



Sundanese Language and Culture: How Do Sundanese Tertiary Students Deal Both?

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Article Info	Abstract
Received: 2026-01-05 Revised: 2026-01-17 Accepted: 2026-09-25 Keywords: <i>attitudes;</i> <i>cultural heritage;</i> <i>Sundanese language;</i> <i>Sundanese culture;</i> <i>tertiary students</i> DOI: 10.24256/ideas.v14i2.9222 Corresponding Author: Mobit mobit@upi.edu Universitas Pendidikan Indonesia, Bandung, Indonesia	This study examined Sundanese students' attitudes toward Sundanese and its cultural heritage. As college students, it is critical to discover vernacular attitudes, since their advanced education is expected to encourage them to preserve Sundanese language and culture among their surroundings and peers. This study aimed to ascertain participants' attitudes toward the Sundanese language and culture in their daily lives, their attempts to conserve them, and the barriers to their preservation. This study used a descriptive mixed method design. 46 Sundanese-speaking tertiary students from three universities in West Java participated in the study. Data were collected using Google Form-based questionnaires. The findings indicate that the majority of participants exhibited a high level of sensitivity and understanding of Sundanese language and culture. The participants also engage in revitalizing language through be a part in their cultural activities. Additionally, participants were conscious on language and culture preservation despite their active participation in a variety of ancient and contemporary cultural activities.

1. Introduction

In the digital age, discourse regarding the connection between indigenous language and culture appears to be a significant issue for young generations. The two terms are fundamentally interconnected due to their intrinsic interdependence (Visser, 2006). Language and culture cannot be dissociated from human existence. In addition, they are elements of heritage that must be preserved for future generations to recognize a state's identity. Heritage languages have historically been characterized by a diminished number of speakers due to demographic shifts and transformations (Weekly, 2020). Indigenous cultures cannot utilize uncertain language; they may always communicate directly with one another. They are mutually dependent and inseparable (Garrett & Cots, 2017; Weekly, 2020).

Consequently, an examination of language requires an exploration of its culture. It is crucial to say that recognizing language is essential for understanding one's own culture. From this viewpoint, language functions as a power structure that supports the preservation of a

region's culture. Alternatively, this culture may function as a mechanism for preserving language universally. Furthermore, in areas with substantial cultural reserves, a language must be able to support both language and culture comprehensively, as they are intrinsically connected to the fundamental culture (Aminudin Aziz, 2013) .

Masinambow (1997) asserted that language and culture had to be conveyed together (Visser, 2006). They are fundamentally interconnected with everyday human existence. Gal (1989) argued that assessing language exclusively through meaning and social classifications is insufficient; it is crucial to analyze how language is employed to sustain dominant relationships (Weekly, 2020). Language serves as a medium of communication for interpersonal engagement, whereas culture is the product of sustained human endeavor and can be distinguished by the language. Consequently, anyone seeking to understand a culture can achieve this through the language employed (Cavallaro et al., 2009; Dimmendaal, 2008). Furthermore, culture consistently shapes human thought and conduct. This is also an attribute of a civilized civilization.

Thus, the way individuals communicate reflects the culture of both the organization and the community. Consequently, each member of society must skillfully navigate and maintain their linguistic heritage to avoid the collapse of their culture. If individuals do not communicate properly, the public will regard the group culture as deficient. It can be asserted that culture and language are equivalent, with language representing the expression of an individual's essence or the spirit that embodies language (Crystal, 2000). Every culture and language possesses distinct characteristics, every language possesses distinct characteristics, and individual speech frequently mirrors cultural identity.

To anticipate the language death, efforts to preserve regional languages from extinction necessitate collaboration among younger generations. Experts fear that the language will become extinct if the younger generation lacks interest in its preservation (Crystal, 2000). The language became extinct due to multiple factors, including the widespread social prejudice and political opposition faced by the language and its speakers (D. K. Harrison, 2007; Widiyanto, 2018). The speakers never utilized the language again (K. D. Harrison, 2007). The existence of speakers of a language in a certain region is comparable to the utilization of another (foreign) language. Communication occurs in a second, third, or foreign language across diverse settings, especially in the modern context. Speakers have diminished interest in it and hence infrequently utilize it at home.

Instead, they utilize a second language or even a foreign language in their environment. The disappearance of a language can led to the demise of both culture and history. Consequently, stakeholder should design regulation which take sides on language sustainability. Ratnasari (2023) asserts that the objective of instructing regional languages is to enhance students' understanding of the history and culture of the language's speakers. Consequently, the loss of languages can be averted through sustained and thorough education in regional languages.

To preserve the regional language as the association's primary mode of communication, it is imperative that the youth, their parents, the community, village officials, sub-district heads, regents, and the central government collectively promote the commitment of all societal segments to uphold the regional language. Cultural preservation can safeguard language (Meddegama, 2019), but the shift of language and culture can be emerged when generation shift (Kumar et al., 2008). The relevant agencies cannot be absolved of their obligations; for instance, the Ministry of Primary and Secondary Education and the Ministry

of Culture must collaborate to preserve culture by fostering regional languages (Atifnigar et al., 2025; Chaika et al., 2024). This endeavor to connect language and culture should be cultivated in the present time.

A multitude of studies has been conducted on the correlation between language and culture, along with strategies to enhance awareness of heritage languages. The studies have examined language, heritage, and culture, including the opportunities and challenges of language minority revitalization in Spain ((Becker, 2020), the Nkpor dialect shift (Okeke & Okeke, 2017), the connection between language and identity (Yakushkina & Olson, 2017), and community attitudes toward their language (Ditsele, 2016; Lapresta-Rey et al., 2017), even Sundanese language death (Sobarna, 2007). Even though numerous studies by scholars have been conducted, there is indication that the discussion area provides opportunities for examining alternative ideas.

Nonetheless, previous findings suggest that research on the local language attitudes of educated young Sundanese has been mostly overlooked, even though another research found that teenager tend to be negative on Betawi language (Sukma, 2017). There is slight research focusing on the young generation concern toward Sundanese language and culture. Therefore, since it seems its shortage of research on how Sundanese young generation views their language and culture, this research was aimed to explore students views on Sundanese language and culture. The participants were selected from several institutions, as the concerns teens experience in diverse social contexts seem to affect their engagement with an item. Within the context of intercultural studies, an individual's educational attainment may affect their cultural attitudes (Kircher & Fox, 2019). This research addresses a deficiency in the literature about linguistic attitudes towards native languages.

Consequently, the preservation of the local language can be achieved by fostering favorable perceptions among the youth toward the local language and culture. Conversely, stakeholders at the local or national level may make political decisions that require global educational content to be transformed into local knowledge. The local vernacular and culture should be mandated as a subject in elementary (SD), junior high (SMP), and senior high schools (Widianto, 2018). To address the shortcomings mentioned above, the following questions guided this study: (1) What was the participants' perception of the Sundanese language and its cultural significance in their lives? (2) In what ways were the participants striving to safeguard the Sundanese language and culture? 3) What are the current barriers to Sundanese development?

2. Method

This study aimed to determine the perspectives of well-educated Sundanese adolescents regarding their regional language and local culture. This research employed a descriptive mixed method. Due to the reason, we completed the data through questionnaire and provide some students views on the problem were expected. The narrative analysis design aimed to yield linguistic data reflecting the viewpoints of young, educated Sundanese speakers on language and culture (Litoseliti, 2010). The study's design is predicated on the collection of data regarding the perspectives of well-educated youth concerning the language, as well as its pivotal role in shaping the nation's character education through linguistic means.

46 tertiary native Sundanese-speaking students from three universities in West Java (Garut, Kuningan, and Karawang) Indonesia participated in this research. The researchers randomly selected individuals to determine how pupils informally or formally perceived Sundanese in their daily lives.

The researchers collected data by administering the an eleven-question questionnaire to a colleague via Google Forms. The eleven questions constituted the study instrument and were created to extract information regarding students' behavior in everyday language associated with Sundanese language and culture. Then, the data was collected by distributing questionnaire over WhatsApp to the participants (Salmons & Cabiria, 2015). The participants also completed the link and sent it to the researchers via the program. The study also investigated the function of students as persons engaged in higher education. The researchers employed both closed and open questions to gather more comprehensive information from the participants.

Six methods were employed for data processing and interpretation (Heigham & Creswell, 2009). The researchers initially collected data, subsequently organized it for analysis, scrutinized and coded it to formulate descriptions and themes, presented and reported qualitative results, assessed the findings, and verified their accuracy. Furthermore, the researchers compiled a report derived from the study design.

3. Result

3.1. Finding

The finding of this research elaborates three data of the research questions proposed in the previous section. They are participants' perception towards the Sundanese language and its significance in their life, in what ways the participants striving to safeguard the Sundanese language and culture, and the barriers for developing Sundanese language and culture. The followings are the detailed data of this research:

3.1.1. Participants' perception toward Sundanese language and culture

The first objective of this research is elaborate students' perception on how they manage language and culture contribution toward students' daily communication. Based on the date collected, then calculated the finding of the first research objective is described as below.

The finding (Fig. 02) indicated that 82.6 percent of 46 students still communicated in Sundanese, while the remaining 17.4 percent used Indonesian as their daily communication.

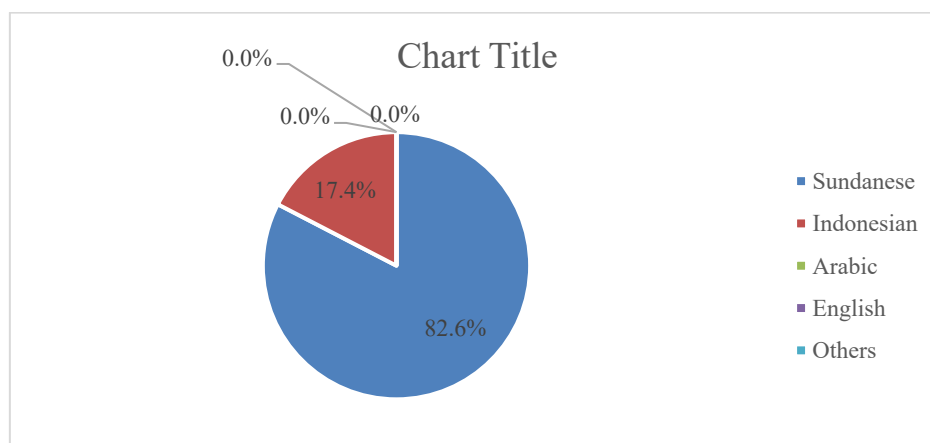


Figure 01. Type of Language Used by Participants.

Figure 01 illustrates that 17.4% of respondents did not communicate in Sundanese, although they reside in West Java. They tend to speak in central java. They often conversed in non-Sundanese languages. They who reside in Sundanese area and speak in non-Sundanese often opt to speak in alternative languages, such as Indonesian, for a multitude of reasons, as illustrated in below vignette (01-06)

Anggapan masyarakat bahwa budaya dan bahasa daerah adalah kuno
[Public's perception that the culture and local languages are ancient.]

Vignette 01, interview of P11

Susah dalam memahami Bahasa Sunda.
[It is difficult to understand Sundanese.]

Vignette 02, interview of P16

Banyaknya orang yang mencampuradukkan bahasa seperti Bahasa Sunda menjadi Bahasa Indonesia.

[There is a number of people who confound languages such as Sundanese into Indonesian.]

Vignette 03, interview of P19

Anak muda cenderung lebih menggunakan Bahasa Indonesia dari pada Bahasa Sunda sendiri. Faktornya juga biasanya bisa dari orang tua yang mengajarkan bahasa pertama di lingkungannya itu adalah Bahasa Indonesia.

[Young children tend to use Indonesian than Sundanese. The factors also could usually from their parents whose first language taught in the environment, Indonesian.]

Vignette 04, interview of P21

Hambatannya yaitu karena semakin pesatnya perkembangan zaman orang-orang lebih memilih untuk menggunakan bahasa asing karena agar terlihat keren atau sebagainya.

[The obstacle is that due to the rapid development of the times people prefer to use a foreign language because that looks cool or so.]

Vignette 05, interview of P22

Kurangnya partisipasi dari masyarakat sunda sendiri, malu saat menggunakan bahasa maupun budaya Sunda meskipun dengan sesama orang Sunda.

[The lack of participation of the Sundanese community, to communicate with Sundanese, although with Sundanese fellow.]

Vignette 06, interview of P26

Faktor zaman dan tradisi luar, banyak anak zaman sekarang tidak mau melestarikan lingkungan dikarenakan gengsi karena menurut mereka budaya dan Bahasa Sunda tidak sesuai dengan perkembangan zaman. Selain itu, tradisi luar baik luar daerah atau luar negeri. Sejauh yang saya amati, saya mendapat beberapa kasus tentang anak kecil di sekitar rumah saya yang tidak bisa menggunakan Bahasa Sunda, padahal lingkungan rumah saya itu kampung dan menggunakan 100% Bahasa Sunda dalam interaksinya. Anak kecil ini menggunakan Bahasa Indonesia sebagai penutur, padahal lahir dan besar di wilayah Sunda. Mengajarkan Bahasa Sunda sebagai bahasa pertama sangatlah penting, karena bahasa kedua atau bahasa asing bisa anak pelajari di sekolah sedangkan Bahasa Sunda dipelajari dan berkembang pada lingkungan masyarakat sunda.

The factor that causes the young generation to communicate with yond the times and traditions, many children today do not want to preserve the environment because of their prestige because according to culture and Sundanese language, it is not in accordance with the times. In addition, outside tradition, either outside the region or abroad. As far as I have observed, I got several cases of small children around the house who could not use Sundanese language, whereas they speak in their home environment that village and use 100%

Sundanese for interaction. For example, a small boy speaks Indonesian, even though he was born and raised in the Sunda region. Sundanese language taught as a first language is very important, because the second language or a foreign language can be learned in school children while Sundanese learn and develop in Sunda society.]

Vignette 07, interview of P43

As recounted in Vignette 01-06, the dynamics experienced and observed by the participants resulted in the Sundanese language not serving as the dominant mode of communication within the Sundanese community for several reasons. The factors are either external or internal to the community. The educational framework and habituation regarding the usage of Sundanese within the family were insufficient, since there persists a notion that foreign languages are more prestigious than Sundanese, which is perceived as old-fashioned, compounded by a sense of embarrassment associated with speaking Sundanese. External factors, such as the swift advancement of age or technology, are not optimal times for discussing Sundanese.

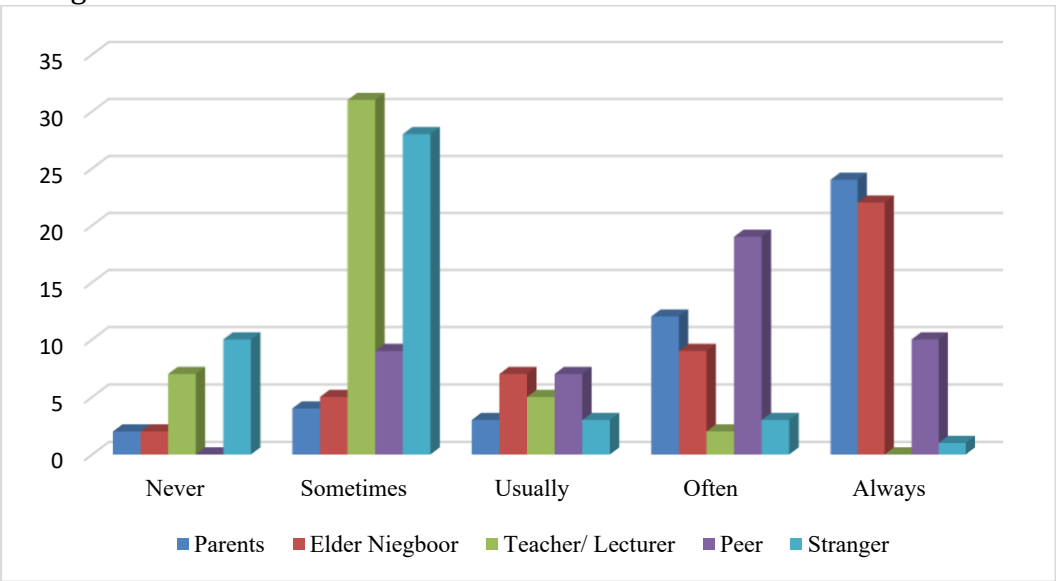


Figure 02. Percentage of Sundanese users in everyday life.

Figure 02 illustrates the participants' behavior when employing the Sundanese language in everyday contexts, including family, community, academic settings, and friendships. The participants communicated solely in Sundanese with their family and communities. In a formal setting, such as a college campus, participants occasionally utilized Sundanese. This research indicates that participants understand the context due to the campus or office setting and can engage in conversation with individuals who are not native Sundanese speakers. Participants often utilized Sundanese during discussions with peers. However, when interactions with foreigners, participants occasionally utilized Sundanese individuals.

Figure 03. Percentage of the position of Sundanese to participants

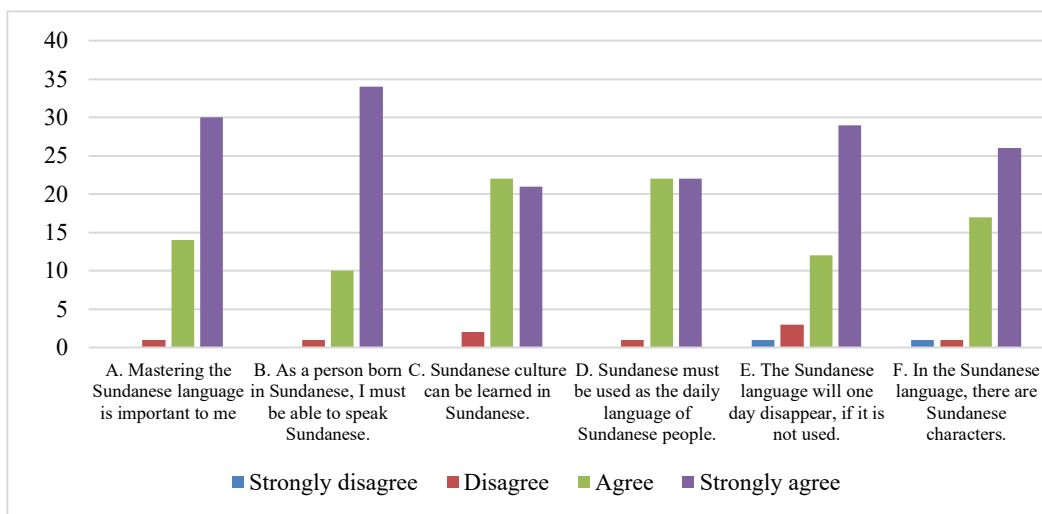


Figure 03 illustrates that the majority of participants expressed significant agreement with Proposition A (65%). B: 73%, C: 45%, D: 47%, E: 63%, F: 56%. Conversely, ideas C and D are exemplary. Ninety-two percent said that Sundanese should be their primary language, whilst only two percent opposed this view.

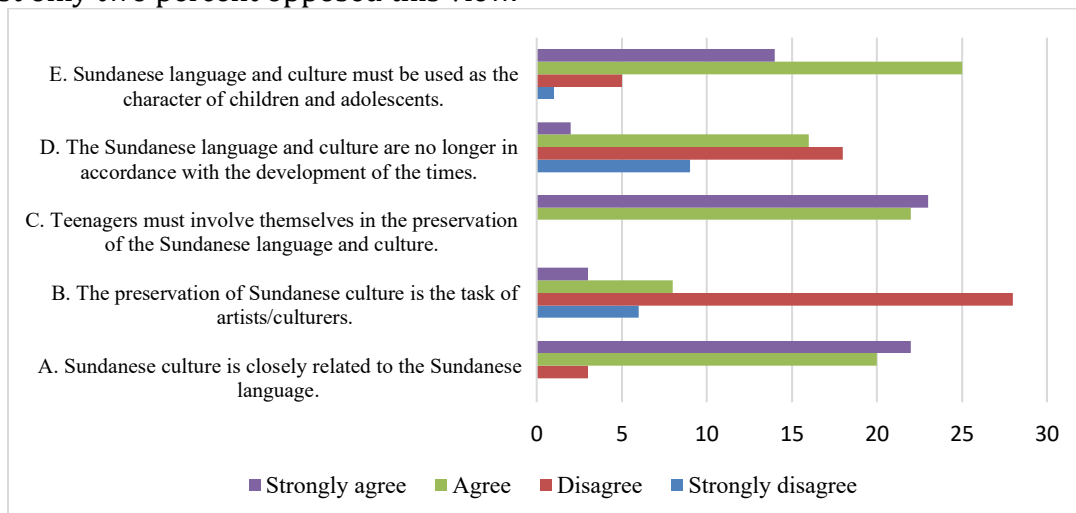


Figure 04. Percentage of participants' perspective on the Sundanese language and culture

Figure 04 illustrates that the participants agree that culture and language are fundamentally interconnected. Consequently, Sundanese culture is intrinsically connected to the Sundanese people. The preservation of Sundanese language and culture is the duty of individuals engaged in language and the arts. Youth should actively participate in the preservation of Sundanese language and culture. The Sundanese language and culture did not evolve concurrently over time. The qualities of children and adolescents should embody the Sundanese language and culture.

3.1.2. The role of active participants in the preservation of language and culture

People take important roles to preserve language and culture. The collected data shows that participants have established diverse ways to preserve Sundanese language and culture. The study indicates that the routine utilization of Sundanese has evolved into a habit. Research reveals that 82.6 percent of participants communicate in Sundanese regularly, while 17.4 percent utilize Indonesian. The routine use of Sundanese language of the participants show that they have been building awareness to the existence of the language. Despite being Sundanese speakers, some participants communicated in languages other than Sundanese, it was not big problem because some of them probably from other provinces. The volume of data is further substantiated by assertions from specific participants regarding the emergence of various phrases in relation to their preservation of Sundanese language and culture. The significant terms include "use," "teach," "maintain," "create," "wear," "preserve," "practice," "introduce," and "learn."

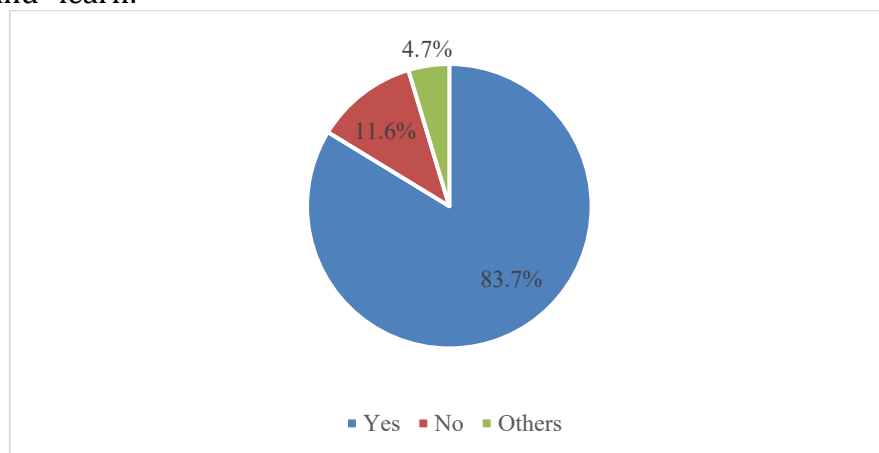


Figure 05. The participants' first language

Figure 05 indicates that a significant number of participants were born in West Java. The participant's primary language was Sundanese. They reside, engage in recreation, and are employed in a Sundanese milieu; hence, it is fitting for them to possess a robust proficiency in Sundanese. The participants' enthusiasm for Sundanese language and culture may act as a spark for future development. Nevertheless, not all persons are entirely committed to the preservation process. The following are some opinions that the Sundanese community should take:

Yaitu dengan cara menggunakan dan melestarikan bahasa dan budaya Sunda serta mengajarkan generasi yang akan datang dengan baik dan benar.

[That is by using and preserving the Sundanese language and culture and teaching future generations properly and correct]

Vignette 09, interview of P1

Harus menjaga budaya Sunda yang ada di diri kita masing masing.

[Must maintain Sundanese culture that is in ourselves, respectively.]

Vignette 10, interview of P14

Dengan diadakannya perlombaan-perlombaan mengenai bahasa dan budaya Sunda, minimal antar sekolah terlebih dahulu.

[With the holding of competitions of the Sundanese language and culture, the minimum inter-school first.]

Vignette 11, interview of P26

Mengembangkan budaya Sunda.

[Developing a culture of Sunda.]

Vignette 12, interview of P28

Ketika menjadi orang tua kelak, atau bisa dari sekarang beri pengertian kepada saudara atau Kakak sendiri khususnya yang berstatus baru jadi orang tua untuk memakai Bahasa Sunda sebagai bahasa ibu. Perlu kesadaran kalau bukan kita yang pertahankan siapa lagi.

[When becoming parents later or may now give sense to you or my old sister, in particular the new status, so the elderly will wear Sundanese as a mother tongue. Keep in awareness that if we do not keep anyone else.]

Vignette 13, interview of P35

Tidak gengsi menggunakan bahasa daerah atau Bahasa Sunda, selalu mengakui bahwa Bahasa Sunda adalah bahasanya bagi orang Sunda.

[Not the prestige of using local languages or Sundanese, always acknowledged that the Sundanese language is the language for the Sundanese.]

Vignette 14, interview of P46

The preceding varied measures would serve as a reminder to the populace of the need to consistently preserve Sundanese language and culture. The data indicate that participants continue to have reservations regarding Sundanese language and culture.

3.1.3. Challenges in maintaining the Sundanese language and culture

The results reveal that numerous obstacles in sustaining Sundanese language and culture were acknowledged by the participants. The subsequent extracts are derived from the participants' remarks concerning the difficulties in preserving the language.

Hambatan budaya westernisasi dengan arus globalisasi. Semenjak datangnya budaya tersebut, terutama dalam hal fashion, food, teknologi. Itu yang merubah masyarakat Sunda pada umumnya dan menjadi hambatan-hambatan bagi eksistensi bahasa dan budaya.

[Westernisation of cultural barriers to globalisation. Since the arrival of culture, especially in terms of fashion, food, and technology. It was that change the Sundanese community in general and become obstacles to the existence of the language and culture.]

Vignette 15, interview of P02

Kurangnya kesadaran terhadap pelestarian dan kebudayaannya. Serta perkembangan teknologi yang sangat pesat dapat juga merusak eksistensinya bila tidak dimanfaatkan sebagai bagian dari sarana untuk melestarikan budaya dan Bahasa Sunda itu sendiri.

[Lack of awareness of conservation and culture. As well as rapid technological developments may also undermine its existence when it is not used as part of the means to preserve Sundanese culture and language itself.]

Vignette 16, interview of P05

Anggapan masyarakat bahwa budaya dan bahasa daerah adalah kuno.

[Public perception that the culture and local languages are ancient.]

Vignette 17, interview of P11

Penggunaan kata kata kasar dalam Bahasa Sunda.

[The use of rude words in Sundanese]

Vignette 18, interview of P12

Kurang baik dalam menggunakan bahasa sesama teman.

[Less good at using language peers.]

Vignette 20, interview of P14

Kurangnya pengetahuan akan budaya sendiri dan pengaruh yang tidak baik dari orang lain.

[Lack of knowledge of their own culture and undue influence of others.]

Vignette 21, interview of P15

Tantangannya yaitu karena semakin pesatnya perkembangan zaman orang-orang lebih memilih untuk menggunakan bahasa asing karena agar terlihat keren atau sebagainya.

[The challenge is that due to the rapid development of the times people prefer to use a foreign language because that looks cool or so.]

Vignette 22, interview of P22

Kurang menarik sosialisasi.

[Less attractive socialization.]

Vignette 23, interview of P24

Kurangnya partisipasi dari masyarakat Sunda sendiri, malu saat menggunakan bahasa maupun budaya Sunda meskipun dengan sesama orang Sunda.

[The lack of participation from the community herself, embarrassed when using the language and culture of the Sundanese although with the fellow people of Sunda.]

Vignette 24, interview of P26

Remaja pada masa kini tidak sedikit yang merasa gengsi untuk menggunakan Bahasa Sunda. Mereka menganggap jika menggunakan bahasa asing lebih keren. Begitu pun dengan mengikuti budaya luar mereka merasa lebih kekinian.

[At present, many teenagers feel ashamed of using Sundanese. They assumed that the use of foreign languages was cool. So even with following the foreign cultures they feel more present.]

Vignette 25, interview of P34

The evidences provide some challenges to preserve the Sundanese, such as globalization, people's unawareness, perception of anciency when communicating in Sundanese, using of profanity, bad use in Sundanese communication, lack of Sundanese culture, perception of foreign language effect use is better, unattractiveness of socialization, people minimum participation. It is concluded that evidence suggests that Sundanese speakers encounter challenges in sustaining and safeguarding their language and culture, both internally and externally, such as acles may arise from the participants themselves (internal) or from external factors, hindering the speakers' capacity to regulate them, or from local government policies that inadequately support the sustained preservation of Sundanese language and culture.

4. Discussion

4.2.1 The views of the participants towards the Sundanese language and culture in their lives

The Sundanese language and culture are concurrently evolving among the Sundanese inhabitants. Individuals who communicate in the language participate in the intrinsic culture. Language is observable through an individual's relationships with others, both inside familial

contexts and in societal settings. The Sundanese culture is reflected in the linguistic expressions of its community members. If individuals voluntarily engage with language in their daily lives, the probability of language development increases significantly. The existence of language is typically maintained.

Nonetheless, if the community is disinclined to employ it, the language's existence may be endangered or potentially face extinction. Predictions on Sundanese extinctions are warranted. The Sundanese language functions as both a medium of communication among the Sundanese and a representation of Sundanese culture. This fact has supported previous research on the link of both language and culture (Kumar et al., 2008). The marker signifies the presence of Sundanese characteristics in the individuals. The Sundanese language serves as a medium for interpersonal communication to build mutual understanding.

As illustrated in Figure 01, 82.6 percent of participants integrated Sundanese into their everyday routines. This picture demonstrates how the community employed Sundanese as a medium of communication with others. The data also revealed the individuals with whom the participants communicated in Sundanese or Indonesian. Consequently, participants may have chosen individuals to converse in Sundanese based on the data analysis. Participants exclusively chose their parents and younger neighbors. This may be construed as participants appreciating the advantageous aspects of sociolinguistics. Moreover, participants maintain the perception that school or college constitutes a formal setting, leading them to employ Sundanese predominantly in specific contexts, such as official campuses (Widianto, 2018). The participants' perception on the Sundanese language, therefore, is positive. This result probably is different from the study on research on teenager perception toward Betawi language which tend to be negative (Sukma, 2017).

The challenges to be addressed involve elevating Sundanese into a source of pride for its people. Figure 01 reveals that 17.4 percent of participants do not utilize Sundanese as their major language. Conversely, Figure 05 shows that only 11.4 percent of persons do not speak their native language. This indicates that 6% of the participants engaged in non-verbal communication. The issue arose from several factors, including the perception of the regional language as outdated, bilingualism among speakers (Sundanese and Indonesian), parental unfamiliarity and lack of instruction in the Sundanese language within the home, stigma surrounding its use, the belief that Sundanese language and culture are incompatible with contemporary progress, and a general inability to utilize Sundanese (Atifnigar et al., 2025). The inability to communicate in Sundanese may stem from insufficient teaching in the language or a lack of habituation to its use in familial interactions.

4.2.2. The role of active participants in the preservation of language and culture

The participants were native speakers of Sundanese residing in Sunda country. Consequently, its function in safeguarding Sundanese language and culture is essential. They resided in the Sunda region and were tasked with cultivating the language and culture inherent to the land of Sunda. Initiatives to safeguard the Sundanese language and culture will not only uphold West Java's pride in these elements but will also significantly contribute to the preservation of the language, culture, and unique identity inherent to the Sundanese people.

Neither artists nor government officials possess the responsibility for the preservation of the Sundanese language and culture. Nonetheless, it is the responsibility of all stakeholders, including government officials, cultural experts, artists, entrepreneurs, technocrats, legislators, students, and learners (Atifnigar et al., 2025). Major corporations have cultivated

significant resources for the preservation of Sundanese language and culture. Consequently, the participation of a group or individual involved in education will enhance the significance of their contribution, particularly if their engagement serves as a benchmark for governmental action.

Statistics allow for conclusions regarding the community's efforts to maintain Sundanese language and culture (Atifnigar et al., 2025; Chaika et al., 2024). Utilizing, instructing, sustaining, advancing, donning, preserving, practicing, introducing, and examining are several terms that may be utilized during the procedure. If every resident of Earth Sunda generates a "keyword," future generations will be able to seamlessly integrate Sundanese language and culture into their life (Atifnigar et al., 2025; Chaika et al., 2024).

The keyword lists outlined measures for preserving the Sundanese language and culture. Individuals can enhance the ongoing development of their language and culture. Conversely, the Sundanese language and culture may face extinction (K. D. Harrison, 2007; Okeke & Okeke, 2017). Consequently, all stakeholders must engage proactively in creating initiatives and activities that aim to save Sundanese language and culture.

4.2.3. Barriers in keeping the existence of the Sundanese language and culture

Preserving the Sundanese language and culture is a challenging effort. This necessitates the involvement of multiple individuals, and collaboration is essential to execute the task. The government, educators, and community members will engage in this initiative. Members of the public are described as all individuals with the desire and determination to uphold a nation's characteristics. Absent concern, their attempts to preserve language and culture would be futile, and if unsuccessful, the endeavor would yield poor outcomes.

They will encounter obstacles that impede the preservation of Sundanese language and culture. Barriers to community retention may stem from external factors. The factors encompass the rapid influence of Western culture (Westernization) on the community's practices and status, insufficient awareness of the importance of language and cultural preservation, the perception of the local language as archaic, the prevalence of derogatory language among speakers, and inadequate language education hindering the use of Sundanese (Atifnigar et al., 2025; Chaika et al., 2024).

These barriers are designed to capture the attention of the Sundanese-speaking population of West Java. It is imperative to act accordingly, as the circumstances have significantly changed compared to decades before. Accelerated growth has transformed various aspects, requiring cooperation between the government, as the primary stakeholder, and the community to prevent the loss of the Sundanese language and culture (Okeke & Okeke, 2017) Documents exceeding one page in length should be avoided. The analytical results are interpreted to derive answers, added value, and advantages pertinent to the study's concerns and objectives.

5. Conclusion

The participants' attitudes toward Sundanese language and culture were overwhelmingly positive. They believe that it is critical to preserve Sundanese language and culture. The only way to ensure survival is to use it as a common language. Many participants spoke with their parents at home or in their community in Sundanese. Sundanese language and culture are also inextricably linked to Sundanese life (Visser, 2006); hence, all parties may contribute to its preservation. Preservation is a significant concern both internally and externally.

It is critical for all parties to contribute to the preservation of Sundanese language and culture. Its function will be determined by community members' attitudes and commitment to increasing their own awareness of the Sundanese people's language and culture in West Java and across Indonesia. Numerous efforts can be undertaken by all parties to preserve language and culture. Members of the Synergy community determine the Sundanese language and culture's standing in West Java, Indonesia, and around the world. The Sundanese language and culture may perish if the population is unaware. The process of language and cultural preservation demands maximum effort from all stakeholders. Business does not function flawlessly. Obstacles may originate from inside or outside the community. Personal hurdles originate with the self, but external obstacles originate from the other party, posing a threat to the Sundanese language and cultural preservation.

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