IMAGINING INDONESIA THROUGH AI RECONSTRUCTION DISCOURSE ANALYSIS OF @AINUSANTARA'S COMMENTS IN TIKTOK

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ABSTRACT

The emergence of Artificial Intelligence (AI) in communication technology has opened a new visual culture and communication phenomenon today. Its integration into social media has thrust its use in daily communicative practice, opening opportunities for creativity and forms of digital narratives. The TikTok account @ainusantara is one of the social media accounts that generates its content using AI. Their distinct AI-generated content on Indonesian history, myths, and culture has caught the public's attention and spawn various comments and expressions towards Indonesian culture and history. This research based paper dissects comments using discourse analysis upon the popular type of generated content inlight to understand emerging discourses spawned in regards to Indonesian culture as well as views upon the issue. The finding of this research shows a distinct tendency of entangling personal narratives, negotiating national identity. AI generated content holds a potential opportunity to reviving collective memories, and reconstruction of culture and identity.

Keywords: AI-generated content, ainusantara, digital narrative, social media comments

INTRODUCTION

In the digital age, social media platforms have become prominent public discourse areas. Comments upon a post within the social media sections are critical sites where the negotiation of meaning and expression of opinion occurs. Unlike traditional media, where the audience typically plays a passive role, social media enables active user participation, transforming communication into a two-way interaction (Boyd, 2014). Comments, in particular, serve as dialogic spaces that facilitate discourse by allowing users to respond to content and to each other. Its function turns into facilitating public dialogue, spurring new topics and discourses through a digital social practice. In this comment section, immediate feedback, contestation, and the sharing of perspectives, thus democratizing the process of meaning-making (Papacharissi, 2015). In this way, comments contribute to a participatory culture where diverse voices can challenge dominant narratives and offer alternative interpretations (Jenkins, 2006). This participatory nature enhances deliberative democracy by encouraging civic engagement and the co-construction of knowledge.

Importantly, social media comment sections can become a space of counter-dominant discourses, amplifying the voices of marginalized communities. Hashtag movements and viral threads have demonstrated how digital platforms can be leveraged to raise awareness and challenge structural inequalities (Jackson et al., 2020). The participatory affordances of comments thus enable users to not only engage with public issues but also mobilize for collective action.

Social media comments play a significant role in shaping narratives. Through the aggregation of opinions and interactions, users collectively construct, reinforce, or challenge prevailing discourses (Highfield, 2016). However, this can also lead to the creation of echo

chambers and ideological polarization, where algorithmic curation and homophily reinforce users' pre-existing beliefs (Sunstein, 2017). Such fragmentation of discourse can hinder genuine deliberation and entrench division. It is also important to note that the quality of discourse in comment sections is heavily influenced by platform governance and moderation practices. Algorithmic filtering, content policies, and community standards shape which voices are elevated or suppressed (Gillespie, 2018). This regulation of visibility and speech directly impacts the inclusivity and integrity of discourse on social media. Nonetheless, comments on social media are far more than reactive remarks; they are integral components of digital discourse. They enable deliberation, foster civic engagement, and reflect the evolving dynamics of power, identity, and communication in contemporary society.

TikTok is one of the many popular social media platforms. Owned by Byte Dance, TIkTok became the most downloaded application in the world in the first quarter of 2020 with around 315 million downloads. According to application analytics company Sensor Tower, Indonesia was TikTok's second-largest market in the world in 2020. TikTok user growth has experienced rapid growth in Southeast Asia. Countries such as Indonesia, Thailand, Malaysia, and the Philippines have large TikTok user bases. There are 22.2 million monthly TikTok active users in Indonesia, according to the 2020 Statista report. In early 2025, TikTok had 108 million users aged 18 and over in Indonesia (Simon Kemp, 25 February 2025. DataReportal – Global Digital Insights). This number shows that TikTok gre more to be one of the popular platforms in Indonesia.

Being a creative content platform, TikTok becomes a melting pot of the global unique cultural reconfiguration. It has become a space for the emergence of diverse narratives, from political topics, religious stances, persuasive marketing messages, and cultural narratives. TikTok allows us to see how global technology is negotiated locally, opening up space for critiques of the homogenization of digital culture, and enriching communication studies, media studies, and cultural studies. TikTok reinforces the idea that in a society of spectacle, individuals are increasingly entangled in a world of visual representation, creating a more complex intertwining social realities.

The growing popularity of social media today is notably accompanied by the enhancement of artificial intelligence technologies. These enhancements have thrust content creation to another level of creativity and enliven various viewable imaginations. Content creation established by the help of artificial intelligence flourished in the platform, generating unique discourse that entangles imaginative stimulants upon public opinions.

The TikTok account @ainusantara is one of those popular accounts that base their contents on artificial intelligence-generated prompts. Focusing their posts on 'Indonesian myths, culture, and history, they creatively animate historical data into visual representations and narrations.. The TikTok account @ainusantara (see figure 1) is a creative platform that claims 'remakes' Indonesian myths, culture, and history through the lens of Artificial Intelligence (AI). They describe their mission as *Mengimajinasikan Nusantara lewat AI sejak 2022"* (Imagining the Indonesian archipelago through AI since 2022). Their creative content has grabbed the attention of netizens and amounted to over 569,700 followers and 14.2 million likes (see figure 2). Their AI-generated visual content falls under various themes, such as mythical Figures, Urban Legends, Historical capital cities, and Mythology.
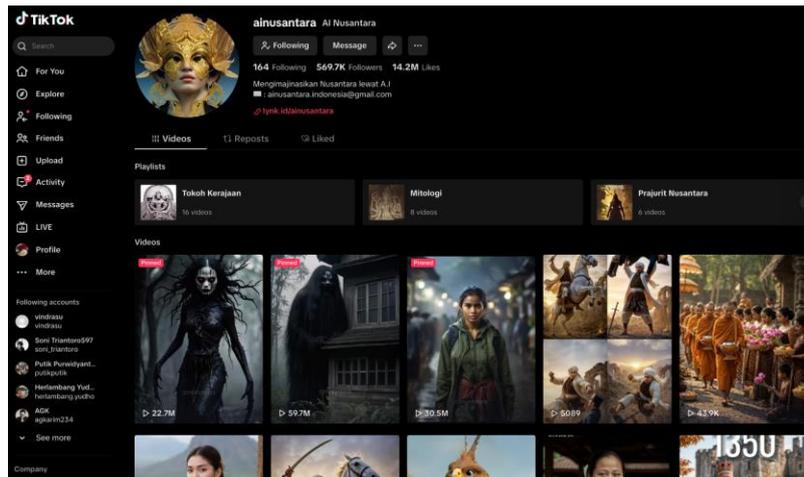
Figure1. Screen shot of @AiNusantara profile on TikTok (taken on 20 May 2025)

@AInusantara created their first post on the 8th of October 2022[1], and has captivated 568.3K followers to date (2 June 2025). Having spent 961 days old on TikTok, the creative account have a total amount of 239 posts with a total of over 297 million views.
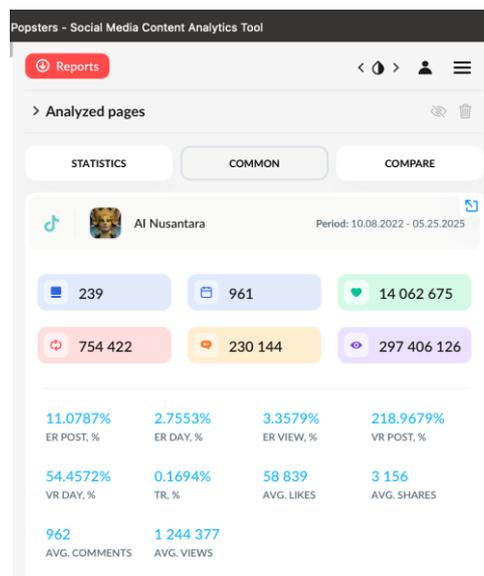

Figure 2. Analytics on Jun 2, 2025

Their contents captured the public's attention and have been talked about in various media, creating a more complex notion of interdiscursivity within the public.

The account engages with the public through their participative comments and is shown through the high reposts of the content. Their posts have gathered hundreds of comments from the viewers that express a multitude of perspectives towards the post, and create various new discourses of cultural identity and views upon Indonesian culture. Exclusively posts regarding Indonesian history, the digital talks spur some intriguing phenomena, question truths,

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[1] First post uploaded through @ainusantara TikTok account
https://www.tiktok.com/@ainusantara/video/7152083333839637787?is_from_webapp=1&sender_device=pc&web_id=7473722823308953109

possibilities, and assumptions on the Indonesian culture. These comments can reflect as well as reconstruct cultural identities and history through such participative discourse. Leading an urgency to dissect the dynamics of the public perspective on their cultural identity, which may very well be a depiction of how the nation views its culture, history, and identity today. It is in this digital scape, where the flow of culture and integration of value affect our social interactions, not only the daily social space but also in the stance of national identity and sense of belonging. It also offers a highlight of how such stimulants and the integration of artificial intelligence in today's society play a role in the regeneration, generation, and reconstruction of knowledge.

Focusing on these discourse, the research looks at a specific content regarding temples as a historic site still existing in today's society to explore the public reactions and expressions on the issue. The context of choosing posts with real existing historical sites is to further explore the notion of cultural identity and sense of belonging. Assuming such posts will offer a more grounded and limitation suiting national and cultural identity.

Cultural identity and nationalism are deeply intertwined concepts in political sociology, cultural studies, and anthropology. They deal with how individuals and groups define themselves with shared symbols, traditions, language, and collective memory, and how these identities relate to the concept of the nation. Cultural identity refers to the feeling of belonging to a group, shaped by shared language, traditions, values, customs, and history. It is not static but dynamic, and constantly negotiated as well as redefined in different social and historical contexts.

Clifford Geertz (1973) sees cultural identity centered on the interpretive power of shared symbols and primordial attachments that bind communities together through time. He argues that identity is not static but emerges from webs of meaning that individuals collectively spin through rituals, myths, and daily practices (1973:5). Geertz emphasizes locally constructed identities rooted in "primordial" ties (language, religion, kinship), which retain emotional resonance even amid modernization (Geertz, 1963: 109). His framework thus positions cultural identity as an ongoing, context-bound negotiation of inherited symbols rather than a fixed or invented tradition. In line with Anthony D. Smith's theory of national identity formation which highlights the interplay between pre-modern ethnic ties (*ethnie*) and modern political processes in shaping collective belonging. Smith argues that nations are built upon a core of shared myths, historical memories, and cultural symbols, which elites often reinterpret to foster unity (Smith, 1986). Smith's concept of the ethno-symbolic approach bridges primordialist and constructivist perspectives, illustrating how cultural heritage is selectively mobilized to legitimize national narratives (Smith,2003). Hence, dissecting the commentary section on the two selected posts (Borobudur dan Prambanan) is not only done as an effort to understand the types of emerging issues regarding the distinct creative content, but also in the effort to understand the discourses regarding national identity and culture.

RESEARCH METHOD

This research uses a digital discourse analysis approach, especially Zappavigna's theoretical foundations. Her approach is rooted in the Systemic Functional Linguistics (SFL) by Halliday and. Kress, and van Leeuwen's social semiotics that focuses on platform-native content or the use of language in the digital space. Zappavigna also defines digital discourse as 'language-in-use on digital platforms' and specializes in the contexts where users generate content in interaction with technological affordances (Zappavigna, 2012). This research extracts the comments on the two posts selected and codes these comments through SFL in search of themes, identities at play and

emojis/emoticons expressions. The number of comments analyzed in total is 1333 comments, with the comments in the Borobudur post counting to 1094 comments and in the Prambanan post counting to 239 comments. The comments are then identified and coded through the type of talk, indicating personal narration which dwells in belongingness, reinforcement of cultural identity, expression of nationalism, and technological comments. Emojis are also considered in the analysis to either lean towards a positive or negative response.

## FINDINGS AND DISCUSSIONS

The Content and Talk

Notably, the posts that gained the most comments are posts with horror content. Of the top 10 most commented posts, seven posts fall under the horror-themed content. The most viewed based top 10 ranking and comments are as below:

1. "Tingkatan Genderuwo dan Dimana Lokasinya", with 2,634,080 likes, 205,238 comments, 60,921 shares, and 59,755,398 views.
2. "Kuntilanak Dan Tingkatan Evolusinya" was posted on March 29, 2024, at 18:00, with 1,233,295 likes, 114,103 shares, 38,802 comments, and 22,666,882 views
3. "Ada Pasar di gunung ai video", posted on February, 16,2024, at 14:05, with 1,885,411 likes, 37,930 shares, 19,300 comments, and 30,484,800 views.
4. "Rumah Sakit Tua Ai Video" was posted on February 23, 2024, at 22:48 with 873,872 likes, 24,235 shares, 9,479 comments, and 8,301,514 views.
5. "Poci: the warp Monster" was posted on June 28, 2024, at 19:06 with 510,713 likes, 68,850 shares, 9,017 comments, and 8,524,250 views
6. "Memasuki hutan berkabut ai video" was posted on February 19, 2024, on 14:36, with comments 369 012 likes, 9 021 shares, 5 862 comments, and 4 122 877 views.
7. "Berdoalah sebelum tidur ai video" posted on March 01, 2024 / 00:26 with 289,854 likes, 16,125 shares, 4,364 comments, and 3,551,897 views.
8. "Exploring The Mysteries of ancient pyramids in Tatar Sunda" was posted on November 20, 2022, at 11:02 AM, 452,194 likes, 6,154 shares, 4,240 comments, and 6,940,416 views.
9. "Roro Jonggrang based on Durha Statue" November 10, 2022, at 18:19, with 445,416 Likes, 3,362 comments, 3,569 shares, and 6,991,733 Views
10. "Pengalaman Horror di Lawu" was posted on April 30, 2024, at 13:38 with 317,136 Likes, 12,287 shares, 3,484 Comments, and 6,997,618 views.

Seven of these popular posts that gained the attention of the public are contents that fall into the horror themes and narration. These top-rated engaging posts are interesting because it can be argued that Indonesians' fascination with ghosts and mystical beings may stem from a deep-rooted cultural and spiritual tradition. Such fascination can also indicate a sense of cultural identity, reinforcing a diverse multicultural space that Indonesia is known for. Although it is also possible that such fascination is built from the growth of horror entertainment that pervasively dominates the media entertainment landscape. Ghost stories and personal mystical experiences today seem to have become a collective ritual of storytelling, and a commodity shared through movies, vlogs, and podcasts.

The post on Borobudur and Pramanan also caught many attention and comments, though it is not rated among the most popular posts. The post on Borobudur (see picture 1) takes the theme of its architecture and research-based ancient surroundings with a caption explaining the concept of the lotus architecture and the research it is based on. It received over 83,000 likes and 1,132 comments. The AI-generated content brings Borobudur "to life," depicting its relief carvings, golden lighting, restored ornamental elements, and lush surroundings. An effort to depict how the temple might have appeared in its original state. The narration, although not uttered nor written in text in the video, explores the architectural wonder, hinting at cosmic symbolism, precise geometry, and philosophical underpinnings tied to Buddhist cosmology.

The post on Prambanan (see picture 2) also takes the theme of its architecture and research-based ancient surroundings with its imaginative full architectural site. The caption explains its visuals by stating Prambanan in its full architectural scope, which would need 222 years (if it were) to be rebuilt to its full compound. It gained around 21,000 likes and 239 comments. The AI-generated content shows the wonder of the Prambanan temple imagined in its glory days. Using AI technology, the video reconstructs the Prambanan temple complex to what appears to be its original, complete form. It features restored spires, ornate statues, lush greenery, and vibrant lighting, bringing the temple back to life visually. While there's no verbatim transcript, the narration highlights the architectural elegance and sacred artistry of Prambanan, evoking a sense of wonder about its past grandeur. It likely references the temple's spiritual and cultural   significance.
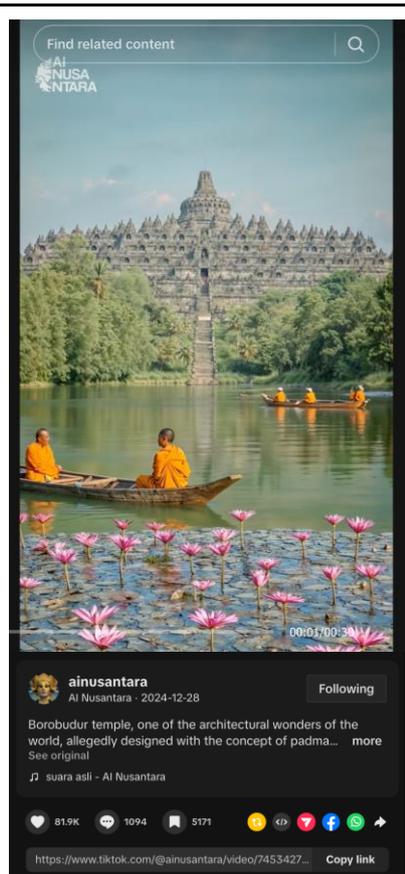
Caption:

Candi Borobudur, salah satu keajaiban arsitektur dunia, diduga dirancang dengan konsep bunga padma (lotus), simbol kesucian dan pencerahan dalam budaya Buddha. Di tengah perdebatan antara peneliti arkeologi dan geologi, bukti yang masih minim menunjukkan bahwa kawasan sekitar Borobudur pada masa lampau kemungkinan merupakan sebuah danau. Dalam kondisi ini, Borobudur akan terlihat seperti bunga lotus yang mengapung di atas air, mempertegas makna simbolis candi sebagai pusat pencerahan dan harmoni alam.

Teori ini diperkuat oleh studi dari Van Bemmelen, seorang ahli geologi Belanda, yang menemukan bahwa tanah di sekitar Borobudur memiliki lapisan sedimen yang menunjukkan keberadaan danau purba. Selain itu, relief di dinding candi juga menggambarkan perahu dan kehidupan air, mendukung hipotesis bahwa Borobudur dulunya dikelilingi oleh air. Namun demikian, sampai sekarang belum ditemukan prasasti yang menyatakan keberadaan danau tersebut.

Sumber bacaan : Natgeo Indonesia "Candi Agung di Tubir Danau, Di Balik Perdebatan Telaga Borobudur"

#CandiBorobudur #BungaPadma #DanauPurba #KeajaibanDunia #BorobudurMystery #SejarahIndonesia #WarisanDunia #ArsitekturBuddha #HarmoniAlam #JejakPeradaban

Picture 1. Borobudur Post

Caption:

Candi Prambanan dalam formasi utuh. Lengkap dengan candi perwara/ candi pendampingnya. Jika dibutuhan 1 tahun untuk memugar 1 candi, maka dibutuhkan 222 tahun agar komplek Candi Prambanan dapat kembali seperti semula. Dengan AI, kita bisa mengimajinasikan saat keseluruhan candi masih berdiri dengan gagahnya.

#prambanan #CandiPrambanan #candi

Picture 2. Prambanan Post

The TikTok videos posted by @AINusantara featuring AI-enhanced reconstructions of Borobudur and Prambanan temples have garnered significant audience engagement. The Borobudur post received 1,132 comments, indicating a like rate of around 14.6% and a comment rate of 0.2% based on the creator's followers. This is far exceeding the average engagement rate for macro-influencers, which typically ranges from 1–2%. The Prambanan video gained 239 comments, with an estimated like rate of 3.7% and comment rate of 0.04%, which, although lower than the Borobudur video, still surpasses typical platform averages. Engagement Rate (ER) is calculated as [(Likes + Comments + Shares) / Views or Followers] × 100. The Average rate for macro-influencers are 1.5%–5% (HypeAuditor, 2023). It is also important to note that the algorithm dynamics on TikTok prioritizes watch time with videos retaining viewers >50% of their length, gaining a higher engagement rate (Chen et al., 2021). These high engagement rates can be seen as an important aspect of how culture-based content is popular among the audience. Comments on the account are also dominated by Indonesians, as it is mostly written in their national language. Hence, we can conclude that the posts align with the discourse regarding the cultural identity of Indonesian viewers. illustrating a strong emotional and cultural connection that viewers feel towards the posts on Indonesia's heritage.

Engaging Imaginations and Knowledge Sharing

The viewers of both posts responded with various expressions, generating discourse on the topic. It can be generalized that the comments fall into two contesting groups. One group comments with awe and reverence, whilst the other group comments with criticism and questions historical accuracy. Though it is apparent that positive tone comments dominate the netizens' expressions. In fact, out of 1094 comments on the Borobudur post, fewer than 10 comments have a negative tone, whilst in the 239 comments of the Prambanan post, negative tone comments are not found. This fact holds an interesting finding. The Borobudur post that generated a bigger engagement brought to live the past conture of the Borobudur's compound, being it built around a lake, shows its surreal aspects as the existing Borobudur compound today

is densely populated. Making such historical past seems wildly imaginative through the current time, even though various research have highlighted the ancient lake in Borobudurs' surroundings. Whilst the Prambanan posts that also recreated the compound seems reasonable as the remake of the heritage's compound is today still surrounded by gardens and not as densely populated as Borobudur. Making such imaginative remake seems possible in todays time. The post generated only positive comments of admiration of the compound if it was ever to be rebuilt in its original state.

Accepting the visualized imagination of the past seems to be corellated with the existing conditions and situations. Various comments spurred in questioning the existence of the lake in the historical pasts and some also merely think it's a beautiful imaginative addition to the temple. These comments have generated replies and discussions on the issue, making the artificial intelligence generated content a tool for knowledge sharing. Despite the conflicting opinions on the issue or the dynamic of the matter, it can be stated that cultural based content inflict a sense of cultural engagement and identity. For example this sequential comments: *"kirain di awal beneran ada danau. sampe mikir gila sekarang bagus bener. eh cuman AI"; "danaunya purba tapi khan borobudur tdk dibangun dijaman purba..klau dikelilingi danau ya semua disekilingnya tenggelam..lha wong borobudur itu dibangun ditanah yg lbh tinggi dr sekitarnya."* (Transleted: translated: "at first I thought there was a real lake. I even thought it was crazy, now it's really good. oh it's just AI", "the lake is ancient but Borobudur wasn't built in ancient times..if it was surrounded by a lake, everything around it would sink..but Borobudur was built on land that was higher than its surroundings."). These comments are purely subjective opinions and is purely separated comments implying to the content, but is interdiscursive in creating information and talk about Borobudur ancient lake and construction. Whilst at the same time, mentioning words of admiration builds a collective cultural pride.

These comments facilitates a room for educative informations. Clipping some comments such as:*"Candi adl tmpt berstana nya Dewi Durga utk pemujaan leluhur dlm konteks doktrin Siwaisme. Jd Borobudur tidak tepat disebut Candi. Hal ini sama halnya dgn mencampur penamaan Ka"bah, Gereja, Pura, kuil"; "Borobudur ni peninggalan kerajaan Sriwijaya apa Mataram kuno ya? mohon yg tau"; "borobudur itu melambangakn bunga teratai yg di tengah tengah air."* (Translated: "A temple is a place where Goddess Durga resides for ancestor worship in the context of the doctrine of Shivaism. So Borobudur is not rightly called a temple. This is the same as mixing the names of the Kaaba, Church, Temple, and Shrine"; "Is Borobudur a relic of the ancient Srivijaya or Mataram kingdom? Please tell me"; "Borobudur symbolizes a lotus flower in the middle of the water."). These comments showcase how the post ignites elaborative information on the cultural heritage, sharing historical information and insights. As one of the netizen writes: *"Kompleks Percandian Buddha Terbesar Dan Tertua Adalah Kompleks Percandian Candi Muaro Jambi yang ada Di Prov. Jambi, Leluhur Bangsa Tibet Belajar dan menuntut ilmu Disana Konon di Tibet Ada Agama "Jambe"* (Translated:"The Largest and Oldest Buddhist Temple Complex is the Muaro Jambi Temple Complex in Jambi Province, the Ancestors of the Tibetan Nation Studied and Learned There. It is said that in Tibet there is a "Jambe" Religion") expands the cultural heritage topic to a wider historical and cultural information.

Some of the negative tone comments are: *"MASA JAHILIYAH"; "gak nyambung masak pakai baju thailand"; "candi borobudur milik org thailand wkwkwk".* These comments can be translated: "THE TIMES OF IGNORANCE", "it doesn't make sense to wear Thai clothes", "Borobudur temple belongs to Thai people lol". These comments that can be argued to be in a

negative tone tend to counter the post based on the cultural identity that is popularly known today. The post shows visuals of monks in orange robes as commonly known in Thailand, hence generating opinions on the difference, whilst indicating a sense of neglect of other nation's cultural identities on the Indonesian cultural heritage site. Whilst such negative negative opinions critize the content creator, it also dwells within the nation's cultural identity, negotiation of cultural identity and cultural attachment.

Public Discourses: Nationalism and Identities

Delving into the details of public expressions towards the AI-generated posts, the majority of the comments are expressions of admiration. It is important to note that these expressions are tied to the cultural identity rather than to the social media content. From the 1333 comments there are only 61 comments regarding the AI technology and content creation. Making it just about 4% of the comments focusing on the issue of AI technology and content creation. Some of those comments are of such: *"kak bikin ini pakai ai apa ya?"; "serius nanya ini buatnya gimana sih"; "kox bs sehebat ini videonya"* (Translated: "what ai do you use to make this?"; "seriously asking how do you make this";"how did the video came to be this great"). That percentage of comment focusing on technological creation aspects, have left comments on social cultural topic as the dominant discourse.

Diving further into the comments, admirations are mostly expressed with emoticons mostly emojis of love and love-struck emojis followed with short statements of awe: "beautiful, amazing, great" etc. There were many viewers that responded with expressions of spiritual reverence, such as "subhanallah," and praised the visual beauty.

A more elaborative comments falls into several categories that of the personal stories (reminincing having been to the site) and the pride of cultural identity and nationalism. Such comments are blunt, and for example *"BEGITU HEBATNYA PERADABAN MANUSIA NUSANTARA ERA JAMAN DULU"; "bangga jadi orang Indonesia"; "Subhanallah, indah banget kebudayaan kita"; "Bangga banget, kita punya Borobudur yang luar biasa"* (Translated: THE PAST HUMAN CIVILIZATION IN THE INDONESIAN ARCHIPELAGO IS GREAT"; "proud to be Indonesian"; "Subhanallah, our culture is so beautiful"; "So proud, we have the extraordinary Borobudur").

Interdiscursive comments entangling national and cultural identity are also found mostly connected to critizing the government. Comments like *"kalau milik negara lain sdh pasti sangat maju sekeliling borobudur."; "COBA CARI KE BELANDA KALI ADA CATATAN MENGENAI BOROBUDUR DI MUSIUM SANA (BELANDA)"; "bener tp pemerintah banyak yg korupsi susah lama juga krn kurang fokus ttg itu hanya ngurus pejabat yang gak jelas"* Translated: "If it belonged to another country, the area around Borobudur would definitely be very advanced."; "TRY LOOKING IN THE NETHERLANDS, MAYBE THERE ARE NOTES ABOUT BOROBUDUR IN THE MUSEUM THERE (THE NETHERLANDS)"; "That's right, but the government has been corrupt for a long time because they are not focused on that, they only take care of unclear officials."). These comments showcase disappointments towards the government in caring for valuable national resources and heritage. In some cases even anger towards the irony of government position in protecting cultural heritage. Nonetheless, such interdiscursive comments are rooted in the apparent sense of cultural belonginess and nationalism.

CONCLUSION

This study demonstrates that AI-generated heritage content on @AINusantara's TikTok, account stimulates significant public engagement that intertwines emotional, cultural, and cognitive dimensions. The high engagement rates generating over a thousand comments illustrate how digital reconstructions ignite both admiration and critical discourse among Indonesian audiences. Notably, the comments reveal a predominant expression of cultural pride, spirituality, and nationalism, with audiences affirming their cultural identity and collective memory while using the comment space to share knowledge, pose historical questions, and negotiate interpretations of heritage.

While positive responses dominate, the few critical comments questioning the historical accuracy of AI reconstructions also reflect a dynamic participatory culture, demonstrating that AI-driven visual culture can be both a tool for heritage education and a site of contestation around authenticity and representation. This aligns with the ethno-symbolic perspective (Smith, 1986, 1991) and Geertz's view of cultural identity as evolving within shared symbols and collective memory, showing that AI-generated content serves not only as digital spectacle but also as a catalyst for reconstructing cultural identity and stimulating public discourse. Overall, the integration of AI into heritage representation on social media reveals its potential in reviving collective memory, fostering national pride, and opening dialogic spaces for critical engagement within Indonesia's digital public sphere.

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