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A Study on the Blended Teaching of Integrating Traditional Culture and Ideological and Political Education in Dongguan Universities in the Digital Era

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Abstract: This study adopted purposive sampling and analyzed semi-structured interviews with 10 undergraduates from universities in Dongguan City, Guangdong Province, aiming to reveal the internal mechanism of blended learning in promoting the integration of traditional culture and ideological and political education (IPE) in the digital era. The findings show that blended learning dynamically constitutes a progressive process of "understanding-empathy-identity-internalization" through three interrelated paths: cognitive understanding, cultural experience, and interactive participation, thereby promoting the formation of cultural identity and value internalization. Meanwhile, three mutually reinforcing inhibitory factors, namely superficial engagement, fragmented learning, and insufficient guidance, constitute boundary conditions that hinder the deepening of identity. Based on this, the study constructs a core mechanism model of blended learning promoting cultural identity and value internalization, reveals the "double-edged sword" effect of technological mediation, and emphasizes the strategic value of the "technology-content-teacher" three-dimensional collaborative ecosystem and local cultural resources in the digital transformation of ideological and political education.

Keywords: Blended teaching; Excellent traditional Chinese culture (ETCC); Ideological and political education (IPE); Digital era; Value internalization

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1. Introduction

In the digital era, ideological and political education (IPE) in Chinese universities faces practical dilemmas such as low student engagement and insufficient teaching effectiveness [1-2]. Meanwhile, education on excellent traditional Chinese culture (ETCC) often remains at the level of knowledge impartation [3], struggling to be transformed into students' value recognition. Blended teaching, with its flexibility, interactivity, and digital potential [4], provides new possibilities for addressing these issues. Yet, its effectiveness depends on whether

the teaching design can promote students' deep cognitive and emotional engagement. Nevertheless, existing research lacks an exploration of mechanisms from the perspective of cultural identity, and there is also a lack of empirical evidence in the digital context. Based on this, this study adopted the purposive sampling method to analyze semi-structured interviews with 10 undergraduates from universities in Dongguan City, Guangdong Province, aiming to reveal the internal mechanism of how blended teaching promotes the integration of traditional culture and IPE, with the hope of providing theoretical and practical references for the digital transformation of IPE.

2. Literature review

2.1. Traditional culture and value education

The relationship between traditional culture and value education has long been regarded as a core issue in educational research. ETCC carries the spiritual genes and moral wisdom of the nation, embodying ideological resources such as benevolence, integrity, justice, harmony, and great harmony, and plays an irreplaceable role in cultivating socialist core values [5]. The academic community generally believes that there is an inherent and mutually reinforcing relationship between traditional culture and value education: traditional culture provides cultural soil and moral foundation for value education, while value education endows traditional culture with contemporary significance and practical direction [6-7]. From the perspective of value guidance, cultural self-confidence is widely regarded as a key mediating variable connecting traditional culture and value education, helping students develop a sense of belonging and pride in their own cultural roots [8]. Some scholars have also explored the path of integrating traditional culture into IPE courses from the perspectives of curriculum design, content selection, and teaching methods [9-11]. However, despite the aforementioned theoretical and practical explorations, current traditional cultural education often remains at the level of knowledge impartation, lacking effective teaching paths to transform cultural symbols into students' value identification. This tendency to "emphasize inheritance and neglect internalization" significantly weakens the effectiveness of cultural education. Existing research mostly focuses on curriculum structure and policy texts, with insufficient attention to students' cognitive and emotional experiences, failing to reveal how cultural values truly enter students' meaningful world. Thus, it is urgent to explore the mechanism of cultural identity construction from the perspective of the student subject.

2.2. Ideological and political education (IPE)

IPE, as an important component of higher education in China, shoulders the fundamental task of fostering virtue and cultivating talents. It aims to guide college students to establish a correct worldview, outlook on life, and values, and to cultivate qualified builders and reliable successors for socialism [12]. In recent years, with the continuous deepening of educational reforms, IPE has increasingly emphasized the integration of traditional culture, innovation in teaching modes, and improvement in teaching effectiveness. Researchers have explored the paths for integrating traditional culture into IPE from perspectives such as curriculum design, optimization of teaching content, and textbook construction [13-14]. Nevertheless, IPE still faces practical challenges such as low student engagement and insufficient teaching effectiveness. Existing research chiefly examines the integration path of traditional culture from the perspective of curriculum design, but pays insufficient attention to students' cognitive and emotional experiences. This top-down research approach fails to reveal how cultural values truly enter students' meaningful world. In addition, empirical research on how IPE can effectively promote cultural identity and value internalization in a digital context is still limited, and further in-depth exploration is urgently needed.

2.3. Blended learning in the digital era

Blended learning in the digital era offers new possibilities for addressing the aforementioned dilemmas. Blended learning combines flexibility, interactivity, and digital potential, exhibiting significant advantages in promoting cultural learning [15]. Multimedia resources can vividly present cultural scenes [16], while online platforms can support independent exploration and collaborative communication [17], providing rich technical support for cultural experiences. The integration of digital tools such as online learning platforms, artificial intelligence (AI) assisted teaching, and virtual exhibitions has expanded the spatial and temporal boundaries of traditional classrooms [18], enabling students to engage with cultural content in a more personalized and immersive way. Yet, technology empowerment does not take effect automatically. Studies emphasize that the effectiveness of blended learning depends not only on technological infrastructure, but more crucially on whether the instructional design can promote students' deep cognitive and emotional engagement. For example, Hou Qiuping pointed out that "in the context of digital education, enhancing the digital teaching capabilities of university teachers is crucial to realizing the potential of blended learning" [19]. Liu Jishuo and Chen You specifically examined the communication strategies for integrating ETCC into IPE in universities in Dongguan during the short video era, revealing the opportunities and challenges brought by digital media [20]. Nevertheless, current research still has significant shortcomings: it lacks analysis from the perspective of identity, lacks in-depth exploration of the mechanisms of teaching impact, and lacks empirical research evidence in a digital context. Most studies focus on curriculum structure and policy texts, neglecting the micro-processes of cultural identity formation in a digitally mediated environment.

2.4. Cultural identity theory

The theory of cultural identity provides an important theoretical perspective for understanding this process. According to this theory, identity is not a fixed attribute but a dynamically constructed process through cultural participation and practical experience; cultural identity develops through individuals' cultural participation and practical experiences; deep-seated cultural identity can guide the active acceptance and internalization of values [21]. Hence, cultural identity is both an individual psychological process and a social construction process, involving multiple levels such as cognitive understanding, emotional attachment, and behavioral commitment. In the field of education, the theory of cultural identity has been used to explain how students internalize ideological and political values through cultural learning. Some scholars emphasized the close relationship between cultural identity and cultural self-confidence, and the cultivation of cultural self-confidence could promote students' identification with socialist core values [22-23]. However, despite the strong explanatory power of cultural identity theory, most studies focus on curriculum structure and policy texts, neglecting the micro-processes of cultural identity formation in the digital intermediary environment. Furthermore, few studies have examined how blended teaching, as a specific teaching mode, activates cultural identity and promotes value internalization through cognitive, emotional, and interactive pathways.

2.5. Research Gaps

Existing literature exhibits three limitations. First, it lacks analysis from an identity perspective, failing to unveil the deep psychological mechanisms underlying the internalization of cultural values. Although cultural identity theory provides a useful framework, few studies systematically apply it to examine how blended teaching in digital contexts affects the formation of cultural identity. Second, insufficient exploration of mechanisms has kept research at the level of empirical description and policy enumeration. Present research

tends to describe integration pathways or summarize practical experiences, without deeply analyzing the specific mechanisms through which teaching activities promote cultural identity and value internalization. Third, the lack of empirical evidence in the digital context has resulted in insufficient process-oriented investigation of blended teaching effectiveness. Most studies concentrate on curriculum design and policy texts, neglecting the micro-processes of cultural identity formation in the digital intermediary environment, especially in the specific regional context of universities in Dongguan City, Guangdong Province. To address these deficiencies, this study adopted a qualitative research design based on purposive sampling, aiming to reveal the inherent logic of cultural identity formation in blended teaching and provide a theoretical basis and practical reference for the digital transformation of IPE.

3. Methodology

3.1. Research design

This study adopted a qualitative research design to explore the internal mechanism by which blended teaching models promoted the integration of traditional culture and IPE. As for the sampling strategy, this study employed purposive sampling, consciously selecting participants who could provide rich information for the research questions based on the research objectives, to ensure that the sample was diverse and representative in terms of gender, grade, professional background, frequency of digital tool use, and level of learning motivation. The study used semi-structured interviews to collect rich and descriptive data. This method allowed for flexible exploration of participants' perspectives while maintaining consistency across interviews. The interview outline was developed based on research objectives, covering key dimensions such as traditional culture learning experience, use of blended teaching models, and changes in cultural identity, ensuring that participants could freely reflect on their own experiences while providing systematic responses to core research questions.

3.2. Participants

The participants consisted of 10 undergraduate students from universities in Dongguan City, Guangdong Province, covering different grades and disciplinary backgrounds (see **Table 1**).

Table 1. Demographic characteristics of 10 participants

Participant	Gender	Age	Major	Year of Study	Digital Tool Usage Frequency	Learning Motivation Level
P1	Female	19	Business Administration	Year 1	Frequent	Medium–High
P2	Male	19	Computer Science	Year 1	Occasional	Low
P3	Female	21	Chinese Language & Literature	Year 3	Frequent	High
P4	Male	22	Mechanical Engineering	Year 4	Very Frequent	Medium (Fluctuating)
P5	Female	22	English (Education Track)	Year 4	Frequent	Medium–High
P6	Male	20	Law	Year 3	Frequent	Medium–High
P7	Female	21	Visual Communication Design	Year 2	Occasional	Medium
P8	Male	19	Business Administration	Year 2	Frequent	Medium–High
P9	Male	20	Computer Science	Year 2	Occasional	Low
P10	Female	21	Chinese Language & Literature	Year 3	Frequent	High

To ensure diversity and balance in perspectives, the sample achieved gender balance (5 males and 5

females). All participants had completed or were currently taking relevant courses and had experience using digital tools (such as online learning platforms and AI tools) to support their learning. Purposive sampling was adopted to select participants with varying levels of learning motivation (high, medium, low) and different patterns of digital tool usage (high-frequency, medium-frequency, low-frequency).

3.3. Data collection

Data were collected through semi-structured interviews, each lasting approximately 30-40 minutes. Depending on participants' availability, interviews were conducted either online (via Tencent Meeting or WeChat) or face-to-face. The interview protocol was developed based on research objectives and covered key dimensions including traditional culture learning experiences, blended teaching model usage, and changes in cultural identity. All interviews were audio-recorded with participants' consent and transcribed verbatim. To protect privacy, all participants were anonymous and coded (P1-P10).

3.4. Data analysis

Data analysis, by means of NVivo software, followed the procedures of open coding, axial coding, and selective coding. In the open coding phase, interview transcripts were examined line-by-line to identify meaningful data units and generate initial concepts, such as "reducing cultural distance", "enhancing emotional resonance," and "fragmented learning". In the axial coding phase, relationships among the initial codes were identified and grouped into higher-level categories. In the selective coding phase, core categories were identified to construct a theoretical framework to explain how blended teaching influences cultural identity and value internalization through multiple pathways.

3.5. Trustworthiness and ethical considerations

Multiple strategies were employed to ensure the rigor and credibility of the study, such as prolonged engagement with the data, repeated coding, constant comparative methods, reduction of researcher bias by grounding in participants' original expressions, and provision of detailed descriptions of the research context to enable readers to assess the negotiability of the results. Besides, all participants were informed of the research purpose and signed informed consent forms. Confidentiality was strictly maintained, and responses were used solely for academic research purposes. To protect privacy, personally identifiable information was removed during transcription.

4. Results

4.1. Cognitive understanding pathway

Digital narratives effectively reduce the abstractness of ideological discourse. When students engage with traditional cultural content through videos and animations, abstract value concepts become concrete and tangible. P3 mentioned that she used to think "ren" (benevolence) was very abstract, but after seeing how ancient people practiced "ren" in the animation, she suddenly understood. This process of meaning construction shifts cultural symbols from passive memory to active understanding, thus laying a cognitive foundation for subsequent identity formation. Other interviewees also exhibited similar cognitive shifts. P1 stated that when AI explained the concept of harmony in diversity using a case of dormitory conflicts, she immediately realized that it was not empty moral preaching but rather the wisdom of handling interpersonal

relationships, achieving a cognitive leap from "knowing the how" to "knowing the why". P6 also reflected that AI-assisted explanations of the significance of "filial piety" in modern family relationships helped him understand why the ancients attached such importance to filial piety, which was much more effective than simply reciting classical texts. P8 pointed out that interpreting the traditional concept of "faith" through a short film set in a business scenario made him realize that integrity is not only a personal virtue but also the cornerstone of social cooperation. Even P2, who had low learning motivation, admitted that when the platform presented historical stories of "cultivating oneself, regulating the family, governing the country, and pacifying the world" through animation, he couldn't help but watch the entire series and began to think about the relevance of these ideas to his own life. These statements collectively indicate that digital narrative, as a powerful cognitive scaffold, helps students bridge the gap between abstract cultural symbols and daily experiences, thus laying a solid cognitive foundation for deeper identity formation.

4.2. Experiential and cultural engagement pathway

If cognitive understanding addresses whether students "comprehend", then experiential engagement responds to the deeper question of whether students "believe", representing the most emotionally penetrating dimension. P7 described her virtual visit to Keyuan Garden in Dongguan: upon seeing the details of Lingnan architecture, she suddenly felt a genuine connection to that land, and traditional culture transformed from a distant, unfamiliar concept in textbooks into something right beside her. P3's experience in an online intangible cultural heritage workshop is particularly illuminating. Although she worked behind a screen, following the video to create Guanxiang incense and finally smelling the fragrance of her own creation, the sense of achievement made her truly understand the spirit of craftsmanship. This time-transcending participatory learning breaks the museum-like tendency of traditional cultural education, enabling students to establish living connections through "learning by doing". Moreover, the digital development of local cultural resources holds particular strategic importance. As P9 stated, when the course covered familiar content such as Lingnan arcades and Cantonese opera vocal styles, he actively searched for more materials and even shared them with his family. This inside-out cultural activation shows that when digital content intersects with students' lifeworld, cultural identity shifts from passive reception to active construction.

4.3. Interactive blended learning pathway

The synergistic effect between online discussion forums and offline seminars reinforces the consolidation of identity. By expressing their views, replying to others, and participating in debates on the platform, students complete the transition from individual perception to group confirmation. P5 proposed that seeing many classmates sharing similar feelings made her feel that this identity is real and powerful. This interaction not only validates personal experiences but also deepens value understanding through social comparison and viewpoint collision. Other interviewees also emphasized the role of interactive learning in shaping cultural identity. P3 described that during an online discussion about the significance of traditional festivals, she read posts from classmates sharing their family rituals, which made her realize that these customs were not outdated but rather a vivid bond connecting the common cultural heritage. P7 mentioned that during an offline seminar on Lingnan architecture, debating with peers about the aesthetic and functional value of arcades helped him comprehend the wisdom contained in local traditions, which he had taken for granted in the past. P9 pointed out that after an online course, he shared his discoveries about Cantonese opera with his family, which not only deepened his own understanding but also sparked intergenerational dialogue, strengthening his sense

of cultural belonging. Despite fluctuating learning motivation, P4 admitted that seeing classmates actively discussing on the forum prompted him to contribute his own ideas, and the positive feedback he received made him feel that his voice was significant in the collective construction of cultural identity. These examples demonstrate that interactive blended learning creates a social space where individual cultural perceptions are validated, negotiated, and reinforced through peer interaction, thereby consolidating cultural identity from individual consciousness to collective consensus.

4.4. Identity formation and value internalization

The three pathways do not operate in isolation but, through dynamic interaction, form a progressive process of "understanding–empathy–identity–internalization". Understanding is the starting point. P1 mentioned that when AI explained "harmony in diversity" using a case of a dormitory conflict, he immediately realized that it was not empty moral preaching but wisdom for handling relationships, achieving a cognitive leap from "knowing how" to "understanding why." Emotional resonance acts as the driving force. P6 recalled seeing in a virtual exhibition how ancient sages persevered in their ideals, and suddenly thought of his own moments of persistence during exam preparation. This time-transcending resonance endows abstract values with warmth and texture. Identity marks the critical node. P5 began using the expression "we, the people of Lingnan" to refer to herself; this subtle shift in language use is precisely the external marker of internalized identity. Value internalization is the endpoint. P8 shifted from "participating for credits" to "actively choosing traditional culture volunteer activities" because he feels that this is "our" affair rather than a task imposed by "them." This transition from "learning because one is told to" to "wanting to do it oneself" marks the moment when values truly enter students' worlds of meaning. This dynamic process includes feedback loops: deep internalization strengthens identity, and consolidated identity fosters deeper understanding, creating an upward spiral. However, a break at any link may interrupt the process.

4.5. Inhibiting factors

Although the three pathways demonstrate positive effects, three mutually reinforcing inhibiting factors still constitute "reefs" for the deepening of identity. Superficial engagement is the most widespread obstacle. P2 admitted that he sometimes leaves the online class running while doing other things, and as long as the progress bar is filled, that is fine. This state of "being present yet absent" reduces platforms to mere mechanical attendance-checking tools. Fragmented cognition is a new dilemma generated by technological logic. P4 described that the platform always pushes short videos to him; he watches one after another, and although each is interesting, they do not connect. Algorithmic recommendations fragment the learning content and make systematic cognition difficult. Insufficient guidance reflects the structural absence of the instructor's facilitating role. P10 expressed that "when she encounters something she does not understand, online questions often do not receive timely responses, and no one guides the discussion forum, so she gradually loses interest in deep exploration". The intertwined effect of these three factors indicates that the effectiveness of blended teaching depends not only on technological design but, more crucially, on the "technology-content-teacher" trinity collaborative ecosystem.

4.6. Core mechanism model

Synthesizing the above findings, this study constructs an integrative mechanism model. Blended teaching promotes the formation of cultural identity through three interconnected pathways—cognitive understanding,

cultural experience, and interactive participation—thereby facilitating value internalization, while superficial engagement, fragmented learning, and lack of guidance constitute three boundary conditions that may interrupt or weaken the positive process (see **Figure 1**).

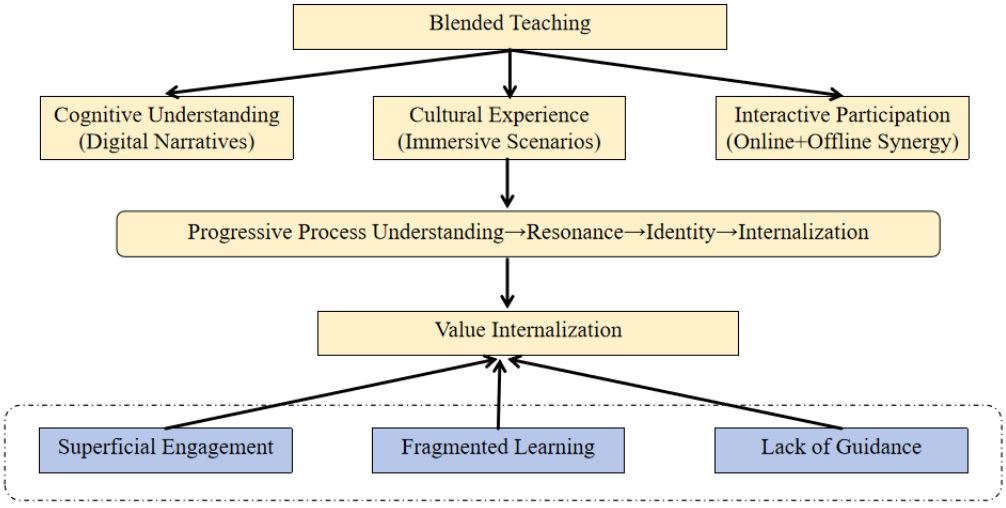

Figure 1. Core mechanism model of blended teaching promoting cultural identity and value internalization.

The theoretical value of this model lies in revealing the duality of "technological mediation". Digital tools act as "catalysts" for cultural identity, but inappropriate use of technology can reduce identity construction to mere "mechanical formalities". This "double-edged sword" effect indicates that teaching effectiveness is not automatically granted by technology, but rather depends on whether instructional design can activate deep cognition and emotional engagement. The practical implication emphasizes the necessity of a "return of the teacher". P3 reflected that the most rewarding moments were not when AI answered his questions, but when the teacher guided a discussion on why the ancients thought in that way, and that kind of inspiration is something a machine cannot provide. Furthermore, the model reveals the strategic value of local cultural resources: when digital content intersects with students' life world, cultural identity transforms from abstract concepts into embodied experiences. This provides a clear direction for the digital transformation of IPE: not using technology to package abstract theories, but leveraging digital means to activate the contemporary vitality of cultural traditions.

5. Discussion

5.1. The dual intermediary role of technology: catalyst and obstacle

This study reveals a fundamental paradox of blended teaching in the digital era: technology plays a "double-edged sword" role in the formation of cultural identity. On the one hand, digital narratives, immersive scenarios, and interactive platforms serve as powerful catalysts, reducing the abstractness of ideological discourse, activating emotional resonance, and promoting collective affirmation of cultural identity. On the other hand, the same technological infrastructure may also lead to superficial engagement, fragmented learning, and a vacuum in guidance, thereby weakening the construction of cultural identity that it is supposed to support. This duality echoes Hou Qiuping's observation that digital tools do not automatically enhance teaching effectiveness; rather, their impact depends on the pedagogical intentionality that governs their use.

By elaborating on the precise mechanisms through which technology promotes or hinders the formation of cultural identity, this study extends this insight, providing a more nuanced understanding of the "technology-content-teacher" triad.

5.2. Extending cultural identity theory to the digital context

This study makes a theoretical contribution by extending cultural identity theory to the digitally mediated environment. Although existing research has established that cultural identity develops through participation and practical experience, and that cultural self-confidence plays a mediating role between traditional culture and value education, there is little research that systematically examines how blended teaching, as a specific teaching mode, activates cultural identity through cognitive, emotional, and interactive pathways. The integrated mechanism model proposed in this study, which includes cognitive understanding, cultural experience, and interactive participation, and undergoes a progressive process of "understanding-empathy-identity-internalization", provides a more refined explanation of how cultural values enter students' meaningful world. This model responds to the gaps identified in the literature review: the lack of analysis from the perspective of identity, and insufficient exploration of the micro-processes of cultural identity formation in the digitally mediated environment.

5.3. Strategic value of local cultural resources

A particularly noteworthy discovery is the strategic importance of local cultural resources in bridging the gap between abstract cultural symbols and students' life world. When digital content intersects with students' life world, such as virtual visits to the Keyuan Garden, online workshops on intangible cultural heritage themed around Guanxiang, or course content covering Lingnan arcades and Cantonese opera vocals, cultural identity shifts from passive acceptance to active construction. This finding aligns with the research by Chen Jiewen and Chen You on the inheritance of dragon boat culture in universities in Dongguan, and expands upon it by revealing the psychological mechanism through which local cultural content activates identity. The implication for IPE is clear: digital transformation should not merely package abstract theories into technological forms, but should utilize digital means to activate the contemporary vitality of local cultural traditions, thereby fostering embodied experiences that anchor values within students' daily lives.

5.4. The necessity of teacher return and teaching guidance

The inhibitory factor of "insufficient guidance" highlights a key limitation of technology-driven teaching: the structural absence of the facilitating role of teachers. As indicated by the reflection on P3, the most rewarding moments are not when AI answers questions, but when teachers guide discussions and stimulate deep thinking--this is "what machines cannot provide". This finding challenges the assumption that technology empowerment can replace teaching guidance. Instead, it suggests that the effectiveness of blended learning depends on an ecosystem where technology, content, and teachers operate in synergy. The role of teachers has shifted from knowledge transmitters to discussion facilitators, meaning constructors, and cultural intermediaries--in a digital environment where algorithmic fragmentation and superficial engagement threaten deep learning, this role becomes more important, not less.

5.5. Practical implications for the digital transformation of IPE

This study provides several practical insights for the digital transformation of IPE in contemporary Chinese

universities. Firstly, instructional design should prioritize activating deep cognitive and emotional engagement, rather than merely focusing on technical delivery. This implies selecting digital narratives that connect abstract values with concrete life experiences, designing immersive scenarios that promote emotional resonance, and constructing an online and offline interactive structure that enables collective affirmation of cultural identity. Secondly, the "technology-content-teacher" triad should be regarded as an integrated system: technological infrastructure must be complemented by carefully planned cultural content and active teacher guidance. Thirdly, local cultural resources should be strategically integrated into digital courses to bridge the gap between cultural symbols and students' living world. Fourthly, mechanisms should be established to offset superficial engagement and fragmented cognition, such as designing serialized learning paths, providing timely feedback, and fostering a sustained online discussion community.

6. Conclusion

6.1. Summary of key findings

This study, through qualitative analysis of semi-structured interviews with 10 undergraduate students from universities in Dongguan City, reveals the internal mechanism by which blended teaching in the digital era promotes cultural identity and value internalization. Blended teaching dynamically constitutes a progressive process of "understanding-empathy-identity-internalization" through three interrelated paths: cognitive understanding, cultural experience, and interactive participation. The cognitive understanding path utilizes digital narratives to reduce the abstractness of ideological discourse, achieving a cognitive leap from "knowing how" to "knowing why". The cultural experience path activates emotional empathy and cultural affinity through immersive scenarios and specific cases, shifting cultural identity from passive acceptance to active construction. The interactive participation path completes the consolidation of identity from "individual perception" to "collective confirmation" through online and offline collaborative discussions. However, three mutually reinforcing inhibitory factors—superficial engagement, fragmented learning, and insufficient guidance—constitute the "submerged reefs" hindering the deepening of identity. This indicates that the effectiveness of blended teaching is not automatically conferred by technology, but depends on the collaborative ecosystem of the "technology-content-teacher" trinity. Digital tools serve as a "catalyst" for cultural identity, but they can also render identity construction into a "mechanical form". This "double-edged sword" effect reveals the duality of technological mediation and highlights the strategic value of local cultural resources. When digital content intersects with students' life world, cultural identity transforms from an abstract concept into a concrete experience, which points out the direction for the digital transformation of ideological and political education.

6.2. Research limitations and future directions

Despite the contributions mentioned, this study has several limitations. First, the sample is limited to 10 undergraduate students from universities in Dongguan City, and the findings are difficult to generalize to broader regions and types of institutions. In the future, it can be extended to multiple cities, provinces, and types of universities to enhance external validity. Second, the study mainly relies on self-reported interview data, which may be influenced by social desirability bias. In the future, it can incorporate various data sources such as classroom observation, learning analysis, and longitudinal tracking for triangulation verification. Third, the proposed core mechanism model is derived from qualitative analysis, and its path relationships and

boundary conditions still need to be quantitatively tested. In the future, measurement tools can be developed and validated using methods such as structural equation modeling. In addition, the rapid technological evolution in the era of artificial intelligence may bring profound changes to the formation mechanism of cultural identity. The ability and institutional support required for teachers to fulfill their facilitating role effectively also need to be further explored. Future research should maintain a forward-looking perspective and conduct action research or design research to collaboratively develop teacher professional development models for ideological and political education and cultural education.

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