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KALUMUNAN: REDISCOVERING DIBABAWON LEXEMES THROUGH THE LENS OF VISAYAN-DIBABAWON GEN Z SPEAKERS

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Abstract:

The rise of intercultural communication, globalization, and education has significantly impacted the linguistic acculturation of Gen Z. The study aimed to analyze the occurrence of linguistic code-mixing among Gen Z about intercultural communication and the impact of globalization. The experiences of ten Gen Z students from various ethnolinguistic backgrounds at U.M. Tagum College were investigated using descriptive phenomenology in this study. Participants were interviewed to gather data on their contextual experiences, compensation strategies, and perspectives on linguistic code-mixing. The findings revealed significant aspects such as personal attributes for adjusting to languages, communication challenges, coping strategies, language adaptation, and language interference. Moreover, the research indicated that Gen Z Indigenous People are encountering a code-mixed of their native language, the Dibabawon lexemes, and the prevailing language, Bisaya. They unconsciously incorporate Dibabawon terms into the Visayan community, causing confusion among non-native speakers. Consequently, the choice of language depends on the situation, with the native language playing a pivotal role in shaping the identity of Gen Zs. The study's results underscore the intricate relationship between language, culture, and identity, underscoring the necessity of language policies and educational initiatives that promote the preservation and respect for native languages among Gen Z.

Keywords: Code mixing, Gen Z, Inter-ethnic, adaptation, Indigenous speakers

INTRODUCTION

The rise of intercultural communication, globalization, and education has significantly impacted the linguistic preference of Gen Z. This generation includes individuals born between 1997 and 2012, aged 11-26 years old. In today's technology and social media-dominated era, people from diverse ethnolinguistic backgrounds are often exposed to each other. People with a particular sociolinguistic background are exposed to new language varieties, which, in most cases, become part of their linguistic repertoires and come into contact with their heritage language(s) (Vecchio 14). Exposure to these factors can cause a possible change in the linguistic repertoire of the speaker, in what scope it could change their language identity, and how it could affect the way they use their native language. Communication within a community group or classroom is crucial for conveying intentions or purposes. Using language as a means of communication is essential for communicating these ideas. Often, there is a need for code-switching or code-mixing to ensure immediate understanding, especially in foreign language learning. Code-switching is an effective way to converse using two languages (Waris et al. 123-135).

As per the Basic Linguistic Theory, a thorough examination of the Davao language's Bisaya was conducted. To ensure accurate pronunciation, three native speakers of the language were appointed as primary consultants who translated and recorded word and sentence lists. The analysis disclosed the language's phonological, morphological, syntactic, and morphosyntactic features. As observed in the translated eliciting materials spoken and pronounced by the language consultants, the phonemic inventory consists of three vowels and sixteen consonants. The language has unique phonological features like minimal pairs, diphthongs, and phonotactics.

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It also displays morphological characteristics and follows ergative-absolutive and verb-initial structures, which are common in other Austronesian languages spoken in the Philippines, such as Cebuano, Filipino, and Isamal (Jobilado 121; Cooke et al. 188-197).

Language development among young people is shaped by multiple factors, including early exposure, educational experiences, and communicative environments. In multilingual contexts such as the Philippines, these factors become even more significant as learners navigate dominant languages while maintaining indigenous linguistic identities. Previous studies on media exposure, English proficiency, and communication skills provide important perspectives that help frame the present study on rediscovering Dibabawon lexemes among Visayan-Dibabawon Gen Z speakers.

Celada et al. (2025) examined the effects of media exposure on young children's social development, revealing that excessive engagement with digital media may limit meaningful interpersonal interactions and reduce opportunities for natural language use. The study emphasized that face-to-face communication remains essential for the development of social and linguistic skills. While the research focused on early childhood, its implications extend to later stages of language development. For Gen Z speakers, heavy reliance on digital platforms and mainstream media may contribute to decreased exposure to indigenous languages such as Dibabawon. As a result, traditional lexemes may gradually fall out of everyday use, especially when children and adolescents are more frequently exposed to dominant languages through media rather than through community-based interactions.

In a related educational context, Genelza (2022) investigated the relationship between English proficiency and academic achievement among junior high school students. The findings showed that higher levels of English proficiency were associated with better academic performance, highlighting the strong influence of formal education on language competence. However, this emphasis on English as a medium of instruction may inadvertently marginalize local and indigenous languages. As students prioritize English for academic success, their use and familiarity with heritage lexemes, such as those in Dibabawon, may diminish. This situation underscores the need to understand how younger generations negotiate multiple linguistic systems and how indigenous lexemes survive within bilingual or multilingual repertoires.

Additionally, some regions in the Davao area tend to switch to another language during conversations. Moreover, borrowed words from dominant languages such as Bisaya, Tagalog, and English are often used by native speakers, while native words are frequently clipped. The Manobo language is still spoken in homes and communities but needs adequate support from formal institutions (Palmera-Blanco 41-51).

In addition, Kiyomi (145-171) contends that animacy and shape can only be definitively established as the primary semantic distinction in noun classification systems. By differentiating classification systems based on their grammatical and ultimately semantic-pragmatic function—such as noun classes, numeral classifiers, possessive classifiers, and classifiers of spatial predication—subtle yet consistent cross-linguistic generalizations become discernible. Linguistics practices two types of language classification: genetic (or genealogical) and typological. Genetic classification aims to categorize languages into families based on their degree of diachronic relatedness. Languages can be grouped into types based on their structural characteristic, a process known as typological classification. One well-known typological



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classification divides languages into isolating, agglutinating, and inflecting (or fusional) categories, commonly used in the 19th century to support a theory of language development. An isolating language is one in which all words are morphologically unanalyzable (i.e., each word consists of a single morpheme); Chinese and Vietnamese are prime examples of highly isolating languages. An agglutinating language, such as Turkish, is a language in which the forms of words can be broken down into morphs, each representing a distinct grammatical category. An inflecting language, on the other hand, does not have a one-to-one relationship between specific word segments and specific grammatical categories (Hamp et al., 1).

Moreover, when we learn a new language, our minds are active and independent, making generalizations according to the interlanguage theory associated with Selinker. This means that, in the context of an "interlingua" invented by the learner, errors made by the learner in the rules of the target language can be regarded as correct. The interlanguage language is an interim and practical substitute for the rules of the target language. (Frith 1). Furthermore, (Adjemian 297-320) suggested in the general sense that interlinguas are natural languages but have peculiar grammar because of their porous nature. This permeability of ELLs explains why learners can transfer grammatical properties from their native language and generalize or otherwise distort target language properties to communicate. Also, the language reflects the social history of its speakers. The results of language contact vary in various ways because of various sociolinguistic parameters. Under these circumstances, there are emerging varieties of languages. Some of these varieties can indicate young and innovative speakers, while others are part of the diasporic community. (Aikhenvald 69-78).

The study focused on how Gen-Zs use the Dibabawon lexemes in Visayan communities and how this language relates to their linguistic repertoires. This topic has yet to be previously researched, so the researchers wanted to conduct this study. While past research on ethnolinguistics exists, there needs to be more understanding of how speakers from diverse ethnolinguistic backgrounds use the dibabawon lexemes. Globalization, intercultural communication, and education have been essential for Gen Z people with inter-ethnic backgrounds. In addition, this study aimed to investigate how members of the Gen-Z use the Dibabawon lexemes in the Visayan community and how they integrate their proficiency in their mother tongue. The research findings may add to the knowledge of these language terms and related subjects. They may also benefit future scholars who aim to understand this phenomenon through the perspectives of the Dibabawon lexemes and its influence on the Visayan communities.

Formulating a research question is complex in qualitative studies; it must align with the approach chosen, as they are interdependent (Bertomeu, Sandín & María, 1). The concept of borderline has been explored in various cultural fields and maybe a productive direction to pursue. Proper methodology for using this concept is available in the modern scientific paradigm. Descriptive phenomenology thus uses first-person accounts to discover the fundamental meaning of certain phenomena. Therefore, how researchers can take advantage of the methodologically coherent bracketing process to maintain a focus on participants is addressed. To illustrate the research process and to identify issues related to the positionality of researchers, the metaphor of a stage play is used. To give readers an idea of how to think about the steps involved in conducting a study based on descriptor phenomenology, we shall include a



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recommended prompt sheet. The paper concludes that to gain a good understanding of human experience, methodologically explicit descriptive phenomenology is an appropriate approach. (Sinfield et al. 1).

1. What are the Dibabawon lexemes used in daily communication by Gen Z speakers?
2. How do these terms affect how it expresses the idea in the community?

METHOD

Research Participant

Participants belonging to Generation Z and having ethnolinguistic backgrounds participated in the study. The study focused on the U.M. Tagum College, Tagum, Davao del Norte students with an age range not exceeding 26 years old who came from a Visayan-Dibabawon ethnic background and were chosen according to purposive sampling. In an open, in-depth interview, 10 participants were individually interviewed. Collecting information from marginalized or underrepresented groups and wrapping up with a call for action (Creswell 212).

In an in-depth interview, the researchers' primary task is to listen and observe as they guide the respondent over a conversation until all of the significant questions presented in this Guide are explored. In-depth interviews were interactive and sensitive to the language and concepts used by the interviewee, and they tried to keep the agenda flexible to ensure a safe and collaborative environment. Researchers must establish trust between themselves and the participants. Efforts to create transparency and openness can be made by involving the participants and paying particular attention to their gestures.

Research Material/ Instrument

Data on the collection of Dibabawon lexemes among Generation Z speakers were collected in this study through interviews and conducted using a daily social conversation. The interview questions consisted of both open-ended and predetermined answers, which allowed for the exploration of any relevant ideas that may arise during the interview while keeping the researcher focused on the topic at hand (Dearnley, 1).

The researchers used the Conversation Interviews as an instrument. Preliminary interviews, content-suitable questions, and closing observations are used to develop the Guide. There are only two content-appropriate questions. Moreover, each participant could freely raise their views and experiences with the same wide range of questions. Although they are identical to each other, the questions are set out in such a way as to allow participants an opportunity to submit information at their discretion. Therefore, the participants can freely exchange their views and experiences. (Creswell 238).

Research Design and Procedure

Data from the field where participants experience issues or phenomena being investigated shall be gathered for this Qualitative Study (Creswell 234). Data collection is also carried out independently by researchers when they read documents, observe behavior, or interact with the subjects. The researchers collected the data from various sources, including observations, reports, and audiovisual materials, instead of relying on one source for information, such as interviews (Creswell 234). This approach ensured a complete understanding of the subject matter.S



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This study uses descriptive phenomenology as a qualitative methodology that considers generation Z's experiences with language contact. This approach seeks to ensure that participants' experiences are fully considered. Generally speaking, persons with knowledge of such occurrences or events are interviewed. (Creswell 254; Moustakas 17).

The researchers' objective is to carry out a study that fulfills all required requirements for approval. They needed permission from the Dean of the College to do so. Before participating in the study, participants were required to confirm their agreement and be informed about its objectives, how they impact it, and the need for recording interviews (Walker, 39).

The study subjects were notified of the procedures and anticipated duration; they shall have the right to refuse participation or withdraw at any time. Researchers conducted one-on-one interviews with the participants and recorded them in person. The interviews were transcribed by the researchers so that they could collect data.

To separate individual statements into thematic areas representing the phenomena of interest, researchers used a process called thematic analysis. In the context of knowledge formation through experience, this approach can assist in identifying Social, Cultural, and Structural Factors. Interactions with researchers and participants, demonstrating the relevance of society's structures, were also part of developing themes. The researchers interpreted the data derived from informants' responses, verified that information obtained as a result of previously published literature has been valid, and ensured confidentiality for personally identifiable information.

Ethical Standards in Research

Incorporating the exchange of ideas between researchers and participants, qualitative research involves observing and collecting data based on participants' experiences and knowledge of a specific phenomenon. Interviews were utilized to gather data in this study. The study involved ten Visayan-Dibabawon Gen Z speakers from the U.M. Tagum College as research informants. When conducting research, researchers are responsible for safeguarding participants' privacy and human rights. Researchers must adhere to, apply, and adapt fundamental ethical principles.

The researchers gave the participants all the necessary information about the study, highlighting that participating is voluntary and withdrawal has no repercussions. The consent process ensured that individuals chose to join the research and had full knowledge of the potential risks and advantages (Gajjar 12).

Conflict of interest

The researchers ensured they respected individuals' diverse beliefs, ideals, and principles. According to Brittain et al. (7), conflicts may arise between the moral principles of the researchers and those participating in the study, potentially leading to unethical and harmful decisions if not adequately addressed.

Privacy and confidentiality

The potential risks to participants were carefully considered by the researchers, who compared the benefits of the research with these risks and took necessary measures to safeguard data confidentiality—keeping participant information confidential means that the researcher is



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the only one who can access the information shared with them (Yu 163). To prevent the disclosure of their identities, the participants in the study were given pseudonyms. Further, the researchers are committed to ensuring that any collected information will be appropriately handled and protected to prevent unauthorized access.

RESULTS AND DISCUSSION

The researcher analyzed the responses of the ten in-depth participants of the Indigenous Gen Z students of the U.M. Tagum College. The researcher evaluated the reactions of all participants who faced similar language-related issues and daily conversational challenges. Their identities were kept anonymous to protect the confidentiality of the information they shared during the study.

The lexemes used in daily social communication associated with their mother tongue

Table 1 represents the different Dibabawon lexemes used in the daily social communication of a Visayan-Dibabawon Gen Z in their community.

Table 1. Classification of terms being used in daily social conversations:

Dibabawon Terms	Lexical Category	Bisaya / English Equivalent term	Sample Sentence
1. Adow	Noun	Adlaw / day	<ul style="list-style-type: none"> • Kamusta man ang imong <i>adow</i>? • How was your <i>day</i>?
2. Ama	Noun	Papa / father	<ul style="list-style-type: none"> • Gimingaw kaayo ko nimo <i>Ama</i>. • I miss you so much, <i>Father</i>.
3. Amuy	Noun	Papa / father	<ul style="list-style-type: none"> • Gimingaw kaayo ko nimo <i>Ama</i>. • I miss you so much, <i>Father</i>.
4. Apu	Noun	Lolo / grandfather	<ul style="list-style-type: none"> • Ang akoang <i>Apu</i> gatudlo nako unsaon pag sakay ug bike. • My <i>grandfather</i> taught me how to ride a bicycle.
5. Bauy	Noun	Balay / house	<ul style="list-style-type: none"> • Gusto ko ug simple ra na <i>bauy</i> puhon. • I want a simple <i>house</i> in the future.
6. Bayho	Noun	Nawng / face	<ul style="list-style-type: none"> • Gwapa kaayo ka ug bayho. • You have a pretty <i>face</i>.
7. Bubu	Noun	Buhok/ Hair	<ul style="list-style-type: none"> • Ang <i>Bubu</i> ni Claudine taas kaayo ug shiny. • Claudine's hair is very long and shiny.
8. Buhi	Noun	Babae / female	<ul style="list-style-type: none"> • Naa silay duha ka <i>buhi</i> na anak. • They have two female <i>children</i>.
9. Bujag	Noun	Babae / girl	<ul style="list-style-type: none"> • Ang <i>bujag</i> naglakaw sa kalsada. • The girl is walking down the street.
10. Igi	Noun	Igsoon na babae / Sister	<ul style="list-style-type: none"> • Permi busy akong <i>igi</i> tungod sa skwelahan. • My <i>sister</i> has always been there because of school.
11. Ina	noun	Mama / mother	<ul style="list-style-type: none"> • Dili ko gusto mahimong <i>Ina</i>. • I don't want to be a <i>mother</i>.
12. Inuy	Noun	Mama/ mom	<ul style="list-style-type: none"> • Ginahatag sa akong <i>Inuy</i> ang butang



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13. Kabu	Noun	Sinina/ Clothes	<p>na gikinahanglan nako sa swelahan.</p> <ul style="list-style-type: none"> • My <i>mom</i> gave me everything that I needed in school. • Ang mga <i>kabu</i> ni Abigail mahalon ug elegante. • Abigail's clothes are expensive and elegant.
14. Kahadat	Noun	Kalisud / hardship	<ul style="list-style-type: none"> • Ang tanang mga <i>kahadat</i> na akong naagi-an ang gatudlo nako unsaon pag barog sa akong kaugalingon. • All the <i>hardships</i> that I have been through taught me how to stand up for myself.
15. Kalumonan	Noun	Komunidad sa Lumad / Ip community	<ul style="list-style-type: none"> • Ang <i>Kalumonan</i> sa Mindanao ang pinakadako sa Pilipinas. • The <i>I.P. community</i> in Mindanao is the largest in the Philippines.
16. Kamaanan	Noun	Mahibal-an / know	<ul style="list-style-type: none"> • Gusto nako <i>kamaanan</i> ni nga subject kay ganahan ko sa professor. • I want to know more about this subject because I like the professor.
17. Latid	Noun	Dalan / road	<ul style="list-style-type: none"> • Ang ubang <i>latid</i> sa Mabuhay kay lubak-lubak. • Some <i>roads</i> in Mabuhay are rough and bumpy.
18. Lukus	Noun	Lalaki / boy	<ul style="list-style-type: none"> • Gusto sa <i>lukus</i> na magpadayon sa accountancy. • The boy wants to pursue accountancy.
19. Maan-ing	Noun	Daghan / many	<ul style="list-style-type: none"> • Iyang kuya kay <i>maan-ing</i> ug mga amigo. • Her brother has <i>many</i> friends.
20. Mabugbug	Noun	Kusog / strong	<ul style="list-style-type: none"> • <i>Mabugbug</i> na udan ang ga paingon • A <i>strong</i> rain is coming.
21. Maduyow\ maruyow	Noun	Maayo / good	<ul style="list-style-type: none"> • Gapaningkamot ko na mag buhat ug <i>maduyow</i> para sa akong kaugalingon. • I always strived to do <i>good</i> for myself.
22. Maghung	Noun	Tingog / Sound	<ul style="list-style-type: none"> • Ang maghupay na <i>maghung</i> sa ulan makapatulog nako. • The soothing sound of the rain makes me fall asleep.
23. Maniguun	Noun	Katigulangan	<ul style="list-style-type: none"> • Ang amahan ni Jern kanunay gapaminaw sa mga maniguun ug tambag. • Jern's father always listens to the elders for advice.
24. Markilum	Noun	Gabie/ evening	<ul style="list-style-type: none"> • Naabot si ate seven pasado sa <i>markilum</i>. • My sister arrived at seven o'clock in the <i>evening</i>.



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25. Suluyow	Noun	Gagmay na kampana / Mini bell	<ul style="list-style-type: none"> • Pag makadungog ko sa tingog sa <i>suluyow</i> kay akong ma huna-huna an dayon kay ice cream. • If I heard the <i>mini bell</i> sound, I immediately thought of ice cream.
26. Tanghulo	Noun	Lider / Chief in-charge	<ul style="list-style-type: none"> • Ang <i>tanghulon</i> sa among tribu kay kabalo jud mo dala sa iyang mga isig ka tao. • The chief <i>in</i> charge of our tribe knows how to handle his fellow men.
27. Tarak	Noun	Sakyanan / Truck	<ul style="list-style-type: none"> • Wfdstq • The truck accidentally run over
28. Tatuyo	Noun	Tulo / three	<ul style="list-style-type: none"> • Naay koy <i>tatuyo</i> ka mga igsoon. • I have <i>three</i> siblings.
29. Udan	Noun	Ulan / rain	<ul style="list-style-type: none"> • Sa <i>udan</i> ko makakita ug kalinaw ug kahupay. • I find peace and comfort in the <i>rain</i>.
30. Uto	Noun	Manghud na lalaki / Younger brother	<ul style="list-style-type: none"> • Ako ang kamanghuran sa among tulo ka mag igsoon maong usahay maka huna-huna ko unsay paminaw kung naay <i>uto</i>. • I am the youngest among my three siblings, so I sometimes wonder what it feels like to have a <i>younger brother</i>.
1. Gyuto	Verb	Luto / cooking	<ul style="list-style-type: none"> • Akong mama kay nag <i>gyuto</i> ug buttered shrimp ug adobo sa kusina. • My mom is <i>cooking</i> buttered shrimp and adobo in the kitchen.
2. Ikagi	Verb	iingon / to tell	<ul style="list-style-type: none"> • Gusto nako ikagi ang maayong balita sa personal. • I wanted to tell him the good news in person.
3. Ingdaha	Verb	Bitbit/ Carry	<ul style="list-style-type: none"> • Ako na mo <i>ingdaha</i> sa mga bagahe. • I will carry the baggage.
4. Kaamo	Verb	Kabalo / know	<ul style="list-style-type: none"> • <i>Kaamo</i> ko na ikaw ug akong ig-agaw kay magpa kasal na. • <i>I know</i> that you and my cousin are getting married.
5. Kapipudot	Verb	kuha / get	<ul style="list-style-type: none"> • Mag <i>kapipudot</i> ko ug Blackpink tickets bago to mahuraot ug baligya. • I will <i>get</i> some Blackpink tickets before they sell out.
6. Kawadaan	Verb	Mawad-an / lose	<ul style="list-style-type: none"> • Naguol ko na <i>kawadaan</i> ko ug kwarta diri sa boarding house. • I worry that I will <i>lose</i> money here in my boarding house.
7. Maruun	Verb	Naa / have	<ul style="list-style-type: none"> • <i>Maruun</i> koy mga amiga ug amigo na mga tinuod ug masuportaon. • I <i>have</i> friends who are genuine and supportive.



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8. Nigkupa d	Verb	Lupad/ Fly	<ul style="list-style-type: none"> • Ang mga langgam <i>nigkupad</i> kutob sa ilang makaya. • The birds fly as high as they can.
9. Pabuli	Verb	Order	<ul style="list-style-type: none"> • Nag <i>pabuli</i> siya ug Spanish latte ug caramel macchiato. • She orders a Spanish latte and a caramel macchiato.
10. Padey	Verb	Padulong / coming exp	<ul style="list-style-type: none"> • <i>Padey</i> na akong ate gikan skwelahan. • My sister is <i>coming</i> from school.
11. Pakailin g	Verb	Maka-ingon / say	<ul style="list-style-type: none"> • <i>Pakailing</i> ko na tama ra sad ang imong gibuhay sa iya. • I can say that what you did to her was right.
12. Pamino g	Verb	Maminaw/ Listen	<ul style="list-style-type: none"> • Si mark ga <i>paminog</i> sa kanta ni Taylor ug Selena. • Mark listens to Taylor and Selena's songs.
13. Panow	Verb	Baktas/ Walk	<ul style="list-style-type: none"> • Si Shaina nag <i>panow</i> ug hinay-hinay samtang nagtabok sa kalsada. • Shaina strolls while crossing the street.
14. Pig- iling	Verb	Sinabi / tell (told)	<ul style="list-style-type: none"> • <i>Pig-iling</i> man nako sa iya ang kamatuoran na gisagop ra sya • I <i>told</i> her the truth that she was adopted.
15. Sakuy	Verb	Sakay / ride	<ul style="list-style-type: none"> • Nag <i>sakuy</i> ko ug bike while nagkaon sa akong ice cream. • I <i>ride</i> a bicycle while eating my ice cream.
16. Sayuw	Verb	Sayaw/ Dance	<ul style="list-style-type: none"> • Si Loraine ug Kelvie nag <i>sayuw</i> ug maanindot sa entablado. • Loraine and Kelvie dance beautifully on stage.
17. Sika	Verb	Naa / having	<ul style="list-style-type: none"> • <i>Naa</i> koy kasaulogan sa akong adlawng natawhan sa King's Land Hotel. • I am having a birthday party at the King's Land Hotel.
18. Subla	Verb	Nalabwan/ Exceed	<ul style="list-style-type: none"> • Si Ryan ug iyang mga kauban sa klase kay na <i>subla</i> ang ekspektasyon sa ilang mga propesor. • Ryan and his classmates exceed the expectations of their professors.
19. Ugpo	Verb	Puyo / reside	<ul style="list-style-type: none"> • Si Chloe nag <i>ugpo</i> gihapon sa iyang ginikanan bisan paman nga aduna na siyay kaugalingon na pamilya. • Chloe still resides at her parents' house after having a family.
1. Aman	Adjective	Mas angay/ Preferable	<ul style="list-style-type: none"> • <i>Aman</i> ang pagkaon ug gulay kaysa fast food.



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2.	Angman	Adjective	Excited / Excited	<ul style="list-style-type: none"> Eating vegetables is preferable to fast food. Angman na kaayo ko makita akong mga friends karong summer. I am very <i>excited</i> to meet my friends this summer.
3.	Ayamau n	Adjective	Gwapa / Pretty	<ul style="list-style-type: none"> <i>Ayamo-on</i> man kaayo ang mga professors sa among skwelahan. The professors in our school are very <i>pretty</i>.
4.	Bawo	Adjective	Byuda / widow	<ul style="list-style-type: none"> Pagkamatay sa bana ni Judith, gi atubang niya ang mga hagit sa pagka <i>bawo</i> sulod sa baynte katuig. After Judith's husband passed away, she faced the challenges of being a widow for twenty years.
5.	Buhi	Adjective	Babae / female	<ul style="list-style-type: none"> <i>Buhi</i> man iyang kamanghuran na anak. Her youngest child is <i>female</i>.
6.	Bilasa	Adjective	Damak/ filthy	<ul style="list-style-type: none"> Ang ubang relihiyon dili mo kaon ug baboy kay gatuho sila na kini <i>damak</i>. Other religions don't eat pigs because they believe that they are filthy.
7.	Darawa	Adjective	Duha/ Two	<ul style="list-style-type: none"> Naa siyay <i>darawa</i> ka iro. She has two dogs.
8.	Hustu	Adjective	maayo/ All right	<ul style="list-style-type: none"> Nadiagnose siya nga adunay bipolar, apan <i>hustu</i> na siya karon. He was diagnosed with bipolar but he is all right now.
9.	Kaminyo	Adjective	Minyo/ Married	<ul style="list-style-type: none"> Ang mga ilado na vlogger na si Vee and Cong kay <i>kaminyo</i> na. The famous vloggers Vee and Cong are already married.
10.	Kimud	Adjective	Kamanghuran/ Youngest	<ul style="list-style-type: none"> Ako ang <i>kimud</i> na miyembro sa among pamilya. I am the youngest member in our family.
11.	Lugodon	Adjective	Ulit/ stingy	<ul style="list-style-type: none"> Ang mga anak ni Mike kay <i>lugodon</i> sa ilang mga dulaan. Mike's children are stingy with their toys.
12.	Lukat	Adjective	Ibot/ Pulled out	<ul style="list-style-type: none"> Ang balanghoy na <i>lukat</i> na human sa pag sulay ug ika pulo. The Cassava has been pulled out after ten tries.
13.	Lupig	Adjective	Cruel	<ul style="list-style-type: none"> Ang ina-inahan ni Cinderella pirmi <i>lupig</i> kaniya. Cinderella's stepmother is always cruel to her.



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14. Maagsi	Adjective	Bugnaw/ Cold	<ul style="list-style-type: none"> • Ang Bukidnon adunay <i>maagsi</i> na klima susama sa Baguio. • Bukidnon has a cold atmosphere similar to Baguio.
15. Maaning	Adjective	Daghan/ Many	<ul style="list-style-type: none"> • <i>Maaning</i> si Kathryn ug mga higala. • Kathryn has many friends.
16. Madas	Adjective	Dali / fast	<ul style="list-style-type: none"> • Madas man kaayo si Hera pag bahin na sa iskedyul sa kompanya. • Hera is <i>fast</i> in making company appointments.
17. Maintok	Adjective	Gamay / small	<ul style="list-style-type: none"> • Gamay kaayo si Nigel ug kamot liwat sa iyang mama. • Nigel has small hands like her mother.
18.			
19. Maruut	Adjective	Dili maayo/ Unpleasant	<ul style="list-style-type: none"> • Ang baho na nagagikan sa sapatos ni Kate kay <i>maruut</i>. • The smell coming from Kate's shoes is unpleasant.
20. Marusun	Adjective	Lisod/ Hard	<ul style="list-style-type: none"> • Marusut and adunay pulo ka anak na walay bana. • Having ten children with no husband is hard.
21. Masungot	Adjective	Baho / smelly	<ul style="list-style-type: none"> • <i>Masungot</i> na kaayo ang basurahan. • The garbage can is smelly.
22. Sikaw	Adjective	Ulaw / shy	<ul style="list-style-type: none"> • Ma <i>sikaw</i> man si Jade mo storya atubangan sa daghang tao. • Jade is shy when talking in front of a crowd.
23. Subuuk	Adjective	Usa/ One	<ul style="list-style-type: none"> • Gusto siya magkaanak ug <i>subuuk</i> sa umaabot.. • She wants to have one child in the future.
24. Tapyasa	Adjective	Rejected	<ul style="list-style-type: none"> • Gipagawas ni Wonwoo iyang gibati kang Shaina apan <i>tapyasa</i> siya. • Wonwoo was rejected when he confessed his feelings for Shaina.
25. Tatawo	Adjective	Tulo/ Three	<ul style="list-style-type: none"> • Si Nickal ug iyang bana adunay <i>tatawo</i> ka anak. • Nicka and her husband have three children.
26. Tibo	Adjective	All	<ul style="list-style-type: none"> • Gahilak ko <i>tibo</i> gabie. • I was crying all night.
27. Uto	Adjective	Manghud na lalaki / Younger brother	<ul style="list-style-type: none"> • Gusto ni Shaina nga aduna siyay <i>uto</i> kay siya raman usa anak. • Shaina wants to have a younger brother since she is an only child.
1. Diya	Adverb	Diha/ There	<ul style="list-style-type: none"> • Si Angelica ug iyang uyab ming anha <i>diha</i> pag abotnila gikan skwelahan. • Angelica and her boyfriend went there after coming home from school.



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2. Hogot	Adverb	Grabe-tinuod/ Intensely	<ul style="list-style-type: none"> • Gibira niya akong lawas ug <i>hogot</i>. • He grabs my waist intensely.
3. Hoo	Adverb	Oo / yes	<ul style="list-style-type: none"> • <i>Hoo</i>, dawat na nako na bulag na si Kathryn ug Daniel kay bulag na. • Yes, I already accepted that Kathryn and Daniel had already broken up.
4. Kanunoy	Adverb	Kanunay/ Always	<ul style="list-style-type: none"> • Si Marian kanunoy ga huna-huna na ang kinabuhi dili lalim. • Marian always thought that life was not easy.
5. Kina	Adverb	Dili / no	<ul style="list-style-type: none"> • <i>Kina</i>, dili ko mo dayon sa concert kay gikawat akong kwarta. • No, I will not go to the concert because my money was stolen.
6. Kona	Adverb	Wala/Never	<ul style="list-style-type: none"> • <i>Kona</i> na nako siya nakita human ta nagbulag. • I have never seen her since we broke up.
7. Kontoon	Adverb	Karon / now	<ul style="list-style-type: none"> • Naa na <i>kontoon</i> si Shaina sa UM Tagum para sa enrollement. • Shaina is now at U.M. Tagum for enrollment.
8. Lagboy	Adverb	Kaayo / very	<ul style="list-style-type: none"> • Gwapa lagboy si Christel kung mag suot siya ug taas na pink na bistida. • Christel is very pretty when she is wearing a long pink dress.
9. Marani	Adverb	Duol / near	<ul style="list-style-type: none"> • Nagpuyo siya <i>marani</i> sa hospital. • She lives near the hospital.
10. Molin	Adverb	Usahay/ Sometimes	<ul style="list-style-type: none"> • <i>Molin</i> gusto ko mawala ug mopalayo sa realidad. • Sometimes, I want to disappear and escape reality.
11. Mataksi	Adverb	Paspas/ quickly	<ul style="list-style-type: none"> • <i>Mataksi</i> siya nga nagdagan sa hospital pagkamatay sa iyang ig-agaw. • She ran to the hospital quickly when her cousin died.
12. Na-an	Adverb	Diay / really	<ul style="list-style-type: none"> • Cutie <i>na-an</i> si Justin tan-awon kung magsuot siya ug polo. • Justin looks really cute when he's wearing polo shirts.
13. Wara	Adverb	Wala / none	<ul style="list-style-type: none"> • <i>Wara</i> sa mga amigo ni Nath ang nagkuha sa nawala nga cellphone. • None of Nath's friends stole the missing phone.
1. Ara	Pronoun	ako / me	<ul style="list-style-type: none"> • Akong mga higala ug <i>ara</i> kay padulong sa Davao City para sa PBB audisyon. • Me and my friends are going to Davao City for the PBB audition.



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2.	Kanami	Pronoun	Kita / we	<ul style="list-style-type: none"> • Mangadto <i>kanami</i> sa dapit kung asa walay gubot ug kasakit. • Let's go to a place where there is no war and pain.
3.	No	Pronoun	Mo / you	<ul style="list-style-type: none"> • <i>No</i> ug ako mayo kaayo mo buhat ug mga plano. • You and I are the best at making plans.
4.	Nuy	Pronoun	Namo / Us	<ul style="list-style-type: none"> • Gikuha <i>nuy</i> SPR sa R.A.C kay mao man ang kinahanglan. • We took our S.P.R. from the R.A.C. because it was needed.
5.	Si	Pronoun	Ito / This	<ul style="list-style-type: none"> • <i>Si</i> ni akong suod na higala.
6.	Si-akk	Pronoun	Ako / me	<ul style="list-style-type: none"> • This is my close friend. • Kanang tulips kay gi tanom manang mama para sa <i>si-akk</i>.
1.	Sugoy	Preposition	Besides	<ul style="list-style-type: none"> • My mother planted that flower for <i>me</i>. • Wala, <i>sugoy</i> sa iyang ginikanan, ang makatabang sa iya.
1.	Indie	Conjunction	Asa / where	<ul style="list-style-type: none"> • Nothing besides her parents could help her. • Kabalo si Kitel kung <i>indie</i> nang mga susi.
2.	Tun	Conjunction	nga / that	<ul style="list-style-type: none"> • Kitel knows where the keys are. • Si Dexter miingon <i>tun</i> nahadlok siya sa mga insekto ug salagubang.
1.	Dubos	Interjection	Pisti! / Shit!	<ul style="list-style-type: none"> • Dexter told us that he was afraid of insects and beetles. • Dubos! Nalimtan nako akong school ID ug pitaka. • Shit! I left my school I.D. and wallet in our house.

Language Terms (Lexemes)

The researchers grouped the terms based on their lexical categories and how they were used in the sentence to determine their relatedness.

NOUN

Concerning nouns, this lexical category denotes the name of a person, place, object, idea, etc. The determination of this lexical category is based on its usage in a sentence and its equivalent translation. The existence of this category demonstrates the common usage of a noun in a native language context within a dominant language community. Gen Z 1 is found using the lexical category, noun, translated in the Visayan term, in the sentence as they converse with the researchers.

*“Well, fulfilling sya pero kapoy pero maka ingon jud ko na fulfilling sya in a way nga nag tapok mi kauban akong mga **kalumonan** nga mga batan-on didto- a sa Herobin kay naa mi gi attendan na training workshop.” (IDI, 1)*



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*“Well, it was fulfilling but exhausting, and I can tell that it was fulfilling in that the **I.P. community** congregated with the youth because we attended a training workshop at the Herobin.” (I.D.I., 1)*

Kalumunan is a noun. The Dibabawon term is translated as a group of people, specifically a term that describes an I.P. group in a community gathering for a purpose.

It also observed the usage of verb terms from the conversation among the researchers and the participants.

VERB

The noun is essential, and so is the verb, which is an action word or indicates the state of being of an object. This definition further simplifies and narrows down the verb concept, resulting in terms aligned with this lexical category. This process is similar to how the previous lexical category was defined.

*“**Mayruun** man tu basakan akong amuy aw si inuy nako ga gulayan siya nga ginagamit nako pang allowance ang income dini pag skwela ko.” (IDI, 2)*

*“My father and mother **have** rice and vegetable fields. I used the income as my allowance while attending school.” (I.D.I., 2)*

It is translated into English as "have," meaning having something in possession.

Gen Z 1 uses some adjective term in a conversation that can be observed as it describes someone or something.

ADJECTIVE

The researchers also noticed an adjective among the terms they were collecting. An adjective is a word that describes a noun or pronoun. In this instance, the researchers observed the use of this category in the conversations between the researchers and the participants. Therefore, the categorized terms were gathered with an appropriate translation.

*“Well, gikapoy but still **ayamoon** gihapon.” (IDI, 1)*

*“Well, I am exhausted, but I am still **pretty**.” (I.D.I., 1)*

*“Ohh ingon ana pananglitan ‘unsa mana oy **masungot** man ka’ ingon ana gud na mga butang.” (IDI, 1)*

“Yes, for example, ‘what the heck, you’re smelly’ just like that” (I.D.I., 1)

In this regard, the speaker described something that relates to someone as pretty (1) and smelly (2).

Gen Z also uses a term that falls under the lexicon of adverbs.

ADVERB

An adjective describes the noun, while the case of an adverb modifies the verb. Gathering this lexical category followed the same process used for collecting nouns, verbs, and adjectives. This type of lexicon has the fewest terms among the data being collected.

*“Wala ko ga commute, nag puyo ko sa boarding house **marani** sa skwelahan”*

“I don’t commute. I live in a boarding house near the school.”



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The term “Marani” is translated as near, which modifies the verb phrase "live in a boarding house."

PRONOUN

A pronoun represents a noun and helps to avoid repeating the same noun. This word is essential for effective communication because it is a substitute for the noun. The cognitive processes triggered by pronouns reveal the speaker's sub-personal categorization of the intended referents. Often, this will guide the hearer in reference resolution, but in some instances, the procedures contribute to other inferential processes (Scott, 69-82). The I.P. speakers use pronouns to demonstrate and represent themselves and the people around them.

PREPOSITION

Using a preposition involves employing a word or group of words before a noun or pronoun to indicate direction, time, place, or location. However, when considering these I.P. speakers, it becomes apparent that this category of word is utilized less frequently in spoken discourse. In a manner of speaking fluently in their native language, it could not be more justified that they used that lexeme, but in the context of intercultural communication where they adjusted to the language, such usage is minimal and could optimally use given that the equivalent term for that can be easily expressed in the usage of Bisaya.

CONJUNCTION

A conjunction is a word that links clauses or sentences or denotes simultaneous action involving two or more events. When communicating with non-Dibabawon speakers, Dibabawon speakers rarely utilize this type of word to connect information. They are often more direct in this lexeme using the Visayan term and could also easily express their ideas in such a way and vice versa if they are in their respective community.

INTERJECTION

Interjection refers to a word or phrase that conveys a feeling. In the context of these I.P. speakers, interjection is seldom employed to express their emotions or sentiments. Being a native speaker thus influences how they express themselves in a community where Visayan people dominate; instead, they often use facial expressions or describe someone using their native tongue to express shock, excitement, anger, etc.

Lexical items fulfill various grammatical functions depending on their respective categories (Kishimoto et al. 51), according to how they are employed in the sentence and the underlying meaning. It is important to emphasize that these lexical categories are restricted based on the number of participants and determined based on the researchers' knowledge and the intended equivalent Visayan term. The starting point of terminological analysis, which is still in specific applications like ontology development, was the concept defined with reference to extra-linguistic reality. Terms were not even considered as linguistic units but only as labels for concepts. In essence, knowledge structures were constructed, often as a result of consensus on how knowledge should be represented, and linguistic labels were then imposed on them subsequently (Faber, et al., 143).



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dibabawon to Bisaya aron lang jud makasabot sila ug dili ma confused, hangtud usahay naa na jud silay ma remember na mga words. (IDI7, L44)

“When Dibabawon speakers engage in discussions with their Visayan friends, there can be confusion because non-native speakers may not comprehend the Dibabawon terms used in the conversation.” (IDI7, L44)

Usahay kanang malipat ko na Bisaya akong ka talk is masagulan nakog linumad HAHA hangtud nga ma confused pud akong ka talk kung unsay gi ingon nako. (IDI8, L34)

“When speaking to non-native speakers, Dibabawon speakers sometimes unintentionally use Dibabawon terms, causing confusion.” (IDI8, L34)

- Inig masagol namo sya sa mga Bisaya usahay diria sa classroom inig naa mi group activities then matingala sila sa akoga kay dili man sila kasabot unya mahimo pako nga mali while nag talk ko sa mga kabisay-an dapit. (IDI6, L38)

“It is challenging for Dibabawon students and Visayan students to exchange ideas because the Visayan students perceive native speakers as being incorrect when Dibabawon terms are used during conversations.” (IDI6, L38)

Different understanding of the meaning. The Indigenous Gen Z students stated that while using the term, others may perceive it differently based on the tone and pronunciation of the speaker, creating misunderstanding and miscommunication and failing to give the idea.

Gen Z 10 shared that giving meaning makes them able to cope with miscommunication being held at the moment.

“Pero, syempre gina translate ra sad nako sa ila ate aron dili ra kaayo labad.”

“But, of course, I would translate it so that there would be no headache.”



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Gibbs (457) suggests that according to the standard pragmatic view, people need to analyze the literal meaning of indirect and figurative statements before using pragmatic information to understand speakers' nonliteral messages. The listener's process of deriving meaning may differ depending on their awareness of speech sounds and the status of the language in society. Additionally, using this dialect could have negative consequences if one is in a community where the native language holds high value, impacting their cultural and personal identity.

Furthermore, Gen Z 2 stated that having a case like that could affect how they view their identity as the language users.

“Usahay gina bully sad mi tungod kay IP mi tas lahi among tonong makig storya maka weak sya sa pag build sa identity sa usa ka IP nga Dibabawon.”

“At times, we experience bullying due to our Indigenous People (IP) identity and the variations in our speech tones. This can greatly impact our journey of establishing our Dibabawon Indigenous People identity.”

The processes of language domination, shift, and revitalization observed in such contexts serve to both disrupt and reveal connections between language and identity (Jaffe 50-70). When a language is looked down upon, it can raise questions about the users' identity within their community. Furthermore, one's attitude towards such a language can reflect the way the dominant language overlooks the importance of the dominated one and fails to recognize the significance of the language to the speaker's identity within their society.

Confusion on understanding the meaning. One student from Generation Z mentioned that using this language might confuse people who are not native speakers because they may not have been exposed to it. This language is typically used only within a specific community where it is widely spoken. In such a scenario, native speakers may not be fully aware of using certain language terms as they have been using them unconsciously for a long time. This behavior has become ingrained in them as they have been interacting with both native and non-native speakers, leading to inevitable code-mixing.

Gen Z 6 confirmed that answering through their confusion could alleviate some misunderstanding about the term.

“Halos e ask nila sa akona is ‘unsa diay pasabot ato?’ Mao ni halos madungog nako nga ipangutana sa dibabawon and atleast malipay ra sad ko makabalo pud sila sa amoa language.” (IDI_6)

“The most common question I get from them is “What does that term mean?” I often hear Dibabawon people being asked this, and it makes me happy that they are interested in our language.” (IDI6)

Interpretation and translation play a key role in cross-cultural communication. Without understanding another culture, communication can lead to confusion, misunderstandings, or even offense. This can also hinder the negotiation and agreement process between international or bilateral parties (Köksal, 327). Additionally, a lack of language knowledge may lead to



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confusion for the listener, prompting the speaker to search for alternative or equivalent terms to convey their ideas, as the listener may not comprehend the original term in their native language.

Further supporting this idea, Genelza (2022) explored the relationship between communication soft skills and cognitive development among first-year purposive communication students. The study found that effective communication skills are closely linked to cognitive growth, particularly in expressing ideas, understanding meanings, and engaging in social interaction. Language use was shown to be not merely a tool for academic purposes but also a means of identity formation and cultural expression. For Visayan-Dibabawon Gen Z speakers, the ability to communicate across languages may influence how Dibabawon lexemes are retained, adapted, or replaced. When communicative competence is shaped primarily by dominant languages, indigenous lexical items may be used less frequently or only in specific cultural contexts.

Collectively, these studies suggest that language exposure, educational priorities, and communication practices significantly affect linguistic competence and lexical retention. Media influence and academic emphasis on dominant languages can reduce everyday use of indigenous vocabularies, while communicative and cognitive development shapes how speakers choose and value certain lexemes. In this light, rediscovering Dibabawon lexemes through the lens of Visayan-Dibabawon Gen Z speakers becomes essential in understanding how indigenous language elements persist, evolve, or fade within contemporary multilingual settings. The present study builds on these insights by examining how younger speakers engage with Dibabawon lexemes amid modern linguistic influences, contributing to efforts in language preservation and cultural continuity.

The Gen Z native speaker explained that while learning a new language may be challenging for some people, those who have been exposed to multiple languages find it easier to deal with such difficulties. Although misunderstandings have been extensively researched, ways to avoid problems in understanding, particularly in cross-cultural communication, have also been studied. Depending on the context, misunderstandings may not be very common, but when they do happen, they often result from the common ground fallacy, which is a mistaken conclusion drawn from assumptions and the expectation of achieving shared understanding from limited cues. Pietikainen (188) suggests that the familiarity of speakers should be considered a significant factor when analyzing language interaction and comprehension.

CONCLUDING REMARKS

The investigation into the language shift of Gen Z speakers yielded noteworthy discoveries about their lived experiences within the prevailing Visayan language community. In addition, 8 lexical categories were observed namely; noun, pronoun, verb, adjective, adverb, conjunction, and interjection. Furthermore, various fundamental factors influencing the code-mixing process were pinpointed by the researchers, such as the development of individual traits for adapting to different languages, encountering challenges in communication, managing and transitioning between languages, upholding and adjusting to the dominant language, and addressing language interference.

Consequently, the research delved into how members of Generation Z adapt their use of their mother tongue when interacting within the Visayan community. The study noted that these



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individuals occasionally incorporate Dibabawon vocabulary into their Visayan conversations without realizing it, leading to confusion among those who are not native speakers. Moreover, the language choice of Generation Z varies depending on the social situation, underscoring the significance of contextual factors in language preference. Additionally, using their native language was determined to have a significant impact on shaping the identity of individuals within the Generation Z demographic.

Moreover, the information obtained from Generation Z provides an understanding of the impact of code-mixing when using their native language in a community where their dialect is a minority. Code-mixing may lead to the integration of different linguistic elements in communication styles and patterns.

The researchers also noted that IP Gen Z individuals are engaging in code-mixing between their native language, the Dibabawon dialect, and the dominant Bisaya language. Consequently, the use of the Dibabawon dialect among Gen Zs is restricted to specific contexts or situations, such as within the family or during cultural events. This limitation is due to the fact that indigenous Gen Z individuals are more accustomed to using the Visayan language in their day-to-day interactions, as they are part of a dominant language community. According to their observations, indigenous Gen Z individuals find it difficult to maintain conversations solely in the Visayan language, resulting in the incorporation of Dibabawon dialect into their Bisaya language. Factors impacting the fluency and language retention of Gen Zs are influenced by inter-ethnic marriages, their preferred home language, and the characteristics of their community.

The research adds to the increasing understanding of code-mixing in Gen Z speakers. The results underscore the link between language, culture, and identity, underscoring the importance of language regulations that encourage the protection and value of native languages in Gen Zs and future generations. Comprehending the contextual experiences, adaptation strategies, and perspectives on the code-mixing process of Gen Zs, accommodating cultural diversity, and personal empowerment within modern societies.

IMPLICATION FOR DIBABAWON SPEAKERS

The study revealed various themes related to the practice of code-mixing among Gen Z speakers at U.M. Tagum College. The findings indicate that Gen Z speakers of Visayan-Dibabawon heritage frequently incorporate Bisaya and native terms when conversing with non-native speakers, clearly expressing their Dibabawon identity while engaging with Visayan speakers. As a result, they are often mistaken for being exclusively fluent in the dialect. However, they continue to maintain a strong attachment to their dialect as an integral part of their identity and upbringing. The study's findings suggest that the Local Government Unit (L.G.U.) should enhance language awareness and highlight the significance of preserving and cherishing Indigenous languages. These initiatives will offer avenues for Gen Z speakers to cultivate characteristics necessary for adapting to different languages, such as flexibility and perseverance, while also nurturing a strong sense of pride and cultural identity in their native languages.

The next step involves creating initiatives for cultural preservation aimed at fostering cultural appreciation and understanding among Gen Z speakers. Continuous organization of



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events, workshops, and activities by community organizations and cultural centers is crucial to celebrating and highlighting the cultural and linguistic heritage of these individuals. These initiatives should focus on creating opportunities that promote the use of native languages and the sharing of cultural knowledge, thereby enabling Gen Z to establish a deeper connection to their heritage and strengthen their cultural identities.

Furthermore, it is crucial for language policy development and policymakers to enhance their efforts in upholding and promoting native languages. This involves acknowledging the significance of linguistic diversity and the distinct perspectives that native speakers contribute to the new language community. Within language policies, it is also important to recognize the value of code-mixing as a means of connecting different cultures and promoting its appropriate use. By placing strong emphasis on preserving their native language, cultural heritage, and cultural identity, native speakers can improve their overall well-being and success, while also strengthening the linguistic and social fabric of their local communities.

IMPLICATIONS FOR FUTURE RESEARCH

The research study focuses solely on the linguistic code-mixing of Gen Z speakers at the University of Mindanao Tagum College. It is recommended that future research should aim to enhance the validity of the study by increasing the number of respondents beyond the initial ten. Subsequent researchers could explore the effectiveness of language policies in educational institutions, workplaces, and community settings in supporting the preservation and use of native languages among Gen Z. They could also investigate the scope of these policies, their impact on language retention and proficiency, as well as the attitudes and perceptions of Gen Z towards these policies.

In the future, researchers might explore the lasting impacts of linguistic code-mixing. Their focus could be on examining how language code-mixing influences communication patterns and cultural affiliation among Gen Z speakers. Additionally, they might explore the psychological and sociological consequences of denying or refusing one's linguistic and cultural identity.

As a final point, it is recommended for future scholars to explore the language dynamics and the influence of diglossia on the Dibabawon language. They may consider investigating the factors that contribute to the diglossic experience of Dibabawon speakers. This could involve examining the reasons for language shift, assessing their linguistic vitality, and exploring potential strategies for language revitalization. The study's results and findings were derived from the responses of chosen Gen Z native speakers at U.M. Tagum College. By conducting research in these fields, we can enhance our comprehension of linguistic code-mixing among Gen Z speakers and contribute to the creation of language policies and awareness programs based on evidence. This study can advocate for multilingualism, cultural diversity, and individual empowerment in today's societies, ensuring that native languages are preserved and valued for generations to come.

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