



IJE
International Journal of Education

Journal homepage: <https://ejournal.upi.edu/index.php/ije/index>



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

Dadang Sunendar, Tri Indri Hardini*, and Ariessa Racmadhany
French Language Education, Universitas Pendidikan Indonesia, Indonesia

*Corresponding author's email address: tihardini@upi.edu

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 familiarization among them, so almost all respondents agree that an informative and interactive application related to Trigatra Bahasa is needed.

ARTICLE INFO

Article History:

Received 24 Oct 2023

Revised 03 Jun 2024

Accepted 06 Jul 2024

Available online 25 Aug 2024

Keywords:

digital natives; language politics;
learning application; Trigatra Bahasa

To cite this paper (in APA style):

Sunendar, D., Hardini, T. I., &
Racmadhany, A. (2024). The "Trigatra
Bahasa": How much do digital native
students understand about it?
International Journal of Education,
17(2), 89-98.

<https://doi.org/10.17509/ije.v17i2.63525>

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).

Language policy is an effort to regulate language use in a society or country, especially in social, cultural and political contexts. Ricento (2006) explains that language policy includes language planning which involves the process of selecting, developing and preserving language. In language policy settings, there are three main components, namely official languages, national languages and regional languages. These components aim to maintain cultural identity and increase national unity (Spolsky, 2004). Language policy also includes linguistic planning, where the government or certain institutions play a role in determining the languages used in education, media and other public sectors. Through this language policy the government not only seeks to maintain national and regional languages, but also promotes skills in foreign languages to increase society's competitiveness on the international level.

Fishman (1972) in "Language and Nationalism" views that language policy can be an effective tool for strengthening national solidarity amidst the ethnic and linguistic diversity of a country. Apart from that, McCarty (2011) added that language policy also has an important function in protecting the linguistic rights of minority groups. In a global context, countries with many languages often face the challenge of maintaining local languages and at the same time developing foreign language capabilities to meet the demands of globalization. A successful language policy must balance national needs, cultural identity, and international goals.

Indonesia, as a country with a variety of regional languages, of course implements a clear language policy, known as *Trigatra of Language* (from now on referred to as Trigatra Bahasa). This language policy regulates how to use national languages, 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; Sagala & Riyadi, 2020; 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 (Koroh, 2024; Kusumawati, 2018; Susanti, 2019). 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).

In addition, the use of regional languages is also decreasing among Indonesian youth. One of the reasons is the bilingual education program. This affects the development of regional languages, resulting in code mixing, grammatical disorders, and pronunciation challenges (Hidayati, et al., 2022). Although some students show pride in using Indonesian in formal learning contexts, regional languages often interfere with the use of standard Indonesian (Rohmawati, et al., 2022). These findings underscore the need for cultural and formal institutional support to promote regional languages and maintain their long-term viability.

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 Trigatra Bahasa concept in Indonesia reflects the national language policy which prioritizes Indonesian as a unified language, preserves regional languages, and encourages mastery of foreign languages. This concept is based on Article 36 of the 1945 Constitution and Law No. 24 of 2009 concerning the Flag, Language and National Emblem, as well as the National Anthem, which emphasizes the Indonesian language as a symbol of national unity and identity. Prioritizing Indonesian as the national language is important for uniting various ethnic and linguistic groups in Indonesia, as well as facilitating interregional communication (Alwi, 2012).

The first pillar of Trigatra Bahasa is prioritizing Indonesian. This pillar aims to ensure that the Indonesian language not only functions as a means of communication but also becomes a national identity that reflects nationalism and unity. According to Musgrave (2014), Indonesian is a symbol of integration and a tool for overcoming cultural differences that exist in Indonesia.

The second pillar is the preservation of regional languages. This pillar aims to protect Indonesia's cultural diversity. In Indonesia, regional languages are not only a means of communication but also represent local cultural identities and values. Fishman (1991) states that regional languages have an important role in maintaining the cultural identity of a community. Regional languages are seen as cultural wealth that needs to be protected, especially because of the threat of loss of local languages due to globalization and modernization.

The third pillar is mastery of a foreign language. This pillar is oriented towards the need to increase the nation's competitiveness at the global level. In the era of globalization, foreign language skills, especially English, are considered essential in increasing access to science, technology, and global markets. Alwi (2012) states that foreign language policy in Indonesia aims to equip Indonesian people with relevant skills in global competition without sacrificing national identity. Through these three pillars, it is hoped that the Indonesian people can compete at the international level and also maintain their national identity and regional culture.

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 in 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 (Widiyanto, 2021). Learning apps have been developed to address the limitations of traditional methods, offering more efficient and engaging ways to study (Aisa & Akhriana, 2019). For Indonesian, apps like KBBI, PUEBI, and Ayo Belajar Membaca provide specialized learning tools, while platforms such as Kahoot and Google Classroom offer broader educational support (Syahban et al., 2020). Recent studies have explored the development of mobile applications to support regional language learning in Indonesia. These applications aim to address the declining interest in local languages and facilitate easier learning experiences. For instance, the "Hikanusa" app was developed to preserve regional languages through digital folktales for elementary school students (Ayu et al., 2019; Yuandi, 2024).

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 qualitative descriptive method focuses on describing and in-depth analysis of the phenomena studied (Moleong, 2018). In the context of this research, this method allows researchers to obtain in-depth data regarding students' views on language policy through direct understanding of their perspectives. This approach is considered effective in exploring students' meanings, attitudes and understanding of the 'Trigatra Language concept', which involves Indonesian, regional languages and also foreign languages as part of national and global identity. 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). These two schools are examples of the best implementation of language and technology literacy, students at these schools are more likely to have a level of openness and support for Trigatra Bahasa. Thus, these schools provide an appropriate context for understanding digital native students' attitudes toward national language policies.

Data was collected in two different periods from July to August 2023 using Google Form media. The use of Google Forms as a medium for data collection also reflects adaptation to the digital tendencies of the digital native generation, who are more familiar with and comfortable using online platforms in various learning and communication activities (Salam et al., 2021). 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. The Likert scale is a tool commonly used in social research because it can capture various levels of response intensity to the statements presented (Sugiyono, 2017). After the data was collected, the data was analyzed in the form of a bar chart to facilitate the description.

3. RESULTS AND DISCUSSION

3.1 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).

3.2 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 1.

Table 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%

Table 1 above show that 60% of students answered "strongly agree," 23% of students answered "agree," 6% of students responded "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 knowledge of the Three Languages is 93%, which indicates that students' understanding of this can be "very strong".

The results of this research reflect students' appreciation and understanding of aspects of Indonesian, regional languages and foreign languages as part of national identity. The results show that most students show high knowledge of all indicators, with the percentage of "strongly agree" responses dominating almost every indicator.

The first indicator, focusing on Trigatra Bahasa as a characteristic of Indonesia's diversity, as many as 218 students or 60% 'strongly agree', shows an understanding that Trigatra Bahasa reflects ethnic and cultural diversity in Indonesia. The second indicator, highlighting Trigatra Bahasa as a symbol of harmonization between ethnic groups, showed similar support with 173 students 'strongly agree', confirming students' awareness of the importance of tolerance through language. The fourth indicator, understanding the Trigatra Language as an embodiment of local cultural wisdom, received very high support, with 210 students strongly agreeing, showing a deep appreciation for the importance of regional languages in preserving Indonesia's cultural heritage. The seventh indicator, which shows Indonesian as a unifying symbol, achieved the highest percentage of agreement, namely 257 students strongly agreed, confirming students' strong awareness of the role of the national language as a bond between the nation. In addition, as many as 229 students strongly agreed with the eighth indicator, which emphasized that regional languages represent Indonesia's diversity which must be preserved. This support shows students' commitment to respecting and maintaining regional languages as part of national identity.

On the other hand, indicators regarding foreign language mastery to increase global competitiveness also show strong student awareness, with 224 students strongly agreeing that skills in foreign languages are important to compete in the global era. The indicator that seems to be less understood by students is the fifth indicator, namely "Awareness of the three forms of the Language Trigatra reflects an understanding of civic literacy in society." On this indicator, only 168 students (52%) chose "strongly agree." This percentage is lower than other indicators. This shows that the concept of civic literacy related to the existence of Trigatra Bahasa is not fully understood by most students. This indicator may be more abstract than other more concrete indicators, such as the role of the Indonesian language as a unifier or the importance of preserving regional languages. Low agreement on this indicator could indicate that students do not understand how understanding these three languages is directly related to civic literacy or awareness as citizens who are actively involved in maintaining cultural and linguistic diversity.

Overall, the results of this research show that students' understanding of Trigatra Bahasa is very strong. Most students support the importance of teaching and preserving these three languages in the context of national identity and globalization.

3.2 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 Table 2 showing the results of a questionnaire related to students' tendency to the existence of applications containing things related to Trigatra Bahasa.

Table 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%. Based on Table 2, the indicator that is best understood by students is the second indicator, namely "Learning about the differences between the three languages needs to be made through interesting application media." A total of 196 students (57%) selected "strongly agree" and 97 students (31%) selected "agree," bringing the total agreement to 88%. A high understanding of this indicator shows that students are very aware of the importance of using interesting media in

learning the differences between Indonesian, regional languages, and foreign languages. This trend shows that students understand how important interactive and interesting applications are to increase their interest in learning languages. This also shows that they realize that digital media can make learning more relevant and appropriate to the learning style of the digital native generation. The high level of agreement on this indicator shows that the attractiveness of the application is the main factor in students' understanding of material related to Trigatra Bahasa.

From this result, 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.

The indicator that received less support from students than other indicators was the first indicator, "I support teachers who teach three types of languages through the Trigatra Bahasa application to strengthen students' sense of nationalism." On this indicator, 183 students (57%) chose "strongly agree" and 97 students (31%) chose "agree," with some students choosing "disagree" or "strongly disagree." Although there is still significant support, the lower agreement compared to other indicators suggests that some students may not fully understand the relationship between the use of language learning applications and strengthening feelings of nationalism. This could be because they see applications more as learning aids rather than media that directly influence their attitudes or feelings of nationalism. The low support for this indicator indicates that there is a need for a more in-depth approach in connecting application use with nationalist values for students.

4. DISCUSSION

Based on research findings involving 325 digital native students from two schools in West Java, namely in Tasikmalaya and Cibinong, their understanding of the Trigatra Bahasa policy is quite strong. This very high percentage of understanding (93%) shows that digital native students have a deep awareness of the importance of teaching three languages, namely Indonesian, regional languages, and foreign languages, as part of national identity and globalization. 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.

This study also shows that students recognize the importance of Indonesian as a unifying language and realize the need to maintain regional languages as part of their cultural heritage. In addition, mastery of a foreign language is considered important to increase competitiveness at the global level. This is in line with research by Zhou et al. (2021) which states that digital native students tend to be more responsive to learning approaches that integrate technology, especially those that provide opportunities to learn foreign languages in contexts that are more relevant to the world of work and global competition. Therefore, these findings suggest that language education policy in Indonesia needs to pay more attention to integrating technology in language teaching to answer the needs and characteristics of today's digital generation.

This study is in line with previous studies showing that digital native students who were born and raised in the digital era tend to understand and appreciate application-based learning, especially those that support engagement with national language policies. According to Rejeki, S. (2021), digital native students tend to be more responsive to learning methods that utilize technology, which are considered more interactive and interesting. In addition, research by Chen et al. (2020) emphasized that the use of digital applications in language teaching can improve students' understanding of the local and global context of language policies, in this case, Trigatra Bahasa is one of the important implementations.

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.

This study indicates a strong tendency among digital native students toward the integration of technology in language learning, particularly through the development of applications that support the teaching of Indonesian, regional, and foreign languages. The fact that 88% of respondents showed a positive response toward the use of digital applications to enhance their learning experience reflects students' desire for more engaging and interactive digital media in educational contexts, especially for a generation accustomed to digital solutions. A high percentage of students supporting the use of the Trigatra Bahasa application reinforces their desire for more accessible, user-friendly, and immersive platforms to understand language differences and improve their linguistic competencies.

In addition, students also showed a deep understanding of the benefits of technology in facilitating language learning, in this case, the proposed Trigatra Bahasa application. The use of this application is expected to be able to present more dynamic, interactive, and easily accessible language learning, especially for students who are accustomed to using technology in their daily activities. As stated in the research of Vitvitskaya et.al. (2022), effective educational technology must be able to provide flexibility and personalization in learning, two things that are highly desired by digital native students. Thus, the development of the Trigatra Bahasa application can be a solution to meet these needs, while still supporting the Trigatra Bahasa policy which is an important part of national character building in Indonesia.

5. 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.

6. ACKNOWLEDGEMENT

We thank the participants, who are digital native students in West Java. Lastly, we would also like to thank Kemdikbudristek, who funded this research.

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