

Digital Media, Language Shift, and Identity Reconstruction: A Sociolinguistic Study among Coastal Youth in the Sunda Strait Area

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ABSTRACT

While the decline of regional languages due to globalization is well-documented, a significant research gap remains regarding how digital media environments specifically reshape the linguistic ecology and identity negotiation of localized demographic groups. This study examines the influence of digital media on language shift among coastal youth in the Sunda Strait area and its implications for local identity reconstruction. Employing a descriptive qualitative method with a sociolinguistic approach, data were collected through semi-structured interviews, observations, and digital documentation. The study involved six participants, consisting of 3 coastal youth aged 16 and 18 years, along with 2 parents, 1 teacher. The data were analyzed using data condensation, data display, and conclusion drawing. The specific findings reveal a strict domain-based language shift: the active use of the local language is heavily restricted to familial and traditional interactions, whereas Indonesian, digital slang, and English almost entirely dominate peer interactions and digital communicative spaces. Furthermore, the study reveals that local identity among coastal youth is not disappearing but is undergoing a hybrid reconstruction. Youth actively promote local cultural symbols online, yet they articulate these expressions using dominant national and digital languages rather than their local language. This study contributes to the sociolinguistic literature by providing an empirical model of digital language ecology, demonstrating that digital media accelerates language shift by separating cultural visibility from linguistic vitality, thus offering a new perspective on how youth negotiate local belonging within digital networks.

Keywords: Digital media; language shift; coastal youth; local identity;sunda strait

1. Introduction

Language functions not only as a means of communication but also as a fundamental marker of cultural identity. In local communities, intergenerational transmission has historically been the primary mechanism for maintaining the vitality of regional languages. However, the rapid expansion of digital media has fundamentally disrupted traditional communicative domains. In the digital era, young people are constantly immersed in online ecosystems that favor dominant national and global languages. Recent sociolinguistic studies emphasize that digital communication profoundly alters youth language styles, accelerating the adoption of slang, abbreviations, and informal national languages (Rufaida, 2023). Consequently, local languages are increasingly marginalized, progressively losing their functional relevance in everyday youth interactions. When a local language is used less frequently by young speakers, the issue is not only linguistic but also cultural, since language carries meanings, norms, and identities that are closely connected to community life (Crystal, 2000; Spolsky, 2004). In the digital era, patterns of communication among young people have changed significantly. Social media platforms, instant messaging applications, online games, short videos, and digital entertainment have introduced new language styles into everyday communication. Young people are increasingly exposed to Indonesian, English expressions, digital slang, abbreviations, memes, and mixed language forms. Herring and Androutsopoulos (2015)

explain that digital communication creates new forms of discourse because users continuously adapt language to online interaction, social networks, and digital culture. These digital language practices influence the way young people communicate with friends, family members, teachers, and online audiences. As a result, local languages may gradually lose their function in several domains of youth communication.

This phenomenon is particularly critical for coastal youth in the Sunda Strait area. Coastal communities are generally characterized by their openness to social mobility, trade, and migration; today, this openness heavily intersects with high technological access and digital connectivity. Through platforms such as social media, online games, and instant messaging, coastal youth encounter varied language styles that are perceived as more modern, practical, and socially prestigious. Consequently, Indonesian and digital slang have become the dominant codes for peer interaction and online expression (Batrisyia et al., 2024; Julianti & Siagian, 2023). While the local language may still be utilized in familial and traditional settings, its communicative domain is systematically narrowing. The shift in language use also has implications for local identity. Local identity is often expressed through language, customs, food, clothing, oral traditions, religious practices, and community activities. According to Eller (2020), culture is dynamic and continuously shaped by interaction with wider social forces. This means that local identity does not simply disappear when communities encounter modern or global influences; rather, it may be reconstructed through new forms of expression. In digital spaces, young people may still show their local identity by posting cultural events, coastal scenery, traditional food, or community activities. However, these expressions are often presented in Indonesian or digital slang rather than in the local language. This shows that local identity is still present, but the role of local language in expressing that identity may become weaker. The shift in language use profoundly impacts how local identity is constructed and performed. Traditionally, local identity is expressed through continuous participation in community language, customs, and practices. However, as culture is inherently dynamic (Eller, 2020; Vatan, 2021), local identity does not simply vanish upon encountering globalized digital influences. Instead, youth engage in a process of hybrid identity negotiation. They continue to express their local identity by projecting cultural symbols, such as coastal scenery, traditional food, and local events—into digital spaces.

Paradoxically, these cultural expressions are predominantly articulated using Indonesian or digital slang rather than the local language. Language choice is influenced by social context. Speakers may use different languages depending on whom they are talking to, where the interaction happens, what topic is discussed, and what social function the language serves. Holmes and Wilson (2017) explain that language choice is shaped by domains such as family, friendship, education, religion, workplace, and public life. Each domain may support different language varieties depending on social expectations and communicative needs. Local identity refers to a sense of belonging to a particular community, place, culture, history, and social tradition. It is expressed through language, customs, food, clothing, religious practices, oral traditions, local knowledge, and community participation. Eller (2020) argues that culture is dynamic and continuously shaped by interaction with wider social forces. This means that local identity does not simply disappear when communities encounter global or digital influences. Instead, identity may be reconstructed through adaptation, selection, and reinterpretation. Vatan (2021) also explains that locality can transform in global contexts, showing that local identity may change while still maintaining certain cultural foundations.

Digital media has transformed the way young people communicate in both online and offline contexts. Herring and Androustopoulos (2015) explain that computer-mediated communication produces new forms of discourse because digital users continuously adapt language to the features, audiences, and social purposes of online platforms. Despite the growing body of literature on language shift, a significant research gap remains in understanding the specific role of digital media as an active linguistic ecology. Previous studies published between 2020 and 2024 have primarily focused on the influence of formal education, urbanization, and general globalization on regional language decline in Indonesia (Batrisyia et al., 2024; Julianti & Siagian, 2023). However, there is a distinct lack of empirical research examining how localized demographic groups, specifically coastal

youth, navigate the tension between maintaining cultural visibility and experiencing linguistic loss in digital environments. The novelty of this study lies in its focus on this exact paradox: the separation of cultural representation from linguistic vitality. By examining this phenomenon, this study offers a critical theoretical contribution to sociolinguistic research, specifically advancing the concept of digital language ecology and illustrating how hybrid identities are negotiated when a local language shifts from an active communicative tool to a symbolic artifact.

Therefore, this study examines digital media and language shift among coastal youth in the Sunda Strait area, critically analyzing its implications for local identity. The research is guided by the following questions: (1) What forms of language shift occur among coastal youth in family, school, peer, and digital communication domains? (2) How does digital media influence language use among coastal youth in the Sunda Strait area? and (3) How does language shift influence the construction and expression of local identity among coastal youth?

2. Method

This study employed a descriptive qualitative design utilizing a sociolinguistic approach (Flick, 2022; Creswell & Baéz, 2021). Qualitative research is well-suited for exploring complex social phenomena and understanding how individuals construct meaning within their natural settings (Creswell & Poth, 2018). This design was selected to holistically investigate language practices, digital media usage, and local identity construction among coastal youth within their natural social contexts. The research was conducted in the coastal area of the Sunda Strait, a region deliberately chosen due to its distinct intersection of traditional coastal community characteristics—such as social mobility and migration—and high technological access.

Participants were selected using a purposive sampling technique. Purposive sampling allows researchers to intentionally select information-rich cases that offer profound insights into the central phenomenon being investigated (Creswell & Baéz, 2021). The study involved a total of six participants. The primary demographic consisted of three coastal youth aged 16 and 18 years, selected because they are active users of digital media and directly navigate changes in language practices. To triangulate perspectives, the study also included two parents to provide insights into intergenerational language transmission, and one teacher to explain language use in educational settings.

Data collection was conducted through three main phases utilizing the researchers as the primary instrument, supported by interview guidelines, observation sheets. Semi-Structured Interviews: In-depth interviews were conducted with all six participants. Semi-structured interviews offer a flexible yet focused framework, enabling researchers to capture nuanced personal narratives and evolving cultural attitudes in real-time (Flick, 2022). The interview guidelines explored daily language habits, digital media usage patterns, and perceptions of local identity. A documentation checklist was utilized to collect and classify digital data from the youth participants' social media platforms. Analyzing digital traces provides a critical, unobtrusive measure of actual language practices and identity representations in contemporary online environments (Kozinets, 2022). This digital data was categorized based on language form, platform context, content type, and visual identity representation.

Prior to data collection, ethical clearance and informed consent were obtained from all participants. Because the youth demographic included a minor (aged 16), additional informed consent was formally acquired from their parents. Rigorous ethical protocols, including strict confidentiality measures and the protection of digital data privacy, are mandatory for contemporary qualitative research (Denzin & Lincoln, 2023). Participants were informed about the study's purpose, their right to withdraw at any time without penalty, and the guarantee of confidentiality. Pseudonyms (e.g., Participant Y1, Participant P1) were utilized in all data transcripts and published reports to protect participant anonymity.

To ensure the rigor and credibility of the qualitative findings, this study applied methodological triangulation and member checking. Methodological triangulation and member checking are essential modern strategies to establish credibility and ensure that participants' perspectives are accurately represented without researcher bias (Denzin & Lincoln, 2023). Methodological triangulation was achieved by cross-verifying data gathered through interviews, direct field observations, and digital documentation. Furthermore, member checking was conducted by returning the transcribed interview data and preliminary interpretations to select participants for verification.

The data were analyzed systematically using contemporary qualitative data condensation and thematic coding practices (Braun & Clarke, 2022; Saldaña, 2021), building upon the foundational interactive model of data condensation and display. For the interview transcripts, and digital documentation were reviewed, simplified, and categorized. Relevant data were specifically coded (Saldaña, 2021) according to the research questions, focusing on forms of language shift, digital media influence, and implications for local identity. The researchers interpreted the thematic patterns by establishing connections with established sociolinguistic theories. Initial conclusions were continuously verified against the raw data to ensure robust and empirically grounded findings

3. Results and Discussion

This section presents the findings and discussion of the study based on the research questions. The data were obtained through semi-structured interviews, observation, and documentation. Interviews were conducted to explore participants' experiences and perceptions of digital media use, language shift, and local identity. Observation was used to identify actual language practices in different communication domains. The findings show that language shift occurs differently across communication domains. Local language is still used in family and cultural domains, but its use decreases in school, peer interaction, and digital spaces. In the family domain, the local language is still used, especially when young people communicate with parents, grandparents, or older relatives. Parents and older community members often use local language to express advice, emotional closeness, and cultural values. However, observation showed that young people often responded in Indonesian or mixed language, even when older family members used the local language.

One parent stated: *"At home, we still use the local language, especially when speaking with grandparents. But the children often answer in Indonesian, especially after they spend more time with friends or social media."* (Participant P1, Parent)

This finding indicates that some youth still have passive competence in the local language. They understand the language, but they do not always use it actively. From Fishman's (1991) perspective, this situation is significant because the weakening of active use among young speakers may reduce intergenerational language transmission. In the school domain, Indonesian is dominant because it is used as the formal language of instruction. English is also present in school subjects, assignments, and digital learning materials. Local language has limited space in formal educational interaction, except in informal conversations or cultural activities.

A teacher explained: *"Students mostly use Indonesian at school. Local language appears sometimes in informal conversations, but it is not commonly used in classroom interaction."* (Participant T1, Teacher)

In the family domain, older generations actively attempt to preserve intergenerational transmission. However, youth exhibit passive bilingualism: they comprehend the local language but respond in Indonesian or mixed codes.

"When I speak the local language to my son at home, he completely understands me. But he almost always replies in Indonesian, especially if he is simultaneously looking at his phone. It feels like the language stops with my generation." (Participant P2, Parent, Interview Transcript).

In peer communication and digital domains, the shift is highly visible. Youth rely on informal Indonesian, digital slang, and English expressions, treating the local language merely as an occasional decorative or humorous element.

"If I'm hanging out with my friends at the beach or chatting on WhatsApp, we use Indonesian and slang. Using the local language with peers feels awkward, like we are acting like old people." (Participant Y2, 18 years old, Interview Transcript)

In peer communication, youth mostly use informal Indonesian, digital slang, and mixed language. Local language appears occasionally in jokes, teasing, greetings, or culturally specific expressions, but it is rarely used as the main language of conversation. An observation note recorded the following pattern: In peer conversations, youth participants mostly used Indonesian mixed with

digital slang. Local expressions appeared only when they joked with close friends or referred to older community members. The local language was not used as the main language of conversation. Observation Note, Peer Interaction: In the digital domain, the shift is more visible. Social media posts and online conversations show that Indonesian, digital slang, and English expressions dominate youth communication. Local language is used less frequently and often appears as a symbolic or humorous element. The pattern of language use can be summarized as follows:

Table 1: Forms of Language Shift across Communication Domains

Communication Domain	Dominant Language Use	Position of Local Language
Family	Local language and Indonesian	Passive competence; used primarily with elders
School	Indonesian and English	Highly restricted; peripheral use
Peer interaction	Informal Indonesian, digital slang	Used occasionally for humor or teasing
Social media	Indonesian, digital slang, English	Symbolically used; marginalized
Cultural events	Local language and Indonesian	Symbolically and ritually important

This domain-based pattern supports Holmes and Wilson’s (2017) view that language choice is shaped by social context, participants, topic, and function. Among coastal youth, local language remains meaningful in family and cultural settings, but it becomes less dominant in domains associated with education, peer identity, and digital modernity. The findings indicate that digital media strongly shape the language preferences of coastal youth. Most youth participants reported that they frequently use Indonesian, digital slang, and some English expressions when communicating through social media, instant messaging applications, online games, and short video platforms. Indonesian is preferred because it is easily understood by wider audiences, while digital slang is considered casual, expressive, and suitable for peer communication.

One youth participant stated:

“I usually use Indonesian when chatting with friends because everyone understands it. Sometimes I use English words or slang from social media because it sounds more natural in online conversations.” (Participant Y1, 18 years old)

Another participant explained: *“I still understand the local language, but I rarely use it on social media. I mostly use it at home or when talking with older people.” (Participant Y2, 20 years old)*

These statements show that the local language has not completely disappeared from youth communication. However, its use is becoming more limited, especially in digital spaces. Young people still recognize the local language as part of their cultural background, but they tend to choose Indonesian or digital slang when communicating with peers online. Documentation data also support this finding. Social media captions, comments, hashtags, and short video content produced by youth were mostly written in Indonesian, informal expressions, digital slang, and occasional English words. Local language appeared only in certain expressions, jokes, greetings, or cultural references. This suggests that digital media has created a communication environment in which non-local language forms become more dominant. This finding is in line with Herring and Androustopoulos (2015), who argue that digital communication produces new forms of discourse shaped by online interaction, social networks, and platform culture. Digital media not only provide a channel of communication but also shape the way young people select, combine, and display language. In this context, digital media contributes to language shift by making Indonesian, slang and English expressions more visible and socially acceptable among youth.

Youth participants generally stated that the local language represents family, tradition, and community origin. However, their actual communication practices show that they use Indonesian and digital slang more frequently than the local language, indicating a gap between identity awareness and linguistic behavior. A critical finding of this study is the decoupling of cultural visibility from linguistic vitality. Language shift does not equate to the complete erasure of local identity; rather, coastal youth engage in hybrid identity reconstruction within digital spaces. Youth actively leverage the visual and multimodal affordances of digital platforms to project their local roots. This was evidenced by the researchers' digital observation of Participant Y2's content, which featured a short vlog documenting the preparation of traditional coastal food for a local festival. While the visual content served as a vivid representation of local cultural heritage, the accompanying on-screen text and voiceover—phrased as 'Review makanan khas daerah check! Rasanya legit parah no debat. Wajib cobain sih kalau kalian main ke sini'—demonstrated a complete shift in the linguistic vehicle used to express this identity. The participant utilized standard Indonesian digital youth slang (e.g., 'legit parah', 'no debat') to narrate a traditional cultural practice. This observation reveals a paradox: digital media facilitates high visibility and celebration of local identity, yet it simultaneously minimizes the functional role of the native language historically tied to that identity

A community figure explained: *“Young people now rarely use the local language fully, but they are active in posting cultural events, local food, and coastal traditions. Social media can help introduce our culture, but we still need to encourage them to use the local language too.”* Participant C1, Community Figure

This condition suggests that local identity among coastal youth is becoming hybrid, as they combine local cultural symbols with modern digital language styles to present themselves as both local and modern. As Eller (2020) explains, culture is dynamic and continuously shaped by interaction with wider social forces. Thus, local identity is not disappearing but is being reconstructed through digital communication. However, this hybridity raises a significant concern: if the local language appears only as a joke, decoration, or symbolic marker, its deeper communicative and cultural function may weaken over time. Therefore, language shift among coastal youth should be understood not only as a linguistic phenomenon but also as a cultural process—a negotiation between local belonging and digital modernity.

Although digital media contributes to language shift, the findings also show that it can be used as a strategy for preserving local language and identity. Youth are already using social media to display local culture, but the active use of local language in digital content remains limited. Preservation efforts should therefore focus on making local language more visible and meaningful in digital spaces. Local language can be used in social media captions, subtitles, short videos, storytelling content, interviews with elders, local proverb collections, digital dictionaries, and community-based cultural campaigns. Families can support this process by using the local language in daily communication. Schools can integrate local language into creative digital assignments, such as short videos, local vocabulary projects, interviews with older speakers, and cultural storytelling. Community figures can involve youth in cultural documentation and digital promotion. Local institutions can support digital archives and local language campaigns. The preservation strategy can be summarized as follows:

Table 2. Digital Media as a Strategy for Local Language and Identity Preservation

Actor	Strategy	Expected Contribution
Family	Use the local language in daily interaction	Strengthen intergenerational transmission
School	Assign digital projects using the local language	Make the local language relevant to youth learning
Community figures	Involve youth in cultural documentation	Connect tradition with youth participation

Actor	Strategy	Expected Contribution
Youth	Create social media content using the local language	Increase local language visibility online
Local institutions	Support digital cultural archives	Preserve language and culture systematically

This finding shows that local language preservation should not reject digital media. Instead, digital media should be used creatively so that the local language becomes part of youth communication. When local language appears in short videos, captions, humor, storytelling, and online cultural campaigns, it may become more relevant to young people’s daily communication and identity expression.

4. Discussion

The overall findings show that digital media influences language shift among coastal youth in the Sunda Strait area by shaping language preferences, communication domains, and identity expression. Indonesian, digital slang, and English expressions are increasingly used because they are considered practical, modern, and socially accepted. Local language still exists, but its use is increasingly limited to family and cultural domains. The findings of this study show that digital media plays an important role in shaping language shift among coastal youth in the Sunda Strait area. The shift does not occur as an immediate replacement of local language, but as a gradual narrowing of its communicative function. Local language is still recognized as part of cultural identity, especially in family interaction and traditional contexts. However, Indonesian, digital slang, and English expressions are increasingly dominant in peer communication, school-related interaction, and digital spaces. This pattern indicates that language shift among coastal youth is closely related to changes in communication domains, social values, and identity expression in the digital era.

The dominance of Indonesian and digital slang in youth communication reflects the influence of digital media on language preference. Digital media exposes young people to language forms that are informal, flexible, popular, and widely understood. Social media platforms, short videos, online games, and instant messaging applications provide continuous access to new expressions and communication styles. This supports Herring and Androutsopoulos’ (2015) view that digital communication produces new discourse practices shaped by online interaction and platform culture. In this study, coastal youth adopt digital language styles because these forms are perceived as more suitable for casual interaction and online self-expression.

The findings also confirm that language shift is strongly connected to the concept of language domains. Holmes and Wilson (2017) explain that language choice is influenced by social setting, participants, topic, and communicative function. In the family domain, local language remains relatively meaningful because it is associated with emotional closeness, kinship, and respect for older generations. However, in school, peer groups, and digital spaces, Indonesian and digital slang become more dominant because they are considered more practical and socially acceptable. This shows that the local language has not disappeared, but its domain of use is becoming increasingly restricted. From the perspective of language maintenance, this situation is significant. Fishman (1991) emphasizes that intergenerational transmission is central to the survival of a local language. If young people only understand the local language passively but rarely use it actively, the continuity of that language becomes vulnerable.

The findings of this study show that some coastal youth still understand the local language when communicating with parents or grandparents, but they often respond using Indonesian or mixed language. This pattern suggests that the shift begins not only when young people stop understanding the language, but when they stop using it as an active medium of communication. The role of education also contributes to this process. Indonesian has a strong position as the language of instruction in schools, while English is associated with academic success, digital literacy, and future employment opportunities. This gives Indonesian and English higher functional value in formal and aspirational contexts. Local language, on the other hand, receives limited space in formal education. This condition reflects Spolsky’s (2004) argument that language practices are shaped by beliefs, policies, and social contexts. When a language is not supported by institutional spaces, its use may become limited to informal or symbolic domains. Peer influence further strengthens language shift

among coastal youth. Young people tend to adjust their language to match the communication style of their friends. Digital slang and informal Indonesian become markers of youth belonging because they create a sense of closeness, modernity, and group identity. In this context, local language may be perceived as less relevant for casual peer interaction. This does not necessarily mean that young people reject their local culture. Rather, they choose language forms that fit the social expectations of their peer group and digital environment.

The findings also show that language shift has implications for local identity. Local identity among coastal youth is not disappearing, but it is being reconstructed through digital forms of expression. Young people still display local identity by posting cultural events, coastal scenery, traditional food, religious activities, and community celebrations. However, these cultural expressions are often presented in Indonesian or digital slang rather than in local language. This indicates that cultural visibility does not always mean language maintenance. A local identity may remain visible in digital spaces, while the local language connected to that identity becomes less actively used. This condition reflects the dynamic nature of culture. Eller (2020) argues that culture is not static but continuously shaped by interaction with wider social forces. In the case of coastal youth, local identity is negotiated between local cultural roots and digital modernity. Young people may still feel attached to their local community, but their ways of expressing identity are influenced by digital communication styles. Therefore, the implication of language shift is not simply cultural loss. It is also a transformation of how local identity is performed, represented, and communicated. The use of mixed language among coastal youth further illustrates this identity negotiation. The combination of Indonesian, local expressions, English words, and digital slang shows that youth identity is hybrid. Mixed language allows young people to appear modern while still maintaining traces of local belonging. However, this hybridity also presents a challenge. If local language appears only as a joke, greeting, emotional expression, or decorative cultural marker, its deeper function as a complete communication system may weaken over time. This means that symbolic use alone is not enough to maintain language vitality.

Another important point is that digital media has a dual role. On one side, it accelerates language shift by spreading dominant and popular language forms. On the other side, it can become a useful medium for local language preservation. The findings show that coastal youth are already active in using digital platforms to display local culture. This creates an opportunity to strengthen local language visibility through digital content. Local language can be included in captions, subtitles, storytelling videos, interviews with elders, local proverb collections, digital dictionaries, and community-based social media campaigns. Therefore, language preservation in the digital era should not rely only on traditional ceremonies or formal cultural events. Preservation efforts need to enter the communicative spaces where young people are most active. Families can support local language transmission through daily use at home. Schools can develop creative assignments that involve local vocabulary, oral history, and digital storytelling. Community figures can encourage youth participation in cultural documentation. Local institutions can support digital archives and online campaigns that promote both local culture and local language.

Overall, this study suggests that language shift among coastal youth in the Sunda Strait area is a multidimensional phenomenon. It is influenced by digital media exposure, education, peer interaction, social mobility, and language attitudes. The shift affects not only language use but also the way local identity is constructed and expressed. Digital media may weaken the active use of local language, but it also provides new possibilities for preservation. The challenge is not to reject digital media, but to use it strategically so that local language remains meaningful, visible, and relevant for younger generations.

5. Conclusion

This study concludes that digital media plays a significant role in accelerating language shift among coastal youth in the Sunda Strait, characterized by a domain-based narrowing of local language usage. While the local language remains functionally relevant in familial and traditional settings, it is increasingly marginalized in peer, academic, and digital communicative spaces, where Indonesian, digital slang, and English dominate. This study contributes to sociolinguistic literature by empirically demonstrating that language shift in the digital era does not equate to the total erasure of identity. Instead, it highlights the *decoupling* of cultural visibility from linguistic vitality, offering

a new perspective on how youth negotiate hybrid identities by curating local cultural symbols through globalized digital vernaculars. Practically, the dual role of digital media suggests that language preservation strategies must evolve. Traditional, formal approaches are no longer sufficient to engage the younger generation. Educators, families, and community leaders should leverage digital platforms as strategic tools to revitalize the local language, integrating it into creative content, digital storytelling, and everyday online interactions to make the language feel as modern and relevant as the slang currently dominating their communication.

Despite these insights, this study has limitations. First, the small sample size of six participants, while providing in-depth qualitative data, limits the generalizability of the findings to broader coastal populations. Second, the study focuses on a specific geographical area, and the findings may differ in regions with more robust language preservation policies or distinct cultural dynamics. Future research should consider expanding the scope to include larger, more diverse demographic groups across different coastal regions in Indonesia to test the validity of the hybrid identity reconstruction model. Furthermore, longitudinal studies are recommended to observe how the linguistic habits of this youth cohort evolve as they transition from adolescence to adulthood, and how this trajectory impacts the long-term intergenerational transmission of local languages in digital environments.

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