

# Strategies of the Millennial Teachers in Decoding Generation Alpha Social Media Slang

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**Abstract**— This research explored how millennial teachers decode social media slang utilized by Generation Alpha. Employing a qualitative methodology, it aimed to uncover the meanings behind the gathered social media posts, the purpose for sharing them, and the strategies of the teachers in decoding these terminologies. The study involved five Generation Alpha learners and five millennial teachers from Mayon National High School. Data was collected from five social media posts made by the Generation Alpha learners, along with focus group discussions and semi-structured interviews. Content and thematic analysis were employed to interpret the data. The researcher identified five slang terminologies from the learners' social media accounts which serve as the corpus of the study. The terms “skibidi,” “fanum tax,” “gucci,” “gyatt,” and “rizz” were identified and was used as reference for the focus group discussion. The five learners, aged between 12 and 13, were invited to explain the meanings of these slang and their reasons for sharing them, which revealed themes such as self-expression, social connection, knowledge sharing, and entertainment. Millennial teachers utilized strategies like digital literacy, contextual understanding, active listening, and questioning to effectively decode the Generation Alpha slang. From the study's findings, the researcher recommended that millennial teachers become familiar with the slang terms used in academic contexts and encouraged learners to start using Generation Alpha slang in their posts for purposes of self-improvement, educational outcomes, community involvement, cultural enrichment, and marketing initiatives.

**Keywords**— decoding, generation alpha, millennial, social media slang, strategies.

## I. INTRODUCTION

Every generation, born in different times, can be distinguished by their unique traits. They are categorized based on their birth years and notable life experiences. As noted by Zemke et al. (2000), six generations have been identified: The Veterans (1925-1946), Boomers (1946-1960), Gen X (1960-1980), Gen Y (1980-1995), Gen Z (1995-2010), and the Gen A (2010-2024).

The Center for Generational Kinetics, a research firm, defines a generation as a collection of individuals who are born around the same time and usually in similar locations. It has been observed that due to experiencing comparable trends during critical periods of their lives, they share similar characteristics, preferences, beliefs, and language. Significant changes in language predominantly occur among teenagers and young adults, who often pioneer the use of new expressions.

Supporting this assertion, Carretero and Jeresano (2022) indicated that language begins to evolve as adolescents engage and focus on developing a collective identity, joining self-organized groups of friends, classmates, and peers, setting them apart from previous generations.

Language has evolved over time, particularly in the social media communication of Generation Alpha, prompting earlier generations to adjust and comprehend its meanings. Learners have been actively using Generation Alpha slang in their social media profiles, while teachers from different generations have been attempting to interpret it to better connect with their learners. In the present day, the language specific to Generation Alpha is undergoing transformation, particularly within the realm of social media.

Consequently, the researcher recognized the necessity of exploring the methods employed by millennial teachers to decode Generation Alpha's social media slang. Specifically, this study aims to address the following questions: 1. What are the identified terms from Generation Alpha do learners share on social media platform? 2. What are the reasons of the Generation Alpha learners in sharing the slang terms? and 3. What strategies do millennial teachers use to decode the slang terms?

## II. FRAMEWORKS OF THE STUDY

### A. Theoretical Framework

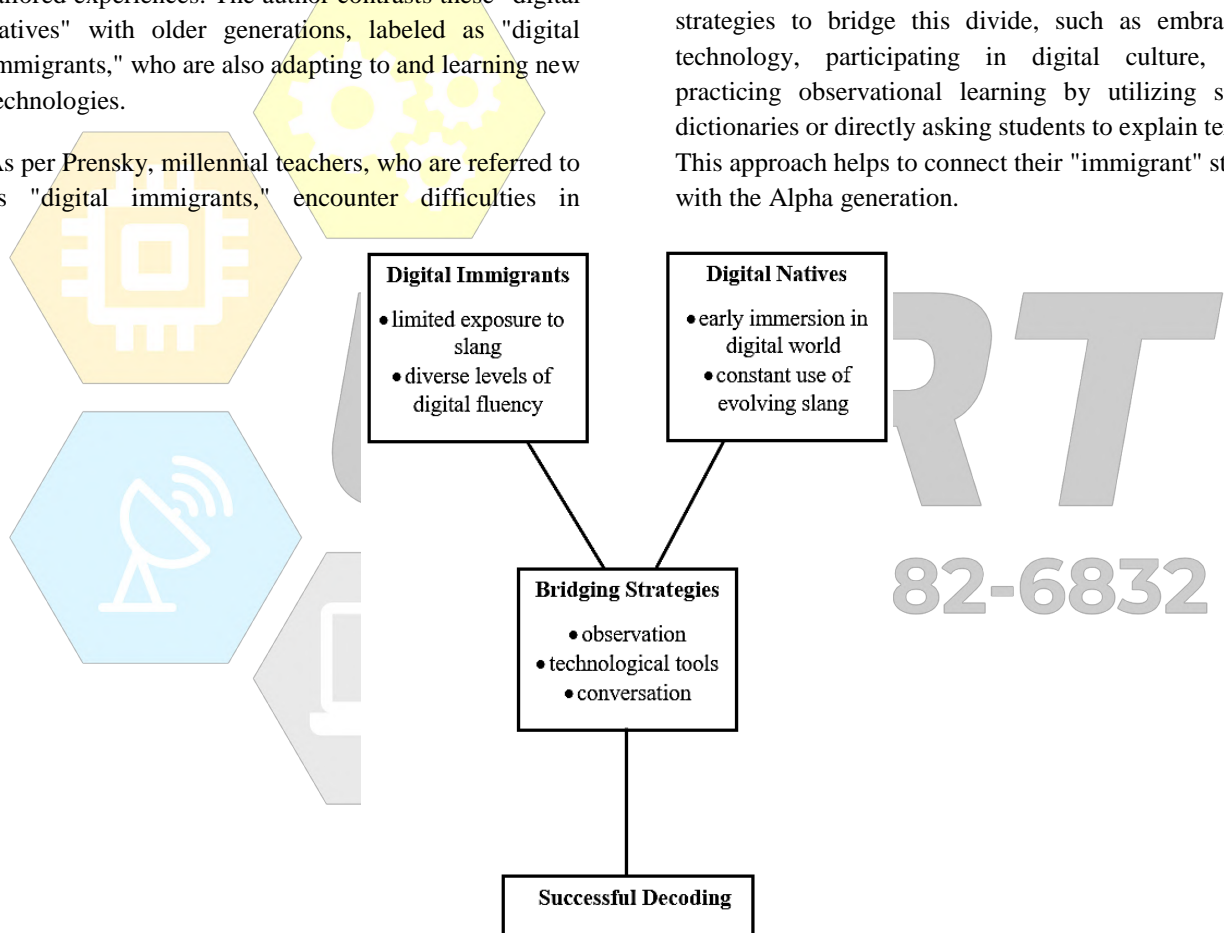
The theory of Digital Natives vs. Digital Immigrants by Marc Prensky (2001) was used as theoretical foundation

of this study. It addresses the technological and generational divide between various age groups. It illustrates how growing up with advanced technology has altered the ways in which today's learners think and process information compared to their predecessors. Digital natives are characterized by their shorter attention spans and a preference for concise, visually engaging content. They are less interested in lengthy articles and prolonged news segments, opting instead for quick snippets of information provided through social media platforms such as Instagram, Twitter, and TikTok. These platforms deliver a continuous flow of news, entertainment, and user-generated content, aligning with the craving for immediate satisfaction and tailored experiences. The author contrasts these "digital natives" with older generations, labeled as "digital immigrants," who are also adapting to and learning new technologies.

As per Prensky, millennial teachers, who are referred to as "digital immigrants," encounter difficulties in

understanding social media slang due to their limited exposure to such language and varying degrees of digital fluency compared to Generation Alpha. Their understanding of specific terminologies used in social media is acquired, rather than instinctive. In contrast, Generation Alpha individuals are immersed in the digital realm from a young age and frequently use evolving slang as they engage with platforms like Facebook, Instagram, TikTok, and YouTube.

This situation poses a challenge, as "digital immigrant" teachers, who communicate in a more traditional language, find it hard to interpret the language of a generation that has developed an entirely new way of speaking. In response, millennial teachers have devised strategies to bridge this divide, such as embracing technology, participating in digital culture, and practicing observational learning by utilizing slang dictionaries or directly asking students to explain terms. This approach helps to connect their "immigrant" status with the Alpha generation.



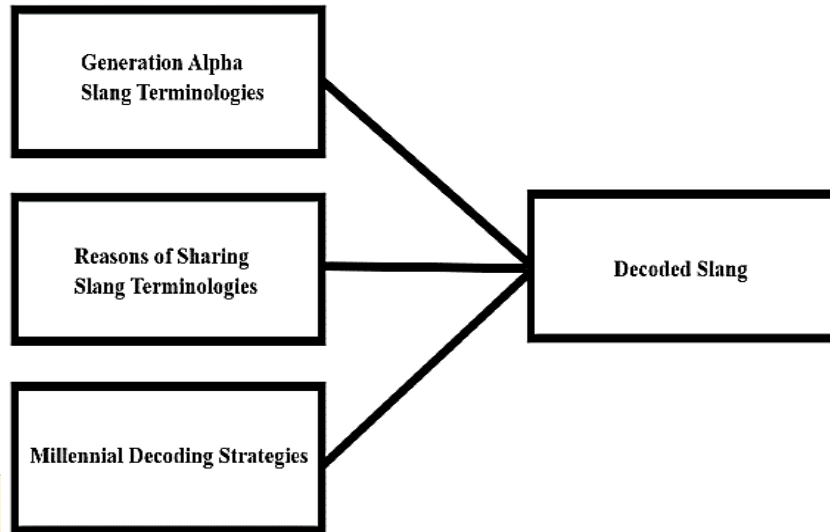
**B. Conceptual Framework**

This research explored the methods employed by millennial teachers to decode the social media slang Sorsogon State University Graduate School 11 used by Generation Alpha, specifically focusing on Grade 7 learners classified under the Alpha generation and millennial teachers at Mayon National High School, Mayon, Castilla, Sorsogon school year 2024-2025. The initial component denotes the inputs comprising slang

terms from Generation Alpha found in the learners' social media posts, particularly on the Facebook platform. A focus group discussion was conducted to five (5) identified Generation Alpha learners to decode the meanings of the specified slang and to understand their motivations for posting on their social media accounts. Additionally, the decoding strategies utilized by the five (5) identified millennial teachers were gathered through semi structured interviews.

The screenshots of the learners' social media posts served as the study's corpus and were utilized during the focus group discussion and semi-structured interviews, as well as during ethnographic observation. These

methods led to the decoded meanings of the slang terms. By interpreting the slang terms used by Generation Alpha found on social media, millennial teachers can bridge the generational divide.



**C. The Present Study**

Generation Alpha, anticipated to be the most populous generation ever, is highly skilled with technology. They have grown up immersed in digital devices, particularly using them to access social media platforms. Members of Gen Alpha influence these platforms for communication and self-expression; however, they are introducing slang trends that other generations, especially Millennials, find unfamiliar, even though Millennials were the first digital natives. The engagement of the Millennials with the internet, particularly on social media, is less extensive compared to Generation Alpha, therefore as a result, they face challenges in understanding the new terminologies that have emerged on social media platforms like Facebook. This research investigates the social media slang that is widely used by Generation Alpha. They inherently embrace this platform as their communication medium, which fosters a unique linguistic identity among them. While it serves as a means of self-expression, it also creates barriers in communication with other generations, leading to a generational divide. Although Millennials are digital natives, they often feel like immigrants as they struggle to comprehend the slang used by Generation Alpha. Consequently, millennials encounter difficulties in understanding these terms, but they have developed strategies to interpret and analyze the slang in order to help teachers bridge the gap with Generation Alpha learners.

**III. METHODOLOGY**

A qualitative approach was adopted for this study, which is inherently descriptive. Consequently, screenshots of social media slang posted on Facebook form the foundational corpus for the research. Moreover, focus group discussions, semi-structured interviews, and observations were carried out as part of the qualitative study. The descriptive research design employed involved the collection of situational, intellectual, personal, and comprehensive analyses to decode the meaning behind social media posts.

The researcher employed purposive sampling, which is a non-probability sampling method. The primary sources of information for this research were the social media slang used by learners from Generation Alpha and the millennial teachers, both from Mayon National High School. A total of five (5) learners aged 12 to 13 years, all in Grade 7, participated in focus group discussion and semi-structured interview together with the five (5) millennial teachers, whose ages range from 28 to 38. They were selected as participants because they represent different generations, providing the insights sought by this current study.

The researcher utilized four (4) research instruments: the screenshots of the slang posted by Generation Alpha, ethnographic observation, focus group discussion, and semi-structured interviews. Sorsogon State University Graduate School 17 Screenshots of the slang terms shared as Facebook "status" updates and "stories" or

"my day" by the learners were taken. This provided the researcher with authentic material to understand the slang used by the learners. These screenshots were presented to the participants during the focus group discussion to inquire about the meanings of each term. Additionally, during the interviews, these screenshots served as a reference for the millennial teachers to explain their strategies for decoding the terms. This also formed the foundation for the researcher in performing the ethnographic observation conducted in various settings. Following this, a focus group discussion was held with five selected learners from Generation Alpha. They were asked to define the slang terms based on the screenshots of their Facebook posts and to explain their reasons for using them. Each learner provided interpretations of the terms, offering a clearer understanding of their meanings. The respondents shared open-ended answers to the research questions, detailing the intended meanings of each word or expression along with their justifications. Furthermore, the researcher conducted semi-structured interviews with five (5) chosen millennial teachers. The interviews started with brief greetings, expressing gratitude to the teachers for participating. The researcher then proceeded to ask how the teachers approached decoding the presented slang terms. Each interview lasted approximately ten (10) minutes.

### **Data Collection**

In designing the study, the researcher employed ethnographic observation in the digital environment, collecting screenshots of social media slang terms used by Generation Alpha learners on their Facebook accounts. A total of five (5) terms specific to Generation Alpha was identified, with three (3) appearing in Facebook statuses and two (2) sourced from "stories" or "My Day" posts. Before initiating the study's focus groups, the researcher distributed informed consent documents to the learners and sent a communication letter to their advisers, which was acknowledged by the school principal. When conducting semi-structured interviews with millennial teachers, a permission letter for the interviews along with informed consent were also provided, and participants were required to sign to indicate their agreement to take part in the research. To gather the necessary data, the researcher sought out Generation Alpha slang in the Facebook posts. While Generation Alpha learners frequently utilized YouTube and TikTok, most of their posts were predominantly found on their Facebook accounts. These posts were screenshotted to ensure authentic material was available for data collection, particularly for interpreting the slang

terms. Five (5) Facebook posts were collected and utilized in succeeding stages of the data collection process. Subsequently, five (5) learners identified as part of Generation Alpha participated in a focus group discussion. Ethical standards were upheld to ensure the learners' privacy during this process, which took place in the computer room during their health break. The participants were asked to interpret each slang term presented through printed screenshots and to share their reasons for using these terms in their posts. The focus group discussion facilitated the exploration and explanation of shared knowledge among the group (Van Eeuwijk and Angehrn, 2017), allowing the researcher to compile their responses for analysis through content analysis. In addition to the focus group, ethnographic observation was conducted in which the researcher immersed herself in the Generation Alpha learners' environment to document the observations (Drew, 2023), particularly regarding the context in which these terms were utilized, simplifying the process of decoding the meaning of the collected slang. The five (5) selected millennial teachers were invited for interviews. Data collection was executed using semi-structured interviews, a methodology that involves questioning within a set thematic framework (George, 2022), focusing on how each teacher strategized in decoding the collected Generation Alpha slang terms. The same ethical standards were maintained to safeguard the respondents' privacy and ensure the confidentiality of all collected information.

### **Data Analysis**

Following the collection of slang expressions used by Generation Alpha via Facebook posts, a focus group discussion was conducted to the learners to enhance the understanding of the terminologies. Besides collecting the meanings of the slang, the findings from the ethnographic observation were analyzed, allowing for the first research question to be addressed.

The second problem was also addressed through a focus group discussion in which various reasons were identified as participants responded collectively. The learners were able to expand on their reasons, as it felt like an opportunity to share their perspectives. A systematic classification of data through content analysis, utilizing coding to pinpoint key categories was employed to examine the responses of Gen Alpha learners during the focus group discussion that was conducted. The content of their replies allowed the researcher to ascertain their reasons for using those slang



terms. In this way, the researcher successfully answered the second issue of the study.

The final matter addressed by the study centered on the strategies that millennial teachers employ to understand the social media slang used by Gen Alpha. In order to accurately identify the strategies for decoding the slang terms shared on learners' Facebook accounts, the researcher applied thematic analysis to the answers of the millennial teachers. The themes identified in the responses of the five interviewed millennial teachers enable the researcher to resolve the last question of the study.

As a result, by engaging with and interviewing the learners from the alpha generation through focus groups and ethnographic observation, and by conducting interviews with selected millennial teachers, the researcher analyzed the data collected and answered the problems of the study.

#### **IV. RESULTS AND DISCUSSION**

Generation Alpha Social Media Slang Slang is an ever-changing component of language that is typically defined by its dynamic quality. It reflects new trends, cultural changes, and evolving norms of language. The groups that create it can foster a sense of belonging and allow for unique self-expression (Ramadhanya, 2024).

The slang used on social media not only mirrors the generation but also highlights their distinct backgrounds.

The digital landscape of Gen Alpha significantly influences the development of their slang. Primarily, young adults and teenagers who spark most of the linguistic shifts being observed, particularly as seen in social media posts.

Furthermore, McCrindle (2022) mentioned in an interview with the New York Times that Gen Alpha is the first group to be entirely born in the 21st century, marking the beginning of something innovative rather than a return to the past.

The researcher identified five (5) social media slang terms from Gen Alpha, with two (2) shared as Facebook "stories," referred to as "My Day," and the remaining three (3) were posted in their Facebook newsfeed or as their "status." These terms were captured in screenshots, but the identities of the learners were concealed for reasons of confidentiality and ethical integrity.

#### **Skibidi**



It displays an example of social media slang presented as a Facebook "story". It features a text caption that states "Skibidi ka gurl!" along with two emoticons; one depicts a red frowning face indicating anger and a symbol over its mouth that implies impatience or swearing. The term associated with generation alpha identified here is "skibidi." Without understanding generation alpha slang, it can be inferred that the individual who posted this is feeling negatively towards another person, specifically a woman. The term is used as an adjective to characterize the "gurl." The emojis further suggest that the tone conveys irritation, frustration, and exaggeration. "Skibidi" is a flexible, widely-used term that traces its roots to an Arabic song featuring the word and gained popularity due to a viral video of a man shaking his abdomen to that tune. The term "Skibidi" as defined by Urban Dictionary (2024) is often a conversational starter, particularly for chats filled with absurdity, or a term used by gamers constantly scrolling through YouTube Shorts. Gamers utilize this word to amplify another's joke in a humorous attempt. Nevertheless, Di Placido (2024) notes that it rose to prominence due to the viral YouTube Shorts series created by Alexey Gerasimov titled "Skibidi Toilet", which revolves around a narrative involving toilets with human heads. On the other hand, "Skibidi" represents something cool, foolish, or bad and is pronounced like "skippity." Being an absurd term without a clear definition, "Skibidi" is a playful expression that pokes fun at the ridiculous nature of slang. Depending on the situation, it can signify "cool," "foolish," or "bad," or simply serve as a filler term. It's tied to meme culture, nonsensical thinking, and surreal humor (Gilmore-Jones, 2024). The word also originates from the song "Dom Dom Yes Yes" by Biser King. In 2022, the Bulgarian artist released this song, which includes a chorus that resembles "Brr skibidi dop dop dop." Its rise in slang popularity can be attributed to TikTok creator Yasin Cengiz's clips featuring belly

dancing to the song. Adam Aleksic, better known as “Etymology Ner,” points out that one of the intriguing aspects of the word "skibidi" is its lack of a fixed meaning, allowing it to be applied as an adjective in various contexts. He argues that it isn't just a random sequence of letters — it adheres to phonotactic rules of word formation in English, classifying it as a 'pseudo-word.' This term is entirely devoid of meaning yet remains recognizable and pronounceable, similar to how “Scooby Doo” or the sound “la, la, la” works. As a result of the conduct of ethnographic observation, this term can be used practically as "skibidi" functions as a modifier indicating comedic or exaggerated effects. Examples of “skibidi” in sentences include, “Everyone joined in the skibidi dance at the party, it was a blast!”, “He can skibidi like no one else, a true superstar.”, and “The skibidi challenge is trending, let’s give it a shot!”

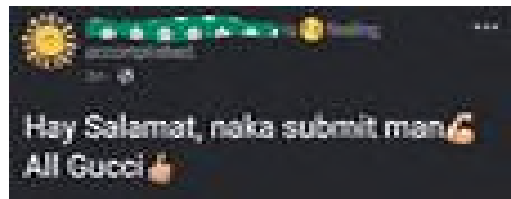
#### Fanum tax



In the Facebook story post of a Gen A which reads as “He fanum taxed my milktea”. It contains an emoji of a milk tea and an angry face where it suggests that the person is annoyed of someone who take his drink. However, it can be interpreted as a joke of someone to a friend who get his drink. The generation alpha slang identified is “fanum tax” which is defined as stealing food from a friend (Fox, 2024) or a phrase used when someone steals food (Frau, 2024). A popular Twitch streamer named Fanum popularized a short-form video platform in which this slang term emerged (Campoamor, 2024). Way back 2022, as part of Fanum’s streams and ongoing gag, he jokingly taxes his fellow streamer and social media influencers. Fanum takes a small portion of the meals as his so-called tax, he did it while the streamers are eating and when the others are preparing to eat. Gen Alpha popularized Fanum tax since they frequently used it online, however Know Your Meme stated that a digital culture database popularized it before. Fanum defined the term also as a “need to share” according to his recent interview with

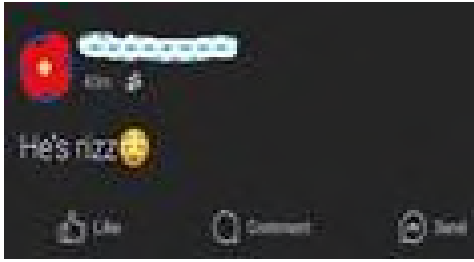
GQ. Therefore, the “tax” being referred to as ‘feed your friends’. During the ethnographic observation, it was noted that Gen Alpha uses slang on social media like “They Fanum taxed my entire bag of chips,” which means someone took a person’s snack, specifically chips (Campoamor, 2024). Other example sentences include “You already hit me with the Fanum tax, you can’t have any more,” indicating that someone has already requested food and is warning against further requests, and “Time to collect my Fanum tax,” which signifies that someone is asking for food.

#### Gucci



A Facebook post featuring the Filipino expression "Hay Salamat," which translates to "Thank goodness" or "Finally, thank you." The phrase "naka submit man" indicates that an individual has successfully handed in something such as an assignment, project, or required activity necessary for submission. This was accompanied by a flexed arm emoji, symbolizing strength or achievement, and a thumbs-up emoji that denotes approval or satisfaction. The slang term identified among Generation Alpha is "Gucci," which to some might refer to an Italian luxury brand known for ready-to-wear clothing, bags, shoes, and various accessories. However, for Gen Alphas, it signifies that "everything is fine" or "all is good," conveying a sense of relief after finishing a task. The “Gucci” slang expression originated from the famous fashion house Gucci, which is a way to compliment someone’s clothes or style, then it sometime abbreviated to gooch. On the other hand, Merriam-Webster defined “Gucci” as an adjective for "fancy, very fashionable"; "good, “fine”; "great”, and “excellent.” Although it came from the high-end fashion label Gucci, its meaning has broadened beyond that connection. Admin (2024) stated that Gucci term is being describe also as anything that is top notch. Ramadhanya (2024) refers this slang as “good” or “cool,” suggesting something of high quality or stylish. It is also being used to express approval or satisfaction for something (Mitchell, 2024). Gen Alpha’s are using this term in a sentence like “I managed to submit my paper before the deadline. All Gucci.” or if someone asked, "Should we order pizza tonight?" the response can be "Yeah, that's gucci."

**Gyatt**



“Oh my Gyatt, the best si Kuys,” which can be interpreted as an expression of praise. The “eyes” emoticon indicates interest, awareness, or astonishment. “Si Kuys” is a Filipino slang term shortened to “Kuys,” which stands for “Kuya,” a form of respect used for an older brother or any male figure. Thus, “The best si Kuys” translates to “Kuya is the best,” followed by a “Smiling Face with Sunglasses” emoticon, representing a sense of coolness. The term “Gyatt” is recognized as slang from Generation Alpha, serving as a variation of “God,” “Gosh,” or an exclamation similar to “Oh my God.” This post likely conveys admiration from a girl towards a boy she is romantically interested in. The boy referred to as “Kuya” may possess attractive looks, a significant appeal, and admirable qualities. Gyatt or gyat (pronounced Ge-yaht) has a phonetic resemblance to “squat” or “caught” and stands for Girl Your Ass Thicc; it is also an abbreviation for goddamn. This slang emerged primarily among people of color in the US and gained popularity through Kai Cenat. When someone hears this term, it should not be taken strictly as a compliment about physical appearance; rather, it typically signifies an overall expression of joy and enthusiasm. It might also be spelled with extra t’s, transforming it into “gyatt,” which represents the evolution of the word “goddamn”. From being merely an exclamation, it has now become a term commonly utilized when admiring an appealing person, especially a woman perceived as having an above-average-sized posterior (Reich, 2024). Nevertheless, according to Dictionary.com, gyat pertains to individuals with curvaceous figures, while gyatt describes someone with a prominently large butt. The phrase “Gyatt” or “gyat” is a slang term used to express intense excitement, surprise, or admiration. For instance, one might say, “Did you see the models in that video? Gyatt” indicating that the video is appreciated, perhaps due to its content or filming style. Other examples include, “Gyatt!!! She looks amazing”, “She walked into the room looking gyatt, and everyone noticed”, and “Gyatt, that performance was incredible!” all of which convey a sense of admiration.

**Rizz**



The phrase “he’s rizz” accompanied by wide eyes and rosy cheeks, indicating feelings of being flattered. At first glance, it can be challenging to interpret for those not part of Gen Alpha or who lack context. The slang term “rizz,” identified as vernacular from Gen Alpha, originates from “charisma,” which refers to the ability to attract someone through charm. A person described as having “rizz” possesses the capability to draw others in, particularly in a romantic or suggestive sense. The term “rizz” captures a key aspect of contemporary dating culture — an effortless charm and allure — and the skill to attract potential romantic interests (George, 2024). Its roots are quite straightforward: it is simply an abbreviation for charisma. In actual usage, it signifies someone who exudes a considerable amount of charm. Variations of “rizz” include “to rizz up,” which means to seduce or enchant someone actively (Reich, 2024). It also represents high self-assurance, impressiveness, and romantic prospects. Urban Dictionary describes “rizz” as: “Having an intrinsic quality that makes you incredibly interesting to engage with effortlessly.” While it can apply to any gender, in practice, “rizz” typically refers to the smoothness or coolness of males during social interactions.

Leonardo (2024) suggests that “rizz” can be seen as a compliment regarding someone’s charisma or persuasive nature, particularly in social or professional environments. Possessing “rizz” can be viewed as a contemporary way of stating that someone “has a game,” a phrase utilized by earlier generations. However, while Gen Alpha has embraced the term, it was actually Generation Z that originated it. Twitch streamer Kai Cenat. According to Cenat, it was never meant to be an abbreviation for charisma; it “simply referred to game.” It can be used as a noun referring to someone with romantic charisma or allure, but it may also act as a verb or an adjective. As part of an ethnographic study, sample sentences included, “He went up to her and began conversing with such impressive rizz that she was entirely enchanted” and “He has a remarkably high degree of rizz, causing everyone to be entranced by his presentation.”



### **Reasons of Sharing Generation Alpha Terminologies**

#### **Self-expression**

Social media serves as a medium for self-expression and it plays an important role in people's lives in this digital era. Sharing various terminologies allows individuals to convey their opinions and especially their creative thoughts through posts. Learners, in particular, enjoy posting updates accompanied by images and videos. This platform also provides them with a sense of self-affirmation and feedback from others who interact with their content through reactions and comments. Kim and Ko (2007) describe self-expression as the act of conveying one's emotions and thoughts, which can be manifested through words, choices, or actions. During the focus group discussion, learners mentioned that they utilize slang in their posts to communicate their feelings. It is a space where they can express their emotions, opinions, ideas, and identities freely.

*Naka post ako kan feelings ko na dae aram nara mama ta dae man ninda aram ang meaning. [I can post my feeling (online) because my parents don't know the meaning.]*

Leighton et al. (2018) explored the connection between self-esteem, self-expression, and the use of Facebook, discovering that social media can serve as a valuable outlet for self-expression, particularly for those experiencing low self-esteem and/or social anxiety. Through these platforms, learners can share their emotions; however, they sometimes use it to conceal their feelings from their parents. In addition to their feelings, they also use slang to share their thoughts on various topics.

*Nasusupog kaya ako magsabi sa personal, kaya nagamit na lang ako ki slang para ma express ang gusto ko sabihon. [I am shy to talk in person, so I use slang to express what I want to say.]*

Learners indicated that they often feel timid and hesitant to express their ideas face-to-face, leading them to resort to social media as a means of freely communicating their thoughts. Taylor and Tudor (2022) noted that the internet has provided individuals with a distinctive opportunity to voice and share their opinions, thereby reinforcing the concept of freedom of expression online.

#### **Social Connection**

Dixit (2024) pointed out that learners connect with their peers and foster relationships through social media. They find a sense of community by sharing current

trends that resonate with those around them, particularly if they come from the same generational background.

*Nakaka-relate ako sa mga post na nababasa ko, kaya nagpo-post din ako para makarelate sila. [I can relate to the posts I read, so I post to let them relate as well.]*

According to Hall (2024), social media acts as a platform to reconnect with friends and family specifically those who lost over time, meet new individuals with similar interests, and even find potential romantic partners. Sharing content on social media can aid in maintaining relationships, expressing common interests, or sparking conversations. This exemplifies how Generation Alpha structure their social interactions, occasionally using it to connect with romantic interests too.

*...pareho ang mga shared post namin ng mga kaibigan ko. [...we have similar shared posts with my friends.]*

Being a part of the same generational cohort, Generation Alpha shares similar experiences that foster a sense of belonging. They possess a generational identity that they can relate to, especially in the realm of social media slang. Moreover, these platforms provide them with a space for social interactions and connections with their peers (Vacalares et al., 2023).

#### **Sharing Knowledge**

The use of social media for information sharing is steadily taking over traditional media platforms like television, newspapers, and radio, now primarily through platforms like Facebook, TikTok, and YouTube. Due to the increasing influence of technology worldwide, Gen Alpha is more inclined to reach educational objectives by employing their slang to exchange knowledge (Casey, 2024).

Sa Facebook kami naga share ki ideas, maski posted di man aram ni Mam. [We share thoughts on Facebook, and even though it is posted, our teacher remains unaware (of the meaning).]

The concept of social media as a means of knowledge sharing has evolved over time with Gen Alpha learners using social media slang to connect with their peers.

They share answers using slang, which can sometimes lead to instances of cheating. Nevertheless, they also utilize it to showcase their accomplishments in order to receive recognition and inspire their classmates.



*Naga gamit ako kan slang pag ma post kan achievement ko para dae halata na pa omaw. [I incorporate slang when sharing my accomplishments to avoid coming off as boastful.]*

Social media influencers have an extraordinary capability to foster motivation and inspiration in learners (Leong, 2023). By sharing their experiences and serving as personal examples, influencers motivate learners to seek knowledge and passion for learning. While some may perceive it as boasting, it still encourages the same generation to reflect on the accomplishments of others. For the technologically adept Generation Alpha, social media serves as a natural environment for living and learning.

### **Entertainment**

Since Generation Alpha enjoys social connections through their online posts, they actively participate in trends, particularly those that go viral, including memes, videos, and various types of content. They create humorous posts to entertain their audience, and at times, they share what they find amusing on social media to amuse others.

*...makaulok kaya minsan ang post, kaya tiga shared post ko man. [...sometimes the posts are funny, so I shared them too.]*

Social media offers new forms of entertainment, such as viral challenges, which have significantly transformed how people engage with entertainment (Briset, 2024).

Generation Alpha is particularly fond of this but chooses challenges that resonate with their generation. Occasionally, when sharing this entertainment, they use slang in their captions.

Ang post makaulok para lng samo ta ang iba dae man gets. [Our post is funny, but it's only humorous to us since others may not grasp the meaning.]

Generation Alpha learners are more involved than ever, as they enjoy sharing posts, particularly with their friends. They find it amusing because they can connect with each other.

They enjoy searching for viral memes, content, and challenges that are funny to them and post it on their social media accounts, but only those of the same age can relate to it.

### **Millennial Strategies in Decoding Generation Alpha Slang**

#### **Digital literacy**

Digital literacy encompasses the knowledge, mindset, and abilities required to proficiently utilize digital tools for locating, accessing, organizing, assessing, analyzing, and synthesizing digital information, along with the capacity to create new knowledge and produce media content. In line with this definition, teachers apply their digital literacy to stay informed about the new generation, particularly regarding the new terms being utilized that they will later access and interpret.

*...pag naga facebook ako, nababasa ko ang mga posts kan aki pero dae ako familiar sa words. [...when I scroll through Facebook, I see the posts from learners, but I am unfamiliar with the vocabulary.]*

Their proficiency with digital tools enables them to understand the specific language used by different generations. For example, a post from a Gen Alpha individual might contain the phrase "no cap," as in, "That new game I got is the best ever, no cap." The expression "no cap" is not recognized by millennial teachers; it simply signifies that someone is being truthful or not exaggerating about something. By engaging with the digital world, especially through social media on their devices, millennial teachers can become acquainted with the new slang and understand its meaning. They can even incorporate it into their conversations to connect and foster rapport with their students.

*...pero naaramaan ko man lang ta tiga search ko ang meaning. [...but I was able to figure out the meaning because I searched it (online).]*

Digital literacy encompasses interacting with various practices and cultural resources using digital technologies. As stated by Hague and Payton (2010), it entails the capacity to create and exchange meaning across multiple modes and formats, in addition to the skills required for effective collaboration and communication. Extensive use of digital technologies in language learning is effective for helping those unfamiliar with the language. It is also noted that being digitally literate means having the ability to comprehend media, to search for information critically, and to communicate with others using a range of digital tools and applications. The digital literacy of millennial teachers equips them with the skills to access social

media and other platforms to gather information about the meanings of emerging terminologies.

*...maray sana may gadgets tapos social media account man kami, nahihiling mi ang meaning kan posts ninda. [...it is advantageous that we have gadgets and can access social media accounts to comprehend the meaning of their posts.]*

The slang used by Generation Alpha learner is observed by millennial teachers because some of them are friends with their teachers on social media. Son (2015) describes digital literacy as the capacity to efficiently utilize digital tools for purposes such as creation, communication, collaboration, information searching, and assessment within a digital community. Therefore, millennial teachers utilize their literacy with technology as a strategy to search for information to decode terminologies.

### **Contextual Understanding**

Communication involves the exchange and transmission of messages or information between individuals, occurring within various channels, contexts, media, and cultures (McCornack, 2014). One key component of communication is context, which refers to the environment in which the interaction happens, including the setting and situation. The Gen A slang used by learners on social media platforms, particularly Facebook, is also viewed by teachers who have access to the site. Since some slang terms may be unfamiliar, teachers often rely on the surrounding context and clues within the posts to interpret their implied meanings.

Tig babasa ko ang post maski ang iba halaba. [I read the posts even if they are sometimes lengthy.] Understanding the context, including situational details, background information, and other relevant factors associated with the post, allows the reader to grasp the meaning of the words. This essentially means reading between the lines, which is an effective method for enhancing comprehension and analysis. Context not only aids in the understanding of individual words but also facilitates the interpretation of complete sentences and paragraphs.

Nakatuwang pag intindi su tiga kaag na ibang words. [The other words used alongside slang help in comprehension.]

Learning the meaning of a slang term or word through its use in a phrase, sentence, or paragraph is one method to decipher its meaning, especially since not all slang

can be found online, particularly in dictionaries. Utilizing context clues, which are hints present within the statement, can aid in understanding meanings. Millennial teachers occasionally employ context clues, especially those that are easily recognizable; however, they do not solely depend on them. They prefer to consult members of Gen A and, of course, turn to the internet.

### **Active listening**

Active listening involves actively decoding and grasping the significance and purpose behind what others say, requiring mindfulness and attentiveness as a participating member in the dialogue (Cuncic, 2024). This ability is one of the themes that arises when analyzing the responses of millennial teachers regarding their strategies for interpreting the slang of Generation Alpha.

Namamati ko na tiga gamit ninda ini sa iristoryahan. [I heard them using it when they converse]

One technique of active listening is understanding through hearing, where the teacher is capable of interpreting the meaning based on the topic of the learner's conversation. By paying attention to both the spoken words and non-verbal cues, the listener can validate and comprehend what they have heard.

*...pag nabanggit ninda iyan, makisingit man ako para maaraman. [...if they have mentioned it, I insert myself into the conversation to learn more.]*

Sabrina Romanoff, a clinical psychologist, states that active listening necessitates shifting away from one's fixed viewpoint to be entirely present with another person. The teacher can understand the meaning because they are fully immersed and engaged in what the learner is conveying. Being completely present during a conversation allows the listener to concentrate on the speaker, enabling them to fully comprehend the meaning. Additionally, the speaker's emotions can be perceived, which contributes to a complete interpretation of the words being communicated, thereby fostering a deeper connection between the teacher and the learners.

### **Questioning**

Similar to the approach of active listening, engaging in question-and-answer sessions can reveal much about the meanings of Generation Alpha slang. Millennial teachers have been inquiring about the meanings of these slangs when they do not comprehend them.

Hihapot ko na lang kung ano ang ibig sabihon kaito.[I will just ask them what it means.]

Teachers have been proactive in asking learners for their interpretations, particularly when they use slang in the classroom or while commenting on messages. By requesting clarification on the slang's usage, the researcher could decode its meaning. During the focus group discussion, learners were prompted to explain the meanings of words encountered on social media, and they were able to define them and provide sample sentences along with contextual examples of their usage. Cuncic (2024) mentioned that posing questions not only demonstrates interest in the conversation but also fosters a connection with the learners, enabling educators to build relationships. Additionally, asking questions allows for validation of one's understanding to prevent miscommunication.

*...pipautro ko sa aki su term na sinabi, baka mali su mati ko nan pakasabot. [...I let the learner repeat the word, maybe I misunderstood what I heard.]*

To achieve a clear understanding of a word, seeking clarification is possible. This can involve a teacher's strategy of requesting repetition because she is unsure of what she heard and its meaning. The essential aspect of asking questions is to adopt a mindset of curiosity (Cuncic, 2024), encouraging thoughtful and expansive responses.

## V. DISCUSSION

### *Slang Terminologies*

The slang terminologies of Gen Alpha have become integral to everyday online conversations. As the successors to Gen Z, they have crafted their own distinct slang that includes new expressions and meanings differing from those of previous generations. According to Casey (2024), sixty-five percent of Alphas dedicate up to four hours each day to social media, spending an average of 84 minutes daily on YouTube alone. They also invest substantial time in the TikTok app as a source of entertainment and education.

Findings from the study reveal that Grade 7 learners of Mayon National High School, recognized as members of Gen Alpha, are utilizing Gen Alpha slang in their posts. Evidence of this was observed in their Facebook statuses and stories. The gathered Gen Alpha social media slang terms include "skibidi," which signifies being cool, bad, or dumb (Gilmore-Jones, 2024); "fanum tax," referring to the act of taking food from a

friend (Fox, 2024); "gucci," denoting something that is "good" or "cool" (Ramadhanya, 2024); "gyatt," which expresses strong excitement, surprise, or admiration (Murphy, 2024); and "rizz," a term used to compliment someone's charisma or charm (Leonardo, 2024).

Fox (2024) has identified additional common slang expressions used by Gen Alpha, such as "brain rot," a term for excessive online consumption of low-quality content that is believed to dull the mind; "sigma," which typically means a figure who is popular or dominant; "mewing," referring to the act of strengthening one's jawline, also implying good looks; "sus," an abbreviation for suspicious; "Ohio," associated with something odd or cringey; "cap," meaning a lie or something untrue; "ick," an expression of disgust or aversion; "pookie," indicating someone you care for; "bop," which can refer to a catchy song or a person who is romantically involved with multiple boys; and a variety of other slang terms used by Gen Alpha in their social media communications.

The slang they develop or alter meets their linguistic needs, often serving as a means to exclude individuals from other generations. For example, when they want to keep certain matters confidential from their parents, they employ slang that is unlikely to be comprehended by them. This results in the creation of new slang that is only understood among the students, enabling them to safeguard their secrets.

### *Motivational Drive*

According to their responses during focus group discussions, their use of certain terminologies in posts or shares is intentional. However, parents should be aware of and understand their children's reasons for posting certain terms, especially if these expressions are less than appropriate.

One identified reason is self-expression, where Gen Alpha shares their thoughts and feelings through their posts. An example of this can be seen in the post "Skibidi ka gurl," accompanied by an angry and cursing emoticon, indicating the poster's feelings of anger. The social media platform and Gen Alpha slang serve as tools to convey feelings regarding someone, such as a girl's admiration for a boy, as shown in the post "Oh my Gyatt, the best si Kuys." Another example is "he's rizz," which refers to someone they are attracted to because of their charm or appeal.

The phrase "Hay Salamat naka submit man, All Gucci" conveys relief at having successfully completed a task.



This demonstrates how Gen Alpha maintains social connections through shared interests and knowledge in areas like academics. They can also receive acknowledgment and validation from peers who can relate.

Additionally, the post “He fanum taxed my milktea” serves to amuse the reader, particularly if the reader is also part of Gen Alpha and can connect with the message. This post is seen as a humorous comment directed at a friend regarding their beverage. While it may raise eyebrows from others, for the Gen Alpha, it is entertaining. This reflects their constant search for fun, engaging, and visually appealing content to share with peers who have similar interests.

### **Decoding Strategies**

In recent times, there has been a significant transition in Generation Alpha’s use of social media, moving from social engagement to seeking information. While Millennials have adapted to managing accounts on various platforms, the new terminologies created by Generation Alpha present challenges for them due to Millennials’ comparatively limited exposure to social media.

Additionally, there are occasions when learners inadvertently establish communication barriers by using this slang in casual conversations. Furthermore, there are times when these terms are incorporated into formal writing, which is then evaluated by teachers. Carretero and Jeresano (2022) suggest that educators need to seek assistance to fully understand the meanings of these terms.

Consequently, millennial teachers are making efforts to develop strategies to interpret, understand, and grasp the emerging slang from Gen Alpha. This includes becoming digitally literate to access meanings, as mentioned by Ferrari (2012), who noted that digital literacy encompasses the ability to understand media in order to search for and critically assess available information, as well as to communicate with others through a variety of digital platforms and tools.

If access to these digital resources is limited, being aware of the context—such as the situation, background information, and other pertinent details related to the post—can aid teachers in decoding the meaning of the slang. This can also be achieved by searching for words that provide contextual clues to their meanings.

In addition to these approaches, active listening and posing questions can assist in determining what these terms mean. By being fully engaged in a conversation, learner will be able to provide not only the definitions but also examples of how to use the slang in sentences.

### **VII. CONCLUSIONS AND RECOMMENDATIONS**

The slang expressions developed and utilized by Generation Alpha serve as their mode of communication, self-expression, and various other functions within their peer group and society at large. Millennial teachers are increasingly embracing and interpreting the meanings of newly created words used by Generation Alpha that are common on social media platforms. The results underscore a significant connection between these two generations. The study’s outcomes indicate that Generation Alpha frequently uses slang terms such as “skibidi,” “fanum tax,” “Gucci,” “gyatt,” and “rizz.” The reason behind using these slang terms in their social media profiles is to convey their emotions or achievements, engage with friends, peers, and others who can interpret their messages, impart knowledge, and entertain their audience. As language is constantly developing and changing, particularly on social media like Facebook, Twitter, and TikTok where these new terms emerge, millennial teachers often find it challenging to grasp these novel expressions, and individuals from older generations may face similar difficulties, prompting them to develop strategies to understand these unfamiliar words. The strategies employed by millennial teachers included enhancing their digital literacy, grasping the context in which slang is posted, actively listening to how these terms are used, and inquiring for clarification to fully comprehend their meanings. To effectively address the findings, several recommendations are suggested: First, millennial teachers should invest time in familiarizing themselves with other terms shared on social media platforms, particularly those relevant in academic contexts. Second, learners should share Gen Alpha slang on social media with the aim of self-improvement, educational outcomes, community involvement, cultural enrichment, and marketing initiatives. Third, it is important to provide resources and training to strengthen their understanding of and ability to navigate social media platforms along with the ever-evolving language environment. Additionally, establishing rapport and connecting with learners is essential for fully grasping their terminology. Finally, future researchers may want to explore related topics similar to this study but with a

wider scope, potentially examining other variables that were not previously considered.

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