

The Increase in the Use of the “Saya” Expression among the Sumbawa Millennial Generation in the Globalization Era

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Abstract

Objectives: This study aims to investigate the use of the "saya" expression among the millennial generation in Sumbawa, Indonesia, both within the family environment and in society. Objectives include understanding the role of expression in preserving language and its influence in instilling literature, ethics and personality during the era of globalization.

Methods: Data for this study were collected through observation and interviews. Observations focused on how the millennial generation used the "saya" expression within the family and outside. Interviews were conducted with community leaders in Sumbawa. The collected data were analyzed using various grouping techniques.

Results: The study found that the use of the "saya" expression was prevalent in different contexts, serving not only as a linguistic expression but also as a tool to promote literature, ethics and personality among Sombawa's millennials. The expression was utilized as both a subject and an adverb in sentences, highlighting its flexibility in communication.

Conclusions: Based on the findings, it can be concluded that the frequent use of the "saya" expression by the people of Sumbawa contributes to their reputation as a society that maintains morality, ethics and good character. The expression plays a significant role in preserving language and serves as a means of instilling important values in the millennial generation, particularly in the face of globalization. Understanding the cultural significance of the "saya" expression can aid in preserving traditions and promoting positive societal attributes.

Keywords: Language Maintenance, Millennial Generation, Globalization Era, Character, Expression.

زيادة استخدام تعبير "سايا" بين جيل سومباوا الألفي في عصر العولمة

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ملخص

الأهداف: تهدف هذه الدراسة إلى استكشاف استخدام تعبير "سايا" بين جيل الألفية في سومباوا، إندونيسيا، سواء داخل البيئة العائلية أو في المجتمع. تشمل الأهداف فهم دور التعبير في الحفاظ على اللغة وتأثيره في غرس الأدب والأخلاق والشخصية خلال عصر العولمة.

المنهجية: جرى جمع البيانات لهذه الدراسة من خلال الملاحظة والمقابلات. ركزت الملاحظات على كيفية استخدام جيل الألفية لتعبير "سايا" داخل الأسرة وفي الخارج. جرى إجراء المقابلات مع قادة المجتمع في سومباوا. تم تحليل البيانات المجمعة باستخدام تقنيات تجميع متنوعة.

النتائج: أظهرت الدراسة أن استخدام تعبير "سايا" كان سائدًا في سياقات مختلفة؛ حيث يعمل هذا التعبير ليس فقط كتعبير لغوي وإنما كأداة لتعزيز الأدب والأخلاق والشخصية بين جيل الألفية في سومباوا. جرى استخدام التعبير كفاعل وظرف في الجمل، مما يسלט الضوء على مرونته في التواصل.

الخلاصة: بناءً على النتائج، يمكن الاستنتاج أن الاستخدام المتكرر لتعبير "سايا" من قبل سكان سومباوا يساهم في سمعهم كمجتمع يحافظ على الأخلاق والأخلاق والشخصية الحميدة. يلعب التعبير دورًا مهمًا في الحفاظ على اللغة ويعمل كوسيلة لغرس القيم المهمة في جيل الألفية، لا سيما في مواجهة العولمة. يمكن أن يساعد فهم الأهمية الثقافية لتعبير "سايا" في الحفاظ على التقاليد وتعزيز السمات المجتمعية الإيجابية.

الكلمات الدالة: صيانة اللغة، جيل الألفية، عصر العولمة، الشخصية، التعبير.



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1. Introduction

The preservation of the “saya” expression is a rare phenomenon experienced by the millennial generation of Sumbawa in the era of globalization. Not only does it reflect the noble culture of the Sumbawa people and Sumbawa family upbringing from an early age, the maintenance of the “saya” expression also has its roots in the respect for the interlocutor across various social classes. The preservation of the “saya” expression can be found in various speech events among Sumbawa people, e.g., in a child's speech to their parents, a student's speech to their teacher or lecturer, a community member's speech to their community leader, a young person's speech to their elder, and a subordinate's speech to their superior in a working relationship. The use of the “saya” expression as a good practice in the noble culture of the Sumbawa people and Sumbawa family upbringing has led to language maintainance in the midst of the globalization era.

So far, studies on language preservation tend to look into language preservation in terms of the extinction and shift of a language as it is gradually no longer used by its speakers. Language maintenance is also undergoing a transformation in the globalization era as seen from the increase in the use of a given lexicon. Two trends from existing studies emphasize the lack of attention to the dimensions of the increasing use of a lexicon as a form of defense amidst the globalization era. Many studies focused on language extinction to take a strategic step to preservation (Ghafar Samar & Bhatia, 2017; Rolstad, 2001; Jana & Anna, 2019). Jana & Anna, for example, stated that the extinction of a language can be seen from the number of its speakers (Jana & Anna, 2019). Others paid attention to language shift, which makes language preservation critical (Cheng, 2003; Sofu, 2009; Musgrave, 2014; Awal et al., 2014). Cheng and Awal et al. explained two factors that cause language shift and maintenance: education and the choice of mother tongue (first language) (Cheng, 2003; Awal et al., 2014). None of existing studies considered the preservation of an expression in a particular lexicon. Among the millennial generation of Sumbawa diaspora in the globalization era, the “saya” expression is an expression of joy.

This research fills the gap in existing studies by inquiring how the “saya” expression is produced and reproduced by the Sumbawa millennial generation in the era of globalization. This problem is directly related to a lexicon in the context of the dynamics of language maintenance among the millennial generation of Sumbawa. Knowing how members of the millennial generation maintain their use of the “saya” expression is crucial when most people switch to prestigious English (Malallah, 2000). Specifically, this paper answers the questions of how members of the Sumbawa millennial generation use the “saya” expression both inside and outside the family environment and how experts view it. The increase in the use of the “saya” expression in various speech events has served as a reference for the expression's maintenance amidst the clash of civilizations in the globalization era.

This research was conducted on the basis of an argument that the increase in the use of the “saya” expression is not only a reflection of the noble culture of the Sumbawa people and of the Sumbawa family upbringing that starts from an early age, but also a good practice of interlocutors in paying respect to each others during a communication process. The use of the “saya” expression among the millennial generation in various speech events has become a form of language maintenance. These speech events include conversations in the family environment, communication between students and teachers, communication between juniors and seniors in student organization relationships, communication between ordinary people and community leaders, communication between subordinates and superiors in work relationships, and communication between patients and doctors. The “Saya” expression is produced and reproduced by the millennial generation of the Sumbawa diaspora in the globalization era.

2. Literature Review

2.1 Language Maintenance

Language maintenance is “the long-term, collective results of language choice” (Fasold, 1987, p. 213). In language maintenance, a speaker or a language community prefers to be loyal to one language in spite of several other available languages (Kadir, 2021). The language community still collectively uses their common language in a traditional setting (Suherman, 2015), as is the case with Eritrean immigrants in Saudi Arabia who prefer Tigrinya to Arabic. Habtoor (2012: 950) in a study attempted to elicit respondents' responses to several statements regarding this instance. To the statement

"My mother generally speaks Tigrinya to me at home," 6% of respondents were in the not applicable category, 13% strongly disagreed, 19% disagreed, 17% agreed, and 9% strongly agreed. Meanwhile, to the statement "My mother generally speaks Arabic to me at home," 4% of respondents were in the not applicable category, 1% strongly disagreed, 19% disagreed, 19% agreed, and 36% strongly agreed. The desire of the family and the language community to have a sense of connection with their language becomes a bulwark for language maintenance.

Language maintenance occurs in several domains, including within the family (Bunta & Castilla-Earls, 2021; Cunningham, 2020; Connaughton-Crean & Ó Duibhir, 2017), outside the speaker's country of origin (Bahhari, 2020; Ong, 2021), and in a given region (province) (Rusminto et al., 2021). Language maintenance in the family domain promotes the home as the basis for language maintenance for children. For instance, 13-year-old Audra chose to use English because it would benefit him in getting a future job and because English is a lingua franca used in various countries (Connaughton-Crean & Ó Duibhir, 2017). People engage in language maintenance outside their country of origin because they are exposed to a high level of ethnic diversity in their current country. For instance, the ethnic Chinese in Malaysia prefer Chinese to Malaysian because their number accounts for no more than 22.6% of the total Malaysian population of 32.7 million (Ong, 2021). Meanwhile, language maintenance in the regional (provincial) domain is driven by the concern that a language might become extinct (Ding & Goh, 2020). The young generation in Lampung, for instance, use their local language in their daily activities for this purpose (Rusminto et al., 2021). Developing a love for and a sense of connection with a language becomes an effective form of language maintenance.

2.2 The Millennial Generation

Millennials were born from 1980 to 2000 (Capnary et al., 2018). They are to be distinguished from their predecessors (Aziz et al., 2021). They are accustomed to using technology, especially the Internet and social media, to establish communication (Wolor et al., 2021; Rustan et al., 2020). This generation is characterized at least by three characteristics: creativity, confidence, and connectedness. Millennials' creativity comes from their capability of thinking outside the box and from their rich repertoire of ideas. Their confidence stems from their ability to unhesitatingly express their ideas. Lastly, they are connected (virtually) as they engage in socialization with particular communities, both online and offline (Rustan et al., 2020; Capnary et al., 2018). Possessing these three characteristics will be useful for Millennials in navigating both the virtual and real worlds.

The millennial generation provides human resources to meet future workforce demand (Jang & Maghelal, 2016). They were projected to dominate the world of work from 2002 to 2022 (Capnary et al., 2018). By this period, they would be 22-42 years of age (Koe et al., 2012). There were two categories in which Millennials are classified. Positive millennials are those who are creative, confident, and connected (Rustan et al., 2020). On the other side of the coin, negative millennials are spoiled, easily offended, and quick to despair. The negative behavior of the second category grows along with the increase in the welfare of their parents (Rustan et al., 2020). Not only do they provide human resources in the world of work, millennials are also linked to innovative language production, both in online and offline spaces.

2.3 Globalization Era

The era of globalization is filled with a set of processes of change in the economic, social, cultural, technological, and institutional fields, which contributes to relationships between individuals worldwide (Sicca, 2021; Tolchah & Mu'ammam, 2019; Mutiara et al., 2019). It comes with a few benefits on personal and social levels (Mutiara et al., 2019). In personal terms, it opens up the opportunity for every individual to gain knowledge through various media, master foreign languages from television programs and contents over the Internet, develop creativity, and improve learning abilities (V. K. M. P. Putri, 2021). In social terms, it enables changes in values and attitudes, science and technology development, the improvement of standard of living, the strengthening of the rule of law and protection of human rights, the adaptation of work ethics and independence, the expansion of foreign trade markets, and foreign company production operations in Indonesia (Wulandari, 2021). The changes brought about by the globalization era penetrate a myriad of fields, including the linguistic aspects of scientific discourse.

Economic, technological, cultural, and social issues are four themes frequently debated among developed and developing countries in the globalization era (Semin et al., 2007). Indeed, the first of the four has become a major issue in the globalization era as it accelerates globalization processes, including the deregulation of financial markets and labor, the lowering of taxes on investment, privatization, the liberalization of trade rules, and the decentralization of public services (Sanurdi & Muslihun, 2023). Globalization steers the world economic, political, and cultural developments (Raikhan et al., 2014). Globalization significantly affects the cultural form of a nation (Raikhan et al., 2014). Specifically to the economic field, globalization is characterized by the globalization of production, financing, labor, information networks, and trade (Ahmad, 2021). In the technological field, globalization is characterized by the growth of multinational technology companies, mobile banking, manufacturing mechanization, and media globalization (Lararenjana, 2021). In the cultural field, it is characterized by ways of communicating and dressing, lifestyle, the emancipation of women, changes in thought patterns, reduced engagement in traditional games, lack of interest in local songs and musical instruments, and decreased use of local languages (Nugraha, 2017). Lastly, in the social field, it is characterized by lifestyle, clothing, food, communication, transportation, and values and traditions (Gischa, 2020). Globalization also affects vocabulary enrichment in each of these four domains.

2.4 A Brief Description of Sumbawa

Sumbawa, where this research was conducted, is a regency in the Province of West Nusa Tenggara (NTB), Indonesia, with Sumbawa Besar as its capital. It covers a total area of 6,643.98 km². Based on Statistics Indonesia, in 2020 Sumbawa Regency housed 509,753 inhabitants, most of whom were Muslim (Alwi, 2021). On daily basis, the people in the regency speak the Samawa language, also known as the Sumbawa language, in the Sumbawa Besar dialect, although some of them belong to other ethnic groups, such as Sasak, Javanese, and Bugis (A. R. Putri, 2017; Asidah, 2020; Burhanuddin et al., 2020).

3. Research Methodology

The millennial generation of Sumbawa, West Nusa Tenggara Province (NTB), Indonesia was the focus of this research. This generation has a direct effect on the use of the “saya” expression in daily activities. The use of the “saya” expression is a form of language maintenance by the millennial generation of Sumbawa in the globalization era. Sumbawa millennials tend to express “saya” both in the family environment and outside. The “saya” expression becomes an indispensable part of their daily speech acts. By examining the “saya” expression use, which affects language maintenance, a communication model can be built among the Sumbawa millennial generation in the era of globalization.

This study was conducted using a qualitative descriptive research method. The primary data collected and used covered three things: the use of the “saya” expression in the family environment, the use of the “saya” expression outside the family environment or in everyday interactions between Sumbawa millennials, and Sumbawa leaders’ perspectives of the “saya” expression. These three were chosen in order to ensure that the “saya” expression was truly used among the millennial generation of Sumbawa in the midst of the globalization era. To collect the first type of data, the researcher went to the houses of Sumbawa families in Mataram and their surroundings to observe how the “saya” expression was used in the family. To collect the second type of data, the researcher observed how some Sumbawa millennials interacted with each other and how the “saya” expression was used in a speech event. The last type of data was collected by interviewing some informants (cultural practitioners, community leaders, or academics). In this fashion, the use of the “saya” expression inside and outside the family environment was mapped.

Some Sumbawa millennials and interviewees were the data sources in this study. Millennials were chosen to find out if they still wanted to maintain the “saya” expression in the midst of the globalization era. Meanwhile, cultural practitioners and academics were selected as they had observed the use of the “saya” expression on their own right from time to time and as they were in contact with various speech events in the dynamics of the language and culture of Sumbawa. The “saya” expression would be used by millennials differently in the family environment and outside, for example between a student and a lecturer. For this reason, the researcher needed to observe some millennials in person and gather information from various informants.

This study used note-taking and recording techniques for data collection. The former was employed to note down speech events that took place among some Sumbawa millennials. The researcher was present at some locations, including a home, a boarding house, a meeting room, and a school to observe and take note of the speech events that took place. Meanwhile, the latter was employed to record the course of interviews with some informants on the language behavior of the Sumbawa millennial generation. The informants were asked to share their views on the use of the “saya” expression among Sumbawa millennials. The two data collection techniques were used to ensure that the “saya” expression did occur among the Sumbawa millennial generation.

Narrative analysis was the data analysis technique used to analyze utterances spoken during speech events among millennials in Sumbawa and the information collected from informants. The events in which the “saya” expression was uttered by Sumbawa millennials were sorted by where the expression was uttered, namely, home, boarding house, campus, and meeting room. Then, the recordings of the interviews with informants were first transcribed and then entered into a table with attention paid to the extent to which the “saya” expression tended to be uttered, which would reflect the tendency toward language retention or shift. From this narrative analysis, it was proven that the “saya” expression is well-preserved among the millennial generation of Sumbawa.

4. Results

4.1 The Use of the “Saya” Expression in the Family Environment

Table 1. The Use of the “Saya” Expression in the Family Environment

No.	“Saya” Expression in Family	Coding
1	<p><i>No si Saya le' mole ma e.</i> ‘Mom, I didn't come home for long.’</p> <p><i>Ma', ta Saya alo ko bale dengan.</i> ‘Mom, I want to go to a friend's house.’</p> <p><i>Kamo Saya sembayang mamah</i> ‘Mom, I have prayed’</p>	A child's use of the “saya” expression to his mother in conveying information
2	<p><i>Ta Saya pamit alo sekolah Bapak.</i> ‘I take a leave to go to school.’</p>	A child's use of the “saya” expression to his father to take a leave
3	<p><i>Kamo Saya mangan</i> ‘I have eaten already.’</p>	A child's use of the “saya” expression to a family member in explaining that he was doing something
4	<p><i>Saya, ta Saya alo beli.</i> ‘Yes, here I go buy.’</p>	The use of the “saya” expression for a confirmatory purpose.
5	<p><i>Bapak sate Saya sole motor kenang alo sekolah.</i> ‘Dad, may I borrow the motorbike to go to school.’</p> <p><i>Bapak Izin sate Saya lalo ko bale dengan ikut Sholawatan</i> ‘Dad, may I go to a friend's house to perform a prayer.’</p>	A child's use of the “saya” expression to ask for the father's permission and to show respect.
6	<p><i>Melako Saya beang uang pesanan barang ta ma?</i> ‘Where will I give the money for this item, Mom?’</p>	The use of the “saya” expression in an interrogative sentence

Source: Data processed by researchers in 2023

Children used the “saya” expression in the family environment in conversations with both parents. As shown in Table 1, the “saya” expression was used in various patterns: to convey information (*No si Saya le’ mole ma e*), to take a leave (*Ta Saya pamit alo sekolah Bapak*), to state something (*Kamo Saya mangan*), to confirm something (*ta Saya alo beli*), to show respect (*Bapak sate Saya sole motor kenang alo sekolah*), and to ask a question (*Melako Saya beang uang pesanan barang ta ma?*). These patterns show that the “saya” expression can be used flexibly.

Table 1 shows the flexibility of the use of the “saya” expression in a family setting. This expression was basically used in the family for three purposes: to show respect, to confirm something, and to ask a question. The first purpose was reflected in the sentence “*Ma’, ta Saya alo ko bale dengan*”. The second purpose was reflected in the sentence “*Saya, ta Saya alo beli*”. The third purpose was reflected in the sentence “*Melako Saya beang uang pesanan barang ta ma?*” The various usages of the “saya” expression by millennials in the family environment show that “saya” has flexibility in terms of syntax and semantics.

The flexible use of the “saya” expression by the millennial generation of Sumbawa also entails politeness in interactions within the family environment. It was clearly illustrated when the subjects communicated with their parents in conveying information, taking a leave, and asking a question. Using the “saya” expression in these patterns gave a touch of politeness to millennials’ communication within the family environment. Thus, not only does it aim for language maintenance, the use of the “saya” expression among the millennial generation of Sumbawa also aims to show politeness.

4.2 The Use of the “Saya” Expression outside the Family Environment

Table 2. The Use of the “Saya” Expression with Teachers, Community Leaders, Elderly People, and Fellow Millennials

No	The Use of the “Saya” Expression with Teachers	Coding
1	<i>Tabe pak sate Saya bakatoan.</i> ‘Excuse me, Sir, I want to ask (something).’	The use of the “Saya” expression in asking a question
2	I have finished the task that you have assigned to me.	“Saya” expression in usage into Indonesian.
3	Yes sir, I won’t do it again.’	“Saya” is a meaningful expression huh?
4	<i>Maaf pak ka saya telat masuk sekolah.</i> ‘My apologies for being late to school, Sir.’	The use of the “saya” expression in giving a notification
No	The Use of the “Saya” Expression with Community Leaders	Coding
1	<i>Tabe de rea haji Asar Pesila sia leng bapak Saya ya besikir pang bale.</i> ‘Excuse me, H. Asar. I’d like to invite you to <i>tahlilan</i> at home.’	The use of the “saya” expression in communication with a religious figure
2	<i>Sate Saya usul lako sia bapak kepala dusun untuk tu lakukan gotong royong tu sebersih lapan di dusun kita.</i> ‘I’d like to make a suggestion to the hamlet chief that we should clean the gutters in our hamlet together.’	The use of the “saya” expression in communication with a government official (hamlet chief).
3	<i>Saya terimaksi lako sia bapak kepala Desa ade ka bau beang keluarga Saya terima bantuan pemerintah.</i> ‘I thank the village chief, who has provided me and my family with an assistance from the government.’	The use of the “saya” expression in communication with a government official (village chief)
4	<i>Kasi Saya menong pengajian sia ustadz syaukani bersama keluarga “Saya” di masjid Jami setiap malam kamis.</i>	The use of the “saya” expression in communication with a

No	The Use of the “Saya” Expression with Teachers	Coding
	‘I hear the preaches of Ustadz Syaukani along with my family at the Jami Mosque every Thursday night.’	religious figure
5	<i>Tabe de rea Lebai 1 hukum masjid Al-ikhlas sate Saya sengaro pimpin doa untuk keponaan de beru kaya khitan.</i> ‘Please allow us to enact <i>Lebai 1</i> , the law of the Al-Iklhas Mosque. I shall request that you kindly lead a prayer at the event of my nephew’s circumcision ceremony.’	The use of the “saya” expression in communication with a religious figure (mosque administrator)
No	The Use of the “Saya” Expression with the Elderly	Coding
1	<i>Saya abe, tetap ku totang nasehat sia lako “Saya”.</i> ‘Yes, Grandpa, I still remember your advice for me.’ <i>Bau “Saya” tulung sia pina pantar papin ‘bisa bantu “Saya” bikin beruga kakek’.</i>	The use of the “saya” expression to an elderly (grandfather)
2	<i>Tabe, sate Saya silaturahmi ko bale sia de rea papin haji.</i> ‘Excuse me, I’d like to visit his noble Grandfather Haji’s house.’ <i>Tu eneng doa sia de rea haji Marzuki lako Saya dan keluarga I’d like to ask for his prayer that we raised Mr. Haji Marzuki.</i>	The use of the “saya” expression to someone who holds the title of a <i>Haji</i>
3	<i>Kamo sudah Saya baca juz 2 Al-quran dea guru</i> ‘I have finished reading <i>juz 2</i> of the Qur’an, Sir.’	The use of the “saya” expression to a teacher who recites the Qur’an
No	The Use of the “Saya” Expression among Millennials	Coding
1	<i>Tari sengara ta Saya ete adit lako bale na.</i> ‘Wait a minute, I’m going to pick up Adit at his house.’	This use of the “saya” expression was in the context where someone was telling a peer to wait for him as he was picking up a friend of his at his house.
2	<i>Dengan Saya alo ko semawa.</i> ‘Come with me to Sumbawa.’	This use of the “saya” expression was in the context where someone were asking a peer to accompany him to Sumbawa.
3	<i>Ta Saya masi pang bale, ndi ku les lako nan.</i> ‘I’m still at home. I’ll go out later.’	This use of the “saya” expression was in the context where someone was telling a peer that he was still at home and would come with him to visit their friend’s house later.

No	The Use of the “Saya” Expression with Teachers	Coding
4	<i>Nengka petang Saya datang ko bale mu, untuk tu belajar kelompok.</i> ‘Tonight I will come to your house for group study.’	This use of the “saya” expression was in the context where someone was telling a peer that that night he would come to his house to study together.
5	<i>Berema lako Saya alo sekolah nawar.</i> ‘Go to school with me tomorrow.’	This use of the “saya” expression was in a context where someone was offering to his peer to go to school with him.

Source: Data processed by researchers in 2023

Table 2 shows that outside the family environment, the “saya” expression was used in various situations, such as when someone was meeting a teacher (*Tabe pak sate Saya bakatoan*), a community leader (*Tabe de rea haji Asar Pesila sia leng bapak Saya ya besikir pang bale*), an elder (*Saya abe, tetap ku totang nasehat sia lako Saya*), or a fellow millennial (*Dengan Saya alo ko semawa*). The various domains outside the family environment have provided a space for the “saya” expression and language maintenance for the Sumbawa millennial generation.

Outside the family environment, the “saya” expression was used in several interaction patterns with teachers, community leaders, and elders. With teachers, the “saya” expression was found in the interrogative pattern. With community leaders, the “saya” expression was used in communication with religious figures (prominent religious persons and mosque administrators) and government officials (village chief and hamlet chief). With elders, the “saya” expression was used in communication with a grandfather, a man with the *Haji* title, and a teacher of Qur’anic recital. Millennials’ use of the “saya” expression was flexible as it was found in various communication patterns.

Table 2 shows that the “saya” expression served as a means of showing politeness in speech events among the Sumbawa millennial generation, both inside and outside the family environment. This provides clear evidence that this expression does exist in communication. When communicating with teachers, the “saya” expression used by the millennial generation gives an impression of politeness. With elders, it is public knowledge that using the “saya” expression means that someone respects them. Thus, the “saya” expression becomes an important indicator to determine whether the Sumbawa millennial generation prioritizes good manners.

4.3 The “Saya” Expression According to Community Leaders

Table 3: The “Saya” Expression According to Community Leaders

No.	The “Saya” Expression According to Community Leaders	Coding
1	The “Saya” expression shows empathy and mutual respect, which in the Sumbawa language is known as <i>saling satingi saling sabalong</i> (Head of Utan)	The “saya” expression was used to show empathy and respect.
2	The “saya” expression is a means to show respect to others and project ourselves as educated people. It also reflects the noble heritage passed down by the Sumbawa traditional <i>demung</i> in the past. It is a refined language, which in the local Sumbawa language means <i>kelam</i> and <i>kaji</i> (Head of the Sumbawa Utan Traditional Institute).	It is a heritage passed down by <i>demung</i> (district heads during the royal period) to use the “saya” expression.

No.	The “Saya” Expression According to Community Leaders	Coding
3	In my personal view, the “saya” expression has two meanings. First, it is generally used to indicate the self. Second, in interactions with others, it shows intentions. It is used to show humility and politeness to people older or superior to us, a level of education, and a strong character in our personality. (Utan traditional figure)	The “saya” expression denotes the self and humility towards others.
4	I’d say it is an absorbed word in the common language of the Sumbawa people, which is the result of the interaction of different customs across the archipelago, considering that in Sumbawa, there are various ethnic groups, such as Makassar Bugis, Sasak, Mbojo, and Bajo, in which case the expression binds everyone in interaction. The “saya” expression is the most appropriate and acceptable in all circles. Not only is it a subtle word, it is also used to show humility and respect for others. (Teacher)	The “saya” expression is resulted from the acculturation of different ethnic groups, and it constitutes polite speech.
5	The “saya” expression is a subtle language to show politeness and mutual respect. I personally also use it to anyone, not only to those who are older than me. The “saya” expression shows good character and personality. Admittedly, at this time, the practice of using this expression has begun to be eroded and disappear. Parents and teachers in schools should pay more attention to how children behave. (Grand Imam of the Al-Islah Mosque, Utan District)	The “saya” expression is a subtle word that shows a speaker's character.

Source: Data processed by researchers in 2023

Table 3 shows the views of community leaders, including government officials, traditional leaders, and academics, of the “saya” expression use among the Sumbawa millennial generation. According to them, the “Saya” expression is one’s way of showing respect in a speech event. The Head of Utan viewed it as a way of showing empathy and mutual respect between the speaker and the interlocutor. Meanwhile, the Head of the Sumbawa Utan Traditional Institute explained that the “saya” expression reflects the personality of the Sumbawa millennial generation. Academics, too, emphasized that it reflects humility. In other words, the “saya” expression helps a person communicate their character to their surrounding environment in interactions.

Table 3 indicates at least three main things. The use of the “Saya” expression is a practice passed down from one generation to the next. It is used not only to show empathy, but also to show humility of the speaker. The following are some views regarding the use of the “saya” expression among the millennial generation of Sumbawa of some community leaders, who not only observed speech events, but also got involved in those speech events themselves. Government officials viewed the “saya” expression as a way for two people to demonstrate mutual respect and advice to each other. Meanwhile, traditional leaders underlined that the “saya” expression is an expression among educated people. Meanwhile, academics viewed the “saya” expression as a way to show identity for the millennial generation. It has been used as an instrument for teaching character to the millennial generation.

The “saya” expression is a form of respect between the speaker and the interlocutor and creates a culture for the

millennial generation in the family environment. It carries a semantic meaning and reflects mutual respect between speakers in the face of foreign cultures. The “saya” expression is an integral part of the education of mutual respect and in advising each other, which is part of the ancestral heritage of the Sumbawa people that has been passed down to the millennial generation. In addition, it is also a way to express the self of the Sumbawa millennial generation in interaction.

5. Discussion

Based on the information presented in Table 1, Table 2, and Table 3, in a grammatical sense, the “Saya” expression is a language lexical item that syntactically assumes the functions of both a subject and an adverb in a sentential structure. The “saya” expression’s position as a subject is exemplified in the sentence *sate saya usul lako sia Bapak Kepala Dusun* (I’d like to propose to the Hamlet Chief). Meanwhile, the “saya” expression’s position as an adverb is exemplified in the sentence *Dea Rea Haji Asar pesila’ sia ling Bapak saya* (H. Asar is invited by my Father). In fact, the lexical item “saya” is the same as “aku,” but Millennials do not use the latter in daily communication. They prefer “saya” as a way to show respect to their conversation partners who are either older or holding certain positions in society (village chiefs or community leaders). This is in line with Mislikhah's statement (2020) that the level of politeness in language use is strongly determined by whom a person is speaking with.

This research shows that the “saya” expression is still used by the millennial generation of Sumbawa in the globalization era and has been passed down as a legacy. The context of the speech is a marker for the Sumbawa millennial generation for their choice of expressing “saya” (Kolbæk et al., 2017; Shenoy et al., 2021; Suzuki et al., 2021). There are at least two contexts used in this study: inside the family environment and outside. These two environments accommodate not only the meaning of the “saya” expression; they also accommodate millennials’ demonstration of manners and morals, as well as the passage of the noble culture of the Sumbawa people from one generation down to the next. In other words, these two spaces of the “saya” expression are indicators of the preservation and passing down of the noble culture of Sumbawa among the millennial generation in the era of globalization.

The “saya” expression is not only a tradition of politeness passed down from generation to generation; it also refers to the integration of morality in the millennial generation of Sumbawa. It is a sign of a positive self-image inherent in the Sumbawa society in general. A positive self-image appears through linguistic expressions in speech events across various levels of society, in this case through the use of the “saya” expression (Hiller et al., 2017; Rochdiana et al., 2023; Wadman et al., 2008). There has been an increase in the intensity of the use of the “saya” expression among the millennial generation and between different generations in speech events as opposed to the belief that the current era of globalization would set a barrier to the use of the “saya” expression with other expressions. The “saya” expression in various contexts of interlocutor relations has become a good asset for the Sumbawa millennial generation to make their presence felt in the national and international arenas.

The intense use of “saya” expression among the millennial generation is associated with the precondition existing in the Sumbawa community, both within and outside the family environment. The Sumbawa community environment that has been conducive for the use of the “saya” expression has become a supporting factor for the increasing intensity of the “saya” expression use in speech events. Circumstances in the family environment are a success factor in the expansion of the “saya” expression use into a wider scope, namely, the general public. Various positive views from many community leaders of the “saya” expression also reflect the successful perseverance of values of politeness in the millennial generation of Sumbawa. The “saya” expression becomes an expression of morals in the millennial generation, which has become the foundation for the millennial generation in facing the challenges of the globalization era, both positive and negative (Koe et al., 2012; Thompson, 2019). It is important for them in facing the era of globalization without being affected by its negative influences (Harimurti et al., 2021).

The widespread use of the “saya” expression in the millennial generation of Sumbawa has projected a positive image of the people of Sumbawa to regional, national, and even international communities. Good family upbringing has a positive impact on the millennial generation of Sumbawa in their associations in the wider scope (Zaman et al., 2014; Dermott &

Pomati, 2016; Jadon & Tripathi, 2017). In the midst of the globalization era, the preserved use of the “saya” expression in the family environment characterizes the passage of moral values and upbringing by parents, and its positive impact is carried over to the wider community. Especially today when more and more people have an increased level of intelligence, it is unusual to see intelligence and morals intertwined in the millennial generation. The “saya” expression accommodates the integration of morals and intelligence in the Sumbawa millennial generation.

This study takes a look into the “saya” expression not only from the linguistic perspective, which have been extensively done by previous researchers, but also from the non-linguistic perspective. From the linguistic perspective, the “saya” expression is a language fact among the millennial generation as a form of language maintenance (Ghafar Samar & Bhatia, 2017; Rolstad, 2001; Jana & Anna, 2019). Meanwhile, from the non-linguistic perspective, the “saya” expression entails moral values and character for the millennial generation. Upbringing has a role in the increased use of the “saya” expression in the family environment. The “saya” expression has found its use in various speech situations outside the family environment too. a language community is formed in a speech environment and engages in utterance formulation. this paper found that the “saya” expression use has been increased among Millennials.

In the face of the swift influence of globalization, the production of the “saya” expression by the millennial generation requires an action plan at two levels. In addition to being a verbal expression, “saya” is also an expression of morals and plays a role in the cultivation of character in the millennial generation of Sumbawa (Alaiyemola, 2017; (Stein & Dawson-Tunik, 2004). The “saya” expression has been used among the millennial generation as well as between generations in Sumbawa in various speech events. Nonetheless, there are no regulations nor institutions to regulate the use of the “saya” expression, so that there is no guarantee as to the intensity of the “saya” expression use. To ensure the intensity of the “saya” expression use on various occasions, strict regulations and cross-generational groups are needed. Regulations will set good examples for future generations. They allow for the instilling of good character in the Sumbawa people through language expression. As the “*Saya*” expression is produced and reproduced by the millennial generation of Sumbawa, it is critical to formulate an action plan ensuring the continuity of the “saya” expression use in speech events, which not only serves as a linguistic expression, but also serves as an expression of character

6. Conclusion

From the research results, it was figured out that the “saya” expression among the millennial generation of Sumbawa is not just an expression of language, but also an expression of politeness, morals, and character through language. The “saya” expression takes place first in the family environment and then expands to the wider scope of society. It has been formulated and regularly used among millennials and between generations. Therefore, it does not seem that the “saya” expression occurs spontaneously among millennials; it seems that it has been purposefully integrated into the wider Sumbawa community.

This study looks into the “saya” expression not as a mere linguistic phenomenon but also as a non-verbal process involving politeness, morality, and character cultivation among the millennial generation of Sumbawa. The spaces inside and outside the family have laid the basis for the “saya” expression in the millennial generation of Sumbawa. The direction and support of the family's internal and external environments in the context of “saya” expression continuous production has provided a good foothold for its improvement. It is noteworthy that the “saya” expression use has increased because of the support from the internal and external environments of the family.

This paper has limitations in data sources, which were confined only to observations and interviews with community leaders. Therefore, it cannot be used as a strong and comprehensive basis for policy formulation. Policy formulation from a lesson learned requires extensive surveys and in-depth interviews with informants as its basis. Surveys on the use of the “saya” expression both within and outside the family environment, as well as in-depth interviews with various community leaders, serve as a solid basis for strengthening policies on the “saya” expression to instil politeness and morals and to teach character values to the millennial generation. Further studies that accommodate greater sample sizes and a greater diversity of sources of information can be a source of knowledge for the people of Sumbawa and those outside Sumbawa.

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