditional leaders, as well as member checking, in which preliminary interpretations were confirmed with key informants to minimize researcher bias. The data analysis process followed three interrelated stages: (1) data reduction, in which raw field notes and interview transcripts were coded and categorized according to emerging behavioral themes; (2) data display, in which the coded data were organized into narrative-sociological matrices to reveal patterns across informants; and (3) conclusion drawing and verification, in which theoretical propositions were iteratively cross-checked against the raw data until analytical saturation was achieved.

3. RESULTS AND DISCUSSION

Socio-Geographical Context of Senggigi Village

Senggigi Village occupies a strategic position on the coast of West Lombok Regency, directly bordering the Lombok Strait to the west. As the epicenter of international tourism on Lombok Island, this village boasts a much higher level of socio-cultural openness than more rural agrarian villages. This tourism geography creates a space for cultural encounters (*cultural contact*) and intense interaction between local communities and Western cosmopolitan values. Abundant internet network accessibility—originally built to support the hotel and tourism industry—has now formed a domestic digital ecosystem that is deeply embedded in the daily lives of its younger generation. Sociologically, Senggigi is no longer simply a rural administrative area, but has transformed into a transitional society experiencing the compression of space and time due to cyber globalization.

However, this massive technological acceleration has not been accompanied by equal distribution of digital literacy capacity and education levels across all levels of society. This inequality phenomenon can be sharply analyzed through the theory of *Cultural Lag* (Cultural Backwardness), which was initiated by William F. Ogburn. Ogburn argues that social change

often occurs unevenly; material culture (in this case, technological infrastructure, gadgets, and high-speed internet) advances rapidly, while non-material culture (such as mental preparedness, cyber ethics, adherence to norms, and digital literacy) lags. In Senggigi Village, *cultural lag* materializes when teenagers very easily grasp the most sophisticated gadget technology, but their cognitive capacity is not yet ready to filter incoming information, thus triggering anomie and behavioral deviation.

The gap in formal education levels across several family clusters in rural areas creates a concerning structural vulnerability. When analyzed using Habitus and Capital Theory (Pierre Bourdieu), local communities in Senggigi Village generally tend to adopt the consumerist aspects of technology without having sufficient cultural resilience to filter out its negative impacts. Bourdieu explains that human actions are influenced by *habitus* (internalization of embedded past values) and ownership *capital* (economic, social, and cultural capital).

Parents in Senggigi Village may have enough economic capital from the tourism sector to buy their children gadgets, but they experience poverty. Cultural Capital (*Cultural Capital*) in the form of low levels of formal education and a lack of digital literacy. As a result of this cultural capital inequality, *habitus*, which was formed in the youth environment of Senggigi Village, is a passive-consumptive cyberspace—where information technology is only seen as an instrument for seeking entertainment (*entertainment*), pseudo-social validation, and an escape from reality, rather than as a productive instrument for intellectual enrichment. This lack of cultural capital at the domestic level is what cripples' adolescents' cultural defenses against the aggression of negative values in cyberspace.

This finding both confirms and extends previous studies on the digital divide and juvenile behavior. Earlier research in urban Indonesian settings (e.g., studies grounded in Social Control Theory) has tended to attribute delinquency primarily to weakened family supervision without explicitly linking it to unequal cultural capital. The Senggigi case critically nuances this view: economic capital from the tourism sector is comparatively abundant, yet it is the deficit in cultural capital, specifically parental digital literacy, that proves decisive in shaping deviant habitus. This suggests that in semi-urban tourism economies, economic prosperity does not automatically translate into protective digital parenting, a pattern that contrasts with studies in structurally poor rural areas where economic and cultural capital deficits tend to co-occur. This divergence indicates that cultural lag operates independently of economic development, reinforcing Bourdieu's argument that capital forms are not fully convertible and pointing to a research gap that future comparative studies across tourism and non-tourism rural areas could further investigate.

Typology of Teenagers' Digital Consumption and Platform Preferences

Field findings demonstrate that Senggigi Village youth's dependence on digital space has reached an alarming level. The majority of informants admitted to spending their time *scrolling* social media between 4 and 8 hours per day. This phenomenon of high media consumption can be analyzed sociologically through the Theory of Uses and Gratifications developed by Herbert Blumler and Elihu Katz. This theory assumes that media users (audiences) are active in choosing which media can satisfy their psychological and social needs. For teenagers in Senggigi Village, gadget use is driven by the motive of fulfilling the need for social integration, identity recognition, and the need to release tension (tension release) from the boredom of daily routine.

However, the fulfillment of needs (gratifications sought) exceeds reasonable limits, creating cyber dependency. The peak of this cyber activity occurs mostly at night, which has a

direct impact on reducing biological sleep hours (sleep deprivation), thus reducing their concentration and productivity in formal educational institutions the following day. Based on their operational preferences, four main digital platforms influence the habitus of local youth:

TikTok: This short video platform is ranked first due to its algorithm. For Your Page (FYP) is designed to be addictive. Teenagers consume it as their primary entertainment, but this space also serves as a gateway for exposure to mild radicalism, covert pornography, and imitations of hedonistic lifestyles. Theoretically, this process of adapting to new values aligns with Social Learning Theory by Albert Bandura. Bandura stated that human behavior is largely shaped through direct observation (modeling) of their surrounding environment. In the digital age, this environment manifests itself in the form of short TikTok videos. When teenagers repeatedly witness certain figures or trends gaining justification and popularity online, they imitate those behaviors in real life without considering the clash of values with local norms.

Instagram: Functions as a self-presentation stage (impression management). This phenomenon is a perfect representation of the Dramaturgical Theory, which was initiated by Erving Goffman. Goffman divides human interaction into two areas: front stage (front stage) and back stage (backstage). Through Instagram, Senggigi teenagers design the front stage artificially, constructing an ideal, fashionable, and happy impression in the eyes of the digital public. On the other hand, the inability to align the digital front stage with the back stage- the simple realities of rural life triggers psychological tension. The high level of interaction on this platform ultimately triggers social anxiety in the form of Fear of Missing Out (FOMO) and unhealthy social comparisons when they see representations of the lives of public figures or influencers, which are full of luxury.

WhatsApp: Becoming the primary medium in interpersonal communication and peer group coordination (peer group). From the perspective of Sociology of Communication, WhatsApp serves as an instant social cohesion bridge for micro-groups. While suitable for learning and schoolwork, the platform is often misused to spread disinformation (hoaxes) and provocative narratives within groups. This phenomenon can be analyzed through the concept of echo chamber in digital sociology, where negative or invalid information that is continuously spread within a closed group will be taken as absolute truth by the youth members due to the absence of objective comparative opinions.

YouTube: Used as an alternative entertainment medium based on long-form video, its use is still dominated by recreational rather than educational motives. When examined using the Theory of Social Construction of Reality from Peter L. Berger and Thomas Luckmann, YouTube content consumed extensively by teenagers acts as an instrument in the internalization, objectification, and externalization of values. The reality presented by content creators on YouTube is internalized by teenagers as a portrait of "normal reality." As a result, their understanding of moral standards, gender relations, and even life success is no longer constructed by traditional rural institutions (such as religion and family), but rather is massively constructed by the digital entertainment industry that exists on YouTube.

Deconstruction of Juvenile Delinquency Behavior and Manifestations

The weakening of traditional social control functions in the era of digital disruption has given rise to a cyber anomie, where the conventional norms of rural society are slowly being deconstructed by the younger generation. This behavioral transformation does not occur randomly, but rather is structured into several intertwined forms of deviant behavior. Based on

empirical data collected in Senggigi Village, these behavioral shifts and manifestations of juvenile delinquency are classified into four main clusters, explained sociologically as follows:

Table 1: Behavior and Manifestations of Juvenile Delinquency

Behavioral Shift Cluster	Manifestation of Action in Senggigi Village	Sociological Factors of Accelerator
Academic Anomaly	Decreased achievement, neglect of schoolwork, and apathetic behavior in class.	Acute gadget addiction and disruption of circadian patterns due to staying up late on the internet.
The Degradation of Verbal Politeness	Use of coarse vocabulary, vulgar slang, and loss of polite language towards parents/teachers.	The social imitation process of TikTok video content and unfiltered cyber interactions.
Contemporary Social Alienation	Indifference towards customary activities/cooperation and phenomena of <i>phubbing</i> in the family environment.	Preference for virtual interactions in digital spaces over real social engagement.
Cyber Aggression (Cyberbullying)	Text-based bullying, physical bullying (<i>body shaming</i>), and character assassination of colleagues in the comments section.	The effects of digital account anonymity and lax institutional oversight in cyberspace.

Academic Anomaly

The manifestation of deviation in this cluster is characterized by a decline in academic achievement, neglect of school assignments, and the emergence of apathy and passivity during the learning process in the classroom. Sociologically, this anomaly is caused by an accelerating factor in the form of acute gadget addiction (*screen-dependency disorder*), which triggers disruption of the circadian pattern (biological sleep clock) due to late-night internet activity (*night surfing*).

This condition can be dissected using **Functional Structure Theory** regarding educational institutions. Schools function as secondary socialization spaces that demand discipline and active participation from students. When adolescents' biological time is fragmented by nighttime cyber activity, the adaptive function of educational institutions is crippled. Adolescents experience alienation in the classroom due to the loss of physical concentration caused by cyber fatigue, which in the long term delegitimizes education's role as a channel for vertical social mobility in rural areas.

The Degradation of Verbal Politeness

The second cluster is manifested in the realm of sociological linguistics, where there is the use of coarse vocabulary and the adoption of slang that is vulgar, to the point of fading values *and* traditional Sasak (ethics of politeness) that should be shown to parents, teachers,

and other elders. Accelerating factors for this phenomenon are the massive social imitation of short video content (such as TikTok) and daily cyber interaction patterns that occur without moral filters.

This decline in verbal politeness is very relevant if analyzed using **Differential Association Theory (Differential Association Theory)** from **Edwin H. Sutherland**. **Sutherland** asserts that deviant behavior—including language that violates norms—is the result of a learning process through interactions within intimate groups. In the digital age, these "intimate groups" have shifted from physical to virtual spaces. Senggigi Village youth are repeatedly exposed to negative verbal stimuli from their favorite content creators or online communities. Through this intensive cyber association process, they learn, internalize, and ultimately manifest these impolite language styles in real-life social interactions within the village environment.

Contemporary Social Alienation

The manifestation of this cluster can be seen in the strengthening of adolescents' apathy towards village communal activities, such as traditional ceremonies, religious celebrations, and the tradition of cooperation, which is exacerbated by their behavior of *phubbing* (ignoring those around them for gadgets) within the domestic family space. The primary accelerator of this deviation is adolescents' strong preference for virtual interactions in digital spaces, which are considered more attractive than real social engagement.

This phenomenon reflects what sociologists call Anthony Giddens as a result of the process Disembodying (Releasing Social Ties) In his theory of modernity; Giddens explains that modern technology removes social relations from their local context and restructures them in a limitless space-time. The youth of Senggigi Village experience social alienation from their own geographical reality (*local disembodiment*). They are physically present in the midst of their family or village community, but their collective consciousness and emotional attachment are uprooted (*disembodied*) and move into fluid and artificial virtual social networks, thus eroding the organic social solidarity typical of rural areas.

Cyber Aggression (Cyberbullying)

The most destructive cluster of juvenile delinquency in the digital realm is the rise of cyber aggression (*cyberbullying*), which materializes in the form of text-based intimidation, physical bullying (*body shaming*), to character assassination attempts (*character assassination*) among colleagues in the comments column of social media. The sociological factor that accelerates this action is the effect of anonymity (*online disinhibition effect*) provided by digital accounts and the lax institutional supervision (by families, schools, and authorities) in cyberspace.

This aggressive action can be explained comprehensively through (*Social Control Theory*), which was initiated by Travis Hirschi. Hirschi assumes that a person will tend to commit deviance if their social ties (*social bonds*) towards society are weakened or broken. The elements of this bond include trust (*belief*) in norms and attachments (*attachment*) in social institutions. In cyberspace, these conventional social ties are completely separated. The anonymity of accounts makes teenagers feel free from the brink of

This condition is exacerbated by the presence of the *digital gap* (digital divide) between generations. Parents in Senggigi Village are generally not equipped with the technological skills to implement *parental control* or cyber surveillance of their children's device activity. As a result, the primary social controls that are typically strong in rural areas are paralyzed in the presence of mobile screens.

Reconstructing the Rules: A Tripartite Collaborative Solution

To reduce the excesses of deviant behavior, this research offers a structural mitigation model involving three main pillars. Sociologically, this intervention is based on a framework of Structural Functionalism Theory from Talcott Parsons, especially regarding the scheme AGIL (*Adaptation, Goal Attainment, Integration, Latency*). Parsons argued that society would be in a state of balance (equilibrium) if the social institutions within it carried out their functions harmoniously and were integrated.

In the context of juvenile deviance in Senggigi Village, the paralysis of one of the institutional functions (such as the family) must be restored through strengthening the tripartite institutional network that includes the domestic, academic, and community spheres as follows:

Domestic Pillar (Family): Parents must formulate a new social contract at home, such as implementing a device-free zone during certain hours and banning cell phone use in bedrooms at night, to restore real-life family interaction patterns. This micro-level social engineering approach aligns with the Theory of Communicative Action from Jürgen Habermas. Habermas emphasized the importance of a communication space free from distortion to achieve mutual understanding (*mutual understanding*). Device restrictions in the domestic sphere aim to reclaim family space that was once colonized by digital technology. By temporarily halting cyber transmissions at the dinner table or living room, families can revive interactive and warm "communicative acts," thus restoring the primary socialization function and internalizing moral values.

Academic Pillars (School): Educational institutions in Senggigi Village need to integrate a critical digital literacy curriculum that teaches cyber ethics (*netiquette*), while activating physical-based extracurricular programs to absorb the creative energy of teenagers. Viewed from the perspective of Sociology of Education, the school functions as an instrument of *latency* (maintenance of patterns/values) in Parsons' social system. Schools should no longer simply teach technical computer skills, but should also engage in critical reflection on digital media content. This curriculum transformation is a form of strengthening cultural capital (*cultural capital*) institutionally, where teenagers are educated to have *digital resilience* (digital resilience)—a cognitive capacity to analyze, sort, and reject the hegemony of deviant content to maintain the integrity of their behavior in school and society.

Community Pillars (Village Government): The Senggigi Village Government, along with the Youth Organization (Karang Taruna) and traditional leaders, must play an active role in providing creative public spaces (such as digital literacy corners or Sasak arts and culture studios) to facilitate offline self-actualization for adolescents and shift their focus away from online dependency. Sociologically, this strategy applies the concept of Public Space (*The Public Sphere*), which is physically constructed to counter the dominance of anonymous and risky virtual public spaces. The village government acts as an agent of social integration. By shifting the stage for adolescent self-actualization from social media (such as TikTok or Instagram) to the real cultural stage in the village, the local community has succeeded in providing a healthy alternative subsystem. The presence of this offline creative space provides an opportunity for adolescents to gain social recognition (*social recognition*) which is real through real contributions to the preservation of local wisdom, thereby mitigating acute dependence on pseudo-validation in the digital world.

Research Implications

Theoretically, this study contributes to digital sociology by demonstrating that Cultural Lag and Habitus and Capital theories remain highly relevant for explaining adolescent behavioral deviation in semi-urban tourism-village contexts where economic and cultural capital do not develop at the same pace, offering a framework that can be tested in other tourism-driven rural areas in Indonesia and beyond. Practically, the findings imply that child protection and digital literacy policies should not rely solely on economic interventions, since the Senggigi case shows that gadget access is rarely the primary constraint; instead, policies should prioritize strengthening parental digital literacy and cyber-parenting skills, integrating critical digital literacy curricula in schools, and providing village-based offline creative spaces. For policymakers, these implications suggest that child protection budgets in tourism villages be reallocated from infrastructure alone toward community-based digital literacy training, while for future researchers, the study opens avenues for comparative and longitudinal research examining how cultural lag evolves across different rural-tourism economies over time.

4. CONCLUSION

This paper concludes that digital media penetration in Senggigi Village functions as an external structure that significantly disrupts the moral values and behavior of youth groups. The high allocation of *screen time* (4–8 hours per day) on the TikTok, Instagram, WhatsApp, and YouTube platforms is directly proportional to the increasing prevalence of juvenile delinquency, both in the real world and in cyberspace. Manifestations of this behavioral deviation include decreased academic achievement, a decline in language ethics, symptoms of social alienation from village communal life, and the rise of violent acts and *cyberbullying*. Weak digital supervision at the domestic level due to limited technological literacy of parents (*digital gap*) becomes a structural gap that accelerates this anomie. Ultimately, reconstructing the social stability of the younger generation in Senggigi Village requires a collaborative tripartite intervention that integrates limiting device use at home, a critical digital literacy curriculum in schools, and the provision of offline creative actualization spaces by the village government.

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