



THE "TRIGATRA BAHASA": HOW MUCH DO DIGITAL NATIVE STUDENTS UNDERSTAND ABOUT IT?

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ABSTRACT

Global connectedness and the introduction of technology have made it possible for speakers of the three languages to communicate with each other on a larger scale in Indonesian context, commonly known as Trigatra Bahasa. Understanding language politics in Indonesia through Trigatra Bahasa with the slogan "Prioritize Indonesian, preserve regional languages, and master foreign languages" is an effort by the government to embrace all languages in Indonesia, especially among digital natives. This research aims to find out the extent of digital native students' understanding of the Trigatra Bahasa and to find out how they hope to understand the Trigatra Bahasa better. The method used was descriptive qualitative, and data were collected through questionnaires to 325 digital native students in West Java using a Likert scale with five assessment points. Before distributing the questionnaire, socialization was conducted so that these digital native students were familiar with Trigatra Bahasa. The results of this study show that most digital native students have a good understanding of the Trigatra Bahasa. They also strongly understand that the Trigatra Bahasa creates harmony in the language treasures of Indonesia. However, there is still a lack of familiarisation among them, so almost all respondents agree that an informative and interactive application related to Trigatra Bahasa is needed.

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1. INTRODUCTION

Over the years, language—the primary means of human communication—has seen an incredible change (Rakasiwi et al., 2014). Languages from different tribes and civilizations have left their mark in Indonesia, creating a vibrant and diverse linguistic mosaic. Nevertheless, underneath its beauty lies an unseen battleground: language. Complex issues result when language and changing times collide, especially in the increasingly pervasive digital age (Zainuddin, 2018).

In Indonesia, several languages are spoken, known as the Trigatra of Languages (from now on referred to as Trigatra Bahasa), and include Indonesian, regional languages, and foreign languages (Hardini, Sunendar, & Yulianeta, 2022). This is an intriguing phenomenon. Regional languages that serve as markers of national diversity must be preserved, and foreign languages are one factor used to determine a nation's competitiveness on the international stage, where the Indonesian language serves as the central unifying force for the unitary state of the Republic of Indonesia (Masreng, 2015).

Global connectedness and the introduction of technology have made it possible for speakers of the three languages to communicate with each other on a larger scale. However, they have also created significant obstacles to the sustainability and purity of each language (Hardini, Sunendar & Yulianeta, 2022). Of the ninety-four regional languages studied, data from the Language Development and Fostering Agency, Ministry of Education and Culture, indicates that eight are classified as extinct, five as critical, twenty-four as endangered, twelve as declining, twenty-four as vulnerable, and twenty-one as safe (Hutapea, 2021).

From several previous studies related to language use among Indonesian youth, it can be concluded that the function of Indonesian is starting to be replaced or displaced by foreign languages, and there is a behavior that tends to slip foreign language terms (Kusumawati, 2018; Murti, 2015; Saputra & Aida, 2019; Sukatmo, 2022). Although Indonesian is commonly used in everyday language, Indonesian teenagers use more vocabulary from foreign languages, especially English, because it is more suitable for social interaction (Kusumawati, 2018). This makes using the Indonesian language shift its position (Sukatmo, 2022). In contrast, it should be the existence of the Indonesian language is the identity of the Indonesian nation in the current era of globalization, which needs to be fostered and socialized by every Indonesian citizen (Murti, 2015).

Apart from the issues above, the primary obstacle to language use in the digital age is the evolution of communication styles. Examples of digital languages are abbreviations, emoticons, and common expressions that frequently straddle formal and informal language boundaries. People raised in an era of rapidly advancing technology are known as digital natives. Indonesian social media users rank lowest in Southeast Asia for social media civility, according to a Digital Civility Index (DCI) survey (Susanto et al., 2022). It is simple to locate hate speech, which might cause a gap in concord (Susanto et al., 2022). According to Pertiwi and Pratomo's (2021) article, Indonesian internet users are regarded as the least courteous in online communities.

Technology facilitates communication quickly and effectively; however, it should be noted that improper language use might result in poor comprehension and limited applicability. Nearly all Indonesian Internet users (49.52%) are digital natives, according to a study conducted in 2017 by the Indonesian Internet Service Users Association (APJII) (in Rastati, 2018). A generation of technology-native speakers known as "digital natives" uses technology daily (Tapscott, 2013). These data demonstrate how susceptible this generation is to hate speech, disclosure, and global influence (Ardhiani, 2020). These factors can potentially destroy the concept of citizenship within the framework of harmony and tolerance, resulting in a loss of cultural identity (Hastini, Fahmi, & Lukito, 2022).

Students who are digital natives should understand Trigatra Bahasa. They will be able to respect the diversity of languages and ensure the survival and authenticity of Indonesian languages by comprehending the intricacies of languages interacting in the digital age. Teaching pupils about Trigatra Bahasa can also assist them in selecting and utilizing the appropriate language for the situation and goal of communication. Their ability to communicate will be enhanced by this understanding, which will also help them to prevent miscommunications caused by improper use. Through a deeper understanding of the role and impact of language in the digital era, students from the digital native generation will become agents of change who can maintain and enrich the diversity of languages in Indonesia. Thus, the Trigatra Bahasa is a critical issue in education and building a society that is more aware of the power of language as a cultural bridge and unifier of the nation. Therefore, the research in this article focuses on finding out the extent of digital native students' understanding of Trigatra Bahasa and finding out how they think it is appropriate to disclose Trigatra Bahasa to the younger generation in Indonesia.

1.1 Trigatra Bahasa Practice-Based Learning

An integrated and workable model of several government policies addressing language acquisition is the Trigatra Bahasa-based Language Acquisition Model. The implementation policy of studying three different languages in Indonesia—Indonesian, regional, and foreign—is highlighted by this approach. The 2013 Curriculum formally recognizes these three categories of languages; nonetheless, Trigatra Bahasa must be explained in the curriculum's Core Competencies and Basic Competencies of the curriculum. This implies that all foreign, regional, and Indonesian language teachers concentrate on their areas of expertise; they do not discuss the fundamental ideas behind Indonesian language policy. The Trigatra Bahasa Model contains historical information about the Indonesian people's struggle from the Youth Pledge of 1928 until the country's independence in 1945. The theoretical framework of this model is based on laws and regulations currently in effect, specifically Article 36 of

the 1945 Constitution. The implementation of the elements mentioned above is also revealed in UU no 24 Tahun 2009 concerning Flags, Languages, and National Emblems, as well as the National Anthem, which specifically mentions the existence of three language elements.

In the development of the "Language Trigatra," learning materials are also needed that not only explain each language, but more than that, for specific regions, a language learning model based on the "Trigatra Bahasa" is needed to assist teachers in explaining historical, empirical, and historical aspects using appropriate learning media (Hardini, Sunendar & Yulianeta, 2022).

1.2 Digital Natives

The public recognizes the ease of accessing information since the advent of the internet. Moreover, they find it easier to connect and engage in conversation. As members of the digital native population, they communicate, learn, work, and engage in intellectual pursuits. In the modern world, everything can be done methodically and timely. The information society's internet use has led to a paradigm shift for digital natives, enabling them to perform all tasks without time or space constraints. There are many labels for digital natives (Supratman, 2018). Several labels describe the young people currently studying at school, college, and university. They include the digital natives, the net generation, the Google generation, and the millennials (Gibbons, 2007).

Meanwhile, Helsper and Enyon (2010) said that digital natives are the young generation born when the internet became a part of their lives. The internet has surrounded their lives since they were in the womb until the beginning of their birth. This native generation has an integrative nature in digital technology. This allows them to interact more socially on social media than previous generations (Rahmawati et al., 2020). This generation has a way of engaging with their physical environment. They are skilled in using technological devices and their features such as email, instant messaging, Internet, and SMS (Chaves et al., 2016; Zarenejad, 2018; Lazorko, 2015; Manik, 2015).

Lancaster & Stillman (in Sujana et al. (2021) view that the digital native generation has a realistic, tolerant, and pragmatic attitude in solving problems. They also prefer to work together rather than listen to orders from superiors. They are considered innovative, curious, and lifelong learners. They are also independent, assertive, emotionally and intellectually expressive, and like to question everything (Williams & Page, 2011 in Sujana et al., 2021). The digital native generation craves and expects recognition from others. As a result, most of this generation tries to appear attractive on social media to get many followers to become famous and recognized. However, the digital native generation is very suitable to be a target in implementing digitalization of learning because of their understanding of technology and their passion for accessing all information using electronic media (Permana, 2022).

1.3 Learning Application

The use of technology in the learning process has become increasingly widespread since entering the 4.0 era, where digital innovation has become essential in supporting the running of the educational process optimally and can provide convenience in accessing information widely from various sources and places and can carry out long-distance interactions (Widianto, 2021).

In the current digital era, learning activities provide information for developing thought processes, which are ultimately expected to provide positive changes in student behavior in terms of cognitive, affective, and psychomotor (Okra & Novera, 2019). In the current digital era, digital natives, the generation that grew up in a digital technology environment, have advantages in accessing information and interacting with digital devices (Maiziani & Amilia, 2020). Therefore, to support the digital native learning process, developing an innovative learning application specifically designed to meet their needs is necessary. This application aims to facilitate access to various learning resources and helps digital natives understand learning material more interestingly and interactively. With various interactive features and relevant content, this application will help them achieve more optimal results in the learning process.

2. METHOD

Using a descriptive qualitative method with a data collection instrument in the form of a questionnaire, the object of this research is more than a hundred digital native students in West Java. The questionnaire was used as an instrument to make it easier for researchers to collect more data. However, before distributing the questionnaire, socialization was conducted so that these digital native students were familiar with Trigatra Bahasa.

The 325 students were divided into two different schools, namely SMA Negeri 3 Tasikmalaya City and SMA Negeri 2 Cibinong, Bogor Regency. The selection of the two schools was based on the fact that they are selected schools in the Mover School (Sekolah Penggerak) program. Sekolah Penggerak is a term from the Ministry of Education, Culture, Research, and Technology, where the principal and teachers strongly support a literacy culture (Prodjo, 2020).

Data was collected in two different periods from July to August 2023 using Google Form media. For the digital native students, 16 questions were asked about the existence of local, Indonesian, and foreign languages in Indonesia, their understanding of the Trigatra, and the need for media in the introduction and understanding of the Trigatra Language. This questionnaire uses a Likert scale with 5 points: strongly disagree, disagree, undecided, agree, and strongly agree. After the data was collected, the data was analyzed in the form of a bar chart to facilitate the description.

3. RESULTS AND DISCUSSION

Student Profile in Subject Area

Three hundred and twenty-five digital native students from two high schools in West Java, namely in Tasikmalaya and Cibinong, participated as respondents in this study. Their age range was between 15 and 18 years old, with 7.4% of respondents being 15 years old, 33.5% being 16 years old, 51.7% being 17 years old, and 8.3% being 18 years old. Their age range shows that all respondents fall into the age range of digital native teenagers (17 – 34 years old) (Rahmawati, et al, 2020).

Comprehension of Trigatra Bahasa among digital native students

An understanding of the Trigatra Bahasa among digital native students can be seen in the picture below. Before distributing the results of the questionnaire in diagram form, the statements given to high school students in West Java were as follows:

- (1) Three Forms of Language in Indonesia (Trigatra Bahasa) consisting of Indonesian, local, and foreign languages is one of the characteristics of diversity in Indonesia.
- (2) Trigatra Bahasa shows that Indonesia is a multi-ethnic country.
- (3) Trigatra Bahasa symbolizes harmonization between ethnic groups in Indonesia.
- (4) Trigatra Bahasa illustrates the wisdom of Indonesia's diverse local cultures.
- (5) Awareness of the existence of three forms (Trigatra) illustrates the understanding of citizenship literacy (citizenship literacy) of the community.
- (6) The harmony of three types of languages in Indonesia shows a sense of tolerance for differences.
- (7) The Indonesian language is one of the unifying symbols of the nation.
- (8) Regional languages represent the diversity of the Indonesian nation that must be preserved.
- (9) Foreign languages must be mastered to increase the nation's competitiveness at the global level.
- (10) Language lessons in Indonesia must be filled with knowledge of the Trigatra Bahasa.
- (11) I appreciate and respect friends who have different regional languages.
- (12) After understanding the Trigatra Bahasa, I love Indonesia's differences even more.
- (13) I agree with the slogan of Trigatra Bahasa: "Prioritize Indonesian, preserve local languages, master foreign languages."

From the 13 statements given and five criteria consisting of (Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D), and Strongly Disagree (SD)), the percentage obtained for each criterion is shown in the following table

Table 3.1 Comprehension of Trigatra Bahasa among digital native students

Statement no	(SA)	(A)	(U)	(D)	(SD)
1	218	78	21	3	5
2	173	115	28	4	5
3	203	88	23	5	6
4	210	82	27	2	4
5	168	113	34	5	5
6	209	86	20	5	5
7	257	40	19	4	5
8	229	69	20	4	3
9	224	65	25	7	4
10	177	107	34	3	4
11	245	58	14	4	4
12	198	96	22	3	6

13	249	54	15	3	4
	60%	23%	6%	6%	6%

From the image above, 60% of students answered "strongly agree," 23% of students answered "agree," 6% of students answered "undecided," 6% of students answered "disagree," and 6% of students answered "strongly disagree" about their understanding of Trigatra Bahasa. The central tendency for digital native students' understanding of the Three Languages is 93%, which indicates that students' understanding of this can be "very strong".

Students' inclination towards the creation of the "Trigatra Bahasa" application

Then, to find out more about the opinions of these digital natives in the socialization of Trigatra Bahasa, the researcher asked three follow-up questions with five criteria as in the previous 13 questions. The three questions asked are:

- (1) I support teachers who teach all three types of languages through the Trigatra Bahasa application to strengthen students' sense of nationalism,
- (2) Learning about the differences between the three languages needs to be made through engaging application media,
- (3) Lessons in Indonesian, regional, and foreign languages must be strengthened with application media.

Below is a pie chart showing the results of a questionnaire related to students' tendency to the existence of applications containing things related to Trigatra Bahasa.

Table 3.2 Students' inclination towards the creation of the "Trigatra Bahasa" application

Statement no	(SA)	(A)	(U)	(D)	(SD)
1	183	97	38	3	4
2	196	97	23	5	4
3	172	108	35	5	5
	57%	31%	10%	1%	1%

Based on the questionnaire results, 57% of students answered "strongly agree", 31% chose "agree", 10% of them chose "undecided", and 1% each answered "disagree" and "strongly disagree". Then, from the data processing in determining the central tendency, the result is 88%. From this result, it can be seen that the tendency of digital native students, after understanding the concept of Trigatra Bahasa, is to expect the availability of technology in the form of applications that can assist them in understanding more about Trigatra Bahasa.

Discussion

The findings from this study show that almost all respondents agree that socializing and providing understanding to young people like them about "Trigatra Bahasa" is essential to maintaining the existence of the language itself and competing in the international arena. This finding is in line with Murti's (2015) statement that the existence of the Indonesian language, which is the identity of the Indonesian nation in the current era of globalization, needs to be fostered and socialized by every Indonesian citizen.

Meanwhile, the findings on the need for the use of an application in the process of socializing Trigatra Bahasa, with which most respondents also agreed, are in line with those described by Hardini, Sunendar, and Yulianeta (2022) that a language learning model based on "Trigatra Bahasa" is needed to assist teachers in explaining historical, empirical, and historical aspects by using appropriate learning media. Learning media that are increasingly developing today, especially among young people, are media related to digital things, one of which is an interactive application that is possible to develop based on the results of this study. Although these digital natives were born along with the rapid development of the internet and the digital world (Helsper & Enyon, 2010), this does not make them lose their identity as native speakers of Indonesian.

4. CONCLUSION

After conducting this study, some points can be drawn. Almost all digital native students have a solid understanding of the Trigatra Bahasa. They understand that the existence of Indonesian, regional languages, and foreign languages in Indonesia does not make competition with each other but to form harmony in a country rich in

languages. In addition, the tendency of these digital native students (88%) to use appropriate interactive applications to understand better Trigatra Bahasa is very strong. So, developing the Trigatra Bahasa application is indispensable as one of the steps to safeguard Indonesian languages, especially regional languages, which are increasingly heading for extinction. Before that happens, we are obliged to save them. The very positive response from digital native students to the Trigatra Bahasa slogan can be the key to preserving Indonesian languages.

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