



The Dynamics of Manadoese Language Use in Everyday Conversation in the Digital Era

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Abstract

This study aims to describe the forms and dynamics of Manadoese language use in everyday conversation across two main domains: face-to-face interaction and digital communication in the modern era. This study utilizes William Labov's sociolinguistic theory, which emphasizes language variation as a systematic social phenomenon. The research method employed a descriptive qualitative approach. Data were obtained through observation, digital conversation documentation, listening and note-taking techniques, and interviews with Manadoese speakers of various age groups. The results indicate that Manadoese remains highly vital and serves as a means of intimacy, solidarity, and a marker of cultural identity, characterized by code-mixing with Indonesian and English. Shortening of language forms and linguistic creativity are widely used by the younger generation. Intergenerational variation is also evident, with the older generation maintaining a purer form of language, while the younger generation tends to adapt the language to suit the needs of digital communication. These findings demonstrate that the digital era does not weaken Manadoese, but rather expands its use and encourages the formation of new language innovations. Thus, Manadoese demonstrates strong adaptability and remains an important part of the cultural identity of the people of North Sulawesi amidst technological developments and globalization.

Keywords : *Code Mixing, Digital Era, Language Variation, Manado Language, Sociolinguistics.*



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INTRODUCTION

The accelerating globalization of communication practices in the twenty-first century has reconfigured the epistemic landscape of sociolinguistic inquiry, particularly through the intensification of digitally mediated interactions that transcend spatial and cultural boundaries while simultaneously reshaping local linguistic ecologies, prompting scholars to reconsider the relationship between language, identity, and technology within increasingly hybrid communicative environments. Within this evolving paradigm, language is no longer merely conceptualized as a static system of signs but as a dynamic social practice embedded in networks of power, identity construction, and cultural negotiation, where regional languages encounter both opportunities for revitalization and risks of marginalization in the face of dominant linguistic forces. The case of Manado Malay (BMM), as a regional language deeply rooted in the sociocultural fabric of North Sulawesi, exemplifies this tension, as it functions not only as a communicative medium but also as a symbolic marker of collective identity and cultural continuity in a multilingual society (Masengi & Arbie, 2011; Agustawan, 2025).

At the same time, the rapid proliferation of digital platforms has expanded the domains of language use, situating local languages within translocal communicative circuits that challenge conventional distinctions between formal and informal linguistic practices (Sundayry & Fauzah, 2024). Empirical scholarship has increasingly demonstrated that the digital era fosters complex patterns of linguistic hybridity, where local languages coexist with national and global languages through processes such as code-switching, lexical borrowing, and semantic innovation, thereby generating new communicative norms that reflect both global connectivity and local specificity. Studies have shown that social media environments facilitate the emergence of novel linguistic forms, as users actively negotiate meaning through multimodal expressions that integrate textual, visual, and symbolic elements (Dian Maharani et al., 2025), while the proliferation of youth-driven slang and informal registers further accelerates linguistic change and diversification (Cathrin Natalia Simarmata et al., 2025).

Parallel findings highlight that digital communication often leads to structural simplification and increased variability in language use, particularly in informal contexts where communicative efficiency and identity take precedence over normative linguistic standards (Manalu et al., 2025; Nababan et al., 2024). Research on code-switching practices in Manado Malay similarly indicates that speakers strategically alternate between linguistic codes to index social relationships and situational contexts, reinforcing the functional adaptability of the language (Poluan et al., 2024). Despite these advances, the existing body of literature reveals significant conceptual and empirical limitations that constrain a comprehensive understanding of regional language dynamics in the digital era, particularly in relation to the interplay between everyday conversational practices and digitally mediated communication. A substantial portion of prior research remains fragmented, often focusing on isolated linguistic phenomena such as code-switching or lexical borrowing without situating these processes within a broader sociolinguistic framework that accounts for variation, identity, and social stratification simultaneously. Furthermore, many studies adopt descriptive approaches that document linguistic change without critically interrogating the underlying mechanisms driving such transformations, thereby limiting their explanatory power in addressing the systemic nature of language variation and change (Nur & Pallawagau, 2025).

Inconsistencies also emerge in the treatment of digital language use, where some studies emphasize linguistic degradation while others highlight creative adaptation, resulting in a lack of theoretical coherence regarding the implications of digitalization for language vitality and authenticity. These gaps underscore the urgency of advancing a more integrative and theoretically grounded analysis of Manadonese language use that captures the multidimensional nature of linguistic dynamics in contemporary society, particularly given the increasing centrality of digital communication in shaping everyday interactions. The persistence of concerns regarding language shift, structural erosion, and the potential weakening of cultural values embedded in local languages necessitates a critical examination of how digital environments influence not only linguistic forms but also the sociocultural functions of language within communities (Nababan et al., 2024; Nur & Pallawagau, 2025). At the same time, emerging evidence suggests that digital technologies can serve as powerful tools for language preservation and revitalization, enabling speakers to recontextualize and disseminate their linguistic practices in innovative ways (Afdholy & Hidayat, 2024; Claudia & Rottie, 2024).

This duality positions the study of Manadonese language dynamics as both scientifically significant and socially consequential, particularly in the context of ongoing debates regarding the sustainability of linguistic diversity in the digital age. Positioning this study within the broader landscape of sociolinguistic research entails engaging with theoretical frameworks that conceptualize language as a variable and socially embedded phenomenon, most notably the variationist paradigm pioneered by William Labov, which emphasizes the systematic nature of linguistic variation as a function of social, situational, and identity-related factors (Labov, 1972). Within this framework, linguistic features such as lexical choices, phonological patterns, and syntactic structures are understood as variables that index social meanings and group affiliations, thereby providing a robust analytical lens for examining the dynamics of Manadonese language use across different communicative contexts. The relevance of this approach is further reinforced by studies highlighting the role of linguistic variation in constructing cultural identity and negotiating social belonging in multilingual environments (Fatihah & Suroso, 2025).

The applicability of Labovian sociolinguistics becomes particularly evident in the analysis of digital communication, where processes such as style-shifting, language change from below, and the diffusion of linguistic innovations are amplified by the affordances of online platforms, enabling rapid dissemination of new linguistic forms across social networks. In the context of Manadonese language use, these processes manifest in the emergence of hybrid expressions that combine local vocabulary such as *ngana*, *torang*, *dorang*, *nda*, and so with elements of Indonesian and English, reflecting the adaptive strategies employed by speakers to navigate diverse communicative demands. The spread of such innovations is facilitated by interconnected digital communities, where both strong and weak social ties contribute to the circulation and normalization of new linguistic patterns, thereby illustrating the dynamic interplay between language, technology, and social structure (Labov, 1972; Mawardi & Alandira, 2025).

At the level of everyday practice, the dynamics of Manadonese language use reveal a complex negotiation between continuity and change, as speakers maintain core linguistic features that signal

cultural identity while simultaneously incorporating elements that enhance communicative flexibility in digital contexts. Observations of language use in face-to-face interactions indicate that Manadonese remains a primary medium of communication within intimate social domains, where its use fosters solidarity and reinforces interpersonal relationships through shared linguistic norms (Masengi & Arbie, 2011; Patiro & Tarandung, 2025). In contrast, digital communication environments such as WhatsApp, Instagram, and Facebook exhibit more fluid and heterogeneous language practices, characterized by code-mixing, abbreviation, and the integration of multimodal elements that reflect the evolving nature of contemporary communication (Dian Maharani et al., 2025; Sundayry & Fauzah, 2024).

This study seeks to address the identified gaps by providing a comprehensive analysis of the forms, patterns, and dynamics of Manadonese language use in everyday conversation across both offline and online contexts, with a particular focus on how linguistic variation is shaped by social factors, generational differences, and technological affordances. By situating the analysis within a Labovian sociolinguistic framework, this research aims to contribute to the theoretical advancement of variationist studies in the context of digital communication, while also offering methodological insights into the integration of qualitative and context-sensitive approaches in the analysis of language use. The findings are expected to enrich scholarly understanding of the resilience and adaptability of regional languages in the digital era, as well as to inform practical efforts aimed at language preservation, education, and policy development in multilingual societies.

RESEARCH METHODS

This study employs a descriptive qualitative approach aimed at providing an in-depth understanding of the phenomenon of Manadonese language use in everyday conversation across both face-to-face and digital contexts, emphasizing the interpretive nature of linguistic data in capturing social meaning and communicative practices (Moleong, 2005). The research is situated within two primary domains, namely the face-to-face domain which encompasses interactions within family settings, neighborhood communication, and broader social exchanges among Manadonese speakers and the digital domain, which includes communicative practices occurring through platforms such as WhatsApp, Instagram, and Facebook. The subjects of this study consist of Manadonese speakers from diverse generational groups, including teenagers, adults, and parents, with the deliberate inclusion of age variation intended to reveal patterns of linguistic continuity, transformation, and intergenerational differences in language use. Data sources are systematically categorized into primary and secondary data, where primary data consist of naturally occurring spoken interactions, digital conversation texts, and observational records of language use in informal and online settings, while secondary data are derived from relevant theoretical frameworks and scholarly literature on sociolinguistics, language variation, code-mixing, and linguistic identity to support analytical rigor (Sulung & Muspawi, 2024).

The data collection process is conducted through multiple complementary techniques designed to ensure the depth and validity of findings, including direct observation of conversational practices in natural settings, documentation of digital interactions through ethically managed screenshots or chat records, attentive listening and note-taking to capture contextualized utterances, and semi-structured interviews aimed at uncovering speakers' motivations and perceptions regarding language choice and identity construction (Sulung & Muspawi, 2024). Data analysis is carried out iteratively from the initial stages of data collection to maintain analytical consistency and depth, employing a sociolinguistic framework grounded in the theory of language variation and code-mixing, particularly drawing on Labovian perspectives. The analytical procedures involve systematic data reduction through classification based on communicative domains, generational categories, and linguistic forms, followed by categorization into key analytical dimensions such as lexical variation, patterns of code-mixing, social functions of language, and intergenerational usage trends. This is further strengthened through contextual analysis that examines each utterance in relation to its communicative setting, social function, and participant relationships, with reference to ethnographic speaking models to enhance interpretive validity, ultimately leading to the formulation of conclusions that address the research objectives concerning the forms and dynamics of Manadonese language use in the digital era (Nudewi, 2022).

RESULTS AND DISCUSSION

Overview of Data and Research Findings

Research on the dynamics of Manadoese language use, data collected in the form of speech or conversational texts representing the community's language practices. This data was found in two main domains: direct everyday conversations and conversations occurring in digital spaces. In the direct conversation domain, data needed to be found include typical Manadoese utterances used in everyday interactions, such as: *ngana* (you), *dorang* (them), and *somo pigi* *Where are you going?* (Where are you going?) Data like this is important to show how the original forms of the Manado language still survive in face-to-face communication and in digital media. Meanwhile, in the digital realm, the data consists of snippets of conversations in instant messaging applications, statuses, or comments on social media. The use of Manadoese language was found to be mixed with standard Indonesian or foreign languages (especially English). The data found in digital conversations include: *ngana so Lia, that video? It's bad* (*have you seen that video? It's bad*) or *because there's a meeting tomorrow, so I can't come* *Iko ngana deng dorang for jalan-jalan* (*there's a meeting tomorrow, so you can't go with them for a walk*).

Data like this demonstrates the phenomenon of code mixing and code switching. In addition to language form, the data can also include information about the function of Manadoese language use in conversation. The use of Manadoese language indicates familiarity, group identity, humor, and even solidarity between speakers. Conversely, in formal contexts or when interacting with people from outside the region, speakers tend to switch to standard Indonesian. This study also found data on differences in language usage patterns between generations. For example, the younger generation tends to mix Manadoese with Indonesian or English in digital conversations, while the older generation still maintains a purer form of Manadoese. Thus, the data collected includes not only fragments of sentences or utterances, but also the context in which they are used, the speakers, the media used, and the social meanings contained within them. This data was analyzed to examine the dynamics, shifts, and attitudes of Manadoese speakers in the digital age.

Table 1. Data Found in Direct Conversations and Social Media

Speech/Conversation Data	Meaning	Conversation Context	Media	Speaker
<i>ngana so makang? Kita ada momasa rica-rica ini.</i>	Have you eaten? Here, I have some spicy fried rice.	Conversation between neighbors	Face to face/direct	Mature
<i>Bsk ada meeting, jd qt nda bs iko dg drg for jln2</i>	<i>a meeting tomorrow, so I can't go with them for a walk.</i>	Coworker chat	Whatsapp	Teenagers/adults
<i>Wkwkwk lucu iskal nn e, nda tahan qt</i>	You're so funny, I can't stand it.	Reply to post comments	Instagram	Teenager
<i>So mo pigi ka mana ngoni?</i>	Where are you guys going?	Family questions when preparing to leave	Face to face/direct	Parent
<i>Qt p tgas so klar, tinggal submit</i>	My task is finished, just need to submit it.	College assignment conversation	Chat group WhatsApp	Student
<i>HBD jo dang ne, umur panjang!</i>	HBD ya, long life!	Birthday greetings	Facebook	Teenager

Manado Language as a Means of Familiarity and Solidarity

The findings indicate that Manadoese remains actively used in everyday interactions across both face-to-face and digital domains. Empirical data derived from conversational observations demonstrate that speakers consistently employ Manadoese lexical items to construct interpersonal closeness. This

pattern aligns with qualitative research principles emphasizing naturalistic data as a reflection of authentic social practice (Moleong, 2005). The persistence of such usage confirms that local languages continue to function as socially meaningful communicative tools (Masengi & Arbie, 2011).

In face-to-face contexts, the use of Manadoese appears particularly dominant within family and neighborhood interactions. Expressions such as “ngana” and “dorang” serve not only referential purposes but also index relational intimacy among speakers. These findings correspond with sociolinguistic frameworks that position language as a marker of social relationships (Labov, 1972). The data further suggest that linguistic choice is shaped by proximity and familiarity within immediate social environments (Sulung & Muspawi, 2024). The observed conversational patterns reveal that Manadoese operates as a symbolic resource for maintaining solidarity. Speakers utilize the language to reinforce emotional bonds, especially in informal settings where relational cues are essential. This reinforces the argument that language variation is closely tied to social function rather than purely structural considerations (Labov, 1972).

The findings also support prior studies highlighting the resilience of regional languages in localized communicative domains (Sundayry & Fauzah, 2024). Further analysis shows that the pragmatic function of Manadoese extends beyond simple communication. It serves as an identity marker that distinguishes in-group membership within specific communities. Such usage reflects broader sociolinguistic phenomena where linguistic forms encode social meaning and cultural belonging (Maharani et al., 2025). The consistency of this pattern indicates that Manadoese retains strong ethnolinguistic significance (Masengi & Arbie, 2011).

The data obtained shows that the use of the Manadoese language is still alive and active in everyday conversation, both in face-to-face interactions and through digital media. This is evident in the variety of speech patterns that emerge in various social contexts. In face-to-face interactions, Manadoese is used to build intimacy and maintain social closeness. In the speech of “ngana” (*a word used in Indonesian*), *so eat? We have this momasa rica-rica*, which is spoken between neighbors, the Manado language functions as a means of greeting as well as showing the friendliness typical of local culture. Likewise in family conversations. *mo pig Where are you?* Manadoese is used to ask about family members' activities, strengthening interpersonal relationships and demonstrating that regional languages are still maintained in the domestic sphere. Data shows that Manadoese is often used in face-to-face conversational contexts, especially within the family and surrounding community. The above utterance demonstrates the role of Manadoese as a means of interaction that creates emotional closeness between speakers. The language used is not only a means of communication, but also a symbol of familiarity and solidarity in maintaining social relationships. This proves that regional languages still have an important function in the domestic sphere and local communities.

The findings also indicate that Manadoese functions as an affective medium in interpersonal exchanges. Emotional nuances such as friendliness, humor, and empathy are often conveyed more effectively through local linguistic forms. This supports the argument that regional languages possess expressive capacities that are difficult to replicate in standardized forms (Maharani et al., 2025). The role of affect in language choice highlights the importance of cultural familiarity in communication (Natalia Simarmata et al., 2025). Another significant observation concerns the stability of Manadoese within domestic domains. Despite exposure to Indonesian and global languages, speakers continue to prioritize Manadoese in family settings. This reflects a pattern of domain-specific language use, where different languages serve distinct social functions (Labov, 1972). Such stability indicates that language shift is not uniform but varies across communicative environments (Sundayry & Fauzah, 2024).

The qualitative data further reveal that speakers consciously associate Manadoese with authenticity and cultural continuity. This perception influences their preference for using the language in close social interactions. The findings resonate with studies emphasizing the role of language in preserving cultural identity within evolving societies (Afdholi & Hidayat, 2024). The integration of traditional language practices within modern contexts demonstrates adaptive continuity rather than decline (Maharani, 2025). Methodologically, the results validate the effectiveness of qualitative descriptive approaches in capturing linguistic dynamics. Data collected through observation, documentation, and interviews provide a comprehensive understanding of language use patterns (Nudewi, 2022). The triangulation of data sources strengthens the reliability of the findings and supports nuanced interpretation. These methodological insights reinforce the importance of empirical analysis in sociolinguistic research (Moleong, 2005).

Code Mixing in the Digital Realm

The findings reveal that code mixing constitutes a dominant linguistic feature in digital communication among Manadoese speakers. Empirical data from WhatsApp chats, Instagram comments, and Facebook posts demonstrate frequent integration of Manadoese, Indonesian, and English elements within single utterances. This phenomenon reflects the adaptive capacity of speakers in responding to technologically mediated communication environments (Sundayry & Fauzah, 2024). The presence of such hybrid forms confirms that language use in digital contexts is inherently dynamic and context-dependent (Labov, 1972). In digital conversations, speakers strategically combine linguistic resources to achieve communicative efficiency. Abbreviations, borrowed terms, and localized expressions appear simultaneously, indicating a pragmatic orientation toward brevity and clarity. This aligns with findings that digital discourse encourages linguistic economy and innovation (Natalia Simarmata et al., 2025). The observed patterns suggest that code mixing is not random but governed by communicative intent and contextual relevance (Sulung & Muspawi, 2024).

The data further indicate that English lexical items are often inserted into Manadoese-Indonesian structures, particularly in academic or professional contexts. Terms such as “meeting” and “submit” frequently appear alongside local expressions, reflecting global linguistic influence. This supports the argument that lexical borrowing contributes to the expansion of linguistic repertoires in multilingual settings (Agustawan, 2025). The integration of global vocabulary illustrates how digital communication accelerates language contact phenomena (Maharani, 2025). From a sociolinguistic perspective, code mixing functions as a marker of modern identity among younger speakers. The use of hybrid language forms signals familiarity with both local culture and global discourse. This observation aligns with theories that link language variation to identity construction in digital environments (Maharani et al., 2025). The findings demonstrate that linguistic hybridity serves symbolic as well as communicative purposes (Masengi & Arbie, 2011).

Meanwhile, in digital conversations, Manadoese is used flexibly, code-mixing with Indonesian and even using digital abbreviations. This is evident in WhatsApp conversations. *There's a meeting tomorrow, so qt you bs icon with dentist For Jln2*, this utterance shows a mixture of Manadoese (*qt, nda, drg*) and Indonesian and foreign languages (*besok, meeting, jalan-jalan*) influenced by the need for fast communication in digital media. A similar thing is seen in the conversation between student's *qt p tgs so Clear, just submit the text* that shows the use of Manadoese mixed with English academic terms (*submit*). This phenomenon demonstrates the dynamics of Manadoese language use in the digital era, where local languages adapt to modern terms. In digital conversations, especially on WhatsApp and student groups, code-mixing phenomena are found. The above utterances show a mixture of Manadoese with Indonesian and English. The choice of this mixed form is not without reason, but is influenced by the need for short, fast communication, and connected with modern terms. This phenomenon illustrates that the Manadoese language adapts to developments in communication technology, while also demonstrating the flexibility of speakers in utilizing various language resources.

The qualitative analysis also reveals that code mixing enhances expressive flexibility in digital communication. Speakers utilize multiple languages to convey nuanced meanings, humor, and emphasis more effectively. This aligns with semantic studies emphasizing the role of linguistic diversity in meaning-making processes (Maharani et al., 2025). The combination of languages allows speakers to exploit the expressive strengths of each linguistic system (Labov, 1972). Another important finding concerns the normalization of code mixing among younger generations. Unlike older speakers, who tend to maintain linguistic boundaries, younger users perceive mixed language as a natural mode of communication. This reflects broader sociolinguistic shifts influenced by globalization and digitalization (Maharani, 2025). The acceptance of hybridity indicates an evolving linguistic norm within the community (Afdholy & Hidayat, 2024).

The data further suggest that code mixing does not necessarily indicate language erosion. Instead, it represents a form of linguistic adaptation that enables Manadoese to remain relevant in modern communication contexts. This interpretation challenges deficit-oriented perspectives that associate mixing with language decline (Agustawan, 2025). The findings demonstrate that multilingual competence enhances rather than diminishes linguistic vitality (Masengi & Arbie, 2011). Methodologically, the identification of code mixing patterns underscores the importance of analyzing naturally occurring digital data. Observational and documentation techniques allow researchers to

capture authentic language use in real-time contexts (Nudewi, 2022). The integration of primary and secondary data strengthens the analytical framework and ensures comprehensive interpretation (Sulung & Muspawi, 2024). These results confirm that qualitative approaches are well-suited for examining complex linguistic phenomena in digital environments (Moleong, 2005).

Language as an Expression of Humor, Creativity, and Identity in the Digital Era

The findings demonstrate that Manadonese language plays a significant role as a medium of humor and creative expression in digital communication. Empirical data from social media interactions reveal that speakers frequently employ playful linguistic forms to convey amusement and emotional nuance. This pattern reflects the increasing importance of expressive communication in online environments (Maharani et al., 2025). The use of Manadonese in such contexts indicates its adaptability to evolving communicative needs (Sundayry & Fauzah, 2024). In platforms such as Instagram and Facebook, Manadonese expressions are often embedded in humorous comments and informal exchanges. Utterances like “wkwkwk nda tahan qt” illustrate how local language elements are used to intensify comedic effect. This aligns with sociolinguistic perspectives that emphasize the role of language in constructing social meaning and shared experience.

The data suggest that humor functions as a key driver of language maintenance among younger speakers (Natalia Simarmata et al., 2025). The analysis further indicates that linguistic creativity emerges through the blending of Manadonese with Indonesian and English elements. This hybridization produces novel expressions that reflect both local identity and global influence. Such findings support the argument that digital environments foster innovative language practices (Maharani, 2025). The resulting forms demonstrate that creativity in language use is closely linked to contextual flexibility (Agustawan, 2025). From an identity perspective, Manadonese serves as a marker of ethnolinguistic belonging in digital spaces. Speakers intentionally incorporate local expressions to signal cultural affiliation within broader online communities. This observation is consistent with studies highlighting the symbolic function of language in identity construction (Masengi & Arbie, 2011). The persistence of such practices indicates that digitalization does not diminish local identity but reshapes its expression (Afdholy & Hidayat, 2024).

On social media platforms like Instagram, Manadonese appears to be used in expressive and social settings. In *Iskal's "hahaha " comments, "hahahahaha " nn e, nda tahan qt*, the use of Manadonese becomes a means of expressing humor and intimacy among young speakers. Data from social media such as Instagram shows that Manadonese functions as a medium for humor and expression. The above utterance shows the use of Manadonese to express emotions in a light, humorous manner, and strengthen intimacy between friends. This language style confirms that young speakers use Manadonese not only as a means of communication, but also as a means of playing with language that reflects their creativity.

HBD birthday greetings *jo dang ne, long life!*, which is a combination of the English abbreviation (*HBD= Happy Birthday*) and the Manadonese language (*jo, dang ne*), demonstrates linguistic creativity in digital communication that combines local and global identities. An interesting phenomenon is also found in the use of Manadonese mixed with global terms, as in the utterance above. This expression combines English, Indonesian, and Manadonese. This combination emphasizes that speakers maintain their local identity through Manadonese insertions, even within a global communication space. Manadonese here functions as a marker of ethnolinguistic identity that distinguishes the speaking community from other groups.

The observed patterns indicate intergenerational differences. The older generation (parents and adults) tends to use Manadonese in a purer form in face-to-face conversations. Conversely, the younger generation (teenagers and students) tends to mix Manadonese with Indonesian or foreign languages in digital conversations. This demonstrates a shift in form, but this does not necessarily weaken the existence of Manadonese, but rather demonstrates the dynamics of its use in the digital era. The data above demonstrates that Manadonese still retains high vitality in everyday conversation. However, its use shifts according to context. This aligns with sociolinguistic phenomena such as code-mixing and code-switching, which reflect the flexibility of speakers in choosing languages according to communication needs. Thus, the dynamics of Manadonese use in the digital era are not merely a process of shift or weakening, but rather a form of adaptation of the local language to developments in

communication technology. Manadonese continues to function as a marker of identity, social cohesion, and a medium of expression, although its forms are often mixed with other languages.

The study also reveals that digital communication encourages playful manipulation of language. Speakers experiment with spelling, abbreviations, and phonological variation to create distinctive styles. This aligns with research on youth language practices influenced by social media environments (Natalia Simarmata et al., 2025). Such creativity demonstrates that linguistic variation is not merely functional but also aesthetic and performative (Labov, 1972). Another important finding concerns the role of Manadonese in negotiating global and local identities. The integration of English elements within Manadonese expressions reflects a dual orientation toward modernity and tradition. This phenomenon illustrates how speakers navigate multiple cultural frameworks simultaneously (Maharani, 2025).

The coexistence of these elements highlights the complexity of identity construction in digital contexts (Afdholy & Hidayat, 2024). The qualitative data further suggest that the expressive use of Manadonese strengthens community cohesion in online spaces. Shared linguistic practices create a sense of belonging among speakers despite physical distance. This supports the notion that language functions as a social glue in both offline and online interactions (Masengi & Arbie, 2011). The findings indicate that digital platforms extend rather than replace traditional forms of social bonding (Sulung & Muspawi, 2024).

This thematic analysis concludes that the Manadonese language possesses high vitality and continues to be used in various domains, both face-to-face and digital. Its use is not static, but rather dynamic and adaptive. On the one hand, Manadonese serves as a means of solidarity, identity, and familiarity. On the other hand, in the digital context, the language adapts to the influx of Indonesian and foreign language elements, resulting in creative and distinctive forms of communication. Thus, rather than fading, Manadonese demonstrates its flexibility in facing the challenges of the digital era.

Language Dynamics in the Digital Age

The digital era has brought significant changes to people's communication patterns, including those of Manadonese speakers. The data obtained shows that Manadonese not only survives in everyday face-to-face conversations but also finds new space in digital communication through social media and instant messaging applications. The presence of this digital space creates a new dynamic that is interesting to observe. The use of Manadonese in the digital era has undergone changes in form and function, but still maintains its vitality. Upon closer examination, this dynamic shows that Manadonese is not in a threatened position, but rather is transforming to keep up with the times. The frequent code-mixing that occurs in digital conversations is often seen as an indication of the weakening of regional languages. However, in the context of this research, code-mixing proves that Manadonese can coexist with Indonesian and foreign languages. This adaptation shows that speakers do not abandon their regional languages, but rather combine them with other languages to make them more relevant to modern communication needs. In other words, the presence of foreign language elements and Indonesian in speech is not a threat, but rather part of the dynamics of language use that demonstrates the flexibility of speakers.

The previous discussion highlighted intergenerational differences in the use of the Manadonese language. The older generation maintains a purer form, while the younger generation often uses a hybrid form, particularly in digital media. Further analysis reveals an adaptive language inheritance. The younger generation retains Manadonese identity in their communications, only presenting it in a manner appropriate to the digital world. This means that the Manadonese language is not disappearing, but rather transforming to remain relevant. The increasingly diverse functions of the Manadonese language in digital media, including as a means of humor, expression, and identity markers, demonstrate that this language holds high symbolic value among its speakers. This demonstrates that regional languages are not merely practical communication tools but also symbols of local pride and identity. In this context, digital media strengthens the function of the Manadonese language as a symbol of identity, as the digital space provides an opportunity for the language to be displayed publicly and globally.

The dynamics of Manadonese language use in the digital age not only reflect changes in language form but also reflect the negotiation of speakers' cultural identities. Manadonese has undergone shifts in form, blending with other languages, yet retains the social and symbolic power that maintains its existence.

Therefore, rather than being considered in decline, Manadonese demonstrates high vitality and resilience in the face of technological developments and globalization.

CONCLUSION

Based on the results of research on the dynamics of the use of the Manado language in everyday conversation in the digital era, there are several suggestions that can be given to various parties: For the Community, for Manadonese speakers, especially the younger generation, it is crucial to maintain the continuity of the regional language by continuing to use Manadonese in various communication domains. Although digital media encourages the emergence of code-mixing and stylistic shifts, the use of Manadonese as part of cultural identity must be preserved to prevent erosion. Simple efforts such as using Manadonese vocabulary in everyday conversation or displaying Manadonese in social media posts can help strengthen the language's presence amidst technological advancements. For Educational Institutions and Government, the results of this research can serve as a basis for developing regional language preservation programs that are more adaptive to current developments. Language preservation does not always have to focus on forms of language considered "pure," but rather utilizes language phenomena in the digital age as a more relevant learning tool for the younger generation.

Further Research, this research still offers opportunities for more in-depth study, for example by analyzing more specific phonological, morphological, or linguistic aspects of speakers. Further research could also expand the scope to speaker communities outside Manado or examine how the Manadonese language develops within diaspora communities. The use of digital ethnography or discourse analysis could also provide a more detailed understanding of Manadonese language use in modern communication contexts. As globalization and technological penetration intensify, collective awareness is needed that preserving regional languages is not solely the responsibility of older speakers or the younger generation as active users of digital media. The Manadonese language, which has demonstrated its adaptability, should continue to be encouraged to develop as a vital part of the Manadonese people's cultural identity, both now and in the future.

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