



**DIMENSIONS OF LANGUAGE PRESTIGE AMONG
BAGOBO-TAGABAWA GEN Z OF DAVAO DEL SUR:
AN EXPLORATORY FACTOR ANALYSIS**

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Abstract:

This study specifically explored the dimensions of language prestige among Bagobo-Tagabawa Gen Z in the Philippines to develop a measurement tool for language prestige. Through purposive sampling, the participants and respondents of this study were the Bagobo-Tagabawa Gen Zs in Davao del Sur. The exploratory factor analysis (EFA) yielded three factors: language attitudes and pride, language use and sharing, and literary use of language. The final questionnaire, which was the output of this study, consisted of 4-22 items per factor and yielded high reliability when determining the Cronbach alpha. A descriptive survey also revealed a high level of language prestige among Bagobo-Tagabawa Gen Z. There was a significant difference in language prestige when grouped according to sex, educational attainment, and ethnolinguistic community. Results revealed that the different language prestige discussed in the literature contributed to the multidimensionality of the given instrument. Also, quantitative data results confirm qualitative data results. The context-specific questionnaire as an assessment tool will provide possibilities for future planning, policy, and programs of the tribal communities. Further research can utilize this tool to investigate the relationship between language prestige and other sociolinguistic variables within the Bagobo-Tagabawa community. Longitudinal studies could also track changes in language prestige over time, providing valuable insights into language shift or maintenance.

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SDG Indicators: #4 Quality Education, #10 Reduced Inequalities

Keywords: Bagobo-Tagabawa, context-specific questionnaire, dimensions, exploratory factor analysis, Gen Z, language prestige, Philippines

1. Introduction

Language has always been a part of a culture. As there are many cultures, there are also different languages of different linguistic components. Relative to this, language reflects society's culture since it plays a paramount role in developing, growing, elaborating, and transmitting culture (Arslan et al., 2024). In fact, as of 2020, SIL International reported that there are 7,117 languages spoken today. These languages are spoken by communities whose lives are shaped by our rapidly changing world. These linguistic components then pave its way to build language identity, thereafter leads to culture identity.

However, roughly 40% of languages are now endangered, often with less than 1,000 speakers remaining (Eberhard et al., 2020). Indigenous languages, spoken by the fewest people, are often among the most endangered, and some of these endangered languages find ways to thrive (Fleming, 2020; UNESCO, 2020). In particular, Africa is made up of 54 countries with a population of just over one billion people. It is thought to have around 2,000 different spoken languages, making it the world's most linguistically varied continent. Linguists have highlighted, however, that certain African languages are seriously endangered and vanishing (Brenzinger & Batibo 2010; Lee & Van Way, 2016; Lewis et al., 2016).

In Southern Mindanao, the Bagobo language is a known indigenous language of the Bagobo tribe that constitutes one of the largest ethnolinguistic groups (Mangune, 2015). Tuban (2021) identified around 60,000 Bagobo-Tagabawa living in the different parts of Mindanao. As protectors of Mt. Apo, majority of the Bagobo-Tagabawa live in Sibulan, subject to the people's displacement and culture (Estremera, 2017). According to an article by Save the Children UK (2006), almost 100 percent of the Bagobo no longer speak their native dialect. Children are more fluent in Bisaya, which is the language spoken by most lowlanders than their dialect.

Loss of pride and lack of prestige, both due to being ranked ethnographically at the bottom of the repertoire of language choices, have routinely been invoked as explanations for why speakers of indigenous languages in former colonies have given them up (Mufwene, 2003). Studies conducted on language revitalization reveals that language pride and language prestige significantly contributes to language maintenance among ethnic groups.

The primary goal of the study was to assess the language prestige of Bagobo-Tagabawa Gen Z through the utilization of Exploratory Factor Analysis (EFA). Exploratory Factor Analysis is a statistical technique commonly employed in research to uncover the underlying structure of a set of variables (Williams et al., 2010). In this context, it aimed to identify the key factors or dimensions that underlie the language prestige among Bagobo-Tagabawa Gen Z of Davao del Sur, thus providing insight into their perceptions, beliefs, and behaviors related to their language. EFA allows researchers to explore patterns of correlations among variables and group them into factors or dimensions based on their shared variance (Bandalos & Finney, 2018).

By applying EFA to the data collected on Bagobo-Tagabawa Gen Z towards their language, researchers can identify common themes or constructs that influence how these participants perceive their language. Thus, this study generates new knowledge in the field of Linguistics and Linguistic Anthropology.

2. Methodology and Materials

2.1 Research Questions and Design

This study explored the dimensions of a context-specific questionnaire on language prestige among Bagobo-Tagabawa Gen Z. Specifically, the study sought to answer the following questions:

- 1) What are the dimensions of the language prestige among Bagobo-Tagabawa Gen Z?
- 2) What is the factor structure of the measurement scale for the language prestige among Bagobo-Tagabawa Gen Z?
- 3) What is the reliability of the measurement scale?
- 4) What is the level of language prestige among Bagobo-Tagabawa Gen Z in terms of dimensions formulated?
- 5) Is there a significant difference in the level of the language prestige among Bagobo-Tagabawa Gen Z when analyzed according to grouping variables?

To address these objectives, this study adopted a mixed-methods design, particularly an exploratory mixed-method approach. In this study, the exploratory sequential mixed methods research (MMR) design was selected to broadly explore, understand, describe and analyze the dimensions of language prestige among Bagobo-Tagabawa Gen Z. An exploratory sequential mixed technique is a method for collecting and analyzing qualitative and quantitative data in a sequential manner. Researchers acquire qualitative data in the first phase, analyze it, and then direct the following quantitative step, such as a survey or other quantitative data collecting (Creswell & Clark, 2017).

2.2 Qualitative Data Collection and Analysis

For the qualitative phase, interview guide questions were used for in-depth interview (IDI) and focus group discussion (FGD). Also, this interview guide was subjected to the validation of experts. Moreover, purposive sampling was used in this qualitative strand of the study to select Bagobo-Tagabawa Gen Zs from various study locations. In the IDI, twelve (12) Bagobo-Tagabawa Gen Zs were involved. In the focus group discussion, another twelve (12) participants were interviewed to confirm the data in the IDI.

After collecting the qualitative data, the researcher used the technique in extraction of significant statements for analyzing IDI and FGD responses. The researcher looked for patterns and core ideas from the transcribed recorded in-depth interviews and FGDs. These patterns were used to generate codes that emphasized the shared experiences and dimensions of language prestige among Bagobo-Tagabawa Gen Zs of Davao del Sur.

2.3 Quantitative Data Collection and Analysis

In the quantitative phase, the researcher administered the checklist, which was developed based on the core ideas or significant themes from the generated themes in the IDI and FGD. The results were used to determine the dimensions and in crafting a researcher-made survey questionnaire on language prestige among Bagobo-Tagabawa Gen Z of Davao del Sur. Furthermore, the survey data results were employed to determine the level of language prestige among Bagobo-Tagabawa Gen Z in terms of the formulated dimensions. The scale below was used to measure the level of language prestige among Bagobo-Tagabawa Gen Z in terms of the formulated dimensions:

Range	Descriptive Equivalent	Interpretation
4.20 – 5.00	Very High	This means that the language prestige among Bagobo-Tagabawa Gen Z is manifested at all times or almost at all times.
3.40 – 4.19	High	This means that the language prestige among Bagobo-Tagabawa Gen Z is oftentimes manifested.
2.60 – 3.39	Moderate	This means that the language prestige among Bagobo-Tagabawa Gen Z is sometimes manifested.
1.80 – 2.59	Low	This means that the language prestige among Bagobo-Tagabawa Gen Z is seldom manifested.
1.00 – 1.79	Very Low	This means that the language prestige among Bagobo-Tagabawa Gen Z is never or almost never manifested.

In the last phase of the study, three statistical tools were used to analyze and interpret data from the supplementary quantitative survey. Percentage was used to describe the demographic profile of the respondents. Mean was used to determine the level of language prestige among Bagobo-Tagabawa Gen Z. Likewise, the t-Test for independent samples and Analysis of Variance (ANOVA) were used to determine the significant difference in the level of language prestige among Bagobo-Tagabawa Gen Z.

3. Results and Discussion

3.1 Underlying Dimensions of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur

Based on the participants' responses, a checklist composed of 42 items was developed regarding language among Bagobo-Tagabawa Gen Z as presented in Table 1. This tool was administered to 212 Bagobo-Tagabawa Gen Z among three Bagobo-Tagabawa communities in Davao del Sur. The respondents' responses were encoded and subsequently subjected to exploratory factor analysis (EFA) to identify underlying dimensions. Table 2 presents the resulting three-factor structure of the underlying dimensions of LP among Bagobo-Tagabawa Gen Z.

Table 1: Checklist of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur

	5	4	3	2	1
In our community...					
1. I use/speak the Bagobo-Tagabawa language at home.					
2. I use/speak the Bagobo-Tagabawa in other communities where Bagobo-Tagabawa lives.					
3. I use the Bagobo-Tagabawa language to converse with my friends.					
4. I use the Bagobo-Tagabawa language to converse with my family.					
5. I use the Bagobo-Tagabawa language to converse with my fellow tribe members.					
6. I use the Bagobo-Tagabawa language at school.					
7. I show my appreciation of my language by using it.					
8. I practice speaking the language through conversing with others (family, friends, elders, etc.)					
9. I am learning the language through listening to elders, family, and fellow tribe members.					
10. I will ask someone to teach me words in Bagobo that I still don't know.					
11. I will ask someone to translate words in Bagobo that I am not familiar with.					
12. I read dictionaries and other reading materials to expand my vocabulary in Bagobo.					
13. I find speaking, listening, and reading as effective practices in learning the Bagobo language.					
14. I find the Bagobo-Tagabawa language as an essential part of our tribe.					
15. I show my appreciation of my language by learning it.					
16. My language is unique.					
17. I find the Bagobo-Tagabawa language a vital instrument for us to showcase and appreciate our culture.					
18. I feel happy whenever I learn new Bagobo terms.					
19. My language is different in tone, structure, and intonation from other languages.					
20. I feel good whenever I use my language.					
21. I feel a sense of fulfillment whenever I can express myself using the Bagobo language.					
22. It feels good whenever my parents and I communicate using the Bagobo-Tagabawa language at home.					
23. I teach my colleagues Bagobo terms or/and phrases.					
24. I teach the young ones (Bagobo-tagabawa) how to speak Bagobo-Tagabawa.					
25. I feel proud whenever I speak using my language in a crowd.					
26. I feel proud whenever I use my language at school.					
27. I feel proud whenever I use my language at work.					
28. I am not ashamed of my language.					
29. I always look forward to listen to the oral stories of my grandparents/elders about our tribe.					
30. I am always amazed and happy whenever I hear oral stories of our tribe.					
31. I was amazed when I realized that there are also stories, legends, and myths, about our tribe.					
32. I teach my friends/classmates Bagobo terms or/and phrases					
33. I realized that I should be proud of my tribe because of the richness of our culture, language, and tradition.					
34. I believe that I have a unique language and culture.					
35. I write poems using the Bagobo-Tagabawa language.					
36. I write stories using the Bagobo-Tagabawa language.					
37. I write songs using the Bagobo-Tagabawa language.					
38. I use the Bagobo-Tagabawa language in performing dramas.					
39. I post updates on my social media (Facebook) using the Bagobo-Tagabawa language.					
40. I educate my friends on social media (Facebook) by posting Bagobo terms and answering their questions about my language.					
41. I post/share videos on my social media (Facebook or Youtube) using the Bagobo-Tagabawa language.					
42. I am happy, proud, and amazed whenever I watch videos on social media where they use the Bagobo-Tagabawa language.					

This structure was determined after removing items with factor loadings below 0.4 and those exhibiting cross-loadings. Notably, the EFA results indicated that all 41 items had factor loadings above 0.4, leading to the removal of only one item in the final model.

Table 2: Rotated Factor Matrix showing the Dimensions of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur

Item No.	Factor		
	LAP	LUS	LUL
17	1.047		
16	1.005		
29	0.968		
32	0.932		
33	0.931		
34	0.913		
20	0.911		
31	0.901		
18	0.892		
14	0.880		
19	0.858		
28	0.774		
26	0.769		
22	0.697		
9	0.681		
21	0.679		
27	0.673		
30	0.652		
15	0.615		
42	0.593		
10	0.503		
11	0.447		
2		0.978	
3		0.957	
5		0.930	
4		0.928	
1		0.836	
7		0.783	
6		0.776	
12		0.742	
8		0.735	
39		0.676	
24		0.649	
25		0.631	
40		0.619	
41		0.543	
13		0.489	
36			0.902
35			0.764
37			0.717
38			0.511

Note: LAP: Language Attitudes and Pride; LUS: Language Use and Sharing; LUL: Literary Use of Language.

Meanwhile, the scree test was performed to determine the number of factors to be retained, which are the data points that are above the break or point of inflexion. It is suggested to use the

scree test in conjunction with the eigenvalues to determine the number of factors to retain (Costello & Osborne, 2005). It can be observed in Figure 1 that there are three data points about the break, which is equivalent to three dimensions in the scale.

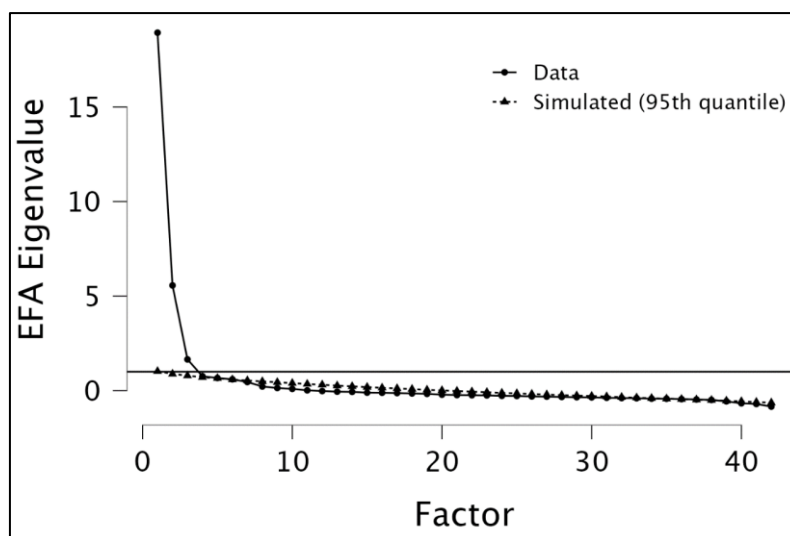


Figure 1: Scree Plot

Moreover, the 41 items were then subjected to rotation. Promax rotation was utilized as the factors appeared to be correlated, with coefficients ranging from 0.44 to 0.65, indicating that the data were not orthogonal. In the resulting pattern matrix, loadings less than 0.4 were suppressed. Ultimately, only one item was deleted. This technique, as indicated by Field (2005), where loadings less than 0.4 are suppressed and variables are ordered by loading size, simplifies interpretation by eliminating the need to scan the entire matrix to identify substantive loadings.

Table 3: Reliability Test of Language Prestige Scale

Factors	# of Items	Chronbach's Alpha
Language Attitudes and Pride	22	0.974
Language Use and Sharing	15	0.955
Literary Use of Language	4	0.832
Overall Reliability	41	0.958

In addition, the instrument was evaluated for reliability to determine the internal consistency of items. It can be observed in Table 3 that the overall reliability is high, with a Cronbach's alpha value of .958. The subscale or dimension also is above the criteria of reliability about .70 alpha, namely; *Language Attitudes and Pride*, *Language Use and Sharing*, and *Literary Use of Language*. These values indicate that the tool has good internal consistency.

3.2 Utilization of the Tool to Measure the Significant Difference in the Level of Language Prestige in Terms of the Three Dimensions

Through demographic data, the basic profile of the respondents can be determined, including their sex, age, educational attainment, and ethnolinguistic community, which are all fundamental information. The key characteristics of the respondents are shown in Table 4. In

general, there were more female respondents (55.19%) than male respondents (44.81%). Regarding age, the majority of respondents (58.02%) were 16-20 years old, followed by those aged 21-25 (35.85%), and 10-15 (6.13%).

Table 4: Demographic Profile of the Bagobo-Tagabawa Gen Z

Demographic Profile	n	%
Sex		
Male	95	44.81
Female	117	55.19
Age		
10-15 y/o	13	6.13
16 – 20 y/o	123	58.02
21 – 25 y/o	76	35.85
Educational Attainment		
Junior High School Level	54	25.47
Senior High School Level	57	26.89
College Level	74	34.91
Working Level	27	12.74
Ethnolinguistic Community		
MABAMA	63	29.72
Digos	33	15.56
Sta. Cruz	116	54.72

In terms of educational attainment, 25.47% were Junior high school students, 26.89% were Senior high school students, 34.91% were college students, and 12.74% were employed. Geographically, the majority of respondents (54.72%) originated from Sta. Cruz. The Matanao, Bansalan, and Magsaysay (MABAMA) Cluster accounted for 29.72% of respondents, while Digos contributed 15.56%.

Another objective of this study was to determine the level of language prestige among Bagobo-Tagabawa Gen Z of Davao del Sur in terms of the three dimensions, namely; *Language Attitudes and Pride*, *Language Use and Sharing*, and *Literary Use of Language*.

The data reveals that the dimensions of the language prestige that yielded the highest mean score, as shown in Table 4.1, is *Language Attitudes and Pride* with a mean rating of 4.61 or very high and a standard deviation of 0.51, which means it is always observed.

Table 4.1: Level of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur in Terms of Language Attitudes and Pride

Language Attitudes and Pride	SD	Mean	Descriptive Level
1.	0.68	4.68	Very High
2.	0.83	4.61	Very High
3.	0.85	4.59	Very High
4.	0.68	4.72	Very High
5.	0.66	4.68	Very High
6.	0.52	4.84	Very High
7.	0.62	4.83	Very High
8.	0.54	4.82	Very High
9.	0.58	4.81	Very High

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10.	0.61	4.77	Very High
11.	0.61	4.75	Very High
12.	0.72	4.68	Very High
13.	0.74	4.62	Very High
14.	0.80	4.56	Very High
15.	0.86	4.44	Very High
16.	0.57	4.83	Very High
17.	0.76	4.68	Very High
18.	0.61	4.76	Very High
19.	0.61	4.76	Very High
20.	0.58	4.79	Very High
21.	0.59	4.78	Very High
22.	0.68	4.70	Very High
Category Mean	0.51	4.61	Very High

Further, *Language Use and Sharing* is the second-highest indicator with a mean score of 3.73 or high, with a standard deviation of 0.72. This means that the language use and sharing among Bagobo-Tagabawa Gen Z of Davao del Sur are often observed.

Lastly, *Literary Use of Language* got the lowest mean score of 2.40 or low, with a standard deviation of 1.12. This means that the literary use of language among Bagobo-Tagabawa Gen Z of Davao del Sur are sometimes observed.

Table 4.2: Level of Language Prestige among Bagobo-Tagabawa
 Gen Z of Davao del Sur in Terms of Language Use and Sharing

Language Use and Sharing	SD	Mean	Descriptive Level
1.	0.84	3.73	High
2.	1.04	4.28	Very High
3.	0.98	3.61	High
4.	1.15	4.17	High
5.	1.04	4.28	Very High
6.	0.98	2.92	Moderate
7.	0.94	4.46	Very High
8.	0.86	4.51	Very High
9.	1.16	3.63	High
10.	0.85	4.53	Very High
11.	1.07	3.72	High
12.	0.88	3.80	High
13.	0.96	3.44	High
14.	1.03	3.43	High
15.	1.05	3.54	High
Category Mean	0.72	3.73	High

Table 4.3: Level of Language Prestige among Bagobo-Tagabawa
 Gen Z of Davao del Sur in Terms of Language Use and Sharing

Literary Use of Language	SD	Mean	Descriptive Level
1.	1.51	2.17	Low
2.	1.39	2.05	Low
3.	1.30	2.43	Low

4.	1.26	2.94	Moderate
Category Mean	1.12	2.40	Low

These results align with the findings of Garvin and Mathiot (1968), who identified three characteristics of people's attitudes towards language: language loyalty (language fidelity), language pride, and awareness of language norms. Language pride is inextricably linked to the discussion of language attitudes. Furthermore, language utilization and attitudes also influence the maintenance of native or neighboring languages. Huang et al. (2019) further emphasized that the literary use of language is crucial for advancing language learning.

Consequently, Bahtiar et al. (2021) argued that language acquisition is essential for fostering language pride. From this literature, it can be inferred that the language prestige (LP) of the Bagobo-Tagabawa Gen Z of Davao del Sur can be understood through the lens of language attitudes and pride, language use and sharing, and literary use of the language.

This study also aimed to determine if there was a significant difference in the level of language prestige among Bagobo-Tagabawa Gen Z when grouped by sex. As shown in the T-Test results presented in Table 5, the data analysis indicates a statistically significant difference in the overall level of language prestige based on sex, with an overall p-value of .005. Furthermore, the data reveal a significant difference in the level of language prestige, specifically within the dimension of language attitudes and pride.

Table 5: T-test Results on the Significance of the Difference in the Level of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur when Analyzed by Sex

Factors	t	df	p-value	Description
Language Attitudes and Pride	-0.457	210	0.000***	Significant
Language Use and Sharing	-3.701	210	0.648	Not Significant
Literary Use of Language	-1.791	210	0.075	Not Significant
Overall Mean	-2.807	210	0.005*	Significant

This result aligns with the study of Perez (2020) who found that females demonstrated a slightly higher level of positive attitudes and reported greater pride in their indigenous languages compared to males, often attributing this to their role in intergenerational transmission within the household and community.

Table 5.1: ANOVA Results on the Significance of the Difference in the Level of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur when Analyzed by Age

Factors	Mean Square	f	p-value	Description
Language Attitudes and Pride	1.041	4.075	0.018*	Significant
Language Use and Sharing	1.036	2.026	0.134	Not Significant
Literary Use of Language	2.674	2.175	0.116	Not Significant
Overall Mean	0.577	1.668	0.191	Not Significant

As shown in Table 5.1, the ANOVA results indicate a significant difference in *Language Attitudes and Pride* among Bagobo-Tagabawa Gen Z of Davao del Sur when analyzed by age.

This suggests that age plays a role in how this group perceives and expresses pride in their language. Specifically, post-hoc comparisons reveal a significant difference between the 16-

20 year-olds and 21-25 year-olds regarding language attitudes and pride, with younger individuals exhibiting slightly higher levels. However, for *Language Use and Sharing* and *Literary Use of Language*, no statistically significant differences were found across age groups, implying that age does not significantly influence these other aspects of language prestige within this population.

This result confirms the findings of Smith (2022), who found that age significantly influenced language attitudes and perceived pride in heritage languages among various indigenous youth populations.

Table 5.2: ANOVA Results on the Significance of the Difference in the Level of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur when analyzed by Educational Attainment

Factors	Mean Square	f	p-value	Description
Language Attitudes and Pride	0.381	1.458	0.227	Not Significant
Language Use and Sharing	2.444	5.005	0.002*	Significant
Literary Use of Language	5.323	4.494	0.004*	Significant
Overall Mean	1.524	4.779	0.003*	Significant

Moreover, the ANOVA results presented in Table 5.2 reveal the significant difference in the overall level of language prestige when analyzed according to educational attainment. This suggests that the level of education achieved plays a crucial role in how these individuals engage with and perceive their language, particularly in terms of its practical use and literary application. Post-hoc comparisons further illuminate these differences: for *Language Use and Sharing*, those at the College Level reported significantly lower use compared to the JHS Level ($p < 0.001$). In *Literary Use of Language*, the JHS Level showed significantly higher use than both the SHS Level ($p = 0.031$) and Working Level ($p = 0.005$). These findings collectively indicate that while attitudes and pride in the language remain relatively consistent, the actual use and appreciation of the language, particularly in literary contexts, tend to decrease with higher levels of educational attainment.

This result aligns with the findings of Gonzales (2021), who reported that individuals with higher levels of education, particularly those who pursued college degrees, tended to exhibit a decrease in the daily use and sharing of their heritage language compared to those who completed only primary or secondary education.

Table 5.3: ANOVA Results on the Significance of the Difference in the Level of Language Prestige among Bagobo-Tagabawa Gen Z of Davao del Sur when analyzed by Ethnolinguistic Community

Factors	Mean Square	f	p-value	Description
Language Attitudes and Pride	3.623	15.698	0.000***	Significant
Language Use and Sharing	19.047	56.223	0.000***	Significant
Literary Use of Language	5.609	4.668	0.010*	Significant
Overall Mean	7.850	29.728	0.000***	Significant

On the other hand, when analyzed by Ethnolinguistic Community, the data reveal significant differences in language prestige across various ethnolinguistic communities among Bagobo-Tagabawa Gen Z in Davao del Sur. All three factors show statistically significant differences,

with p-values of 0.000 ($p < 0.001$) for LAP and LUS, and 0.010 ($p < 0.05$) for LUL. The overall mean also indicates a highly significant difference ($p < 0.001$), suggesting that the level of language prestige varies considerably depending on the ethnolinguistic community. Post-hoc comparisons further specify these differences: for LAP, Sta. Cruz ($M=4.76$) had significantly higher language attitudes and pride compared to MABAMA ($M=4.34$); for LUS, both Sta. Cruz ($M=4.05$) and Digos ($M=3.81$) showed significantly higher language use and sharing than MABAMA ($M=3.09$); for LUL, Sta. Cruz ($M=2.61$) had significantly higher literary use of language than MABAMA ($M=2.14$). Overall, Sta. Cruz ($M=3.81$) consistently demonstrated higher language prestige, followed by Digos ($M=3.52$), while MABAMA ($M=3.19$) generally had the lowest levels across the measured aspects.

Consistent with the presented findings, David (2023) observed that communities with stronger internal social cohesion and more active cultural preservation programs tended to exhibit higher levels of language prestige across all measured dimensions, including active use and pride, compared to communities facing greater external pressures or internal fragmentation. This supports the notion that the specific context and dynamics of an ethnolinguistic community play a crucial role in language vitality.

4. Conclusion

Language prestige plays a crucial role in language use and, consequently, in language maintenance. The Bagobo-Tagabawa Gen Z of Davao del Sur expresses and demonstrate their language prestige in various ways. The utilization of their language at home is an important factor that contributes to their language learning. This has been the reason why they are able to communicate in their language with their friends, fellow Bagobo-Tagabawa, and within their ethnolinguistic communities. They also share their language not only with the younger Bagobo-Tagabawa but also with friends and colleagues who are not part of their ethnolinguistic communities. In social environments, the Bagobo-Tagabawa Gen Z can help promote their language prestige, particularly in school, in the workplace, and in communal relations.

The Bagobo-Tagabawa Gen Z also maintain social and professional relationships while sharing their linguistic knowledge and skills in everyday situations. They continually learn their language through the help of their elders and other knowledgeable individuals. Among Gen Z, it is the Junior High School students who demonstrate their language prestige most of the time. These Gen Z individuals model language prestige and encourage others to use their language as well. Moreover, Bagobo-Tagabawa Gen Z express their language prestige by sharing their language with their colleagues and on social media and other online platforms.

Language prestige includes the literary use of the language. Language literacy has been the primary factor why Bagobo-Tagabawa Gen Z displayed low usage of the language in literary pieces like songs, poems, and stories. Relatively, the Bagobo-Tagabawa Gen Z learn from the teachings of their elders and parents. Their ethnolinguistic community plays a vital role in their language acquisition and practice.

In addition, the measuring instrument has a high degree of internal consistency, as each of the presented dimensions exceeds the 0.70 reliability criterion. This result indicates that the developed tool is suitable for its intended purpose.

Quantitative data results confirm qualitative data results. The majority of variables and items from the quantitative phase supported and strengthened the emerging themes from the qualitative phase. This signifies that quantitative data confirm qualitative data. The connecting nature of data integration serves as a foundation for qualitative and quantitative data outcomes. Data integration for factor structure consists of connecting, testing, and validating.

The results of the integration of qualitative and quantitative data for language prestige among Bagobo-Tagabawa Generation Z of Davao del Sur indicate that language prestige consists of three fundamental themes or dimensions. Each theme or dimension has its own items, which strengthen the domain practices associated with each theme.

4.1 Confirmation of Theory Lens

In conjunction, the result of this study confirmed Karan's (2008) taxonomy of factors influencing the stability and change of language. The taxonomy of factors influencing the stability and change of language organizes information sets for specific purposes. It is true when Karan (2008) explains that motivations for language choice are often a combination of factors. People typically select a language that is understood by their interlocutors. This pattern is a fundamental illustration of communicative motivations influencing language use choices. When people choose to use or acquire a language variety in order to associate themselves with a prestige group that typically uses that language variety, it is evident that they are motivated by their social identity in relation to prestige.

5. Conclusion

This study provides insights into how the Bagobo-Tagabawa Gen Z of Davao del Sur display their language prestige, as reflected in both qualitative and quantitative data. With the gathered data, it is recommended that the Bagobo-Tagabawa ethnolinguistic communities focus on conducting programs and activities that would encourage the utilization of their language among the Bagobo-Tagabawa Gen Z at home, in school, at work, and in their community. It is recommended that literacy programs be implemented in the community to strengthen language literacy and provide an avenue to support the literary use of language. The use of learning materials in Bagobo-Tagabawa's Indigenous Knowledge, Systems, and Practices (IKSP) should be reinforced to foster cultural appreciation among the youth.

Language prestige, as considered by the Bagobo-Tagabawa Gen Z, is essential to showcase and appreciate their culture. Hence, all members of the ethnolinguistic community, especially the elders and tribal leaders, should strive to inculcate prestige in the minds of the youth, as they are the next speakers of the tribe. It is crucial to inculcate language prestige in the hearts and minds of these Gen Z individuals, as they are the frontliners for sharing the language with the next generation.

Furthermore, in indigenous and language research, future researchers may also consider finding a different location where Bagobo-Tagabawa Gen Z live. This may offer another perspective on their views and level of language prestige. It would also be a great idea to examine the views of elders and tribal leaders, which would open another door for a different perspective on the display of language prestige.

For tribal communities at the national and regional levels, the crafted measurement tool can assess language prestige among Gen Z. This context-specific questionnaire may be used to determine the extent of language prestige in terms of language attitudes and pride, language use and sharing, and literary use of language. This assessment will inform future planning, policies, and programs of the tribal communities, especially among the Bagobo-Tagabawa tribe. For students studying applied linguistics, particularly sociolinguistics, this paper may inspire further research on language prestige, not just to delve deeper into the Bagobo-Tagabawa tribe but also with other linguistic groups in Region XI, such as other Bagobo linguistic groups, Badjao, B'laan, Manobo, Mansaka, Mandaya, Matigsalog, Maranao, Tausog, Tagacaolo, Kalagan, and others.

Lastly, one of the limitations of this study is the exclusivity of the respondents to three Bagobo-Tagabawa communities in Davao del Sur, Region XI, only. With this, it is suggested that future research may include other communities in the province or other regions. Hence, increasing the population size can enhance the generalizability of the scale. Different norms may utilize the developed instrument to further test its validity and reliability.

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Conflict of Interest Statement

The authors declare no conflicts of interest.

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Appendix: 41-Item Language Prestige Scale

Factor 1. Language Attitudes and Pride	
17. I find the Bagobo-Tagabawa language a vital instrument for us to showcase and appreciate our culture.	1.047
16. My language is unique.	1.005
29. I am not ashamed of my language.	0.968
32. I was amazed when I realized that there are also stories, legends, and myths, about our tribe.	0.932
33. I realized that I should be proud of my tribe because of the richness of our culture, language, and tradition.	0.931
34. I believe that I have a unique language and culture.	0.913
20. I feel good whenever I use my language.	0.911
31. I am always amazed and happy whenever I hear oral stories of our tribe.	0.901
18. I feel happy whenever I learn new Bagobo terms.	0.892
14. I find the Bagobo-Tagabawa language as an essential part of our tribe.	0.880
19. My language is different in tone, structure, and intonation from other languages.	0.858
28. I feel proud whenever I use my language at work.	0.774
26. I feel proud whenever I speak using my language in a crowd.	0.769
22. It feels good whenever my parents and I communicate using the Bagobo-Tagabawa language at home.	0.697
9. I am learning the language through listening to elders, family, and fellow tribe members.	0.681
21. I feel a sense of fulfillment whenever I can express myself using the Bagobo language.	0.679
27. I feel proud whenever I use my language at school.	0.673
30. I always look forward to listen to the oral stories of my grandparents/elders about our tribe.	0.652
15. I show my appreciation of my language by learning it.	0.615
42. I am happy, proud, and amazed whenever I watch videos on social media where they use the Bagobo-Tagabawa language.	0.593
10. I will ask someone to teach me words in Bagobo that I still don't know.	0.503
11. I will ask someone to translate words in Bagobo that I am not familiar with.	0.447
Factor 2. Language Use and Sharing	
2. I use/speak the Bagobo-Tagabawa in other communities where Bagobo-Tagabawa lives.	0.978
3. I use the Bagobo-Tagabawa language to converse with my friends.	0.957
5. I use the Bagobo-Tagabawa language to converse with my fellow tribe members.	0.930
4. I use the Bagobo-Tagabawa language to converse with my family.	0.928
1. I use/speak the Bagobo-Tagabawa language at home.	0.836
7. I show my appreciation of my language by using it.	0.783
6. I use the Bagobo-Tagabawa language at school.	0.776
12. I read dictionaries and other reading materials to expand my vocabulary in Bagobo.	0.742
8. I practice speaking the language through conversing with others (family, friends, elders, etc.)	0.735
39. I post updates on my social media (Facebook) using the Bagobo-Tagabawa language.	0.676
24. I teach my colleagues Bagobo terms or/and phrases.	0.649
25. I teach the young ones (Bagobo-tagabawa) how to speak Bagobo-Tagabawa.	0.631
40. I educate my friends on social media (Facebook) by posting Bagobo terms and answering their questions about my language.	0.619
41. I post/share videos on my social media (Facebook or Youtube) using the Bagobo-Tagabawa language.	0.543
13. I find speaking, listening, and reading as effective practices in learning the Bagobo language.	0.489
Factor 3. Literary Use of Language	
36. I write stories using the Bagobo-Tagabawa language.	0.902

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35. I write poems using the Bagobo-Tagabawa language.	0.764
37. I write songs using the Bagobo-Tagabawa language.	0.717
38. I use the Bagobo-Tagabawa language in performing dramas.	0.511