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The Representation of Social Identity and Popular Culture through Generation Z Language Variation on TikTok

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Abstract

This study aims to describe and analyze the representation of social identity and popular culture reflected in the language variations used by Generation Z on the social media platform TikTok. The phenomenon of code-mixing and the use of slang expressions constitute the primary focus of this research in order to examine how language transforms within the digital ecosystem. This study employs a descriptive qualitative method with a sociolinguistic approach. The data were collected through observation and note-taking techniques from ten TikTok video uploads created by various content creators representing issues related to commerce, politics, mental health, and lifestyle. The data analysis was conducted by relating linguistic units to their social contexts using Pierre Bourdieu's Theory of Cultural Capital and Howard Giles' Communication Accommodation Theory. The findings reveal that: (1) language variations, particularly English-Indonesian code-mixing, function as a form of cultural capital to project a modern and cosmopolitan identity; (2) the use of slang and acronyms serves as a means of communication efficiency and group solidarity formation; and (3) language use on TikTok represents fluid social identities, ranging from egalitarian and masculine identities to reflective self-representations. The study concludes that TikTok has become a dynamic linguistic laboratory in which Generation Z negotiates identity and disseminates new popular cultural values through inclusive linguistic creativity.

Keywords: *Sociolinguistics; Generation Z; TikTok; Social Identity; Popular Culture.*

INTRODUCTION

The rapid development of information technology has fundamentally transformed the linguistic landscape of human interaction, with social media now functioning as a primary space for identity and cultural negotiation. The phenomenon of Generation Z's use of TikTok demonstrates that language is no longer static; rather, it has become a dynamic entity that continuously adapts to the demands of fast-paced digital expression. According to Sandra Ball-Rokeach and Melvin DeFleur's Media Dependency Theory, the higher an individual's dependence on a particular medium for information and entertainment, the greater the medium's influence in shaping linguistic behavior and users' social perceptions. In this context, TikTok is not merely an entertainment platform, but also an ecosystem that influences how Generation Z communicates, selects diction, and constructs new language variations that transcend geographical boundaries and the formal conventions of traditional language use.

From a sociolinguistic perspective, the selection of language variation serves as a primary means through which individuals express social identity and group affiliation. As argued by Janet Holmes, language functions as a powerful symbol of social identity, in which lexical choices reflect the speaker's social background, age, and community affiliation. This phenomenon is particularly

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evident in commercial content, such as in (Data 1), where expressions such as *check out* and *kerkun* represent the identity of influencers who possess authority within digital consumer culture. The use of such expressions functions not only as a practical communication tool, but also as a marker of a modern social identity that aligns with contemporary digital economic trends, symbolically distinguishing Generation Z from previous generations through their mastery of technological terminology.

Sociolinguistics examines the relationship between language and society and explains how language functions within social interaction. Language also serves as a marker of identity and group membership. In digital environments, language variation becomes increasingly visible through the use of code-mixing, slang, abbreviations, and other linguistic innovations (Nurman, 2018; Daristin & Dewi, 2024).

Sociolinguistics examines the relationship between language and society and seeks to understand how language functions in communication. Language is also commonly used as a marker of social identity and group membership (Nurman, 2018). Research published in E-Link Journal further emphasizes that language variation is influenced by social, cultural, and communicative factors within society.

The social identities constructed on TikTok frequently involve processes of linguistic adaptation aimed at achieving particular communicative goals. Giles' (1973) Communication Accommodation Theory explains that individuals tend to adjust their language style in order to reduce social distance with their interlocutors. In social media contexts, the use of informal language becomes a strategy for establishing emotional closeness between content creators and audiences, thereby making messages more accessible and persuasive.

In addition to functioning as a mechanism of identity construction, language variation on TikTok also serves as a primary vehicle for the representation of popular culture. Hall (1997) argues that popular culture constitutes an arena for the production of social meaning through symbols and cultural practices that develop within society. Within the TikTok environment, the use of popular expressions demonstrates how Generation Z integrates global issues into everyday conversations through linguistic styles that are lighter, more flexible, and communicative.

Mastery of trending language variations on social media may also be interpreted as a form of cultural capital. Bourdieu (1986) explains that familiarity with cultural symbols, including language, can provide individuals with particular forms of social status. The use of foreign terms and popular expressions on social media reflects an individual's ability to keep pace with developments in digital culture while simultaneously constructing an image of being modern, informed, and socially relevant.

The linguistic dynamics of TikTok are also influenced by the principle of impression management proposed by Goffman (Goffman, 1959; Arshad, S., Shabir, Z., Aslam, S., & Farid, S. 2025). According to Goffman, individuals actively construct particular self-images through their communicative behavior in social spaces. The use of casual, intimate, and empathetic diction on social media therefore becomes a strategy for building closeness and gaining the trust of audiences. The rapid nature of TikTok communication encourages users to employ abbreviations and simplified expressions for communicative efficiency. Previous pragmatic studies also indicate that speakers intentionally adjust linguistic forms to achieve communicative goals in digital interaction (Dewi & Pratiwi, 2025).

The development of digital communication has encouraged scholars to investigate language variation among Generation Z across various social media platforms. Several previous studies have demonstrated that language use in digital spaces is closely related to identity construction, cultural representation, and communicative purposes.

Pineda et al. (2022) examined code-switching and code-mixing practices among Generation Z on social media and found that bilingual language use functions as a strategy for expressing identity

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and enhancing communication effectiveness. Similarly, Nurhayati and Rahmawati (2023) reported that slang expressions on social media represent linguistic innovation influenced by contemporary digital culture. Their findings suggest that language variation has become an important feature of online interaction among young users.

Research conducted by Pratama and Kurniawan (2023) revealed that language plays a significant role in constructing social identity in digital communities. The study showed that linguistic choices enable users to negotiate social status, establish group membership, and strengthen interpersonal relationships. Furthermore, Wibowo (2024) argued that social media platforms, particularly TikTok, have become influential spaces for the dissemination of popular culture through language practices, trends, and digital expressions.

In addition, Sari et al. (2024) investigated youth communication on TikTok and found that the platform encourages the emergence of new linguistic patterns characterized by informality, creativity, and hybrid language use. Their study emphasized the role of TikTok as a medium for cultural exchange and identity performance among young people.

Although previous studies have explored code-mixing, slang usage, digital communication, and social identity, most of them have focused on these issues separately (Nurman, 2018; Daristin & Dewi, 2024; Hanafi et al., 2025). Limited attention has been given to the simultaneous examination of language variation, social identity representation, and popular culture within TikTok discourse. Moreover, few studies have analyzed how specific linguistic forms used by Generation Z function as symbolic resources for constructing social identities while simultaneously reflecting contemporary popular cultural values.

Therefore, this study seeks to fill this research gap by examining the representation of social identity and popular culture through Generation Z language variation on TikTok (Sham at.al., 2025) . By employing a sociolinguistic perspective, this study contributes to a deeper understanding of the relationship between language, identity, and digital culture in contemporary society.

Based on the background above, this study addresses the following research questions:

1. How do language variations used by Generation Z on TikTok represent social identity?
2. How do language variations used by Generation Z on TikTok represent popular culture?

What sociolinguistic meanings are reflected in the use of code-mixing, slang, acronyms, and digital expressions on TikTok?

METHOD

This study employed a descriptive qualitative method, positioning the researcher as the primary instrument in observing linguistic phenomena naturally occurring on the social media platform TikTok. This approach is consistent with Sugiyono's (2017) view that qualitative research emphasizes the interpretation of meaning behind facts encountered in the field (Ilaturahmi, 2019). The data were collected through observation and note-taking techniques applied to ten selected video uploads. In this process, the researcher transcribed both spoken utterances and written captions based on Sudaryanto's (2015) method in order to identify linguistic units in the form of code-mixing and slang expressions.

The data analysis was conducted by relating linguistic elements to their practical contexts through the pragmatic identity method, while also applying the analytical model proposed by Miles and Huberman (Ilaturahmi, 2021), which consists of data reduction, data presentation in descriptive narrative form, and conclusion drawing. The validity of the findings was ensured through theoretical triangulation, in which field findings were examined in relation to Janet Holmes' (2013) sociolinguistic theory and Pierre Bourdieu's (1986) concept of cultural capital. This triangulation process was intended to ensure that the analysis of social identity representation and popular culture in this study was grounded in a strong, objective, and academically relevant theoretical framework in accordance with

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contemporary sociolinguistic developments.

This study employed purposive sampling to select TikTok videos for analysis. The videos were selected based on the following criteria: (1) the content was created by Generation Z content creators or targeted primarily at Generation Z audiences; (2) the videos contained identifiable language variations, including code-mixing, slang, abbreviations, or English lexical borrowings; (3) the videos discussed issues relevant to contemporary youth culture, such as lifestyle, mental health, environmental awareness, politics, self-development, and social relationships; (4) the videos generated substantial audience engagement, indicated by views, comments, likes, and shares; and (5) the videos were publicly accessible during the data collection period. Based on these criteria, nine TikTok videos were selected for analysis.

The data were analyzed using a four-stage coding procedure. First, open coding was conducted to identify linguistic features appearing in each video, including code-mixing, slang expressions, abbreviations, lexical borrowings, and informal language forms. Second, axial coding was used to group the identified linguistic features into broader categories of language variation, such as English-Indonesian code-mixing, digital slang, environmental terminology, motivational discourse, and political discourse. Third, identity coding was conducted to examine how language choices represented particular social identities, including digital influencers, political activists, environmentally conscious individuals, reflective youths, empathetic friends, and self-motivated individuals. Finally, cultural coding was used to analyze how language variations reflected broader forms of popular culture, such as consumer culture, digital activism, mental health awareness, sustainability discourse, civic awareness, and self-development culture.

Social identity categories were identified through recurring linguistic patterns and thematic content found across the selected TikTok videos. The researchers examined how creators positioned themselves through language choices, communication styles, and topic selection. For example, the frequent use of promotional vocabulary was categorized as a digital influencer identity, while the use of environmental terminology was categorized as an environmentally conscious identity. Similarly, the use of motivational discourse and self-development vocabulary was categorized as a self-motivated identity. These identity categories emerged inductively from the data rather than being predetermined before the analysis.

Table 2. Example of Analytical Coding Categories

Data Excrpt	Language Variation Category	Identity Category	Popular Culture Category
“Btw yang mw dapet hampers”	English-Indonesian code-mixing	Digital influencer	Consumer culture
"Iya berarti simply, itu PR insecurity"	English-Indonesian code-mixing	Reflective youth	Mental health awareness culture
"Kamu hanya perlu didengar atau perlu perspektif aku?"	English lexical borrowing	Empathetic friend	Emotional awareness culture

To enhance the credibility of the findings, the researchers repeatedly reviewed the selected videos and their transcripts throughout the coding process. The coding results were compared across data sources to ensure consistency between language variation categories, identity representations, and popular culture representations. In addition, all analytical interpretations were supported by direct excerpts from the TikTok videos to maintain transparency and reduce researcher bias. This procedure helped strengthen the trustworthiness and credibility of the findings.

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RESULT

This study reveals findings concerning the representation of social identity and popular culture through the language variations used by Generation Z on the TikTok platform. Based on observations of ten video uploads from various content creators, it was found that the use of code-mixing, slang, acronyms, and popular digital expressions functions not merely as a communication tool, but also as a symbolic strategy for constructing particular social identities and representing popular culture within digital spaces.

The findings indicate that the language variations appearing on TikTok are closely related to social context, communicative purposes, and the self-image intended by content creators. Language is employed to signify emotional closeness, modernity, intellectualism, group solidarity, as well as the construction of masculinity and mental health awareness. A summary of the findings is presented in Table 1.

Table 1. Table 1. Summary of Language Variation Findings and Identity Representation

No	Content Creator	Language Variation	Social Identity Representation	Popular Culture Representation
1	Ria Ricis	*BTW, hampers, recook, smoothies, and official store*	Commercial influencer	Online shopping culture
2	Rubenavt_	*English-Indonesian code-mixing (counter, share, like, buzzer) and informal expressions*	Digitally engaged political activist	Digital political participation and online activism culture
3	By.titi	*Indonesian-English code-mixing (trigger, insecure, simply, insecurity, privilege, the struggle that this person goes through) and youth slang (gue, lo, kalo)*	Reflective and self-aware young individual	Mental health awareness culture and self-reflection discourse among Generation Z
4	Hanna Zhafarina	*Informal Indonesian expressions and English environmental terminology (sustainability, SDGs, climate change, waste management)*	Environmentally conscious and socially responsible individual	Sustainability culture and environmental awareness among Generation Z
5	Vaniafherlambang	*English-Indonesian code-mixing (CCS, CCUS, carbon removal, climate change, carbon emission)*	Environmentally conscious youth	Environmental awareness culture and sustainability discourse
6	By.titi	*English-Indonesian code-mixing (simple, guilty, junk food, scrolling) and digital abbreviations*	Reflective and self-aware young individual	Mental health awareness culture and self-improvement discourse
7	Velvedboba	*Informal Indonesian*	Empathetic and	Emotional awareness

		expressions and English borrowings (advice, perspective, beb)	supportive friend	culture and healthy communication practices
8	Klipermerintis_	*Indonesian-English code-mixing (Don't ever choose the girl, subconsciously, respect, support) and youth slang (lo, gue, cewek)*	Ambitious and self-disciplined young man	Self-improvement culture and masculine motivational discourse
9	Hanna Zhafarina Alfiadi	*Informal Indonesian expressions and English borrowings (outfit, update)*	Cosmopolitan companion Socially conscious and critically reflective youth	Youth civic awareness culture and critical digital citizenship
10	Ruang Tumbuh	*Indonesian-English code-mixing (progress, We choose to drown, I choose to swim everyday)*	Self-motivated and resilient individual	Self-development culture and motivational discourse

Based on Table 1, the identified language variations are dominated by English-Indonesian code-mixing and digital slang usage. These variations demonstrate that language on TikTok has transformed into a medium for representing fluid and adaptive social identities in response to the development of digital culture.

DISCUSSION

Data 1 (Ria Ricis)

"BTW yang mw dapat hampers dari Nutriflakes, coba ceritain keluhan kamu di kolom komentar & ikuti 'HAMPERS RECOOK SMOOTHIES KAK ICIS' di @Nutriflakes Official Store yaaa! Semoga beruntung."

The utterance contains English-Indonesian code-mixing through the expressions BTW, hampers, recook, smoothies, and official store. It also contains the abbreviation mw (mau), which is commonly used in digital communication. The use of English lexical items such as BTW, hampers, recook, smoothies, and official store demonstrates the influence of global digital culture on Generation Z communication (Jabeen, at.al, 2025; Turkan, 2025). These expressions are frequently used in social media marketing and online commerce, making the message appear more modern, attractive, and familiar to audiences. The abbreviation mw reflects linguistic efficiency, which is characteristic of communication in digital environments.

According to Bourdieu's concept of Cultural Capital, mastery of contemporary digital vocabulary functions as a symbolic resource that enhances the speaker's credibility and relevance within online communities. The creator utilizes these expressions to establish a closer relationship with audiences while simultaneously promoting a commercial product.

Data Analysis 2 (Rubenavt_)

"Tau ga sih dengan kalian nonton video ini sampai habis, udah bisa membantu melawan buzzer ke depannya. Ditambah jika kalian melakukan komen, posting ulang, share, dan like."

The utterance contains informal Indonesian expressions and English-Indonesian code-mixing through the words buzzer, share, like, and posting ulang. The linguistic choices demonstrate how digital political discourse is communicated through accessible and conversational language. Terms such as buzzer, share, and like originate from social media culture and have become part of everyday

vocabulary among Generation Z. These expressions encourage audience participation in digital activism and political engagement.

According to Giles' Communication Accommodation Theory, the creator adapts language to match the communication style of young social media users, thereby increasing audience involvement and message effectiveness. The use of informal language also reduces social distance between the speaker and audience.

Data Analysis 3 (By.titi)

"Kalo kita melihat orang lain sukses kemudian kita ketrigger, jangan ngeliat orang lain, tapi tanya ke diri sendiri, kenapa aku ketrigger? Bahwa kalo misalnya tadi ngeliat orang sukses, aduh, gue jadi insecure. Iya berarti simply, itu PR insecurity yang harus lo beresin. So, your trigger itu adalah hal yang sebenernya lo perlu beresin gitu. Tapi kadang kita tuh lupa untuk ngajak, kita fokusnya sama orang luar. Bahwa kalo orang luar begini, yah, dia kan privilege. Akan selalu ada hal-hal yang begitu. This kind of person itu cuma ngeliat dari sisi luarnya aja. Tapi pernah gak dia memahami the struggle that this person goes through?"

The utterance contains Indonesian-English code-mixing through expressions such as trigger, insecure, simply, insecurity, privilege, this kind of person, and the struggle that this person goes through. It also includes informal Indonesian expressions and youth slang such as kalo, gue, and lo. The speaker combines Indonesian and English expressions to discuss emotional experiences, self-awareness, and personal growth. Terms such as trigger, insecure, insecurity, and privilege have become common vocabulary among Generation Z, particularly in discussions related to mental health and self-development. These linguistic choices allow complex psychological concepts to be communicated in a relatable and accessible manner. According to Holmes (2013), language functions as a marker of identity and social values. Through the use of reflective language and psychological terminology, the creator constructs an identity centered on self-awareness, emotional intelligence, and personal responsibility. The message encourages audiences to focus on self-reflection rather than comparing themselves with others.

Data Analysis 4 (Vaniafherlambang)

"Gue pribadi emang orangnya percaya banget sama sistem untuk benar-benar menegakkan prinsip berkelanjutan, kalo ada pendapat lain juga boleh loh dikomen."

The utterance contains informal Indonesian expressions such as gue, kalo, and dikomen. It also includes English environmental terminology such as sustainability, SDGs, climate change, and waste management found in the accompanying hashtags. The creator combines informal conversational language with environmental terminology derived from global sustainability discourse. The use of expressions related to sustainability and climate change reflects familiarity with contemporary environmental issues and international development agendas. Meanwhile, informal expressions such as gue and kalo create a more approachable communication style that encourages audience participation.

According to Bourdieu's concept of Cultural Capital, the ability to employ specialized environmental vocabulary reflects knowledge and awareness of global sustainability concerns. The creator positions herself as an individual who promotes environmental responsibility while maintaining an accessible communication style.

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Data Analysis 5 (Vaniafherlambang)

"Penangkapan dan penyimpanan karbon (CCS), apakah solusi? Kamu lebih pilih yang mana, CCS atau solusi berbasis alam?"

The utterance contains English-Indonesian code-mixing through the terms CCS (Carbon Capture and Storage), CCUS (Carbon Capture, Utilization, and Storage), carbon removal, nature-based solutions, climate change, and carbon emission. The use of environmental terminology demonstrates the creator's engagement with contemporary global issues, particularly climate change and carbon management. Through the integration of English technical terms into Indonesian discourse, the creator introduces scientific concepts to a broader audience while encouraging public participation in environmental discussions.

According to Bourdieu's concept of Cultural Capital, the ability to employ specialized environmental vocabulary reflects intellectual competence and awareness of global sustainability issues. Furthermore, the question posed by the creator invites audience interaction and positions environmental responsibility as a collective concern.

Data Analysis 6 (By.titi)

"Sesimple km guilty after makan banyak junk food atau scrolling berjam-jam, itu tuh sebenarnya warning dari dalam diri kamu yang tau kalau kamu ga layak dapet perlakuan kaya gitu."

The utterance contains English-Indonesian code-mixing through the expressions simple, guilty, junk food, scrolling, and warning. It also contains digital abbreviations such as *km and ga*. The use of expressions such as guilty, junk food, and scrolling reflects the influence of digital culture and contemporary psychological discourse on Generation Z communication. These linguistic choices simplify complex emotional experiences into everyday language that is easily understood by young audiences.

According to Holmes (2013), language functions as a marker of social identity and interpersonal meaning. In this context, the creator positions herself as a relatable figure who discusses emotional experiences openly and encourages self-awareness regarding personal well-being.

Data Analysis 7 (Velvedboba)

"Di saat temen aku lagi curhat dan aku ingin memberikan advice, aku tunggu sampai ceritanya selesai lalu aku akan tanya, 'Kamu perlu bantuan apa? Kamu hanya perlu didengar atau kamu perlu perspektif aku?"

The utterance contains informal Indonesian expressions such as temen, curhat, beb, and didengarin. It also includes English lexical borrowings such as advice and perspective. The speaker employs a supportive and empathetic communication style by prioritizing active listening before offering suggestions. The use of expressions such as advice, perspective, and beb reflects linguistic practices commonly found among Generation Z in digital interactions. These expressions create intimacy, solidarity, and emotional connection between individuals.

According to Holmes (2013), language functions as a means of expressing interpersonal relationships and group solidarity. Through these linguistic choices, the creator constructs an identity characterized by empathy, emotional intelligence, and respect for personal boundaries.

Data Analysis 8 (Klipermerintis_)

"Kalau ada pilihan antara mimpi lo sama cewek lo, ketika lo milih cewek, mimpi dan cewek lo yang hilang. Don't ever choose the girl."

The utterance contains Indonesian-English code-mixing through expressions such as Don't ever choose the girl, subconsciously, respect, and support. It also includes youth slang such as lo, gue, and cewek. The speaker combines informal Indonesian language with English motivational expressions to emphasize self-prioritization and personal achievement. The repeated phrase Don't ever choose the girl functions as a persuasive strategy intended to reinforce the message that personal goals should take precedence over romantic relationships.

According to Holmes (2013), linguistic choices can signal group membership and social identity. The creator constructs an identity associated with ambition, self-discipline, and personal responsibility while reflecting contemporary self-improvement values among young men.

Data Analysis 9 (Hanna Zhafarina Alfiadi)

"Katanya remaja Indonesia saat ini adalah generasi emas. Tapi kenapa yang sering dipoles justru penampilan, bukan pemikiran? Kita lebih cepat mengomentari warna kulit dan outfit orang lain daripada bertanya, 'hari ini aku udah belajar apa aja ya?'"

The utterance contains informal Indonesian expressions and English lexical borrowings such as outfit and update. The use of rhetorical questions strengthens the persuasive function of the message. The speaker employs a reflective and critical communication style to encourage young people to evaluate their priorities and social awareness. The words outfit and update demonstrate the influence of digital and popular culture on everyday language, while references to social issues encourage civic responsibility and intellectual engagement.

According to Holmes (2013), language can function as a marker of values and social identity. In this context, the creator constructs an identity as a socially aware and critically minded young individual who encourages reflection among peers.

Data Analysis 10 (Ruang Tumbuh)

"Bayangkan ada orang yang mendorong kita ke dalam air kolam berenang itu. Kita punya pilihan kan, berenang atau tenggelam. We choose to drown. I choose to swim everyday, no matter what I do."

The utterance contains Indonesian-English code-mixing through the expressions progress, We choose to drown, I choose to swim everyday, and no matter what I do. The use of English motivational phrases alongside Indonesian explanations demonstrates a communicative strategy commonly employed in digital self-development content. Expressions such as We choose to drown and I choose to swim everyday function as metaphors for resilience, perseverance, and personal growth. According to Holmes (2013), language choices contribute to the construction of social identity. In this context, the creator positions themselves as an individual who encourages self-improvement and perseverance when facing challenges.

This study analyzed nine TikTok videos, which represents a relatively small dataset. Therefore, the findings are not intended to be generalized to all Generation Z TikTok users. Instead, the study aims to provide an in-depth qualitative understanding of how language variation functions

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in the construction of social identity and the representation of popular culture within selected TikTok content. Future studies may employ larger datasets and include multiple social media platforms to obtain broader findings.

CONCLUSION

Based on the results of an in-depth analysis of ten linguistic phenomena on the TikTok platform, this study draws several major conclusions regarding how language variation functions as an instrument for the construction of social identity and the representation of popular culture among Generation Z. This study concludes that code-mixing constitutes the most dominant linguistic characteristic in Generation Z's digital communication. Code-mixing refers to the incorporation of linguistic units, such as words or phrases, from one language into another within a single utterance in order to expand its expressive function. In the present study, English-Indonesian code-mixing emerged as a strategy for projecting cosmopolitan and information-literate identities.

Slang, or group-specific informal language, represents a non-formal language variation employed by particular communities to establish intimacy while simultaneously constructing exclusive group identities. Within TikTok's fast-paced ecosystem, slang and abbreviations are utilized to maximize communicative efficiency within limited video durations. This phenomenon is evident in the use of expressions such as *kerkun* (*keranjang kuning* / yellow cart) and the abbreviation *mw* (*mau* / want) in (Data 1), as well as the expression *ngampung* in (Data 4). According to David Crystal (2011), such linguistic efficiency constitutes a natural human response to the limitations of space and time within digital media environments, where every lexical choice must capture audience attention within seconds.

Language variation on TikTok successfully represents diverse, layered, and fluid social identities (Bhat, 2026). These identities are not rigid but instead adapt to the communicative context of the message being conveyed: 1) Egalitarian Identity: Represented through the use of the pronouns *gue/lo*, which function to dismantle hierarchical boundaries between creators and audiences; Masculine Identity: Reflected through assertive diction such as *strategy* and *battles*, emphasizing discipline, ambition, and masculine principles; and 3) Reflective Identity: Evident in mental health-related expressions such as *inner child* and *insecure* in (Data 6 and 10). These findings support Janet Holmes' (2013) argument that language serves as a powerful symbol of social identity, in which lexical choices reflect the social background and community affiliation of speakers.

Language on TikTok has become a primary vehicle for the dissemination of contemporary Indonesian popular culture, which increasingly integrates serious issues into everyday conversations. This representation is visible in the transformation of clinical expressions such as *hipnoterapi* and lifestyle-related expressions such as environmental *advice* into commonly used vocabulary. According to Stuart Hall (1997), popular culture constitutes an arena in which social meanings are continuously negotiated. Through TikTok, Generation Z has successfully redefined social values, where emotional honesty (*healing*) and critical awareness of national issues have become new standards of "coolness" disseminated through distinctive language variations.

Overall, this study confirms that the Indonesian language, in the hands of Generation Z, has undergone remarkable functional enrichment through technological adaptation. TikTok has evolved into a linguistic laboratory that reflects shifting cultural values toward a digital society that is more honest, critical, and inclusive.

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