



The phenomenon of xenoglossophilia in podcast media: A portrait of generation Z's communication

Oktarina Puspita Wardani ^{a,1,*}, Meilan Arsanti ^{a,2}, Evi Chamalah ^{a,3}, Dwi Wara Wahyuningrum ^{b,3}

^a Universitas Islam Sultan Agung, Semarang, Indonesia

^b Universitas Darussalam Gontor, Ngawi, Indonesia

¹ oktarinapw@unissula.ac.id; ² meilanarsanti@unissula.ac.id; ³ chamalah@unissula.ac.id; ⁴ dwiwahyuningrum@unida.gontor.ac.id

* Correspondent author

Received: June 20, 2025

Revised: October 20, 2025

Accepted: October 28, 2025

KEYWORDS	ABSTRACT
Foreign Language Generation Z Podcast Xenoglossophilia	This study aims to analyze how xenoglossophilia manifests in podcast content, and its impact on the communication patterns of Generation Z. Adopting a qualitative approach, this study uses discourse analysis to examine popular podcasts that frequently incorporate foreign languages and are widely consumed by Generation Z. The survey results conclude that Generation Z's foreign language use is primarily driven by social trends and influences, with social media and films as the primary sources. Foreign languages are most frequently used in everyday conversation and social media, while usage in formal contexts remains low, suggesting that this practice is more of a lifestyle than a communicative need. Analysis of The Indah G Show podcast reinforces these findings through quotes highlighting the superiority of English over Indonesian in terms of efficiency and vocabulary. This phenomenon reflects a shift in the linguistic attitudes of the younger generation and poses challenges in maintaining the sustainability and prestige of the Indonesian language in the era of globalization. This study recommends the development of a digital media-based learning model for the use of foreign languages to preserve and strengthen national language identity.

© 2025 The Author(s). Published by Universitas Ahmad Dahlan.
This is an open-access article under the [CC-BY-SA](#) license.



Introduction

Advances in information technology (IT) have fundamentally reshaped the world, influencing almost every area of human life, including communication, education, business, and governance. In recent decades, IT innovations such as cloud computing, artificial intelligence (AI), the Internet of Things (IoT) and 5G have accelerated the global digital transformation process. The Fourth Industrial Revolution further cements IT's position as the driving force behind modern civilisation's progress. However, IT development also faces challenges, including the digital divide between developed and developing nations, ethical issues in AI such as algorithmic bias and job displacement due to automation, and increasingly sophisticated cybersecurity threats. Emerging technologies such as quantum computing, augmented reality (AR) and green IT (environmentally friendly technology) are expected to be game changers in the future.

In Indonesia, for example, IT has evolved significantly within social media platforms, which have rapidly transformed the way society interacts, communicates, and accesses information (Khoirunnisak et al., 2025; Pratidina & Mitha, 2023). Social media is often used to share knowledge, inspiration, and experiences, and to foster collaborative spaces that enrich social interaction. This suggests that social media is not just a communication tool, but also plays a vital part in developing social networks and increasing access to information.

The influence of globalisation and technological advancements has further accelerated this process, making cross-border information, culture, and communication more accessible. These developments have increased the presence of foreign languages, particularly English, in Indonesia, which could affect the status of the national language in various areas of life (Aisyah et al., 2020). This trend is fuelled by social media and foreign entertainment content. Language has become a marker of modernity for students, leading them to adopt Western cultural elements, including linguistic habits (Sitorus & Nisa, 2023).

Xenoglossophilia, the love of foreign languages, has received significant attention in Indonesian linguistic and cultural studies. Fajri & Sabardila (2021) argue that xenoglossophilia is the tendency to incorporate foreign words into communication. It reflects the fact that many people feel compelled to use English to appear modern or trendy, even though they may not fully understand its meaning or how to use it appropriately. This sense of pride often motivates them to use English terms in everyday conversations despite lacking sufficient knowledge of Indonesian equivalents (Saputra & Aida, 2019).

In podcasts, xenoglossophilia is more than just a linguistic trend; it also reflects identity dynamics, globalisation and cultural adaptation among Generation Z. As a generation raised in the internet era, they have been exposed to various languages and cultures from an early age. Using foreign languages in podcasts is a form of self-expression and a way to affirm their global connectedness. This suggests that foreign languages are not merely tools for communication, but also symbols of status and identity. Several factors drive this tendency, including the desire to appear modern, keep up with global trends and develop an identity associated with foreign language usage (Sari & Setyawan, 2023). Xenoglossophilia, where foreign language use is driven by globalisation, has permeated university life (Murny & Hamdani, 2022).

However, this phenomenon also raises concerns about its potential impact on the preservation of local languages. As foreign languages become more prevalent in everyday communication, there is a growing fear that native languages may be marginalised. Generation Z, who are exposed to multiple languages, may find it difficult to maintain their connection with their local linguistic and cultural heritage. This makes it difficult to construct a balanced linguistic identity that reconciles globalisation with the preservation of local culture. Xenoglossophilia is evident in both written and spoken communication. This study focuses on ten Generation Z members who are highly familiar with technology and possess advanced digital skills compared to previous generations (Arum et al., 2023). Generation Z is defined as individuals born between 1995 and 2012 (Chan & Lee, 2023). Foreign vocabulary is becoming increasingly prevalent in academic online environments and is starting to dominate conversations on social media.

This shift has led to changes in the mindset and communication styles of young people, reflecting transformations in linguistic practices due to technological and scientific advancements (Rahayu, 2023; Safira, 2023; Wirajaya et al., 2025). Castren (2022), Duffett (2022) and Chetoui & El Bouzidi (2023) argue that members of Generation Z, born between 1995 and 2012, exhibit distinct values, traits, lifestyles, characteristics, and behaviours worldwide. These are shaped by an ever-changing environment, distinguishing them from previous generations. As Gen Z transitions into adulthood, its members are making purchasing decisions and managing their own lives.

Several studies have examined xenoglossophilia, which is defined as the preference for using a foreign language in communication. Sundani et al. (2024) found that foreign language use among teenagers is closely linked to self-esteem, as it is perceived as a sign of superiority and is associated with a higher social status. Fajri & Sabardila (2021) examined the role of foreign languages in public humour, which is often employed to project a particular image. Meanwhile, Hadi et al. (2024) criticised the broader phenomenon of xenomania (an excessive fascination with foreign elements), arguing that using foreign languages in national competition promotions may violate Indonesian language regulations.

Other studies related to xenoglossophilia include research by Ariyanto et al. (2024). This study argues that xenoglossophilia has become widespread among young people in Indonesia and that it must not be ignored, as it could threaten the survival of the Indonesian language. Concrete measures are therefore needed to address xenoglossophilia among young people. Hadi et al. (2024) examined criticisms of xenoglossophobia (the fear of foreign languages) in national competition pamphlets, emphasising the importance of raising awareness of the negative impacts of apprehension towards foreign languages.

Previous research on xenoglossophilia has generally focused on the phenomenon of foreign language use in everyday communication, social media, or advertising and public humor (Fajri & Sabardila, 2021; Sari, 2023; Ariyanto et al., 2024). These studies have explained that foreign language use functions as a symbol of modernity, prestige, and social identity among the younger generation. However, there is little research examining xenoglossophilia in the context of spoken digital media, such as podcasts, which are now a popular form of communication among Generation Z. Therefore, this study seeks to fill this gap by examining xenoglossophilia in Indonesian podcast discourse and linking it to Generation Z's language attitudes and behaviors through qualitative data in the form of speech analysis, questionnaires, and interviews.

Method

This study employs a qualitative descriptive method to provide a comprehensive and in-depth depiction of the social reality and various phenomena under investigation. This approach reveals the characteristics, traits, and patterns of the phenomenon (Sanjaya, 2015). This study examines the presence of xenoglossophilia in an Indonesian podcast. Data collection techniques included analysis of oral discourse in the podcast *The Indah G Show*, as well as recording and collecting responses to a xenoglossophilia questionnaire among Indonesian Language and Literature Education students. After all data was collected, the researcher conducted an in-depth analysis of the findings. The data used was one episode of the podcast video entitled "Lack of Critical Thinking Skills in Indonesian Society Ft. Cinta Laura Kiehl *The Indah G Show*." Additional data were obtained through interviews with students representing Generation Z.

Data analysis follows an inductive qualitative approach involving holistic examination of the data to identify emerging patterns and phenomena. This begins with transcribing the recorded video observations and the responses to the questionnaire and then documenting each answer and observable trend. Next, the researcher categorises the data based on themes or concepts related to xenoglossophilia. The analysis then involves detailing each finding and exploring connections between themes to develop a more comprehensive understanding of the phenomenon.

To ensure the validity of the data, this study employs triangulation techniques. According to Susanto et al. (2023), there are four types of triangulations: (1) data or source triangulation, (2) researcher triangulation, (3) methodological triangulation, and (4) theoretical triangulation. This approach enables data to be confirmed and validated through cross-source comparisons and analyses, thereby increasing the credibility of the research findings. Furthermore, data validity is strengthened through researcher triangulation, whereby analysis results are verified by other researchers or reviewed by peers to ensure accurate interpretation of the data.

Results and Discussion

The results of this study include a survey on the phenomenon of xenoglossophilia and speech samples containing instances of xenoglossophilia. Below are the survey findings regarding xenoglossophilia among students majoring in Indonesian Language and Literature Education.

1. Reasons for Using Foreign Languages

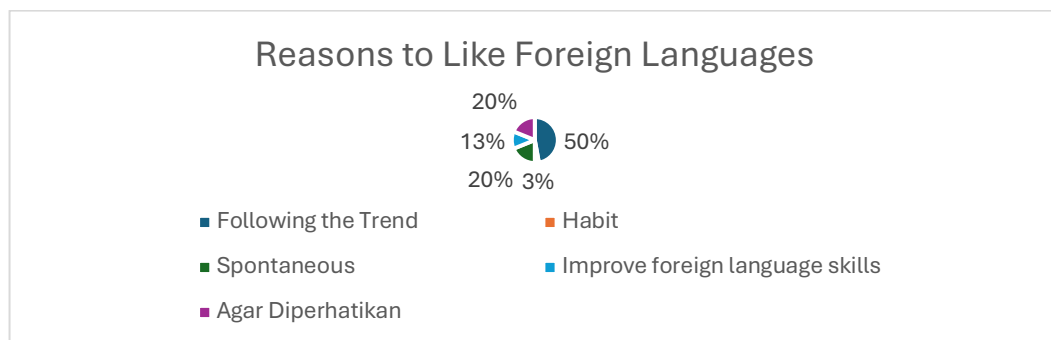


Fig. 1. Reasons for Liking Foreign Languages

Analysis of the survey data shows that following trends is the dominant factor in the use of foreign languages, accounting for 50% of responses. This indicates that the use of foreign languages has become an integral part of many individuals' daily activities, transcending its status as merely a trend or lifestyle choice. Foreign languages have undoubtedly secured a recognised place in Indonesian society, with various aspects of life prioritising their use over the Indonesian language itself (Saragih, 2022). The second factor, habit, accounted for just 3% of responses. This habitual use of foreign languages likely stems from environmental influences, whereby speakers spontaneously mix elements of one language with another, having grown accustomed to blending Indonesian with foreign languages in everyday communication (Isra et al., 2021).

Spontaneity accounts for 20% of responses. Globalisation has rapidly increased the popularity of foreign languages, shaping linguistic patterns in society. This phenomenon is most prominent among teenagers, resulting in the creation of various slang expressions (Rahmadhani & Syaputra, 2022). The fourth factor is language improvement, accounting for 13% of responses. This reflects an interest in learning foreign languages or expanding one's foreign vocabulary. Finally, seeking attention accounts for 20% of responses. This suggests that individuals using foreign languages may gain a higher social status by

appearing more stylish and attracting more attention. This may be due to habitual language use, limited proficiency in one's native language or a desire to appear more appealing by showcasing bilingual abilities (Dahnar & Sulistyawati, 2023).

The use of foreign languages has become a symbol of modernity and openness to the global world. The younger generation employs foreign languages to demonstrate adaptability and broadened perspectives, highlighting mastery of such languages as a form of social capital that confers higher status and intellectual prestige in academic and social contexts. Exposure to digital media and the flow of international information further encourage code-mixing as an adaptation to global communication styles, reflecting shifts in language behavior. This trend underscores the evolving language ideologies in Indonesian society, where foreign languages—especially English—are increasingly viewed not only as communication tools but also as markers of education, sophistication, and cosmopolitan identity. On platforms such as TikTok, Instagram, and YouTube, young people often use foreign terms to construct modern, globally oriented personas, signaling adaptability, awareness, and upward mobility. Consequently, the distinction between using language as a communication tool and as a means of constructing identity becomes increasingly blurred.

However, this linguistic shift also raises important questions about national, cultural, and linguistic identity. While xenoglossophilia reflects openness to global culture, it may indicate a declining appreciation for the richness of the Indonesian language, as global linguistic norms promoted through media, education, and popular culture can subtly alter public perceptions of the native language, encouraging reliance on foreign terms to convey prestige and individuality. As Seyyed Hossein Nasr (1996) warned, such tendencies may signal deeper spiritual and existential detachment from one's linguistic and intellectual roots. Therefore, although the increasing use of foreign languages in Indonesia demonstrates global integration and cultural transformation, it also calls for thoughtful efforts to preserve linguistic heritage, ensuring that engagement with global influences is balanced by respect for the cultural significance of the national language.

2. Reasons for Using Foreign Languages

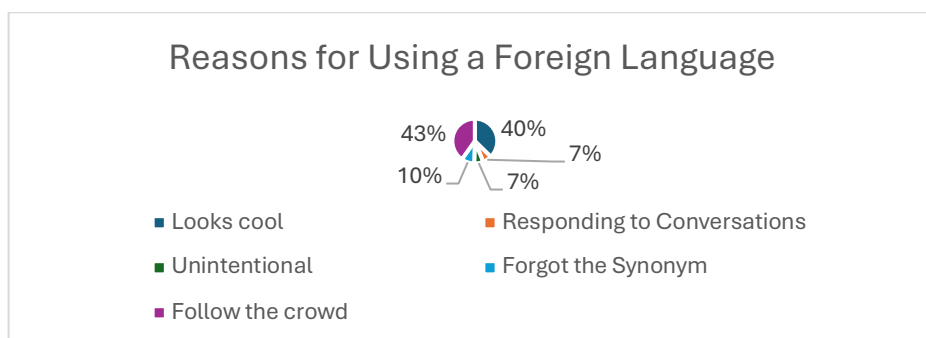


Fig. 2. Causes of Using Foreign Languages

The analysis shows that 43% of respondents use foreign languages due to peer influence. Using slang reflects linguistic creativity and serves as a marker of group identity among Generation Z, with individuals feeling more connected to their peers and demonstrating their awareness of current trends by incorporating these terms. Slang is commonly used by teenagers, who incorporate trendy expressions into everyday conversations. Examples of such slang include words such as 'mantul', 'santuy', 'literally', 'fren', and so on (Ridlo et al., 2021).

The second factor, the desire to appear trendy, accounted for 40% of responses. According to Sa'diyah et al. (2021), the use of foreign languages has become part of students' identities, signifying modernity and trend awareness. The third factor, forgetting the Indonesian equivalent, accounts for 10% of responses. Some individuals may unintentionally use foreign words due to a lack of familiarity with their native counterparts. Lastly, 7% of respondents indicated that they use foreign languages in conversations either intentionally or unintentionally. This suggests that some individuals adopt foreign terms spontaneously, possibly as a joke or for no reason, in their daily interactions. However, the lack of understanding and mastery of Indonesian vocabulary raises concerns, as continued reliance on foreign languages could impact the sustainability and presence of Indonesian in society (Hilaliyah et al., 2021).

In this context, language is not only a means of communication, but also a representation of collective identity built through social interaction and solidarity among group members. Younger generations use it to demonstrate their ability to adapt to global cultures and project a more educated or cosmopolitan self-image. Social media, international entertainment, and exposure to Western culture have made foreign

languages part of everyday life, blurring the boundaries between national and global languages. This phenomenon demonstrates that globalization has shaped cross-cultural communication patterns that prioritize speed, flexibility, and universality of meaning.

This trend highlights how language acts as a symbol of social capital and group affiliation in the digital age, where the incorporation of foreign words and global slang into everyday speech is not just a playful expression but a performative act of identity that signals membership in specific peer groups or online communities. For Generation Z, whose social interactions are deeply embedded in digital ecosystems, linguistic innovation enables them to stay aligned with global trends while expressing personal uniqueness; echoing Bourdieu's (1991) notion of symbolic power, mastery of language—especially across multiple codes—confers prestige and visibility within social circles. The widespread use of hybrid linguistic forms reveals how young people employ language, consciously or instinctively, to navigate social hierarchies, express modern sensibilities, and strengthen communal ties, while simultaneously reflecting the nuanced impact of globalisation on language ideologies. Although the use of foreign vocabulary demonstrates cultural openness and adaptability, it also raises concerns about the long-term vitality of the Indonesian language and national identity, as habitual preference for foreign terms may gradually dilute linguistic diversity and weaken emotional connections to the mother tongue. As Seyyed Hossein Nasr (1996) warns, when language loses its cultural and spiritual grounding, it risks becoming hollow and stripped of its deeper identity-shaping power; therefore, while the creative blending of global linguistic elements showcases Indonesia's engagement with modernity, it also necessitates thoughtful consideration to balance the embrace of global influences with efforts to safeguard the richness of the national language so that modernisation enhances rather than undermines Indonesia's cultural legacy.

3. Sources of Foreign Language Acquisition

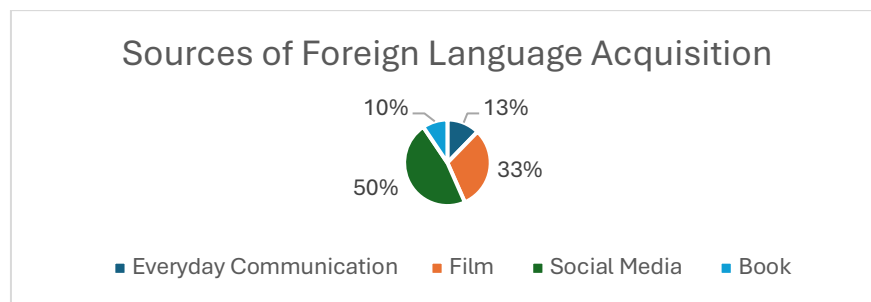


Fig. 3. Sources of Foreign Language Acquisition

Analysis of the survey data has identified several sources of foreign language acquisition. The most prominent of these is social media, which accounted for 50% of the responses. According to Rohmah (2020), social media can be described as a collection of online applications that integrate ideological and technological aspects. One of its key characteristics is the ability to disseminate messages to a large audience simultaneously, as well as to individuals. Communication through social media is open, fast and not restricted by time. The second most significant source is films, with 33% of respondents citing them as their primary means of acquiring foreign language exposure. Daily conversations contribute 13%. Several factors influence students to use foreign languages in everyday communication, including habit, the desire to appear prestigious or trendy, and limited knowledge of Indonesian equivalents. This situation is further exacerbated by declining proficiency in and understanding of proper Indonesian usage (Rahmawati et al., 2022).

Books account for another 10%. Foreign films also play a role in shaping students' vocabulary, particularly in the context of popular culture. While not entirely dominant, they still significantly contribute to the adoption of foreign terms among university students. Currently, the use of the Indonesian language in daily life and in the film, industry is being overshadowed by the emergence of youth slang, commonly referred to as 'Bahasa Gaul' (Puspitasari, 2017). Through social media, the younger generation constructs a modern, creative, and global self-image by adopting foreign terms in posts, comments, and online conversations. Foreign languages serve as symbols of membership in the global community and as a form of self-expression that demonstrates cross-cultural connectivity. The use of foreign languages in this context is not solely driven by communication needs, but also to gain social recognition and demonstrate global cultural competence. The global flow of information, entertainment, and technology creates conditions in which foreign languages, particularly English, become part of the natural communication system and are continuously reinforced by popular media. This shift demonstrates that globalization has instilled values of efficiency, openness, and universality in linguistic practices.

This observation emphasises the transformative effect of digital media on the acquisition and use of language, presenting social media not merely as a technological tool, but as an active cultural arena where linguistic innovation, imitation and exchange thrive. Platforms such as Instagram, TikTok and YouTube encourage real-time interaction with foreign language patterns, allowing users to absorb and replicate them seamlessly. Elements such as hashtags, memes, and viral content serve as informal language lessons, combining entertainment and education within a participatory learning environment. Through this interaction, individuals become both consumers and creators of global linguistic trends, internalising idioms, expressions and cultural references that convey modernity, wit and sophistication. The immediacy and global reach of social media accelerate this process, transforming language into a performative medium for self-representation. Consequently, even partial fluency in a foreign language is increasingly viewed as a sign of digital competence and global integration.

Concurrently, the role of film in providing exposure to foreign languages highlights the effectiveness of visual storytelling in shaping attitudes towards language. Films, particularly those in English or Korean, offer linguistic input and aspirational cultural narratives. Audiences often unconsciously adopt the speech patterns, tones and vocabulary of admired characters, linking foreign language proficiency with attributes such as intelligence, confidence and cosmopolitanism. This aligns with Bourdieu's (1991) theory of cultural capital; whereby linguistic ability can enhance social status and personal identity. In the Indonesian context, this phenomenon contributes to the growing prestige of hybrid language use, which involves blending Indonesian with foreign terms, and is seen as a marker of social mobility and global awareness. However, as Rahmawati et al. (2022) caution, this trend could indicate a shift in linguistic priorities, with global media exposure gradually overshadowing native language expressions. Therefore, while digital and cinematic platforms provide natural routes to multilingualism, they also reshape linguistic hierarchies, elevating foreign languages as symbols of progress while presenting challenges to preserving Indonesia's linguistic heritage.

4. Locations Where Foreign Languages Are Used

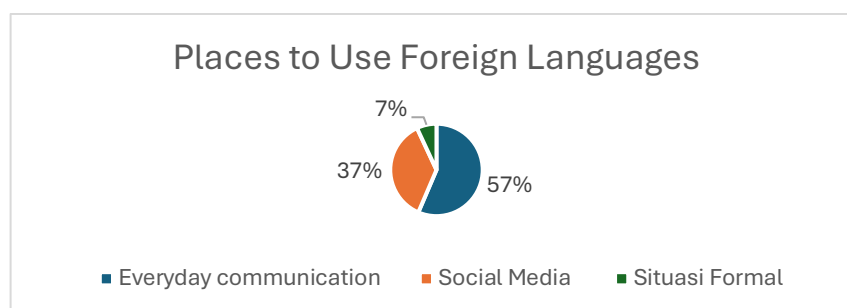


Fig. 4. Locations Where Foreign Languages Are Used

Analysis of survey data indicates that the use of foreign terms is widespread among Indonesians across various communication contexts. The highest usage occurs in daily conversations (57%), followed by social media interactions (37%) and formal situations (7%). The dominance of foreign terms in everyday conversations is influenced by the informal and relaxed nature of communication in this context. Social interactions with friends, family and colleagues play a crucial role in reinforcing the habit of using foreign terms in everyday speech. Therefore, the surrounding environment plays a critical role in shaping and solidifying this linguistic behaviour.

Addressing this issue requires a comprehensive approach involving awareness campaigns on social media, leveraging digital platforms to promote the local language and culture, and providing translation features with contextual explanations of terms in the local language. It is essential to strike a balance between the usage of foreign terms and the preservation of the local language, ensuring that proposed solutions integrate cultural conservation with evolving social dynamics.

Thus, the analysis shows that the use of foreign terms reflects the process of global identity formation, the search for social prestige, and the influence of globalization discourse on the linguistic life of Indonesian society. Addressing this issue requires more than just language bans or regulations. A comprehensive approach, such as language awareness campaigns on social media and educational policies that balance global adaptation with local cultural preservation, is needed. The second issue concerns xenoglossophilia, which is particularly prevalent on social media and in podcasts. The podcast selected for this study is The Indah G Show, featuring the episode titled "Lack of Critical Thinking Skills in Indonesian Society Ft. Cinta Laura Kiehl | The Indah G Show." can be seen in Fig. 5.

This phenomenon demonstrates that language serves not only as a means of communication but also as a symbolic expression of global participation, as the frequent use of foreign terms in everyday and digital communication signals the emergence of hybrid linguistic practices that blend local identity with global narratives. Social media platforms expose users to international expressions associated with prestige, sophistication, and modernity, making the adoption of these terms a way to demonstrate cultural fluency and affirm one's place within a globally connected society. This trend reflects how globalisation subtly reconfigures linguistic hierarchies by elevating foreign expressions—especially English—as emblems of success, advancement, and cosmopolitan identity, transforming everyday conversations from locally grounded exchanges into stages for performing global personas, where code-switching becomes an expression of creative adaptability rather than confusion. The concept of xenoglossophilia further exemplifies this shift, as digital platforms such as podcasts and social media propagate global linguistic ideologies; for instance, programmes like *The Indah G Show*, featuring figures such as Cinta Laura Kiehl who seamlessly switch between Indonesian and English, employ code-switching as a rhetorical device to convey intellectual sophistication and international appeal. Audiences often interpret such linguistic blending as a marker of critical insight, global awareness, and elevated social status, though this enthusiasm raises concerns about cultural dependence and linguistic authenticity. As Seyyed Hossein Nasr (1996) cautions, the uncritical adoption of external symbols, including language, may signify a deeper existential disconnection in which linguistic choices are motivated more by the desire to appear modern than by a genuine cultural understanding. Thus, while xenoglossophilia showcases Indonesia's active engagement with global culture and linguistic innovation, it also underscores the need for balance—one that embraces global connectivity while preserving the intellectual and spiritual essence of the national language.



Fig. 5. Screenshot of the Podcast

Data Excerpt:

Cinta: "I feel that in English, we can be very concise, whereas in Indonesian, you might have to go around in circles."

Indah: "Hmm."

Cinta: "... That might not be easy for people to understand."

Cinta expresses that English is perceived as more concise and efficient compared to Indonesian. She argues that when conveying an idea, English allows for direct communication, whereas Indonesian tends to require more explanation or additional words. The preference for practicality and efficiency in communication leads some students to favour English in certain situations. However, Cinta also acknowledges that language selection should consider the listener's level of understanding, especially in broader social contexts can be seen in Fig. 6.



Fig. 6. Screenshot of the Podcast

Data excerpt:

'The Indonesian language has a limited vocabulary. This is particularly evident when compared to languages such as Arabic and English, as Indonesian has a very limited vocabulary.'

This statement appears at 5:25, when Indah explains that the Indonesian vocabulary is smaller than that of foreign languages. She makes this remark while attempting to translate the word 'nuance' into Indonesian as 'nuansa', noting that the difference between the two terms is minimal. The Indonesian language has absorbed vocabulary from various regional languages due to historical developments, technological advancements, the need for new terminology, and linguistic, social, cultural, and economic interactions at an international level.

Data excerpt:

'The Indonesian language is like stacked factors — where you have a culture of convenience, delivering something as quickly and easily as possible because you're lazy.'

This statement reflects the idea that Indonesian feels layered or structurally complex, consisting of multiple elements stacked on top of each other. It suggests that speakers may perceive a higher cognitive burden when constructing or understanding Indonesian sentences compared to sentences in other languages, such as English, which are often regarded as more direct and efficient. According to this view, Indonesian is less conducive to fast-paced communication, which leads some young people to prefer foreign languages, particularly in informal settings. Podcasts are characterized as an audiovisual medium oriented toward reflective conversation. In the context of xenoglossophilia, the use of foreign languages in podcasts often represents the formation of intellectual and professional identities. Hosts and speakers typically use English or foreign terms to demonstrate global insight, credibility, and academic prowess. This phenomenon is closely related to the concept of linguistic prestige, where foreign language proficiency is seen as a symbol of intelligence and high social status.

In contrast to podcasts, platforms like Instagram and TikTok emphasize visual and performative representation in which foreign languages are commonly used in captions, hashtags, or short phrases to emphasize global aesthetic identities and lifestyles; phrases such as "self-love," "random vibes," or "mood booster" appear not primarily for communicative purposes, but as expressions of style and affiliation with international popular culture, reflecting broader pop culture globalization where foreign languages symbolize connectedness to global trends and participation in transnational digital culture. Meanwhile, on Twitter (X), foreign languages function more reflectively and ironically, as users blend Indonesian and English to deliver social criticism, humor, or project an intellectual image (self-branding), exemplified through phrases like "This country never fails to surprise me" or "tired of being a netizen +62," which illustrate how language negotiates locality and globality. On YouTube and in vlogs, foreign languages are employed to expand audience reach and enhance digital social capital, with content creators using English to engage international audiences and demonstrate cross-cultural competence, positioning language as a tool of digital capitalism in which foreign-language mastery signifies adaptation to global markets and creative competence. This complex linguistic phenomenon reveals how globalization has reshaped both communication practices and the symbolic role of language within digital culture, as the deliberate use of foreign terms across platforms—from captions to online humor—illustrates how individuals navigate tensions between linguistic authenticity and the performance of global identity. Incorporating English or other foreign expressions becomes a form of semiotic capital that signals cosmopolitanism and digital literacy, reflecting Bourdieu's (1991) concept of symbolic power whereby language choice marks social distinction and access to influential cultural networks; digital platforms amplify these effects, transforming everyday linguistic decisions into public acts of identity construction that are continually evaluated, reproduced, and circulated.

However, the increasing prevalence of foreign expressions in Indonesian digital spaces raises significant concerns regarding linguistic dependence and cultural identity. When English becomes the default medium for conveying intellect, humour or emotional depth, the national language risks being seen as inadequate for such nuanced expression. This trend indicates more than just lexical borrowing; it suggests a deeper ideological shift in which global standards of clarity, sophistication and expressiveness begin to redefine how language is valued and understood. As Seyyed Hossein Nasr (1996) cautions, such cultural shifts may signal a loss of existential grounding, as societies increasingly favour external markers of progress over the intrinsic meanings embedded in their native linguistic traditions. Therefore, while the use of foreign languages in digital media expands communicative possibilities and promotes intercultural fluency, it also requires thoughtful consideration. Finding the right balance between global participation

and cultural rootedness is vital if we are to preserve language as both a means of connecting with others and a repository of national identity and spiritual depth.

Conclusion

The phenomenon of xenoglossophilia among Indonesian Language and Literature Education students is influenced by various factors, including trends, habits, and social and environmental influences. The survey results suggest that the use of foreign languages, particularly English, is becoming more widespread and integrated into daily life, with social media being the main way of acquiring foreign vocabulary. Students tend to use foreign languages in daily conversations to appear trendy, relevant, and enhance their status. However, concerns persist about the proper mastery of Indonesian, which may be threatened by the dominance of foreign terminology. In the context of modern communication, English is often perceived as more efficient and concise than Indonesian, which is considered more complex. Therefore, language education policies and strategies are needed that emphasize a balance between foreign language proficiency and the preservation of the national language. These efforts can be achieved through strengthening language policies in the digital space, integrating multilingual literacy into the curriculum, training teachers and lecturers in critical foreign language teaching, and supporting creative Indonesian-based content in digital media.

Declarations

- Author contribution** : Oktarina was responsible for the entire research project. He also led the writing of the manuscript and collaborated with the second third and fourth author. Meilan Asanti, Evi Chamalah, and Dwi Wara Wahyuningrum. participated in the data collection, transcription, and analysis. She also revised the manuscript. Both authors approved the final manuscript.
- Funding statement** : This research was funded by the government of Sultan Agung Islamic University.
- Conflict of interest** : All authors declare that they have no competing interests.
- Ethics Approval** : Information on Ethics Approval and informed consent statements are required for all articles published in BAHASTRA since 2025.
- Additional information** : No additional information is available for this paper.

References

- Aisyah N, L. Zahara, & Wardarita, R. (2020). Kesalahan penulisan pada pamflet dan papan nama pertokoan di Kota Baturaja Kabupaten OKU.
- Ariyanto, Z. R., Rahmawati, L.E., & Lestari, W.D. (2024). Case study of the xenoglossophilia phenomenon in indonesian language and literature education students. *The 19th University Research Colloquium*. <https://www.repository.urecol.org/index.php/proceeding/article/download/2801/2732/5398>
- Arum, S. L., Zahrani, A., & Duha, N. A. (2023). Karakteristik generasi z dan kesiapannya dalam menghadapi bonus demografi 2030. *Accounting Student Research Journal*, 2(1), 59–72. <https://doi.org/10.62108/asrj.v2i1.5812>
- Castren, S. (2022). *Attitudes of the generation z in the context of social media marketing communications*. Tallinn University.
- Chan, C. K. Y., & Lee, K. K. W. (2023). The ai generation gap: Are gen z students more interested in adopting generative ai such as chatgpt in teaching and learning than their gen x and millennial generation teachers? *Smart Learning Environments*, 1–23. <https://doi.org/10.1186/s40561-023-00269-3>
- Chetoui, Y., & El Bouzidi, L. (2023). An investigation of the nexus between online impulsive buying and cognitive dissonance among gen Z shoppers: are female shoppers different? *Young Consumers*, 24(4), 406–426. <https://doi.org/10.1108/YC-06-2022-1548>
- Dahniar, A., & Rr. Sulistyawati. (2023). Analisis campur kode pada tiktok podcast kesel aje dan dampaknya terhadap eksistensi berbahasa anak milenial: Kajian sosiolinguistik. *Enggang: Jurnal Pendidikan, Bahasa. Sastra Seni, dan Budaya*, 3(2). <https://doi.org/10.37304/enggang.v3i2.8988>
- Duffett, R.G. (2022). Influence of youtube commercial communication on organic eWOM, purchase intent and purchase associations among young consumers. *International Journal of Web Based Communities*, 18(1), 87–107. <https://doi.org/10.1504/IJWBC.2022.122394>
- Fajri, L. M. I., & Sabardila, A. (2021). Humor bahasa dalam film ooo menu jarin: Sebagai kritik terhadap xenoglosifilia di ruang publik. *Cakrawala Linguista*, 4(1), 11–21. doi: 10.26737/cling.v4i1.2444

- Hadi, D. A., Prayitno, H. J., Sumardjoko, B., Afiahah, N. A., Kartini, N. H., & Jamaluddin, N. (2024). Criticism of xenoglossophilia in national competition pamphlets and its implementation with Presidential Decree Number 63 of 2019. *Proceedings of the 3rd International Conference on Education for All (ICEDUALL 2023)*, 43–54. https://doi.org/10.2991/978-2-38476-226-2_5
- Hilaliyah, H., Atmapratiwi, H., & Kurniadi, F. (2021). Sosialisasi padanan kata bahasa Indonesia pada masa pandemi covid-19 di Karang Taruna Melati (Karamel) RW 017 Graha Indah, Jatikramat, Jatiasih, Kota Bekasi. *Senada Semangat Nas. dalam Mengabdikan*, 2(1).
- Isra, Z., Djou, D.N., & Umar, F.A. (2021). Campur kode dalam konten video youtube Gen Halilintar tahun 2019. 2(2). <https://repository.ung.ac.id/en/skripsi/show/311417020/campur-kode-dalam-konten-video-youtube-gen-halilintar-tahun-2019.html>
- Khoirunnisak, A., Febriana, A. N., Mansur, Hermawati, A., & Sani, M. U. (2025). Revitalisasi komunikasi sosial di era modern. *Journal of Democratia*, 3(1), 11–19. <https://doi.org/10.31331/jade.v3i1.3620>
- Murny, M., & Hamdani, R. (2022). Penggunaan bahasa asing dalam struktur kalimat bahasa Indonesia pada mahasiswa. *Jurnal Pendidik dan Konseling JPDK*, 4(5).
- Saputra, N., & Aida, N. (2019). Keberadaan penggunaan bahasa Indonesia pada generasi milenial. *Prosiding Semdi-Unaya Seminar Nasional Multi Disiplin Ilmu UNAYA*, 3(1).
- Pratidina, N. D., & Mitha, J. (2023). Dampak penggunaan media sosial terhadap interaksi sosial masyarakat: Studi literature. *Jurnal Ilmiah Universitas Batanghari Jambi*, 23(1), 810–815. <https://doi.org/10.33087/jiubj.v23i1.3083>
- Puspitasari, A. (2017). Menumbuhkan bahasa indonesia yang baik dan benar dalam pendidikan dan pengajaran. *Tamaddun*, 16(2). <https://doi.org/10.33096/tamaddun.v16i2.55>
- Rahayu, W. (2023). Penggunaan dan pemaknaan bahasa Indonesia pada era globalisasi. *Jurnal Penelitian Multidisiplin*, 2(1), 158–162. <https://doi.org/10.58705/jpm.v2i1.117>
- Rahmadhani, P. R., & Syaputra, E. (2022). Penggunaan bahasa Indonesia dan bahasa gaul di kalangan remaja. *Jurnal Multidisiplin Dehasen MUDE*, 1(3). <https://doi.org/10.37676/mude.v1i3.2339>
- Rahmawati, K. D., Yulianeta, Y., Hardini, T. I., Sunendar, D., & Fasya, M. (2022). Xenoglossofilia: Ancaman terhadap pergeseran bahasa Indonesia di era globalisasi. *Jurnal Penelitian Pendidikan*, 22(2), 168–181. <https://doi.org/10.17509/jpp.v22i2.48110>
- Ridlo, M., Satriyadi, Y., Nasution, A., & Arandri, N. (2021). Analisis pengaruh bahasa gaul di kalangan mahasiswa terhadap bahasa Indonesia di zaman sekarang. *Jurnal Kewarganegaraan*, 5, 561–569. <https://doi.org/10.31316/jk.v5i2.1940>
- Rohmah, N. N. (2020). Media sosial sebagai media alternatif manfaat dan pemuas kebutuhan informasi masa pandemik global covid 19 (Kajian analisis teori uses and gratification). *Al-Ilam: Jurnal Komunikasi dan Penyiaran Islam*, 4(1), 1–16.
- Sa'diyah, I., Chairinnisa, A.R., & Amir, A.Q. (2021). Nasionalisme di era globalisasi melalui peningkatan eksistensi bahasa Indonesia. *Prosiding Seminar Nasional SAINS DATA*, 1(1). <https://doi.org/10.33005/senada.v1i01.5>
- Safira, R. (2023). Dampak kemajuan teknologi pada pendidikan Bahasa Indonesia. *Student Scientific Creativity Journal*, 1(3), 54–62. <https://doi.org/10.55606/sscjamik.v1i3.1329>
- Sanjaya, W. (2015). *Penelitian pendidikan: Metode, pendekatan, dan jenis*. Kencana,
- Saragih, D. K. (2022). Dampak perkembangan bahasa asing terhadap bahasa Indonesia di era globalisasi. *Jurnal Pendidikan Tambusai*, 6(1), 2569–2577. <https://jptam.org/index.php/jptam/article/download/3312/2781/6350>
- Sari, D. K., & Setyawan, B.W. (2023). Eksistensi penggunaan bahasa Indonesia pada budaya 'Nongkrong' generasi milenial. *Jurnal Komposisi*, 6(2). <https://doi.org/10.53712/jk.v6i2.1790>
- Sari, L. K. (2023). Xenoglossofilia pada akun instagram Indonesian event: Potret terkini retorika tulisan Indonesia dan implikasinya terhadap pendidikan Bahasa Indonesia. *Journal on Teacher Education*, 4(3). <https://journal.universitaspahlawan.ac.id/index.php/jote/article/view/11218>
- Sitorus, D. T. F., & Nisa, K. (2023) Pengaruh bahasa gaul terhadap bahasa Indonesia di kalangan mahasiswa Universitas Asahan. *Jurnal Komunitas Bahasa*, 11(1). <https://doi.org/10.36294/jkb.v11i1.3392>
- Sundani, M. F. F. R., Budiman, M. R. A., Mardiyah, S., Sari, N. W., & Salsabila, S. P. (2024). Xenoglossofilia: Gambaran self-esteem pada generasi z yang gemar mencampurkan bahasa. *PSIKODINAMIKA: Jurnal Literasi Psikologi*, 4(2), 94–102. <https://doi.org/10.36636/psikodinamika.v4i2.4346>
- Susanto, D., Risnita, & Jailani, M.S. (2023) Teknik pemeriksaan keabsahan data dalam penelitian ilmiah. *Qosim: Jurnal Pendidik Sosial Humaniora*, 1(1). <https://doi.org/10.61104/jq.v1i1.60>
- Wirayajaya, G., Rosadi, S. S., Sarumaha, Y., Saragih, Z. A., Santoso, E., & Rosmaini, R. (2025). Pergeseran kaidah bahasa Indonesia di kalangan gen z dan milenial akibat dampak teknologi dan budaya Pop. *Trending: Jurnal Manajemen dan Ekonomi*, 3(1), 1–10. <https://doi.org/10.30640/trending.v3i1.3271>