Article

Language Attitude of Millennial Sundanese Speakers: A Sociolinguistic Perspective

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ABSTRACT

This study aims to identify the language attitude tendencies of the millennial Sundanese-speaking group in the city of Bandung, along with the factors that influence them. A sociolinguistic approach using a mixed-methods design is employed to measure the dominance of language attitudes among millennials within various domains of their daily communication. This can indicate whether this generation is inclined to maintain their mother tongue or shift toward using other languages in their interactions. A total of 97 individuals responded to the distributed questionnaire; however, only 80 met the predetermined criteria. In this context, the researcher utilized a modified version of the instrument developed by Cohn (2013). In addition, interviews and observations were conducted to gain a deeper perspective on the language attitude tendencies of this millennial group. Millennials like Indonesian and international languages better than Sundanese online because they perceive them as more functional and global. However, though Sundanese use declines in everyday life, a significant majority of respondents are also concerned about language conservation and have encouraged electronic means of preserving Sundanese to thrive in new communication spaces. This study determines that while millennials are cognizant of Sundanese's cultural and identity value, pragmatic limitations such as speech-level complexity and technological influence are contributing factors in its gradual decline. The findings emphasize the need for innovative strategies, including online content creation and policy implementation, to preserve the use and liveliness of Sundanese among the younger generations.

I. INTRODUCTION

Language attitude is one of the sociolinguistic issues within a speech community and plays a significant role in determining the sustainability of a language from the perspective of its speakers. Language attitude is essential for understanding the concept of a speech community. Each generation has its own understanding of language attitude, including the millennial generation, which is often considered highly adaptable, especially in language use. This adaptability stems from the prevalence of millennials. Corvi (2007) states that nearly all millennials interviewed in Italy speak one or more languages besides their native tongue.

Baker (2016) notes that millennials have long been agents for language shifts, often innovating in their language use. They frequently adopt specialized terms, slang, jargon, or foreign vocabulary, creating a linguistic identity that might not always be understood by older generations (Syafyahya & Yades, 2020). Additionally, they tend to communicate using abbreviations, compound words, and specific terminology that allow them to convey meaning more succinctly (Crystal, 2006; Tagliamonte, 2017; McCulloch, 2019). This generation has largely stopped creating new slang

terms and playing with grammatical rules (Devlin, 2021).

Language chosen are influenced by specific social factors including the identity of the interlocutors, the social context of the conversation, the function of the communication, and the topic of discussion in terms of domains (family, work, association) by considering various sociocultural factors (Holmes, 2013; Fasya & Sari, 2021). These factors play a crucial role in language choice within various speech communities. Besides these social factors, technology also impacts language use. Millennials, often referred to as Generation Y, are closely tied to the digital age. Research by Gibson and Sodeman (2014) reveals that many millennials prefer technology-mediated communication over face-to-face interactions.

Similarly, Kraus and Sears (2008) highlight that millennial grew up in a highly technological environment, allowing them to connect directly with friends or family through the internet. Wodak et al. (2012) explains that the social factors influencing the choice of language as an effective communication tool in society include social status, gender, age, level of education, position or occupation, and an individual's membership in a particular group. Stuart-Smith (2007) states that television, may influence systemic language change, but indirectly, through changes in attitudes toward language varieties. The situational context affects an individual's choice and use of language, whether due to social or cultural factors.

In Indonesia itself the majority of millennials are aware recognized that their native/local languages are often unsuitable for effective communication in broader contexts. Basically they can speak in more informal or formal styles (also called "registers") with the different styles generally falling along a continuum of variable pronunciations, choice of words, and syntactic features (Cohn & Ravindranath, 2014). However, bilingualism and multilingualism, where a person can communicate effectively in more than one language, provide a clear example of how individuals use language but it can pose challenges to a threat to the maintenance of native languages (Fitriyah & Turistiani, 2024; Wardaugh, 2014). Although Wurm (2003) stated that the young Indonesian speech community actually understands their parents' local language, but prefers to use

Indonesian to communicate. Meanwhile, Sobarna (2007) showed that the younger generation living in big cities in West Java, especially Bandung, are reluctant to use Sundanese to communicate. The millennial generation has justified itself as a modern group capable of mastering more than one language. Nevertheless, they remain aware of the importance of using their mother tongue. However, social circumstances have gradually led them to stop using their native language and affect to the language attitude.

This language attitude can also refer to people's feelings, opinions, and evaluations of a specific language or language in general (Trudgill, 2000). The dynamic nature of language attitude evolves over time often driven by language contact, that fosters social shifts, cultural movements, and increased awareness of linguistic diversity. The use of Indonesian among millennials is also undergoing shifts, factors influencing the choice is formality and professionalism (Mulyani & Afina, 2022; Ramdhani & Enawar, 2019). The demands of the millennial era have introduced new terminologies into everyday communication, especially through the adoption of foreign terms. This increasing reliance on non-local linguistic elements poses a challenge to the sustainability of local languages. Hopkyns et al. (2021) argues that the majority of Emirati millennials mix the languages through various forms of linguistic hybridity such as translanguaging and Arabizi, and this is a phenomenon which is generally considered 'second nature', 'an essential part of lifestyles' and 'hard to turn off'. Lauder (2004), explains that this occurs because local languages face social and economic pressures from more dominant languages. For example, the use of Indonesian as the national language has impacted the continuity of the Sundanese language (Sudarma et al., 2018).

Sundanese language is the native language of the Sundanese people who reside in West Java and its surrounding areas. Coolsma (1985) explained that Sundanese belongs to the language family known as the Malay-Polynesian group. According to census data conducted by the Central Statistics Agency (BPS) in 2010, the number of Sundanese speakers in Indonesia was recorded at 32 million. Meanwhile, in the 2015 BPS data, the number of Sundanese speakers was estimated to have reached 42 million. Lewis et al. (2013) explained that Sundanese speaker reach 34 million in region

Java and Bali. Sundanese as a regional language is a minority language, while Indonesian is the majority language in Indonesia (Kurniawati, 2021). Before Indonesia's independence, Sundanese played the role of a mother tongue. When the central urban area of Priangan was relocated from Cianjur to Bandung, the role of Bandung in developing Sundanese culture significantly increased (Sudaryat, 2007). Bandung government has the regional regulation (PERDA) No. 9 of 2012, which explain about the use, maintenance, and development of the Sundanese language, literature, and script stipulates that the community is encouraged to actively participate in the efforts to use, maintain, and develop the Sundanese language. The preservation of Sundanese can be realized as a means of communication, both spoken and written, within families, formal and non-formal institutions, and various social activities in the community.

Alhazmi (2023) explains understanding language attitude may help researchers identify positive or negative patterns in attitudes toward languages or regional varieties, and researchers can recommend suggestions based on experimental evidence. Positive attitudes toward language use, can be seen in people's tendency to use a language correctly and enthusiastically (Misnadin & Yuliawati, 2023). A study by the West Java Language Center recorded that only about 40 percent of children in West Java know and can speak Sundanese (Permesti, 2013). This finding shows that the Sundanese language is becoming less frequently used by the current cohort. Wagiati et al. (2022) explain that many millennials are more fluent in foreign languages compared to local languages or even Indonesian. These observations signal the gradual decline of the Sundanese language. Widianto (2018) states that foreign language speakers are also perceived as more educated and having a higher social status.

Several previous studies on language attitude toward the Sundanese language (e.g. Anggraeni, 2018; Fitriani & Nabila, 2019; Junawaroh, 2020; Puspitasari & Kuswari, 2021; Wagiati et al., 2017) indicate positive attitudes within various domains such as education, government and gender. These studies explain that Sundanese speakers still show a willingness to maintain their native language and the social factors such as age (Nurhaq et al., 2019), technologies (Rahmawati, et al., 2022) are influenced the usage of Sundanese. However, the previous studies on language attitudes did not specifically focus on the millennial generation in Sundanese. They merely indicated that the general public still shows a positive attitude toward the Sundanese language in certain domains. Sundanese is still regarded as an important language to be preserved. This study aims to detail the factors that influence the mismatch between positive and negative attitude spaces and to explore possible factors that may, to some extent, contribute to the emergence of a gap that affects the attitudes demonstrated by the millennial group.

This raise concerns that the Sundanese language is no longer valued by millennials, especially as the increasing use of technology is considered to be gradually eroding the significance of Sundanese language and culture. Millennials themselves constitute the majority group in the city of Bandung, accounting for 51% of the total population. With a larger percentage of the population consisting of millennials, their language use is likely to influence, to some extent, the language practices of other generation. Therefore, this study aims to describe the language attitudes of the millennial group, considering the influence of technology that dominates their daily lives. Thus, this study holds significance in the following aspects: (1) the realization of language use and language attitudes among millennials, and (2) the impact of technology use by the millennial generation on the existence of the Sundanese language.

II. METHODS

In this study, the authors employed a sociolinguistic approach using a mixed-methods methodology, which integrates both qualitative and quantitative research. Morse explains that a mixed-methods design is a rigorous scientific research plan that consists of a core qualitative or quantitative component that is theoretically driven, supplemented by an additional qualitative or quantitative component (Kircher & Hawkey, 2022). These research components complement each other to enhance description and understanding and can be conducted simultaneously or sequentially. The quantitative data, obtained from research instrument scores, yield specific numerical values. Meanwhile, qualitative data, gathered through open-ended interviews, provide different perspectives from research participants and offer a complex depiction

of the situation based on specific themes (Creswell, 2012).

The research strategy in this mixed-methods study follows a sequential combination, specifically employing an explanatory sequential method. Data collection commenced with quantitative data through the distribution of questionnaires (in Likert scale) to millennials in Bandung city, followed by qualitative data collection through observations and interviews. The objective of quantitative data collection was to elucidate relationships between variables that could potentially be identified in qualitative data (Creswell, 2009). Subsequently, qualitative data were collected to explore language attitude phenomena within predefined domains. Creswell states that in this strategy, data integration occurs when quantitative results inform the qualitative data collection process. Therefore, while these two data types remain distinct, they are interrelated. The overall purpose of this explanatory sequential design is that quantitative data help explain or build upon the findings of quantitative research. The explanatory design variant consists of two models: the Follow-up Explanation Model, which emphasizes the quantitative aspect, and the Participant Selection Model, which focuses more on the qualitative aspect (Samsu, 2017). In this study, the Follow-up Explanation Model was prioritized.

Research participants marked their answers to the questionnaire and provided basic personal or demographic information about themselves. Data were collected through a Google Forms distributed questionnaire via WhatsApp which was shared within the community of Bandung city. Following this, the research incorporated interviews and observations to gain deeper insights into language attitudes and ideologies, as suggested by Rourke (2022). The survey utilized a computer-delivered method targeting the millennial population in Bandung city. For data identification, the authors categorized participants based on person, place, and paper criteria (Arikunto, 2013), with the

following qualifications: (a) residing in Bandung city; (b) being a Sundanese speaker; and (c) marital status (either unmarried or married). The research instrument, such as questionnaire was adapted from Rusdiansyah (2018) and Cohn et al. (2013). The data will demonstrate the community's linguistic attitudes, showing both positive and negative tendencies toward the Sundanese language, classified according to Garvin & Mathiot (1968). This instrument was further developed by the authors and utilized a likert scale assessment (1-5) as following table below.

Table 1. Likert Scale Score

Answers	Score
SS (Strongly Agree)	5
S (Agree)	4
R (Neutral)	3
TS (Disagree)	2
STS (Strongly Disagree)	1

The next stage involved data collection through interviews. The purpose of interviews is to obtain primary data, complement other data collection techniques, and validate the research conclusions. In this study, the authors conducted open-ended interviews, where questions were generalized from the questionnaire to further explore participants' opinions on language attitudes concerning the research questions. The third stage was observation. In this study, the authors employed non-participatory observation, meaning that only the participant's activities within their family environments were observed. The authors acted solely as an observer without engaging in participants' activities. The observation conducted in this study was systematic, utilizing a pre-designed observation checklist to assess language use in specific situations. The points in the observation sheet emphasized the justification of language use patterns within millennial family environments. Additionally, the authors provided explanatory notes in the observation sheet to offer further clarification regarding language use
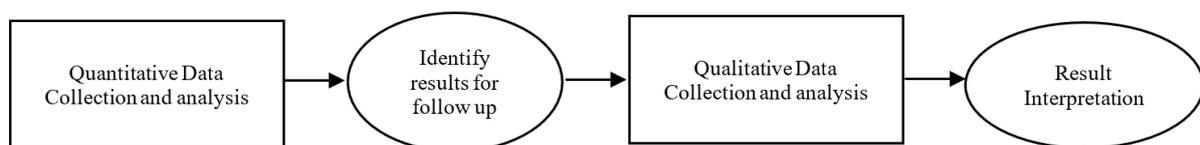
Figure 1. Explanatory Sequential Design (Creswell, 2009)

patterns. For interviews and observations, the authors focused on participants residing in Coblong subdistrict. Coblong was chosen for its central location in Bandung city and its status as the third most populous subdistrict (BPS Bandung, 2021). The authors assumed that observations conducted in Coblong could adequately represent the broader millennial population of Bandung city.

The authors conducted first prerequisite tests, including validity and reliability tests of the research instrument. Quantitative data analysis was performed using IBM SPSS 25, involving several tests such as normality tests, validity tests, reliability tests, and hypothesis testing using correlation coefficient analysis (r-test).

The normality test aims to determine whether the data distribution is normal or not. Normality test is commonly used for ordinal, interval, or ratio-scale data. If the data distribution is normal, parametric statistics are used. However, if the data is not normally distributed, non-parametric statistics are applied. In this study, the hypotheses for normality testing are as follows:

Table 2. The Population of Bandung by district

District	Population					
	Male		Female		Both	
	2019	2020	2019	2020	2019	2020
Bandung Kulon	73231	73221	72875	72955	146106	146176
Babakan Ciparay	78333	78622	75084	75421	153417	154043
Bojongloa Kaler	57860	57420	55353	54977	113213	112397
Bojongloa Kidul	44515	44546	42103	42217	86618	86763
Astana Anyar	31254	30842	31397	31022	62651	61864
Regol	39617	39369	40038	39845	79655	79214
Lengkong	32488	32061	33413	33015	65901	65076
Bandung Kidul	35223	35805	35430	36050	70653	71855
Buah Batu	51654	51987	51752	52131	103406	104118
Rancasari	40588	40850	40806	41126	81394	81976
Gedebage	19226	19351	19490	19637	38716	38988
Cibiru	42479	43306	41431	42264	83910	85570
Panyileukan	23747	24209	23524	24002	47271	48211
Ujung Berung	43352	43947	42535	43166	85887	87113
Cinambo	14228	14423	13730	13946	27958	28369
Arcamanik	33464	33331	32885	32777	66349	66108
Antapani	46062	47039	46183	47198	92245	94237
Mandalajati	38917	39743	38070	38944	76987	78687
Kiaracondong	63470	63042	63562	63230	127032	126272
Batununggal	55992	55383	54393	53838	110385	109221
Sumur Bandung	16152	15939	16083	15891	32235	31830
Andir	44253	43671	43351	42834	87604	86505
Cicendo	49860	49733	49784	49712	99644	99445
Bandung Wetan	13972	13788	14402	14230	28374	28018
Cibeunying Kidul	49219	48592	48536	47956	97755	96548
Cibeunying Kaler	33096	32752	31829	31544	64925	64296
Coblong	67017	66961	61354	61381	128371	128342
Sukajadi	53364	53142	53576	53411	106940	106553
Sukasari	39900	39687	40470	40320	80370	80007
Cidadap	31383	31563	30533	30738	61916	62301

- H_0: The sample data comes from a normally distributed population.
- H_a: The sample data comes from a non-normally distributed population.

To assess data normality, the researcher employed the Kolmogorov-Smirnov test using SPSS IBM 25. The Kolmogorov-Smirnov test is a statistical method used to determine whether a sample data follows a specified distribution. This test compares the empirical distribution of the observed data with the expected theoretical distribution. A significance level of $\alpha = 0.05$ was used, with the following criteria:

- If the significance value > 0.05, the residual values are normally distributed.

- If the significance value < 0.05, the residual values are not normally distributed.

Table 3. Kolmogorov-Smirnov Normality Test

		Unstandardized Residual
N		30
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	1.64109669
Most Extreme Differences	Absolute	.100
	Positive	.100
	Negative	-.092
Test Statistic		.100
Asymp. Sig. (2-tailed)		.200[c,d]

Based on the results above, the two-tailed significance value for the sample size of N = 30 is 0.200, which is greater than 0.05. Thus, it can be concluded that the residual values follow a normal distribution, and H_0 is accepted.

The validity test refers to a measure of how well a research instrument assesses what it claims to measure (Jackson, 2016). Validity testing is conducted to determine the degree of accuracy and legitimacy of an instrument. In this study, the validity test was performed using SPSS IBM 25. The validity test utilized Pearson's Bivariate Correlation by correlating each item score with the total score. Items that significantly correlated with the total score were considered valid. The criteria for validity are:

If the calculated R_{Value} (R_{Count}) $\geq$ table R_{Value} (R_{Table}) at a 0.05 significance level (two-tailed test), the instrument is significantly correlated with the total score and is deemed valid.

If $R_{Count} < R_{Table}$, the item is not correlated or considered invalid.

Table 4. Questionnaire Validity Test

Questions	R_{Count}	R_{Table}	Value
1	0,619	0,3494	valid
2	0,626	0,3494	valid
3	0,666	0,3494	valid
4	0,712	0,3494	valid
5	0,680	0,3494	valid
6	0,526	0,3494	valid
7	0,415	0,3494	valid
8	0,623	0,3494	valid
9	0,446	0,3494	valid
10	0,402	0,3494	valid
11	0,615	0,3494	valid
12	0,640	0,3494	valid
13	0,411	0,3494	valid
14	0,455	0,3494	valid
15	0,381	0,3494	valid
16	0,713	0,3494	valid
17	0,363	0,3494	valid

Based on the validity test results, the trial conducted on an initial sample of 30 participants shows that r_hit > r_table at a 0.05 significance level with N = 30 (r_table = 0.3494). Therefore, all research questions were deemed valid.

The reliability test in this study was conducted using Cronbach's Alpha coefficient in SPSS IBM 25. Reliability refers to the consistency or stability of a measurement instrument (Jackson, 2016). For multiple-choice or scale-based responses, Cronbach's Alpha is used to determine internal consistency, and the obtained value is compared to the minimum acceptable reliability coefficient (Warnilah, 2018). The criteria for reliability testing are:

If Cronbach's Alpha > 0.06, the instrument is considered reliable.

If Cronbach's Alpha < 0.06, the instrument is considered unreliable.

Table 5. Reliability Test

Cronbach's Alpha	N of Items
0,741	18

In this study, the reliability test using SPSS IBM 25 resulted in a Cronbach's Alpha value of 0.741. Since this value exceeds 0.06, the instrument

is considered reliable. Ghozali (2016) states that a variable is deemed reliable if it produces a Cronbach's Alpha (α) value greater than 0.06.

Meanwhile, qualitative data were analyzed using the Miles and Huberman model. Denzin and Lincoln (2008), emphasize that qualitative research employs two approaches: interpretative and naturalistic. This implies studying phenomena in their natural settings and attempting to understand or interpret them in the context of their meaning. The data analysis model components in this study are interactive, based on Mahsun (2017).

III. RESULTS

After distributing the research questionnaire, a total of 97 participants completed the questionnaire link. However, when categorizing the data, only 80 participants met the criteria for participation. After collecting quantitative data, the authors then gathered qualitative data through interviews with 10 participants, focusing on those residing in the Coblong-district, and conducted observations on three participants to analyze language usage patterns. In the initial phase of the study, the researcher conducted validity and reliability tests on the instruments using an initial sample of 30 participants. Additionally, normality tests and correlation coefficient tests were performed on the research results, which consisted of 17 questions related to language attitudes and language use within the domain of technology usage.

The results of analysis from questionnaire data showed that the language attitude of the millennial community in Bandung city towards the Sundanese language is moderately positive. Based on Garvin & Mathiot's framework, the positive attitude of millennials is represented by a percentage of 68.94%, while negative attitudes account for 13.08%, and 17.98% of participants expressed uncertainty. One reason for the assumption that millennials do not use Sundanese is the complexity of undak-usuk basa (speech

Table 5. Language Attitude of Millennials Sundanese Speakers

| Aspect	No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Language Loyalty	1	Mastering Sundanese is important	5%	7,5%	7,5%	-	-
	2	Using Sundanese should be practiced at every opportunity	8,75%	0%	1,25%	0%	-
	3	Teaching Sundanese to children is important	6,25%	3,75%	8,75%	0,25%	-
	4	Using Sundanese when communicating with family face-to-face	6,25%	5%	3,75%	5%	-
	5	Using Sundanese when communicating with family online	0%	5%	0%	5%	-
Percentage of Language Loyalty Attitude			**82%**		**4%**	**4%**	
Language Pride	6	Speaking Sundanese as part of identity	3,75%	37,5%	7,5%	-	1,25%
	7	Feeling proud when speaking Sundanese	43,75%	50%	6,25%	-	-
	8	Maintaining the use of Sundanese in digital world	26,25%	52,5%	17,5%	3,75%	-
	9	Speaking Sundanese is outdated	8,75%	5%	30%	35%	21,25%
Percentage of Language Pride Attitude			**80%**		15%	5%	
Norm / Language Awareness	10	Sundanese is part of culture	63,75%	31,25%	5%	-	-
	11	Using Sundanese with its various of speech levels *(undak-usuk basa)* is difficult	25%	2,5%	6,25%	6,25%	-
	12	Avoiding the use of Sundanese if not fluent	11,25%	3,75%	0%	8,75%	6,25%
	13	Sundanese language is endangered	6,25%	1,25%	0%	0%	2,5%
Percentage of Language Norm Awareness Attitude			42%		5%	33%	
Positive Attitude Percentage						68,94%	
Negative Attitude Percentage						13,08%	
Neutral Attitude Percentage						17,98%	
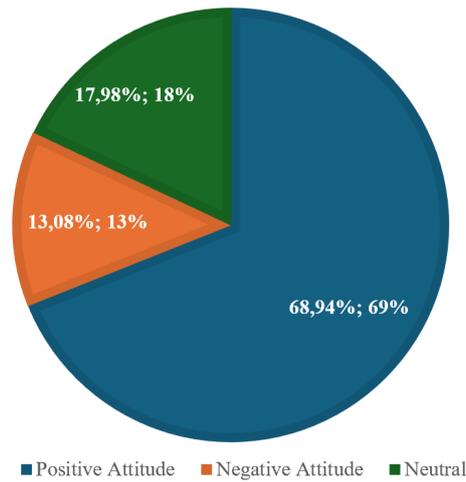
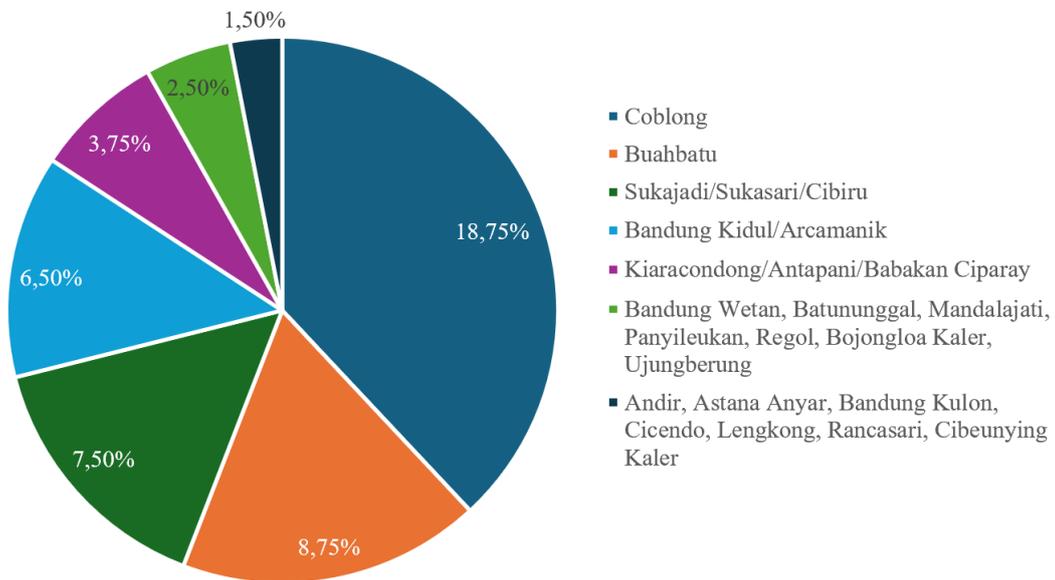**Figure 2. Language Attitude Frequency**

Figure 3. Participants distribution by districts

levels), which makes it challenging for them to communicate. Consequently, millennials tend to choose alternative languages such as Indonesian and English, which are more widely used.

Coblong-District has the highest number of participants, accounting for 18.75%. This result aligns with the researcher's initial expectations, as interviews and observations will be primarily conducted in Coblong District. The next highest percentage is Buahbatu-District with 8.75%. Following this, Sukajadi, Sukasari, and Cibiru-Districts each account for 7.50%, while Bandung Kidul and Arcamanik Districts each have 6.50% of the participants. Other districts with participants include Kiaracondong, Antapani, and Babakan Ciparay, each contributing 3.75%. Meanwhile, Bandung Wetan, Batununggal, Mandalajati,

Panyileukan, Regol, Bojongloa Kaler, and Ujungberung each account for 2.50%. Lastly, the districts of Andir, Astana Anyar, Bandung Kulon, Cicendo, Lengkong, Rancasari, and Cibeunying Kaler each have a 1.50% participants share. The figure below illustrates the distribution of the majority of participants who completed the research questionnaire.

Based on interviews one of participants argue: "We should not be ashamed to speak Sundanese, learn it independently, and master its linguistic aspects more broadly. However, nowadays, people feel prouder to learn English or other languages rather than their own. They think that Sundanese is only a language used for practical purposes" (P-10).

So one other participants also stated: "Nowadays, it has become automatic for many people, for example, when communicating with young children, they prefer to use Indonesian rather than Sundanese. This phenomenon seems to go unnoticed by everyone, and it all leads to that form of communication" (P-2). One factor contributing to the decline in the use of Sundanese, as noted by Rosidi (2006), is the lack of pride among the Sundanese people themselves in their mother tongue. Prayogi et al. (2021) explain that millennials in Lampung feel embarrassed to use their local language variety when visiting other regions. They believe it is better to use a more universal language that can be understood by everyone

In the group of millennial parents who are native Sundanese speakers, there is a preference for teaching their children Indonesian or English for certain terms, especially those that are more modern or commonly used, due to their perceived lack of proficiency in Sundanese (Trianto & Muniroh, 2023). The millennial parents argued: "Parents feel that the Sundanese language spoken in society is not the refined variety, so they avoid using it" (P-3). There is a certain pride in using Indonesian within the Sundanese community. In fact, we often see that in almost every region, parents communicate with their children in Indonesian rather than Sundanese. Many people avoid speaking Sundanese because they fear being considered rude or impolite due to misusing the speech level.

Additionally, there is a perception that those who master speech level are unwilling to teach it effectively to those who lack proficiency. Instead of providing guidance, they often pass judgment on mistakes made when using these speech levels, without offering a persuasive approach to correcting Sundanese language errors. This aspect of speech level can potentially hinder communication among millennials. Rosidi (2006) mentions that mistakes in using speech level result in social punishment from those who understand the linguistic rules and there were suggested that speech level be eliminated, as it does not align with the democratic principles embraced by the Sundanese community as part of democratic Indonesia. The opinion to eliminate of the speech levels can be an alternative to make the use of Sundanese more dominant, so that people can use Sundanese without having to worry about using speech levels. Although it will not guarantee

that society's interest in using Sundanese.

The removal of speech level and the use of the *ragam loma* (common speech) variety aim to increase motivation to speak Sundanese, as the speech levels are often avoided by the community. However, on the other hand, it is considered preferable to speak Sundanese, even without adhering to speech levels, rather than resorting to Indonesian. Yet, in this study, many millennials expressed a preference not to use Sundanese at all, viewing it as harsh. Indonesian is often chosen to avoid making errors in Sundanese speech, which may be perceived as rude, or due to a lack of knowledge about the appropriate speech level equivalent. By study from Robiah and Hernawan (2021) found that 92% of Sundanese students had limited understanding of speech level, with only 8% students showing proficiency.

Apart from the impact of technology, another factor contributing to language shift is social structure. One such factor is the difference in social classes, which shapes language usage spaces. It is commonly observed that in urban areas, language use is dominated by multilingualism, whereas in rural and suburban areas, Sundanese remains dominant. Participants mentioned: *"The changing times are one of the factors causing the shrinking environment for the Sundanese language. Additionally, new environments and diverse social circles gradually erode the use of Sundanese, especially for those living outside their hometowns" (P-9).* This language shift is expected to expand further due to the rising rate of urbanization each year. This shift influences the tendency to feel awkward or even ashamed of using Sundanese. In the research focus area, Coblong-district, Indonesian is the dominant language used in various aspects of daily life, including education, social interactions, family, and transactions. As we know, Coblong is located in the central area of Bandung. The numerous social, educational, and tourism activities in Coblong have led to a multilingual phenomenon, which may indicate competition between languages. One participant mentioned: *"Millennials and young people tend to use Indonesian more often, and this also applies to traders in Coblong. When serving customers, they use Indonesian, even if the customers speak Sundanese" (P-7).* Sulistiyaningsih et al (2018) The aim of the community to maintain its regional language is not always related to economic or trade

Table 6. Technology Aspects

No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	The presence of technology influences language use	7,5%	8,75%	7,5%	,75%	2,5%
2	Technology should support the preservation of Sundanese language	8,75%	45%	3,75%	1,25%	1,25%
3	Interacting on the internet/digital platform is easier without using Sundanese language	13,75%	31,25%	27,5%	22,5%	5%
4	The language used on internet/digital platform should include Sundanese	8,75%	22,5%	43,75%	20%	5%
Positive Attitude Percentage					71,54%	
Negative Attitude Percentage					10%	
Neutral Attitude Percentage					18,60%	

matters, but is also related to the field of education and for the sake of existence.

Meanwhile, based on observations of three participants, all of them displayed a negative attitude toward using Sundanese in daily communication. This was evident in their language usage patterns within their families. Sundanese was only used when speaking to older relatives, such as parents, grandparents, uncles, and aunts. Additionally, to avoid making linguistic mistakes that might offend their conversation partners, they preferred to mix languages, incorporating Indonesian and simpler English terms when explaining something to the older generation. Code-switching has become an inevitable and automatic choice in family communication, both online and face-to-face. However, when speaking to younger family members such as children or nephews/nieces, Indonesian was the dominant language. In this case, Indonesian is constructed as the preferred language to avoid mistakes in Sundanese speech that might be considered rude or inappropriate, as well as due to the speakers' lack of knowledge about the correct speech levels equivalents.

From the interviews, millennials consciously acknowledged that technology gradually influences their language use. As one participant stated: *"Technology is based on language, so it will inevitably affect language use to some extent" (P-1)*. For example, smartphones often have present language options, and millennials frequently rely on translation tools in their daily lives. Another participant noted: *"Certain English terms, due to their frequent use in technology, undergo phonological changes and become new words, such as 'charge' turning into 'cas' (Indonesian terms/differential phonetic). Many people use this word because there are no equivalent terms in Sundanese or Indonesian" (P-6)*.

Millennials believe that technological features should support language through both education and entertainment. These two aspects are seen as crucial for language preservation, as technology is not only used for daily tasks but also for entertainment. One participant stated: *"Technology is widely used, so we should make an effort to promote Sundanese through technology" (P-1)*. Social media content can be a powerful tool for keeping Sundanese alive and recognized by millennials and future generations. As one participant suggested: *"Entertainment content can be used to preserve Sundanese, for example, through YouTube" (P-4)*. Media should support language development not only for commercial purposes but also for public education. This way, technology can serve as a learning platform for Sundanese speakers and the general public.

However, the development of regional languages through technology requires time for trial and error to evaluate its effectiveness in language preservation. The survival of a language depends on its ability to adapt, and if technology continues to dominate, language use will be shaped by the surrounding environment. *"Encouraging the use of Sundanese online is a way to preserve the language through digital platforms and social media" (P-5)*. Meanwhile, participants who were uncertain about the idea believed that language-supporting features in technology might help develop Sundanese but could also make technology harder to use. On the other hand, those who disagreed felt that using Sundanese online would not make technology

more practical or facilitate information retrieval. One participant even stated: *"Sundanese is only suitable for entertainment content. If it is used for educational purposes, especially in a formal context, it will be difficult to accept compared to entertainment content. However, this does not mean it is impossible. If content creators present it in a creative way, it could be well-received" (P-9).*

Regarding the role of technology, millennials generally believe that technology is now unavoidable and has a significant influence on their language use, whether they realize it or not. However, they hope that technology can also support the preservation of Sundanese so that its existence can be maintained in the future.

To answer the RQ regarding the influence of technology on the language attitudes of the millennial population in Bandung, the researcher conducted hypothesis testing on both research variables. This test aimed to examine the extent to which technology impacts the language attitudes of millennials. In this study, the first variable—language attitudes of the millennial generation—served as the dependent variable, while the second variable—technology usage—was the independent variable. The hypothesis of this research posits that technology influences the language attitudes of millennials, particularly in the Bandung metropolitan area.

The hypotheses for this study are as follows:

H_0: Technology has no influence on the language attitudes of millennials regarding the use of the Sundanese language among millennials in Bandung.

H_a: Technology influences the language attitudes of millennials regarding the use of the Sundanese language among millennials in Bandung.

Hypothesis testing was conducted to analyze the correlation coefficient between the dependent variable (language attitude, X) and the independent variable (technology usage, Y). A significance level of 0.05 was applied, using Pearson correlation analysis to determine the strength of the relationship between the two variables. Statistically, the hypotheses in this study are formulated as follows:

H_0: $\rho = 0$

H_a: $\rho < 0$

The correlation coefficient, denoted as ρ, represents the hypothesized relationship between the two variables. If H_0 is accepted, it indicates no relationship between technology usage and the language attitudes of millennials in Bandung regarding their use of the Sundanese language. Conversely, if H_0 is rejected, the relationship may be either positive or negative. The results of the hypothesis testing are presented in the table below:

Table 7. Correlation Coefficient Test on the Influence of Language Attitudes on Technology Usage

	Language Attitude	Technology Usage	
Pearson Correlation	1	.511**	Language Attitude
Sig. (2-tailed)		0,000	
N	80	80	
Pearson Correlation	.511**	1	Technology Usage
Sig. (2-tailed)	0,000		
N	80	80	

From the table above, the Pearson correlation coefficient (ρ) between variables X and Y is 0.511. This value indicates a moderate correlation, as it falls within the range of 0.41 – 0.60. Thus, it can be concluded that there is a positive relationship between millennials' language attitudes and the influence of technology usage. If the two-tailed significance value is less than 0.05, the two variables are considered correlated. In the table above, the significance value is 0.000, which is lower than 0.05. Therefore, H_a: $\rho < 0$ is supported, and the correlation test results indicate a significant relationship, as the significance value is below 0.05. Consequently, H_0 is rejected and H_a is accepted, confirming that technology influences the language attitudes of millennials regarding the use of the Sundanese language in Bandung.

IV. DISCUSSION

According to language attitude theory by Garvin and Mathiot (1968), the millennial language attitude based on questionnaires and interviews is categorized as positive in terms of language loyalty. However, there is a difference in attitudes regarding language pride. The questionnaire shows a more positive attitude compared to interview results, which tend to indicate a negative issued towards Sundanese. In terms of awareness of language norms, both the questionnaire and interview results show that the millennial community falls into the negative category. But, there is a disparity in the

actual pattern of language use. The use of Sundanese is lower than that of Indonesian, with Sundanese spoken by 40.17%, Indonesian by 54.52%, and English/foreign languages by 5.10%. This is due to various factors influencing millennials' language use. Millennials tend to prioritize the use of Indonesian over local or foreign languages for both verbal and nonverbal communication (Mulyani & Afina, 2022). In most contemporary communication settings, Indonesian is the preferred language for everyday interactions (Hidayat et al., 2021). However, many millennials integrate elements of their native or local languages into their daily communication, creating a linguistic mix with Indonesian (Ngaeni et al., 2022). Moreover, there is a gap between the idealistic views of millennials regarding language use and the reality of their everyday language patterns.

Sneddon (2003) states that the presence of the English language in Indonesia represents a culture perceived as prestigious. In another survey, SwiftKey recorded that approximately 17.4% of Indonesians use a combination of three languages simultaneously for communication. These three languages are a regional or native language, Indonesian, and English or another foreign language. Moreover, in the past two years, various digital platforms have emerged, encouraging people to interact virtually. This development further reinforces the categorization of Indonesian society as a multilingual community. The use of foreign languages is seen as beneficial for their life strategies, and support all aspects of people's live (Grishchenko & Titarenko, 2019; Nurhanasan et al., 2018).

Participants believe that Sundanese should still be used in communication across different linguistic domains to help preserve the language, even if it is spoken without adhering to speech level. Many millennials choose not to use Sundanese due to the principles of ease and practicality in communication, leading to code-mixing and code-switching. Ramdhani and Enawar (2019) argue that this occurs because inserting foreign terms into conversation makes them feel more modern and educated, resulting in language contamination. The prestige associated with language often relates to social value and status in modern society, including fluency in foreign languages. The majority of millennials are aware recognized that their native/local languages are often unsuitable for effective communication in broader contexts. Foreign language speakers are often considered more educated and of higher social standing because the languages play more functional role in professional career development and broader knowledge acquisition (Widianto, 2018; Hajrah, 2024).

The study showed us about differentiation attitudes towards millennial's generation. The authors posits that millennial language use is driven by two attitudes: ideational and realization. These two attitudes form the basis for decision-making in the linguistic situations experienced by millennials. Feng et al. (2024) explain these attitudes are influenced by interactions with others and maintained by broader social structures, a holistic approach may be better able to capture this complex interplay of systems. The ideational attitude relates to millennials' awareness of their mother tongue as something that requires attention and serves as their identity. In this attitude, millennials show concern for the existence of the Sundanese language to prevent its extinction in the future. However, this contrasts with their realization attitude. Situational factors influencing language choice leads millennials to exhibit convergence or divergence towards Sundanese. To illustrate the realization of millennial language attitudes, the authors developed an attitude framework adapted from previous theories (Anderson, 1972; Garvin & Mathiot, 1968) and Cohn's (2013) research instrument as shows in Figure 3.

Based on finding the authors define that language attitudes, particularly among millennials, depend largely on the context, interaction space, or domain. These domains can include social factors, technology usage, language choice and application, as well as communication settings, whether face-to-face or virtual. In different contexts, habits may not manifest as fixed actions, leaving attitudes unexpressed. Thus, specific contexts that facilitate actions in response to language attitudes are considered natural contexts (Menggo & Suastra, 2020). Affective and cognitive factors within communication contexts contribute to differences in language attitudes among millennials. Jendra (2007) notes that actions are definite forms of behavior primarily influenced by context. Language attitudes are tendencies shaped by individuals' habitual interactions, which are further reinforced by societal behavior. Garrett (2010) explains that language attitudes have a cognitive component,
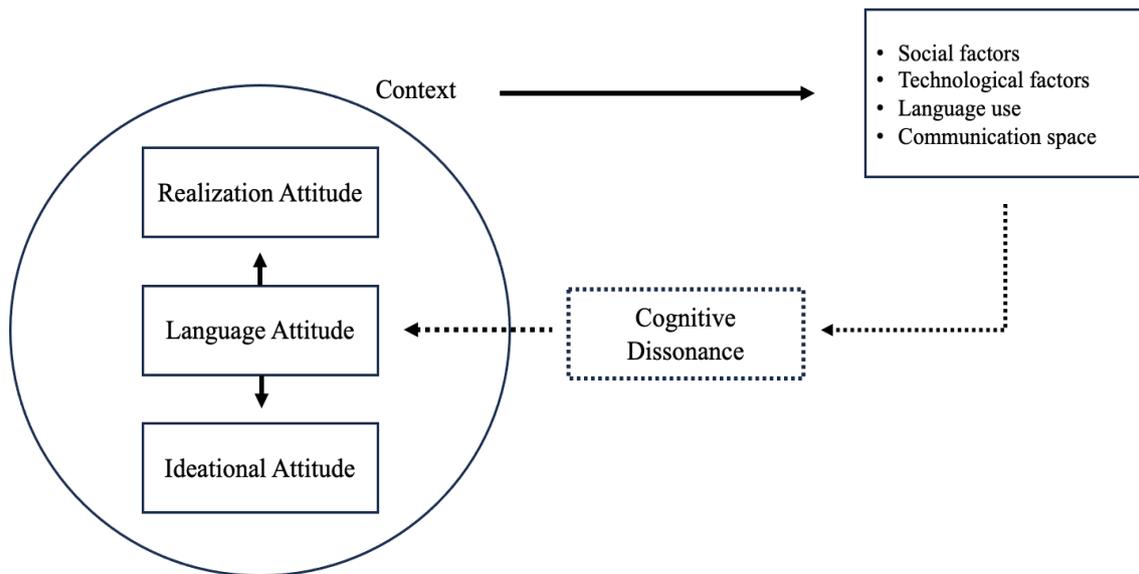
Figure 3. Language Attitude Framework among Millennials

reflecting an individual's knowledge about what is right or wrong, good or bad, and desirable or undesirable. This cognitive aspect influences interaction styles and language choices based on different interlocutors. The realization of language attitudes may vary, sometimes creating gaps or tendencies that result in cognitive dissonance in language use among millennials.

Cognitive dissonance in language attitudes refers to a mismatch between an individual's beliefs or knowledge about a language and their behavior or attitudes toward it. For instance, a person may recognize the value of a language but exhibit behaviors that lack appreciation for it. Cognitive dissonance occurs when choices or efforts conflict with one's beliefs, leading to discomfort (Cooper, 2010). In this context, millennials may feel hesitant or embarrassed about their proficiency in Sundanese, prompting them to avoid using it. Research by Sopyan & Buana (2022) provide that most of Sundanese speaker (88%) thought that speaking Sundanese language was old-fashioned. It made them unconfident. The linguistic situation among millennials is not necessarily due to the inherent difficulty of the Sundanese language but rather to their adaptation to contemporary, often multilingual, contexts. Millennials believe that as long as Sundanese continues to be spoken by the broader community, its existence will persist. Factors such as urbanization and cultural shifts have influenced societal attitudes and behaviors, leading to less active or intense use of Sundanese among millennials compared to earlier generations.

Thus, negative experiences among Sundanese speakers may foster negative attitudes toward their mother tongue. While some individuals acknowledge the importance of Sundanese, they may not further explore or develop their proficiency in the language, perceiving it as already familiar and sufficient for daily use. Reduced domains of language use within a society tend to influence perceptions of its broader applicability (Ibrahim, 2011). Festinger (1957) emphasizes that individuals seek consistency between their cognitions, such as beliefs and opinions. Cognitive dissonance is influenced by logical inconsistencies, experiences, environmental factors, and adherence to norms. Resolving dissonance often involves creating new cognitions or beliefs to alleviate conflict (Yahya & Sukmayadi, 2020). Millennials are acutely aware of this dissonance: on the one hand, they recognize their limitations in using Sundanese; on the other, they worry about the potential decline of the language and its cultural heritage. One of participants stated: *"Sundanese has many speech levels rules, which are only formally taught in schools. In daily life, people often struggle to apply them. Many avoid using the language due to the fear of being considered rude or impolite"* (P-8).

Addressing this linguistic phenomenon requires recognizing the central role of families in maintaining and developing language use. Families provide the initial environment for language learning and serve as a control mechanism for its use. Within family settings, spaces for language instruction and interaction are created. Abdelhadi (2017) notes that

community language preservation relies heavily on the family's role at home, where they exert close control over children's communication and language transmission. Language development cannot be sustained across generations unless it is passed on within families. Pauwels (2005) highlights those children exposed to community languages at home tend to develop strong receptive skills, even if their productive skills are imperfect. The family environment serves as a key driver for successful intergenerational language preservation, although external factors such as intermarriage, the birth of new children, parental work environments, and school settings can influence language choices and attitudes. Lubis et al. (2023) argue that as one of the cultural treasures, language must be passed to the next generation through education and learning, formal and non-formal. The use of vernacular languages must be taught from an early childhood because the early age level is the first level of language learning.

One of the most feasible ways for these efforts to be well-received is through social media and the use of technology. According to Herskovits (2005), one of the elements of culture involves technological tools. Compared to previous generations, millennials have a more positive outlook on technology and its influence on their lives. Technology makes their daily routines easier and helps them stay closer to friends and family. Technology can be used in nonverbal communication, which is beneficial for children who are resistant to open communication (Makarov et al., 2023) and ways to most effective (Sagitova et al., 2023). This tendency should be leveraged as an approach to developing the Sundanese language. Rahmawati et al. (2022) mentioned technological advances and make it an opportunity to introduce and maintain Sundanese in virtual spaces. The technological aspect can have a significant impact and encourage millennials to share with their peers and influence one another. Technology, including social media has ability to break down barriers and connect people from all corners of the world, facilitating knowledge exchange and idea sharing (Zulkifli & Bakar, 2024). There is almost no society that does not know and use technology in their daily lives, this can be an opportunity to re-awaken society to the importance of Sundanese as the mother tongue for the people of West Java.

V. CONCLUSION

The language attitudes of millennials in Bandung toward Sundanese are generally positive, although variations exist in how the language is used. Factors such as hierarchical language norms and technology use influence millennials' preferences for incorporating terms from Indonesian or foreign languages. To ensure the preservation of Sundanese, strategies must involve broad community engagement and the promotion of Sundanese on digital platforms. Such initiatives would enhance the relevance and accessibility of the language for younger generations in the modern era. This study serves as a simple reference for sociolinguistic research examining language phenomena among the millennial generation. Although previous studies have shown that the language attitudes of Sundanese speakers, including millennial Sundanese, tend to be positive, the actual use of the language in family settings remains dominated by Indonesian rather than Sundanese. The authors hopes that future studies will refine research methodologies by employing a more comprehensive mixed-method analysis. The language attitude framework identified in this study may serve as a conceptual foundation for future research on language attitudes (Garret, 2010; Garvin & Mathiot, 1968; Lambert, 1967), offering a new perspective in the field.

ETHICS STATEMENT

This study was reviewed and approved by the Linguistics Study Program, School of Postgraduate Studies, Universitas Pendidikan Indonesia Research Committee. Informed consent was obtained from all participants, and their identities have been kept strictly anonymous to ensure confidentiality. The research fully complies with the ethical standards and publication guidelines of Jurnal Arbitrer.

CREDIT AUTHOR STATEMENT

Ikmal Trianto: Conceptualizing the study and collecting data and analyzing. *R. Dian Dia-an Muniroh*: Analyzing, supervising the study process and providing guidance to developing framework. *Wawan Gunawan*: Analyzing, supervising the study process and providing guidance to developing framework theory. *Yanty Wirza*: Supervising the study process to framework. Retty Isnendes: Supervising the methodology.

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The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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