

# Navigating Javanese Womanhood in the Digital Age: Perspectives from Digital Natives and Immigrants

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**Abstract:** Technological development has significantly changed human social life, especially online social media. In Indonesia, device-based social media users reached 191.4 million in January 2022. This number is still being reduced to several types of social media widely used in Indonesia, such as YouTube, Facebook and Instagram, based on Data Reportal Research in February 2022. Female social media users could be said to be active on some social media sites. Consumption of content on social media often makes a spectacle a guide for women. Several perspectives on Javanese women, such as *sumur-dapur-kasur*, *macak-masak-manak*, *swargo nunut*, *neroko katut*, and *Konco Wingking*, have a positive philosophical meaning by building perceptions through social media. Therefore, this research explores the perspectives and experiences of Javanese women concerning their participation in the digital space. Using the ethnographic approach, a qualitative research strategy, the study involves in-depth observation, active engagement, and interpersonal interactions within a specific cultural group or community. The result of this research is the perspective of more modern Javanese women in a positive perspective and women themselves. In essence, all perspectives on the philosophical values of Javanese women have shifted, including in practice. Javanese women who open themselves to social media can develop their potential with all these perspectives because the opportunity to become more 'modern' lies in the woman's decision.

**Keywords:** Prospects; Javanese Women; Natives; Social Media.

**Abstrak:** Perkembangan teknologi telah membuat perubahan besar dalam kehidupan sosial manusia, terutama dalam media sosial online. Di Indonesia sendiri, pengguna media sosial berbasis gawai mencapai 191,4 juta pada Januari 2022. Jumlah tersebut masih dikerucutkan lagi menjadi beberapa jenis media sosial yang banyak digunakan di Indonesia, seperti: YouTube, Facebook, dan Instagram dari DataReportal Research, pada Februari 2022. Pengguna media sosial perempuan dapat dikatakan aktif di beberapa media sosial tersebut. Konsumsi konten di media sosial sering kali menjadikan sebuah tontonan sebagai panduan bagi perempuan. Beberapa perspektif tentang perempuan Jawa seperti: *sumur-dapur-kasur*; *macak-masak-manak*; *swargo nunut*, *neroko katut*; dan *konco wingking*, memiliki makna filosofis yang positif dengan membangun persepsi melalui media sosial. Oleh karena itu, penelitian ini akan mengeksplorasi perspektif dan pengalaman perempuan Jawa terkait partisipasi mereka di ruang digital. Dengan menggunakan pendekatan etnografi, sebuah strategi penelitian kualitatif, penelitian ini melibatkan observasi mendalam, keterlibatan aktif, dan interaksi interpersonal dalam sebuah kelompok budaya atau komunitas tertentu. Hasil dari penelitian ini adalah perspektif perempuan Jawa yang lebih modern dalam perspektif positif dan perempuan itu sendiri. Pada intinya, semua cara pandang terhadap nilai-nilai filosofis perempuan Jawa telah bergeser, termasuk dalam praktiknya. Perempuan Jawa yang membuka diri pada media sosial memiliki kesempatan untuk mengembangkan potensi dirinya dengan segala perspektif tersebut, karena kesempatan untuk menjadi lebih 'modern' terletak pada keputusan perempuan itu sendiri.

**Kata kunci:** Prospek; Perempuan Jawa; Pribumi; Media Sosial.

## 1. Introduction

The impact of digital technology on society has increased dramatically in the last several decades. The progressions in information and communication technology have led to a significant generational divide between people raised in the digital era and those born before the arrival of digital technology, often known as digital immigrants. People's perspectives and identities in a variety of spheres of life, particularly their identities and their roles as Javanese women, might be affected by this disparity.

This article offers a compelling examination of the relationship between gender identity, the digital landscape, and Javanese cultural norms. Using theoretical frameworks from digital sociology and cultural studies, the researchers explore how both Javanese women who are digital immigrants and digital natives navigate traditional gender norms and the complexities of online self-presentation. (Rahayu & Hendriyani, 2022). As Rahayu and Hendriyani (2022) highlighted, how Javanese females navigate the digital sphere is intricately connected to the historical and sociocultural perceptions of Javanese femininity, which continuously adapt to technological progress. This theoretical framework emphasises the necessity for additional studies that investigate the convergence of culture, gender, and digital innovations, especially in non-Western settings, to gain a deeper comprehension of the intricate and diverse development of digital identity (Castells, 2011; Delanty & Ong, 2001; Giddens, 2020; Hine, 2020; Lukens-Bull, 2005; Rahayu & Hendriyani, 2022; Slater, 1998). The article draws upon theoretical frameworks such as the Technology Acceptance Model (TAM) and Cultural Analysis (Kuteesa et al., 2024) to understand Javanese women's digital experiences and identity constructions. Additionally, incorporating poststructuralist feminist discourse analysis (Ginting-Carlström, 2024) is essential to explore how employed mothers in Javanese society shape their self-perceptions on digital platforms. By integrating these perspectives, the paper aims to comprehensively understand how digital tools intersect with societal conventions and gender roles among Javanese women, highlighting the complexities of digital engagement and self-conceptualisation within this cultural context.

Digital Javanese femininity is a multifaceted notion shaped by globalisation, cultural legacies, language developments, and technological advancements. Javanese women are portrayed as embodying a hybrid identity that integrates elements of other cultures with the lofty ideals of Java (Fajar, 2022). Within the digital realm, the identification and maintenance of Javanese characters via convolutional neural networks demonstrate the combination of conventional wisdom and cutting-edge research (Putri et al., 2023; Susanto et al., 2022). Women's engagement with digital spaces demonstrates how people interact with digital resources by reflecting their social, cultural, and economic backgrounds (Merisalo & Makkonen, 2022). Digital ethnography offers a valuable lens through which to understand the cultural dynamics and ethical challenges in the digital landscape (Eslit & Escalona, 2023). Ultimately, the expression of womanhood within the Javanese populace in the digital sphere is intricately connected to a multifaceted interplay of historical heritage, technological advancements, gender dynamics, and evolving societal norms. Preserving Javanese cultural identity and language in the digital age requires a delicate balance between embracing modern advancements and maintaining traditional values.

Javanese women, with their rich cultural history and customs, have historically been subordinated to social conventions. However, as digital technology becomes more prevalent, they face new challenges in defining and maintaining their identities. Digital immigrants, who are more rooted in traditional Javanese culture, may need help to adapt to these changes. Conversely, digital natives, those who have grown up in the digital age, often have different perspectives on the roles and identities of Javanese women. The understanding of what it means to be a Javanese woman is thus significantly shaped by both digital immigrants and digital natives (Dopo & Ismaniati, 2016; Suharyono, 2022). The technological fluency of digital natives influences how they negotiate their Javanese identity, while digital immigrants, who adopted technology later in life, may approach their identity from a different vantage point (Sirait & Pamungkas, 2020). The way Javanese women engage online is complex, as old traditions blend with modern practices. Digital natives challenge traditional narratives, questioning established norms and encouraging broader participation in online spaces.

Meanwhile, digital immigrants may perceive these changes differently, witnessing the rapid pace of technological and social shifts. By closely examining this dynamic, researchers can better understand how Javanese women blend tradition with technology, finding empowerment and a voice in the digital realm. They pass down critical cultural values while also embracing new practices. It highlights the importance of understanding diverse perspectives and ensuring that all generations are equipped to navigate digital tools. While technology offers new opportunities, traditional customs continue to hold significance. By merging the old and the new, Javanese women are forging their path in the digital age.

Previous research provides several insights. One notable issue is the need for more content related to the Javanese language and culture on social media platforms such as Twitter, YouTube, Instagram, and TikTok. Additionally, the challenges faced by the Javanese Language Congress and the Javanese Cultural Congress in Indonesia in making significant progress toward preserving and promoting the Javanese language and culture are discussed (Zustiyantoro, 2024). In terms of fashion trends, studies on young Muslim Javanese women in post-Soeharto Indonesia highlight their veiling practices. These studies explore the emergence of new veiling customs, their significance, and how these practices relate to the broader process of Islamisation (Smith-Hefner, 2007). Moreover, the trend of fashionable veils worn by young Javanese women reflects the blending of indigenous and global cultures. Social media is also examined as a platform for marketing and selling veil-related products (Kusciati, 2013).

This article investigates how Javanese women's perceptions of roles and identities differ between digital immigrants and natives. The study aims to provide a deeper understanding of how digital technology shapes people's views and identities within a specific cultural setting by considering cultural context.

This study employs ethnographic research methodology to explore the perspectives and experiences of Javanese women in the digital realm. As a qualitative research approach, ethnography involves detailed observation, active participation, and interpersonal engagement within a specific cultural group or community (Creswell, 2013). In this research, the researchers immerse themselves in the daily lives of both digital immigrants (older Javanese women) and digital natives (younger Javanese women), aiming to gain a comprehensive understanding of how these women construct their identities within the framework of Javanese culture and digital interactions. Ethnography enables the exploration of cultural interpretations, societal norms, and behaviours that shape the participants' views on being a Javanese woman in the digital age. Using this approach, the researchers seek to provide valuable insights into the intersection of culture, gender, and technology among Javanese women, enriching the broader understanding of their complex digital experiences.

The practical stages of the ethnographic research in this study include (1) fieldwork and participant observation to gain firsthand insights into daily interactions and behaviours, (2) in-depth interviews to gather personal narratives and a deeper understanding of individual experiences, (3) visual and digital data collection to capture and analyse digital interactions and online presence, (4) thematic analysis to identify recurring patterns and themes across the data, and (5) contextual interpretation to situate the findings within the broader cultural and social framework of Javanese society.

A purposive sampling strategy was employed to recruit participants, ensuring representation from diverse backgrounds. This non-probability sampling method allowed for the inclusion of digital natives (younger Javanese women) and digital immigrants (older Javanese women). The researchers leveraged existing community connections and outreach through local establishments and online platforms to identify and invite suitable participants. The research process began with the development of an in-depth interview protocol. Using a semi-structured approach, the researchers explored key themes and encouraged participants to share their perspectives and personal narratives (Creswell, 2013). The interview protocol explored a range of topics, including participants' digital habits and social media use, how they express their Javanese identity online, the challenges they face in preserving cultural values in the digital realm, the influence of digital technologies on their understanding of Javanese womanhood, and the contrasting perspectives of digital natives and immigrants.

Data analysis followed a structured procedure, starting with open coding, where initial codes were iteratively developed. These codes were then combined into broader categories and themes, allowing for a more organised interpretation of the data. As patterns emerged, categories were refined to represent the participants' experiences accurately. Finally, the findings were interpreted concerning the research questions, enabling the researchers to draw meaningful conclusions (Creswell, 2013; Saldana, 2021) about the intersection of digital technology, identity, and Javanese womanhood.

## 2. Digital Immigrants

Digital immigrants in Indonesia, particularly individuals aged 38 years and older, have been adapting to technological advancements, especially in response to the challenges posed by the COVID-19 pandemic (Aunul & Handoko, 2022). In education, digital immigrant professors at Universitas Sumatera Utara have implemented communication ethics strategies when interacting with native digital students in online learning environments (Hamzah & Siregar, 2023). Similarly, professors at Universitas Negeri Padang have faced difficulties adjusting to E-learning platforms but have shown resilience through continuous learning and using alternative digital resources (Fernandes et al., 2021). Beyond education, government institutions, such as the Immigration Office in Pare-Pare City, have adopted digital technology to improve the efficiency of passport application processes, demonstrating a commitment to enhancing the quality of public service delivery (Nur & Haedar, 2021). On a broader scale, digital immigrants in Indonesia are leveraging technological advancements to enhance various sectors, including education and public service infrastructures.

Digital immigrants, defined as those born before the widespread adoption of digital technology, differ from digital natives, who grew up immersed in technology. Adapting to the digital realm presents challenges for digital immigrants as they are introduced to technology later in life (Molnár et al., 2017; Shinde & Sathyaprakash, 2023; Volkov et al., 2022). As a result, they may demonstrate lower levels of digital literacy compared to younger generations (Lay et al., 2020). Despite efforts to adapt, digital immigrants often prefer traditional learning methods over exclusively digital formats. To navigate the complexities of the digital landscape, digital immigrants may adopt strategies such as exploring diverse perspectives, engaging in fact-checking practices, and exercising caution in consuming digital content to mitigate the spread of misinformation online.

An illustration of a female digital immigrant is evident in the research conducted by Ktoridou and Eteokleous-Grigoriou, in which unemployed women with limited computer literacy took part in a 40-hour computer training program aimed at improving their digital competencies (Ortiz et al., 2023). Similarly, a study by Bermejo and Sánchez-Duarte examined migrant women in Madrid, highlighting the digital divide caused by age and classifying them as digital immigrants based on their generational background (Ktoridou & Eteokleous-Grigoriou, 2011). Lee's research on female Korean immigrants in the United States further explores the formation of a digital diaspora, emphasising the role of collective identity and the importance of online community interactions (Bermejo & Sánchez-Duarte, 2019). In Indonesia, the concept of digital immigrants is exemplified by female migrant workers in Hong Kong, who use smartphones for advocacy and communication (Agustina, 2021). These workers, primarily from Indonesia, perform domestic labour in Hong Kong while utilising smartphones to connect with their families and engage in activism to promote workers' rights.

Additionally, the Girls in Tech Indonesia group empowers women economically through ICT, addressing the digital gender divide (Afiani, 2018). The digital marketing strategy employed by Latifa Indonesia, a maternal well-being therapy business, illustrates the positive impact of digital platforms on business growth and development (Rosepti & Niasari, 2022). These studies highlight the challenges faced by women new to digital technology and the efforts to enhance their digital literacy and skills. They demonstrate the significant effects of these initiatives on women's employment prospects and integration into the digital world.

In short, female digital immigrants encounter both obstacles and opportunities in their transition to Information and Communication Technologies (ICTs) (Bermejo & Sánchez-Duarte, 2019; Ktoridou & Eteokleous-Grigoriou, 2011; Moreno, 2022; Ortiz et al., 2023). Structured computer courses can help

unemployed women with limited digital skills improve their abilities and employability. The digital divide worsens inequalities, particularly for migrant women in precarious jobs, hindering their full participation in the information society. The distinction between digital natives and immigrants highlights the need for inclusive teaching methods that address the diverse needs of learners. Understanding the cultural interface between digital natives and immigrants is crucial for shaping the future of education in the digital age.

### 3. Digital Natives

Digital natives, particularly Millennials and Generation Z, have grown up immersed in a digital environment, surrounded by the internet and digital technologies (Lacka & Wong, 2021). In Indonesia, Generation Z is exceptionally comfortable with technology, though they may lack digital literacy skills in participation and collaboration (Limilia et al., 2022). Marc Prensky popularised the term "digital natives," asserting that individuals born after 1980 have fundamentally different cognitive development due to their exposure to new technologies from a young age. He argued that young people, as digital natives, adapt their brains to the digital environment. However, this generational perspective needs more academic support. While younger individuals are more likely to use the internet and technology, significant disparities exist in how and why they engage with it. The term "digital native" has also been criticised for being overly simplistic and imprecise in defining who belongs to this category. Factors such as academic level, national culture, and technological experience are essential in defining digital natives, rather than simply age alone (Akçayır et al., 2016). Furthermore, digital natives are shaped not only by generation but also by their usage patterns, experience, gender, and education. This suggests that even adults can acquire digital nativity through learning and practice with digital tools (Helsper & Eynon, 2010).

Digital natives, born after 1980, form a generation that has grown up surrounded by technology, resulting in high competency in fields such as Business Informatics (Suša, 2014). In Indonesia, this group mainly consists of Generation Y and Generation Z (Prabandari, 2020). The younger cohort, born after 1996, is often considered the true "internet generation," with a substantial online presence (Rastati, 2018). They are also defined by their comfort in sharing personal information online (Kakırman Yıldız, 2012). While their affinity for technology offers educational opportunities, it also presents risks, which can be addressed through effective media education (Wieczorek-Płochocka, 2021). However, the concept of digital natives has been critiqued for sparking unnecessary moral panic, and a more nuanced approach is needed to understand their impact on education (Bennett et al., 2008).

Digital natives often have a significant presence on social media and frequently express their opinions without always considering the consequences (Prabandari, 2020). Media literacy education is essential to address this and can be delivered effectively through videos, memes, and social media influencers (Rastati, 2018). Instructors can enhance classroom learning outcomes by incorporating digital technologies such as smart boards, teleconferencing, and 3D printing (Sudarmo et al., 2021). Additionally, promoting digital literacy initiatives, especially in higher education, can help mitigate challenges such as spreading fake news, privacy breaches, and cyberbullying (Kurnia, 2017).

Indonesian women, particularly Muslim activists, utilise digital media platforms like Twitter to raise societal awareness and promote social education (Rusydiyah, 2020). Online portals such as *woop.id* offer a supportive space for women in the digital domain, helping to challenge negative stereotypes and accelerate women's empowerment (Sari, 2019). Despite these advancements, a digital gender gap persists, especially among women from the Baby Boomer generation, who face limited internet access due to unequal power dynamics in family communication.

The rise of digital natives, who see technology as an integral part of their lives, presents opportunities and challenges. While these individuals are adept at using social media, there are concerns about spreading misinformation and hate speech, which can have harmful consequences if not appropriately addressed (Astuti, 2017). Additionally, older generations, such as Baby Boomers, face difficulties accessing online information due to imbalances in household power relations (Lestaria & Sunarto, 2018). Despite these obstacles, a study comparing different age groups in Indonesia found no

significant differences in access to ICT, digital activities, investment, or attitudes, suggesting that the digital landscape is relatively equal for different generations.

#### 4. Women on Social Media

Social networking has become a powerful tool for women across various sectors. Studies suggest that social media platforms like Facebook have empowered women entrepreneurs by providing opportunities to build businesses and expand their client networks (Azab, 2023; Brahem & Boussema, 2023). Social media learning has significantly influenced Indonesian female entrepreneurs, enhancing their entrepreneurial attitudes and offering a platform for skill development and business success (Goodman et al., 2022). Women are increasingly making their mark in the digital business sector, particularly in e-commerce, where marketing strategies are tailored to customer preferences (Aabarna & Rani, 2020). However, they face challenges such as online harassment, which remains critical for women journalists and human rights defenders (Tripathi, 2022). The portrayal of women on websites in Turkey, for example, reflects a patriarchal culture where mass media perpetuates gender stereotypes (Özkocak, 2013). Despite these issues, women continue to use social media to stay connected with their environment and express themselves, with a growing awareness of the need to safeguard their privacy and security (Diego & Lestari, 2022).

Research on women and social media in Indonesia reveals a complex interaction. Indonesian women increasingly leverage social media for financial purposes, including entrepreneurship (Melissa et al., 2013; Utomo & Pawito, 2017). For instance, studies evaluating female politicians' use of Instagram and Twitter during the 2019 legislative elections highlight distinct strategies and considerations (Prihatini, 2020). These studies illustrate the vital role social media plays in the lives of Indonesian women, from entrepreneurship to political activism. Overall, social media is a platform for women to mobilise, network, raise health awareness, and enhance their entrepreneurial skills, significantly contributing to their empowerment and success in various fields.

#### 5. Javanese Woman

Javanese women's identities have evolved from the traditional concept of 3M (Macak-Manak-Masak: dressing up, having children, and cooking) to *grow-signing now* (being half of their husband's life), reflecting a balance between traditional responsibilities and the pursuit of societal equality (Muhmad et al., 2020). Globalisation has undoubtedly influenced this shift, with Javanese women now navigating a hybrid identity that allows them to accept and filter non-Javanese cultural influences. However, Javanese women face more challenges compared to Javanese men, particularly in the context of patriarchal oppression and identity issues in the age of globalisation (Fajar, 2022).

In Indonesian society, Javanese women are portrayed in various contexts, confronting challenges such as patriarchal norms (Mayanti & Haryono, 2023) and complex gender roles. Films like *Bumi Manusia* have sought to reimagine traditional gender norms, portraying strong female characters like Nyai Ontosoroh, who challenge stereotypes that depict women as weak (Batubara, 2023). Additionally, while no direct correlation between vitamin D levels and bone mineral density has been established, studies on elderly Javanese women indicate a high prevalence of vitamin D deficiency (Fajar, 2022). Javanese women are often seen as responsible for maintaining marital harmony but face stigma when choosing to divorce, as this decision is shaped by societal expectations and the impact on children (Puspitasari et al., 2022). Perspectives on women in Javanese society vary across traditions, including Islamic philosophy, Sufism, and Javanese customs, ranging from notions of equality to subordination. It highlights the complexity of gender dynamics within Javanese culture (Soleh et al., 2023).

The establishment of *Sekolah Van Deventer* significantly impacted the development of women's education in Java, providing them with opportunities to pursue higher education and become teachers (Mahistra, 2015). Over time, however, migration, adaptability, geography, economy, and education have influenced traditional Javanese customs, or *tata karma* (Ekomila S., 2013). Traditional Javanese dance continues to portray women as kind, peaceful, and harmonious, reflecting their role in Javanese society (Setiawan, 2020). Additionally, *peribahasa*—Javanese proverbs—highlight Javanese women's

wisdom, endurance, and perseverance, offering valuable insights into their character (Safitri et al., 2022). Huda (2016) presents a modern perspective, discussing how Javanese women who take up jobs overseas are perceived as balancing their traditional cultural beliefs with new roles. These studies collectively emphasise Javanese women's diverse and evolving identities and responsibilities.

In contemporary society, Javanese women are portrayed in various ways, as many leave their villages to work as domestic helpers or in the industrial sector (Anggaunitakiranantika, 2019). Discourses around women's labour in Indonesia reflect this shift, positioning the professional working woman as a symbol of modernity (Ford, 2003). However, the effects of these changes on the lives of Javanese women are complex as they navigate rapid social and economic transformations while holding onto traditional values (Alexander & Williams, 1992). This dynamic is further complicated by the increasing practice of veiling and Islamization among young Muslim Javanese women, seen as a way to balance modern education with their Islamic commitments (Smith-Hefner, 2007).

Another term closely associated with Javanese women is *Konco Wingking*. *Konco Wingking* is a Javanese term that refers to women, highlighting their traditional role as companions behind their husbands (Hastuti et al., 2021; Shinta et al., 2022; Wulandari, 2018). This term reflects traditional Javanese cultural norms that view women as complements to men, emphasising their supportive roles within the family structure. The concept of *Konco Wingking* is deeply rooted in the hierarchical spatial organisation of Javanese households, where women are assigned specific responsibilities and spaces within the domestic sphere. Moreover, interpretations of the Qur'an by scholars like Bakri Syahid have further reinforced the perception of women as *Konco Wingking*, aligning with broader political and societal expectations. Ultimately, the term encapsulates conventional gender roles and cultural values in Javanese society, underscoring the significance of women as supportive figures in the family unit.

## 6. Understanding Javanese Women and The Use of Social Media

In this subtopic, researchers will explore more related to results and discussion. These would be about the ideal woman in the Javanese view, modern women in Java, and potential clues for Javanese women. As stated in the beginning, this research applied ethnographic research, inviting women from various backgrounds to interview about Java, culture, and technology usage.

### *The Ideal Woman in Javanese View*

As highlighted in several previous studies, the ideal Javanese woman embodies Javanese civilisation's social and cultural ideals. Javanese society presents a complex and nuanced concept of the ideal woman, which reflects its traditional values, religious beliefs, and social norms. In this context, an ideal woman is often characterised by her politeness and grace, particularly in her behaviour and communication. A Javanese woman is expected to be gentle and respectful, exhibiting proper manners in various situations. This attribute is considered vital for maintaining harmony and balance in social relationships.

This research, conducted through interviews with women aged 26 to 55 from diverse backgrounds, identified key insights into the traditional roles of Javanese women in contemporary society. In detail, these interviews had been taken from women who was born di Java (especially East Java), the groups are clustered in the women of ages 26-35 years old (four women), 36-45 years old (five women), and 46-55 years old (women). The number of interviewees is 11 women. This interview is taken at the date November 8<sup>th</sup> 2013 until January 1<sup>st</sup> 2024 in the meet about online meeting. One highlighted term, some interviewees might not familiar with the name of digital immigrant and digital natives, so, researchers tried to have same ideas without changing the focus of questions, such us traditional live and digital live started.

The findings highlight that Javanese women blend conventional roles with modern responsibilities. The qualitative analysis revealed three main themes: Javanese women's perceptions of modernity and tradition, the prioritisation of work-life balance and cultural preservation, and the impact of societal changes on their roles and traditions. These statements had come from some interviews with some women. Such as following: women ages 26-35 years old, this group have the

initial name: EA, FA, ER and FM (from Kediri East Java), in the online meeting through WhatsApp call they responded to the question on how they described traditional women's roles in society. They answered:

“Women who preserve Javanese traditions maintain politeness and authority, even as they embody contemporary roles. Their deep-rooted connection to Javanese culture enhances their humanistic qualities and strengthens their authoritative presence.”

Related to digital natives and digital immigrants, they said:

“Digital natives are individuals who have been immersed in digital technologies, such as the Internet and smartphones, from an early age, while digital immigrants adopt these technologies later in life, often with considerable effort. Despite the abundance of information about Kejawen in the digital era, it remains essential to learn this knowledge directly from ancestral sources, as their teachings are considered more authentic and pure.”

On the other hand, the women aged 36-to-45 years old, group consisted of LM, NN, ZB, UK, and SP (coming from Lamongan, Tuban, and Madura) by answering the same question through online interviews they added one answer to others, they responded that:

“The abilities and understanding shape the roles of children and mothers passed down from previous generations, including teachings from ancestors (*Mbah Buyut*). While contemporary Javanese women may no longer adhere strictly to traditional roles, often pursuing careers and modern lifestyles, it remains crucial to preserve Javanese culture.”

Additionally, the group ages 36-45 has another opinion about digital immigrants and digital natives. They said:

“Digital immigrants may possess a broader understanding of the diverse ways technology can be integrated into daily life, while still reflecting on traditional practices. Women are encouraged to fulfil their roles in accordance with the stages of life. As children, they are expected to be dutiful and obedient to their parents. As wives, they engage in open communication and mutual decision-making with their husbands, recognising that mothers as role models for their children.”

The last group is the women of ages 46-55 years old. This group was two women, whose initial names were US and R (from Kediri and Tulungagung), and in the same way, named online interviews through WhatsApp calls. They said:

“I often experience a sense of uncertainty when encountering new technology, occasionally feeling awkward when using unfamiliar apps or devices. However, I make a conscious effort to learn and continue practising. I utilize technology primarily for communication with relatives and acquaintances, particularly through social media platforms. Additionally, I conduct research, seek information, and participate in online shopping, which greatly enhances convenience. Despite these modern engagements, I believe Javanese women must continue to fulfil their traditional roles and responsibilities.”

Regarding the intersection of culture and technology, the study identified three key findings concerning Javanese women: (1) they effectively combine traditional duties with modern employment, (2) they play significant roles in both cultural activities and family life and (3) technology enhances their capacity to manage daily responsibilities. The theoretical framework developed from this study emphasises the influence of Javanese culture on women's roles and responsibilities, specifically:

1. Women in Java play important roles in various societal issues.
2. Javanese women preserve cultural traditions while adapting to modern circumstances.
3. Cultural norms shape their behaviour and participation in cultural events.
4. Javanese women skilfully blend career and traditional obligations, maintaining their cultural identity.



The differentiation between digital immigrants and digital natives requires a thorough understanding of the generational and experiential differences concerning technology usage and adaptation. Digital natives are individuals who have danced with digital technology since their early years, often revealing remarkable confidence and expertise in utilizing its capabilities. On another note, digital immigrants are recognized as individuals who first interacted with digital technology later in their existence and commonly must traverse the learning process to become proficient in its uses. This variation bears substantial implications across a range of situations, encompassing educational contexts, occupational landscapes, and forms of technology integration. This point was coming out from Bannett of how digital natives concepts popularized by Prensky in 2001.

### *Modern Woman in Java*

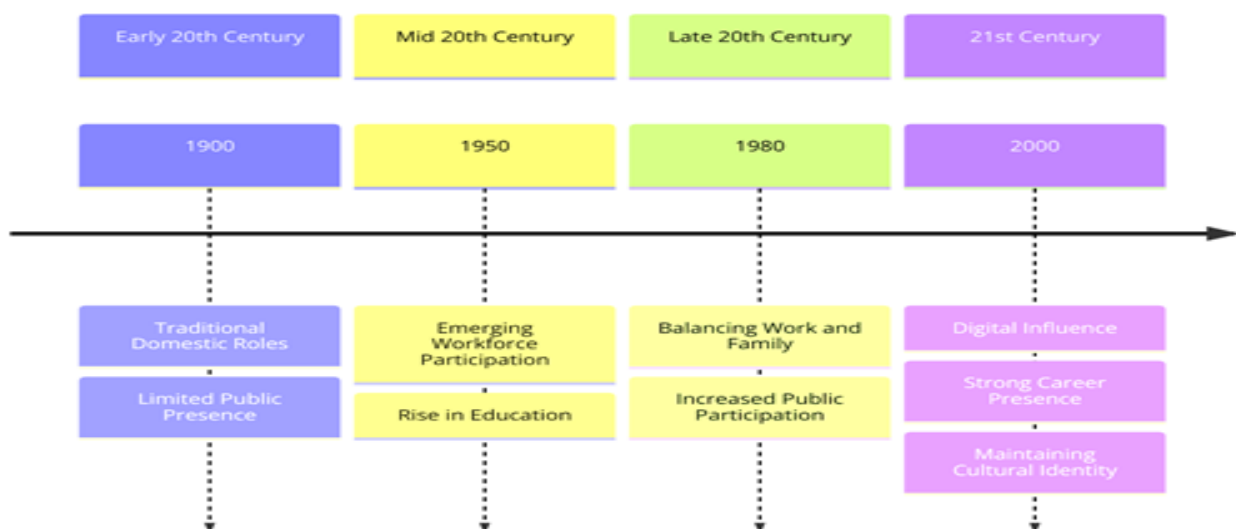
**Table 1.** Table of Differentiation between digital immigrant and digital native

<b>Aspect</b>	<b>Digital Immigrant</b>	<b>Digital Native</b>
Definition	Individuals born before the advent of digital technology later adopted it.	Individuals who were born and grew up in the era of digital technology
Technology Experience	They adopted digital technology later in life	They grew up and are accustomed to digital technology from an early age
Technology Adaptation	They may require time and effort to adapt to new technologies	They are quick to adapt to new technologies
Technology Skills	They may need to learn and develop technology skills actively	They have a natural understanding of technology and digital skills
Social Interaction	They may feel awkward or uncomfortable using digital technology in social interactions.	They feel comfortable using digital technology in social interactions.
Learning Approach	They are inclined towards conventional learning approaches such as books and lectures.	They are more open to technology-based learning approaches such as videos, interactive content, and online learning.
Media Usage	They tend to prefer traditional media such as newspapers and television	They tend to use digital media such as websites, applications, and social media
Perception of Technology	They may see technology as a tool or something confusing	They view technology as a natural and integral part of everyday life
Technology Dependency	They may rely less on technology in daily life	They tend to rely heavily on technology in various aspects of life
Year of Birth	They were born before the 1980s or early 1990s	They were born in the mid-1990s or later
Technology Exposure	They grew up in an era before widespread digital technology and the internet.	They grew up in a world where digital technology was prevalent.
Adoption of Technology	They experienced the transition from analogue to digital technology during their lifetime.	They always had access to digital technology from an early age.
Comfort with Technology	They may require time to adapt and feel less comfortable using technology	They are naturally comfortable and proficient in using technology

Digital Literacy	They may have a lower level of digital literacy and require more guidance	They Usually possess a higher level of digital literacy
Communication Style	They may prefer traditional modes of communication	They are comfortable with digital communication methods
Media Consumption	They are likely to consume traditional media	They primarily consume digital media
Learning and Education	They adapt to technology later in life and may prefer traditional learning methods.	They are more receptive to technology-based learning approaches.

Table 1 above outlines the distinction between digital immigrants and digital natives. This table was adapted and adopted from existing literature that categorised individuals under these two standard labels: digital immigrants and digital natives. Additionally, based on the information in Table 1, both women in general and Javanese women claimed to be part of modernity. Data collected from respondents also led researchers to categorise Javanese women into digital immigrants and natives, as illustrated in Diagram 1.

**Diagram 1.** Evolution of the Role of Javanese Womanhood



Based on Table 1 and Diagram 1, the concept of modern Javanese women can be understood by evaluating digital immigrants and digital natives within the Javanese context. Modern Javanese women who are digital immigrants—those born before the digital age and who later incorporated technology into their lives—tend to exhibit specific characteristics. These women often require time and effort to adapt to new technologies, actively learning and developing technical skills. They may feel discomfort or hesitation when using digital tools in social settings and prefer traditional media such as newspapers and television. In terms of learning, they usually favour conventional methods like books and lectures.

Conversely, modern Javanese women who are digital natives—those born and raised during the internet era—demonstrate distinct traits. They quickly adopt new technologies, possessing an innate familiarity with digital tools and skills. These women seamlessly integrate digital technology into their social lives and frequently rely on digital platforms such as websites, applications, and social media networks. To them, technology is viewed as a natural and essential aspect of daily life. In education, they are more inclined toward technology-driven learning methods, including videos, interactive content, and online courses. These terms are supported by some previous researchers such as Bannett, Prensky, and the latest one from Stothard in 2023. Moreover, based on researchers’ notes through ethnographical stages (interviewee’s opinion) also stated the same statements.

Modern Javanese women represent a diverse group, encompassing digital immigrants and natives. While digital immigrants may have transitioned from analogue to digital technology throughout their lives, often maintaining a preference for conventional methods, digital natives are highly digitally literate and have grown up surrounded by technology. Despite these differences, modern Javanese women, regardless of their digital background, can embrace the advantages of digital technology, adapt to its advancements, and use it to reshape their self-perception, societal roles, and empowerment in contemporary society.

#### *Potential Clues for Javanese Woman*

Some practical implications as potential guidelines for Javanese women include:

1. Upholding Javanese traditions while adapting to modern conditions;
2. Reconciling cultural practices with professional responsibilities and
3. Utilising technology to engage in trade, communication, and community organisation.

The practical consequences outlined above can help Javanese women manage their roles and objectives in the modern era. First and foremost, women must respect Javanese traditions while adapting to evolving social and professional environments. By recognising and honouring traditional customs, Javanese women can preserve their sense of identity and heritage. However, they must also be flexible and responsive to the changing demands of contemporary life.

Second, Javanese women should strive to balance their cultural customs with their professional obligations. This balance may require innovative approaches to integrating both aspects of their lives. By embracing the opportunities presented by modernity, Javanese women can leverage their cultural knowledge and practices to succeed professionally while remaining true to their heritage. It may involve seeking mentorship, developing creative solutions, and cultivating a supportive network that acknowledges and values the unique challenges faced by Javanese women.

Additionally, technology offers Javanese women new avenues for trade, communication, and community organisation. Digital platforms can be utilised to expand their reach, build connections, and promote their businesses or activities. Through social media, online marketplaces, and communication technologies, Javanese women can overcome geographical barriers, access wider audiences, and engage with like-minded individuals. Embracing technology opens doors to economic independence, networking opportunities, and greater participation in community initiatives.

In conclusion, the potential guidelines for Javanese women include preserving traditions while adapting to change, balancing cultural practices with professional responsibilities, and embracing technology for commerce, communication, and community organisation. By following these practical steps, Javanese women can navigate the complexities of modern life while preserving their cultural heritage, achieving personal and professional fulfilment, and contributing actively to the socioeconomic progress of their communities.

## **7. Conclusions**

This study reveals that Javanese women actively engaging with social media have unique opportunities to realise their potential and embrace modernity through personal agency. Social media platforms provide them with spaces to express themselves, share their stories, and connect with a broader audience, transcending geographical and cultural barriers. These platforms enable Javanese women to challenge preconceptions, break away from traditional gender roles, and construct a more contemporary identity while preserving their cultural heritage.

As previously discussed, women's roles were once limited to *sumur*, *dapur*, *kasur* (water well, kitchen, and bedroom), but today, these concepts have expanded significantly. Technological advancements have allowed Javanese women to adopt a more positive self-perception. While *sumur*, *dapur*, and *kasur* remain integral aspects of human life, the study underscores the transformative power of social media in facilitating self-expression, empowerment, and cultural preservation for Javanese women.

Future research should explore how social media platforms influence the cultural identity of Javanese women, particularly by comparing digital natives and digital immigrants. Studies should also investigate the role of Javanese women in digital activism, focusing on how they integrate traditional values with modern digital practices. Additionally, there is a need to examine how social media supports entrepreneurial ventures and economic empowerment among Javanese women. Research should further address the emotional and psychological effects of social media, including challenges such as online harassment, body image issues, and self-esteem, and how these impacts differ between digital generations. Lastly, exploring how the intersection of digital technology and cultural traditions reshapes the concept of Javanese femininity in contemporary society is essential. These research areas can provide valuable insights for policymakers to create more inclusive digital policies tailored to the unique experiences of Javanese women.

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