

REPRESENTATION OF JAVANESE WOMEN'S CULTURAL IDENTITY ON TIKTOK ACCOUNT MBAK YU - BERKEBAYA

Hanifah Siswanti^{1*}, Iwan Joko Prasetyo², Redi Panuju³, Nur'annafi Farni Syam Maela⁴

^{1,2,3,4}Faculty of Communication, The University of Dr. Soetomo, Surabaya, Indonesia

Correspondence: Hanifah Siswanti. E-mail: hanifahxiswanti@gmail.com

Abstract

The rapid development of social media has transformed cultural dissemination into a transboundary, algorithm-driven process. TikTok, as a popular platform in Southeast Asia, plays a significant role in shaping cultural representations and identities among the younger generation. In this context, the TikTok account “Mbak Yu-Berkebaya” exists as a digital space that showcases Javanese women’s cultural identity through traditional attire, gestures, and distinctive narratives. This study aims to analyze how Javanese women’s cultural identity is represented in the content of the Mbak Yu-Berkebaya TikTok account, and how the TikTok algorithm influences the visibility and reception of these representations. This study uses a qualitative approach with content analysis methods, focusing on the visual, narrative, and symbolic aspects of the videos, and is supported by a review of literature related to cultural identity and digital media. The results show that the account constructs a representation of Javanese women as synonymous with gentleness, modesty, and traditional values, particularly through the use of the kebaya as a key cultural symbol. The TikTok algorithm also strengthens the dissemination of content by encouraging visually appealing and trend-following videos, thereby reaching a wider audience. However, this dynamic also has the potential to lead to simplification and selectivity in the representation of cultural identity to fit the platform’s aesthetics. In conclusion, TikTok has become a participatory medium for the expression and construction of cultural identity, where traditional values are reinterpreted in digital culture. The representation of Javanese women on this platform reflects a process of preservation and adaptation influenced by algorithmic logic.

Keywords: cultural identity, Javanese women, TikTok, digital culture, algorithm, kebaya, cultural representation

1. Introduction

The rapid growth of digital technology and social media has transformed how culture is produced, disseminated, and consumed. Through algorithm-driven platforms such as TikTok, cultural expressions are continuously reconstructed in digital environments. In Indonesia, TikTok has become an important platform for promoting local culture, including traditional dances, regional languages, culinary traditions, and traditional clothing. Rather than simply reproducing culture, TikTok encourages adaptation to platform logics that prioritize visual appeal, trends, and audience engagement.

One cultural symbol gaining visibility on TikTok is the kebaya, which represents the identity of Javanese women. Traditionally associated with modesty and elegance, the kebaya has evolved into a form of self-expression and digital identity. Previous studies have shown that TikTok popularizes local culture, while platform algorithms influence content visibility and audience engagement.

Despite these findings, limited research examines how Javanese women's cultural identity is constructed through visual, narrative, and symbolic representations on TikTok. Moreover, the relationship between cultural representation and algorithmic logic remains underexplored, particularly in explaining how platform mechanisms shape and reconstruct cultural meanings.

Drawing on Hall's (1997) theory of representation, this study understands representation as the construction of meaning rather than the reflection of reality. It also considers how digital platforms commodify cultural symbols by transforming them into content that generates visibility and engagement.

This study analyzes the TikTok account "Mbak Yu-Berkebaya" to examine how Javanese women's cultural identity is constructed through visual, narrative, and symbolic representations, and how TikTok's algorithm shapes their visibility. By integrating representation theory, gender identity, and algorithmic culture, this study contributes to understanding how cultural identity is negotiated, commodified, and reconstructed in contemporary digital media.

2. Literature Reviewer

2.1 Representation of Culture in Digital Media

According to Hall (1997), representation is not simply a process of reflecting reality, but rather a process of constructing meaning through language, symbols, and representational practices. Media plays an active role in selecting, organizing, and presenting specific realities, thus producing specific meanings. In the context of digital media, cultural representation cannot be understood as the transfer of culture from physical to virtual space, but as a process of reconstruction influenced by the characteristics of the platform and audience.

Oktarina et al.'s (2022) research shows that TikTok encourages the hybridization of local and global cultures, making cultural identities more fluid and continually negotiated. These findings provide important insights into the relationship between digital media and cultural transformation. However, this research still views culture in general and fails to examine how cultural identity is represented through visual, narrative, and symbolic elements in specific social groups, particularly Javanese women.

From a representational perspective, cultural symbols like the kebaya don't have fixed meanings. Their meanings are produced and reproduced through media practices and social interactions. Therefore, the representation of the kebaya on TikTok needs to be understood as the result of a construction of meaning that is continually negotiated within the context of digital culture.

2.2 Javanese Women's Identity and Cultural Symbolism

Cultural identity is the process of constructing meaning related to the values, traditions, and social practices of a community. In Javanese culture, women are traditionally associated with characteristics such as gentleness, modesty, elegance, and the ability to maintain social harmony. These values are then represented through various cultural symbols, one of which is the kebaya.

Akbar's (2025) research shows that the kebaya not only represents tradition but also serves as a symbol of identity and female empowerment in the digital space. Similarly, Rizana et al. (2023) found that TikTok plays a role in increasing interest in the kebaya among the younger generation through its adaptive visual approach to digital trends.

However, these two studies have not critically examined how the representation of Javanese women in digital media can reproduce certain stereotypes of femininity. From a gender studies perspective, representations of women in media are not neutral but can reproduce power relations and shape standards for how women should appear and behave. Therefore, it is important to examine whether the representation of Javanese women on TikTok demonstrates empowerment, identity negotiation, or simply reproduces idealized Javanese women in digital formats.

2.3 Algorithmic Culture and Platform Logic on TikTok

The development of algorithm-based social media has transformed the way culture is produced and distributed. According to van Dijck (2013), digital platforms function not only as communication channels but also as systems that actively regulate the visibility of information through algorithmic logic. Algorithms determine the types of content that receive greater attention, thereby influencing cultural practices and the construction of meaning in digital spaces.

Research by Harahap and Akil (2024) shows that TikTok can be an effective means of preserving local culture through its adaptation into digital formats. Meanwhile, Panayitsa (2024) found that TikTok plays a significant role in the dissemination and transformation of Indonesian culture. However, both studies tend to view the platform as a medium for cultural distribution and fail to examine how algorithms actively shape emerging and dominant cultural representations.

In the context of TikTok, cultures that achieve high visibility are generally those that adapt to the platform's characteristics, such as engaging visuals, short video formats, and high engagement rates. This demonstrates that cultural representation is not solely determined by the cultural values themselves, but also by the platform's logic governing the selection and distribution of content.

2.4 Cultural Commodification in Digital Platforms

The digitalization of culture not only opens up opportunities for cultural preservation but also creates the potential for cultural commodification. Cultural commodification occurs when cultural symbols and practices not only have cultural value (use value) but also acquire exchange value in the digital ecosystem.

In the context of TikTok, cultural symbols like the kebaya can serve as visual identities that strengthen personal branding, increase engagement, and expand audience reach. As a result, culture is not only preserved as a traditional heritage but also repackaged into content with economic and exchange value on digital platforms.

This perspective is important because it allows research to view cultural representation more critically, namely not only as a process of preservation, but also as a process of negotiation and commodification influenced by the dynamics of digital platforms.

2.5 Research Gap and Conceptual Framework

Based on a synthesis of previous research, it can be concluded that studies on TikTok and local culture still tend to discuss cultural preservation, digital transformation, and symbolic meaning separately. Previous research also has not comprehensively integrated the perspectives of cultural representation, gender identity, and algorithmic logic within a specific digital context.

Furthermore, there is limited research examining whether the representation of Javanese women's culture on TikTok constitutes a form of cultural preservation, a process of identity reconstruction, or even cultural commodification tailored to the platform's algorithmic preferences.

Therefore, this study fills this gap by analyzing the representation of Javanese women's cultural identity on the TikTok account "Mbak Yu-Berkebaya" through visual, narrative, and symbolic elements, and examining how the TikTok algorithm influences the construction and visibility of these representations. This study proposes the concept of algorithmically mediated cultural identity, namely cultural identity formed through the interaction between traditional cultural values, gender performativity, and the algorithmic logic of digital platforms.

3. Methods

This study uses a qualitative approach with a descriptive-interpretive design to understand how Javanese women's cultural identity is represented on the TikTok account "Mbak Yu-Berkebaya". The qualitative approach was chosen because it allows researchers to interpret the meaning contained in the symbols, narratives, and practices of cultural representation displayed through digital media. Focusing on the representation of Javanese women's cultural identity in TikTok content, particularly through visual, narrative, and symbolic elements. The object of the study is a video uploaded to the TikTok account "Mbak Yu-Berkebaya". The elements observed include the use of kebaya and supporting accessories, body expressions and gestures, the use of language and dialect, the storyline, and the cultural symbols displayed in the video.

The research was conducted in the digital space of TikTok, using the platform as the research location. The study population included all videos uploaded to the TikTok account "Mbak Yu-Berkebaya" from October 7, 2021, to April 5, 2026. The research sample was selected using a purposive sampling technique, namely videos that explicitly display elements of Javanese women's cultural identity, such as the use of kebaya, Javanese cultural practices, the use of Javanese language, and activities that represent Javanese cultural values and symbols.

The primary data for this study consisted of digital artifacts in the form of TikTok videos, captions, on-screen text, and interaction indicators such as views, likes, comments, and shares. Secondary data were obtained through literature review from scientific journals, books, proceedings, and previous research relevant to cultural representation, gender identity, and algorithmic culture in digital media. The primary instrument in this study was the researcher, who acted as the key instrument (human instrument), supported by observation sheets, screenshots, and digital field notes.

Data collection techniques used non-participant observation and documentation. Researchers systematically observed video content, then documented and categorized the data based on visual representation, narrative, and symbolic elements, as well as indicators related to the dynamics of the TikTok platform.

The data analysis technique used qualitative multimodal content analysis. The analysis was conducted through several stages, namely data reduction, coding, categorization, interpretation, and drawing conclusions. The coding stage was carried out by identifying multimodal elements that appeared in each video, including visual aspects (clothing, color, gestures, expressions, and settings), narrative aspects (themes, messages, language use, and storytelling), and symbolic aspects (cultural meanings attached to the kebaya and Javanese female identity). Next, the findings were interpreted using three theoretical perspectives, namely Stuart Hall's representation theory, the gender identity perspective, and the concept of algorithmic culture to understand how Javanese female cultural identity is constructed, negotiated, and mediated by the logic of the TikTok platform.

4. Results and Discussion

4.1 Visual Construction of Javanese Women's Cultural Identity

Analysis shows that the "Mbak Yu-Berkebaya" account consistently features the kebaya as a primary visual element, paired with batik, traditional accessories, simple makeup, and long, braided or partially tied hair. Kebayas are worn not only in formal settings but also in everyday activities such as walking, enjoying culinary delights, or visiting tourist attractions.

According to Hall (1997), representation is not a process of reflecting reality, but rather a process of constructing meaning. Therefore, the visuals of Javanese women depicted cannot be understood as authentic depictions of Javanese women as a whole, but as constructions of specific cultural identities produced through digital media.

From a gender identity perspective, these visuals still retain traditional attributes such as gentleness and elegance. However, at the same time, new representations of Javanese women emerge as independent, active, and confident. These findings indicate that Javanese women's identity undergoes a process of negotiation between traditional values and the demands of contemporary digital culture.

Table 1. Video Dataset

No	Link Video	Pillar	Video Title	Upload Date	Views	Likes	Comment	Save	Share	Hashtags
1	https://www.tiktok.com/@runrojen/video/749311527292492143	Video Teks tanpa voice over	plis BISIKIN FAKTA SEJARAH ITU!!!	14 April 2025	16.3 Juta	1.6 Juta	42.7 Ribu	259.8 Ribu	116.6 Ribu	#sejarah #sejarahIndonesia
2	https://www.tiktok.com/@runrojen/video/7286071098607832326?is_from_webapp=1&sender_device=pc&web_id=7626739761789257234	Plesiran	Replying to @springcypher TUMBAS KEBAYA LAWASAN DI PASAR BRINGHARJO JOGJA! 🙌 Buat yang masih bingung nyari kiosnya Bu Pur di Bringharjo kalo dari pintu depan, kinton sampe abis ya! kebayaanya murah-murah dan cantik semua! Tumbas Kebaya Lawasan di Pasar Bringharjo Jogja Bingung nyari kios kebaya di Bringharjo? Temukan rekomendasi wisata Jogja di sini! Keindahan kebaya modern dan tradisional menunggu!	4 Oktober 2023	990.2 Ribu	55.6 Ribu	309	25.7 Ribu	6436	#MbakYupiesiran #PasarBringharjo #ExploreJogja
3	https://www.tiktok.com/@runrojen/video/7424820047111032069?is_from_webapp=1&sender_device=pc&web_id=7626739761789257234	Storytelling	Sebenarnya akal-akalan siapa sih yang ngehubungin cerita Roro Jonggrang dengan Candi Prambanan? padahal aslinya Prambanan dibangun dari zamannya Rakai Pikatan lho!!	12 Oktober 2024	5.2 Juta	245.4 Ribu	2352	12.7 Ribu	5304	#ronsonopran #prambanan #candiprambanan #bandungkondowoso @electricsone.id
4	https://www.tiktok.com/@runrojen/video/7306746859152755973?is_from_webapp=1&sender_device=pc&web_id=7626739761789257234	Kulineran	Cromboloninya tumbas di mangano sushi, kayaknya sih purnya AM&co Mangano Sushi: Lezatnya Cromboloni di Solo Cromboloni yang menggoda di Mangano Sushi, Solo! Temukan cita rasa unik dan kenikmatan kuliner #cromboloni #kulinersolo #asmr	29 November 2023	1.3 Juta	145.5 Ribu	289	6036	1278	#cromboloni #croissant #kulinersolo #asmr

4.2 Narrative Construction and Cultural Negotiation

The narrative in the content is constructed through the use of Javanese with a thick accent combined with Indonesian. The content themes include kebaya, traveling, weton (traditional Javanese culture), culinary delights, and everyday storytelling.

From Hall's perspective, language is an encoding process that produces cultural meaning. The use of greetings like "cah" and "accent medok" (affectionate accent) are not merely tools of communication, but serve as markers of Javanese cultural identity.

From a gender perspective, Javanese women are represented not as cultural objects, but as subjects who actively produce and disseminate their own cultural narratives.

However, the narrative also underwent a process of adaptation to fit TikTok's characteristics: brevity, lightheartedness, and ease of understanding. Local culture was not only preserved but also simplified and negotiated for acceptance within the digital media ecosystem.

Table 2. Representation Analysis

No	Visual (Kebaya, Gesture)	Pillar	Narrative (Theme, Message)	Symbolic
1	Visual Dari atas kepala, rambut lurus panjang dengan setengah bagian di kepan. Menggunakan riasan, serta memakai anting tempel motif, Mbak Yu duduk di kursi goyang dengan baju atasan kebaya transparan dengan memakai kemben, kain batik satin pink untuk rok dan memegang kipas tangan. Duduk dan menggoyangkan kursi sambil mengipas. Memakai alas kaki sepatu selop flat transparan. Gesture : Duduk bergoyang di kursi goyang, mimik muka terlihat dari samping menatap depan, serta sedikit bibir banyak. Seperti menggambarkan sedang berfikir.	Video Teks tanpa voice over	Theme : Konten Video Teks tanpa Voice Over, namun tetap menggunakan musik sebagai latar belakang Message : Teks dalam video, bertuliskan I'm bored, pls ceritain ke aku FAKTA SEJARAH NEGARA INI yang bikin kamu TERCENGANG ketika mengetahuinya!	Elemen estetika yang memperkuat ekspresi emosional. Penggunaan kebaya transparan dan setting domestik menunjukkan adanya reinterpretasi simbol budaya ke dalam bentuk yang lebih intim dan performatif. Dari perspektif gender, representasi ini menunjukkan perempuan Jawa sebagai subjek yang memiliki kontrol atas ekspresi diri, termasuk dalam menampilkan emosi dan membangun interaksi dengan audiens.
2	Secara visual , kreator (Mbak Yu) mengenakan kebaya dengan kombinasi rok lilit hitam, atasan kebaya putih yang difungsikan sebagai outer, serta dalam bermotif batik. Penampilan ini merepresentasikan perpaduan antara elemen tradisional dan gaya kontemporer. Visualisasi juga menampilkan alur perjalanan dari pintu masuk pasar hingga lokasi kios, yang memperkuat fungsi informatif dan orientasi ruang bagi audiens. Gesture : Gestur yang ditampilkan cenderung minimal dan tidak terlalu ekspresif, mengingat fokus utama konten adalah aktivitas plesiran dan eksplorasi lokasi. Interaksi lebih difokuskan pada aktivitas memilih dan mencoba kebaya, sehingga gestur berfungsi sebagai pendukung narasi visual yang bersifat informatif.	Plesiran	Theme : eksplorasi budaya lokal melalui aktivitas plesiran yang bersifat informatif, khususnya dalam konteks pencarian kebaya lawasan di pasar tradisional. Tema ini menggabungkan unsur budaya, konsumsi, dan pengalaman keseharian, yang dikemas dalam format ringan dan relatable bagi audiens digital. Message : kebaya sebagai bagian dari identitas budaya Jawa tetap relevan dan mudah diakses dalam kehidupan modern.	Kebaya dalam konteks ini merepresentasikan identitas budaya yang bersifat adaptif. Penggunaan kebaya dalam aktivitas plesiran menunjukkan pergeseran makna dari simbol formal menuju praktik budaya yang lebih fleksibel dan kontekstual. Pasar tradisional juga berfungsi sebagai simbol ruang pelestarian budaya, di mana nilai-nilai lokal tetap hidup dalam praktik ekonomi dan sosial sehari-hari.
3	Secara visual (Mbak Yu) mengenakan kebaya berwarna merah yang dikombinasikan dengan aksesoris pada bagian telinga serta riasan wajah (make-up) yang memperkuat kesan estetis dan feminin. Warna merah dalam konteks ini dapat diinterpretasikan sebagai simbol keberanian, daya tarik, dan ekspresi diri, yang memberikan nuansa lebih berani dibandingkan representasi kebaya yang cenderung lembut atau netral. Gesture yang ditampilkan memperlihatkan Mbak Yu berdiri di area berpagar dengan latar belakang candi, sambil memegang selendang sebagai properti visual. Gerakan tubuh cenderung lembut namun ekspresif, ditandai dengan pandangan ke arah candi yang kemudian sesekali dialihkan ke kamera. Tatapan tersebut menciptakan kesan performatif yang seolah-olah "mengajak" atau merayu audiens untuk terlibat secara emosional.	Storytelling	Theme : Tema dalam konten ini adalah romantisasi budaya dan ruang heritage, di mana kebaya dan candi dipadukan sebagai representasi estetika budaya Jawa yang klasik namun dikemas secara visual dan emosional. Message : Pesan yang disampaikan adalah bahwa identitas budaya perempuan Jawa dapat diekspresikan secara elegan, estetis, dan emosional dalam ruang bersejarah, serta tetap relevan dalam konteks visual media digital. Secara implisit, konten ini juga menekankan bahwa budaya tidak hanya bersifat informatif, tetapi juga dapat menjadi medium ekspresi personal dan daya tarik visual.	Kebaya merah dan selendang merepresentasikan feminitas yang tidak hanya lembut, tetapi juga kuat dan ekspresif. Latar candi berfungsi sebagai simbol warisan budaya yang memperkuat konteks tradisional, sementara interaksi kreator dengan kamera menunjukkan adanya proses reinterpretasi budaya dalam bentuk performatif. Hal ini mencerminkan pergeseran dari representasi perempuan Jawa yang pasif menuju representasi yang lebih aktif dan sadar akan audiens.
4	Visual Mbak Yu mengenakan kebaya bermotif bunga berwarna biru yang dipadukan dengan selendang berwarna pink yang dililitkan. Kombinasi warna yang kontras ini menghadirkan estetika visual yang mencolok sekaligus menunjukkan reinterpretasi kebaya dalam gaya yang lebih playful dan kontemporer. Aksesoris seperti anting dengan detail mencolok (berwarna merah) turut memperkuat kesan ekspresif dan fashionable, yang menempatkan kebaya tidak hanya sebagai simbol tradisional, tetapi juga sebagai bagian dari gaya hidup modern. Gestur yang ditampilkan bersifat aktif dan fungsional, ditandai dengan aktivitas membawa, memanaskan, dan mengonsumsi makanan (cromboloni) di ruang kafe dengan konsep self-service. Interaksi tubuh dengan objek (makanan dan microwave) menunjukkan representasi keseharian yang natural, sekaligus menggeser citra kebaya dari pakaian formal menjadi bagian dari aktivitas sehari-hari yang santai.	Kulineran	Theme : Tema utama dalam konten ini adalah integrasi budaya tradisional dalam praktik gaya hidup modern, khususnya dalam konteks konsumsi kuliner di ruang urban seperti kafe. Message : kebaya sebagai simbol budaya Jawa dapat dikenalkan dalam aktivitas sehari-hari yang modern dan informal, tanpa kehilangan nilai identitasnya. Selain itu, konten ini juga menyampaikan pesan implisit bahwa budaya dapat beradaptasi dengan gaya hidup kontemporer, termasuk dalam ruang konsum global seperti kafe.	Kebaya dalam konteks ini berfungsi sebagai tanda fleksibilitas budaya. Penggunaan kebaya saat mengonsumsi makanan modern seperti cromboloni mencerminkan proses hibridisasi budaya, di mana elemen tradisional dan modern saling berinteraksi. Dari perspektif gender, hal ini juga menunjukkan representasi perempuan Jawa yang aktif, mandiri, dan tidak terikat pada ruang atau aktivitas tertentu dalam mengekspresikan identitas budayanya.

4.3 Symbolic Meaning: Preservation or Commodification?

Kebaya appears consistently in almost all content, making it the main identity of the account. According to Hall, cultural meaning is always reproduced through practices of representation. In this research, the kebaya undergoes a resignification, a shift in meaning from traditional attire associated with formal occasions to a symbol of personal identity and a digital lifestyle. From a gender perspective, the kebaya no longer confines women to domestic stereotypes, but rather becomes a medium for self-expression and empowerment.

However, the repeated use of the kebaya also demonstrates a process of cultural commodification. The kebaya not only holds cultural value but also serves as a visual asset that builds personal branding and increases content visibility. These findings demonstrate the paradox between cultural preservation and commodification. TikTok allows culture to remain alive and widely known, but at the same time, it pushes culture into visual products with exchange value in the digital attention economy.

4.4 Platform Dynamics and Algorithmic Culture

The "Mbak Yu-Berkebaya" account has uploaded over 1,200 videos with a consistent niche: kebaya and Javanese culture. The content is presented in various formats, such as storytelling, text-based videos, travel, and culinary experiences. According to van Dijck (2013), algorithms are not neutral. They act as a selection mechanism that determines which cultures are more visible.

Research findings indicate that visuals of kebaya, medok accents, and distinctive greetings form a recognizable pattern that increases the likelihood of content distribution to the FYP. However, this also suggests that cultures that achieve high visibility are those that can adapt to algorithmic preferences, namely:

1. visually appealing;
2. easy to understand;
3. short;
4. contains elements of entertainment;
5. have high engagement.

Culture is not only constructed by creators, but also curated by platform algorithms.

Table 3. Algorithm Analysis

No	Pillar	Insight
1	Video Teks tanpa voice over	Penggunaan format video teks tanpa voice over, dikombinasikan dengan musik latar dan ekspresi visual yang kuat, menunjukkan strategi adaptasi terhadap logika TikTok yang mengutamakan konten singkat, relatable, dan interaktif. Teks yang bersifat pertanyaan (call to engagement) berpotensi meningkatkan partisipasi audiens melalui komentar. Dengan demikian, konten ini tidak hanya mengandalkan estetika visual, tetapi juga memanfaatkan strategi interaksi untuk meningkatkan visibilitas dalam sistem algoritma.
2	Plesiran	Dari perspektif algorithmic culture, struktur konten yang berbasis problem-solution (pencarian kios kebaya), visual eksploratif (alur lokasi), serta penyampaian informasi praktis (lokasi dan harga) menunjukkan strategi adaptasi terhadap logika TikTok. Konten informatif yang dikemas dalam format ringan dan relatable berpotensi meningkatkan engagement serta memperbesar peluang distribusi melalui sistem algoritma.
3	Storytelling	Penggunaan latar visual yang ikonik (candi), warna mencolok (merah), serta gestur yang estetik dan "engaging" menunjukkan strategi adaptasi terhadap logika visual TikTok yang mengutamakan daya tarik estetika dan emosi. Konten dengan kombinasi visual kuat dan ekspresi performatif seperti ini berpotensi memiliki tingkat engagement yang lebih tinggi dan peluang distribusi yang lebih luas melalui algoritma.
4	Kulineran	Penggunaan format editing cut-to-cut, aktivitas yang relatable (makan dan review makanan), serta setting kafe modern menunjukkan strategi adaptasi terhadap logika platform TikTok yang mengutamakan konten cepat, dinamis, dan engaging.

4.5 Integrated Discussion: Algorithmically Mediated Cultural Identity

Research findings show that Javanese women's cultural identity on TikTok is the result of the interaction between culture, gender, and platform technology.

First, from Stuart Hall's representational perspective, the Javanese women depicted by the "Mbak Yu – Berkebaya" account are not an objective reflection of the reality of Javanese women, but rather a construction of identity produced through media practices.

Second, from a gender identity perspective, there has been a shift from the representation of passive Javanese women to women who have agency and actively become producers of digital culture.

Third, from the perspective of algorithmic culture, the construction of identity is not entirely free because it is influenced by algorithmic logic that prioritizes content that is visual, easy to consume, and has high engagement.

As a result, Javanese women's cultural identities on TikTok find themselves in a paradoxical position. On the one hand, the platform creates a space for the preservation and revitalization of local culture. On the other, culture is subject to simplification, selection, and commodification to suit algorithmic preferences.

Thus, this study proposes the concept of algorithmically mediated cultural identity, namely a cultural identity formed through the interaction of traditional values, gender performativity, and the logic of digital platforms. In this context, the kebaya is not only a cultural symbol but also a strategic visual asset that enables culture to gain visibility, attention, and value within the social media ecosystem.

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