

# From Slang to Classroom: Exploring Conyo Expressions of Senior High School Students

Ellein Bigornia-Barbosa<sup>1</sup>; Michelle T. Paculan<sup>2</sup>; Gay Trongco<sup>3</sup>;  
Rainer B. Fonacier<sup>4</sup>; Elizabeth C. Fetalvero<sup>5</sup>

Publication Date: 2026/03/21

## Abstract

This research investigates the use, characteristics, functional roles, and perceptions of Conyo expressions among Senior High School students in Abra, focusing on their implications for identity, peer relationships, and academic achievement. The study employed a sequential explanatory mixed-method design, with 40 purposefully selected students in four schools for the quantitative phase and 10 regular Conyo users for the qualitative phase, using interviews, classroom observations, and elicitation activities. The constructed questionnaire had a Cronbach alpha value of 0.926, and data were analyzed using descriptive statistics and thematic analysis. Findings reveal that Conyo is predominantly used in informal peer communication and semi-formal classrooms, serving as a tool for self-expression, socialization, and identity formation. It also includes language phenomena such as code-mixing, hybrid morphology, semantic borrowing, phonological adaptation, and syntactic blending. Conyo expressions contribute to identity construction, peer bonding, humor, register shifting, and discourse organization. While students reported that Conyo strengthens group cohesion and creativity, it was also noted to pose challenges in using standard Filipino and English in academic writing. Overall, the research demonstrates that Conyo is a socially embedded, multifunctional sociolect that reflects the interaction between language, identity, peer relationships, and education, highlighting the importance of embracing hybrid youth languages in educational contexts for both linguistic innovation and cognitive advancement.

**Keywords:** *Conyo; Inculturation of Youth Language; Identity; Peer Holding; Senior High School; Sociolect.*

## I. INTRODUCTION

Language is dynamic in nature and constantly changes according to the realities of a human experience that are ever changing. It is not only a clear medium of communication but also a way of defining the past, identity and cultural practices of the people using it. As the society adjusts to new technology, new identities as well as cultural changes, language is also changing. Language is a manifestation of society; it is determined by belonging, solidarity, and identity, which change with generations (Labov, 2010; Trudgill, 2021).

In multilingual and multicultural nations such as in the Philippines, language contact and mixing is part of the ordinary life of a person and this phenomenon is most evident. Systemic interaction with over 180 local languages such as Cebuano, Ilocano, Kapampangan, Hiligaynon, and Bicolano, is continually taking place in the two official languages namely Filipino and English. This language contact creates hybrid products of the conversation which have strong social significance. Such patterns are not random, as the speakers use language to

identify, mark affiliation, cross cultural and social boundaries. According to Gonzalez (2020), such hybrid practices are not mere by-products of multilingualism but significant social practices capable of conveying something and reflecting on the realities of broader cultures. This point of view is supported by the recent studies. Altejar et al. (2024) found that Filipino students construct themselves with hybrid language in online academic groups, however, Mojica and De Leon (2022) observed systemic morpho-semantic features in Conyo speech, which distinguishes between it and informal code-switching. Suizo (2025) also stated that digital platforms shape Gen Z language patterns, which offers a comparison framework to examine Conyo and the current youth slang.

Conyo is now one of the most glaring examples of language hybridity in the Philippines in this environment. Conjoinedly interpreted as slang or language carelessness, Conyo has evolved to become a distinct sociolect that is mainly used by Filipino adolescents especially in cities such as Manila, Cebu and Davao. The feature of this type of speech is the ability to combine English, Filipino, and sometimes even local languages within one sentence.

Bigornia-Barbosa, E., Paculan, M. T., Trongco, G., B. Fonacier, R., & C. Fetalvero, E. (2026). From Slang to Classroom: Exploring Conyo Expressions of Senior High School Students. *International Journal of Scientific Research and Modern Technology*, 5(3), 28–36. <https://doi.org/10.38124/ijrmt.v5i3.1297>

Saying things like, Grabe, I'm so pagod na or Wait lang, I'll go na has been typical of this style. Such phrases are not simply convenient linguistic shortcuts, but these are elements of identity and vehicles of social belonging among young Filipinos (Cabellon, Espenido, and Paco, 2024; Valdeavilla, 2023).

Additionally, Conyo has overgone informal peer conversations and has invaded semi-formal and scholarly spheres. Nowadays it is common in classroom discussions, group work, and written papers. According to David (2021), Conyo is described as an identity-forming tool and a way of building peer solidarity. Although our sense is that chaos is at work, Conyo speech shows there are identifiable patterns and conventions of language at work. According to Barrot (2018), it has systematic and regular grammatical and lexical patterns which have been further supported by the morpho-semantic analysis provided by Tagaloguin (2020). A recent study by Siangco et al. (2026) investigated the use of Conyo language (Taglish code-mixing) among Senior High School learners revealed that students frequently use Conyo language as a pragmatic communication strategy to express themselves more clearly and comfortably with peers. The study also indicated that the use of Conyo expressions reduces linguistic anxiety and promotes social solidarity among students, suggesting that it functions as a social bonding tool rather than merely informal slang.

At this point, it is urgent to understand the peculiarities of Conyo phrases in the light of other language types, in particular, the modern Gen Z slang. Conyo speech is unique because it combines two or more language systems- majorly Filipino and English- in one speech and follows implicit syntactic and semantic rules. They do not constitute arbitrary combinations, but the ordered and patterned forms of discourse, which reveal identity, modernity and the belonging of urban youth. As a rule, English is the structural base, and the Filipino elements provide accent or emotional comprehension, e.g., *I am so pagod na*, Let us eat now or That was so *nakakainis*. This form of bilingualism is systematized and this is what makes Conyo a systematized sociolect, and not just a slang. On the other hand, the gen z lexicon mostly consists of word inventions, e.g. rizz, delulu, bet, main character, etc., that are a reflection of global pop culture and the internet trends (Suizo, 2025). Despite the fact that both Conyo and Gen Z lingo proves to be innovative and reflective of a generation, Conyo stands out as a bilingual, culturally specific, and syntactically hybrid phenomenon, which makes it a distinctly Filipino language phenomenon.

Beneath its juvenile and humorous surface, Conyo expresses a massive sociolinguistic truth, which is the youthful culture, globalization, and education in the Philippines. It, in turn, implies systematic academic research, especially with regard to Senior High School students, who constitute a major group of active users and innovators (Altejar et al., 2024; Valdeavilla, 2023).

The increased status of Conyo underscores the strong interdependence of language, identity and education. It

allows Filipino teenagers to navigate in numerous social settings through language flexibility, as it is a sign of peer acceptance, relevance to the present time, and youth culture in urban areas. Gonzales (2020) defines Conyo as a cultural reference among Filipino teenagers. The study conducted by Siangco, Ravago, Malig-on, Tam, Roxas, and Rule (2026) examined whether the use of Conyo language among senior high school students serves as an advantage or disadvantage in communication. It also indicated that Conyo speech helps reduce linguistic anxiety and promote social solidarity among peers, suggesting that it functions as an effective communication strategy in informal contexts.

However, there are certain challenges associated with the use of Conyo within the educational setting. A study done by Delos Reyes (2019), Llorente and Tupas (2021) and Jimenez Adling (2022) suggests that the hybrid nature of Conyo can blur the distinction between academic and non-academic language and, therefore, affect the proficiency of the students in standard Filipino and English literacy. Teachers are often faced with the challenge of balancing between the natural language practices of students with the formal communication required in schools. This conflict is particularly noticeable in the Senior High School setting where language under the influence of peers is correlated with the demands of academic success (Reyes, 2015).

A more recent study by Hussain, Nayab, and Zahra (2025) explored code-switching and code-mixing among bilingual youth in multicultural urban areas. The research found that language mixing functions as a discursive tool for identity formation, allowing young people to express cultural affiliation, social belonging, and individuality. The study also emphasized that hybrid linguistic forms are common in multilingual societies and play a significant role in shaping youth identity and peer interaction. Such new language acts are challenging traditional boundaries of linguistic correctness and introduce new forms of expression of identity and place. Conyo is a perfect example of a localized expression of a global linguistic trend, which summarizes youth culture, social transformation, and modernism against the Philippine setting.

Despite the growing body of research on Conyo, much remains to be explored. Most of the studies have been on the peripheral associational code-switching phenomenology of Conyo and the linguistic paradigm revolving around its structure. Very little research has been done on the functionality of Conyo in classroom and peer interactions. There is a dearth of research on the way it helps to navigate between formal academic discussions and informal conversations, and a much wider gap pertains to the research done on the perceptions and experiences of Senior High School students on its use. It is critical to fill this gap in research, and it needs to be done with a sociolinguistic and pedagogical approach. Understanding students' use of Conyo—what motivates its use and the consequences it has on their learning and identity—can help teachers bridge the gap between students' linguistic

reality and the expectations of the educational system (Altejar et al, 2024; Cabellon et al, 2024).

This is the reason why this study seeks to contribute to the sociolinguistic research of the Philippines by looking at Conyo speech of Senior High School students. More specifically, it seeks to describe the form and structure of Conyo, examine its roles and functions in classroom and peer interaction, and understand students' attitudes towards Conyo in relation to identity, socialization and academic achievement.

The outcomes are expected to provide a better understanding to researchers, teachers, and even decision-makers regarding the consonance between the aims of formal schooling and the ever-evolving linguistic behaviors of the Filipino youths, which helps us to understand the influence of hybrid languages more in detail especially in the context of learning and social interaction.

Conyo, in this case, refers to the seamless blending of English and Filipino words, as well as phrases or expressions, within a single speech or discourse, particularly among Senior High School learners. The study analyzes the Conyo speech and writing that students use in peer and class interactions. This study does not include geographical varieties, Conyo memes circulating online, and Taglish derived purely from social Media.

#### ➤ *Statement of the Problem*

The research was focused on establishing the application of Conyo phrase within the practice of normal lives of students in the Senior High School in the effort of identifying how the usage of the phrase may capture the experiences of the students using the word and school performance. It aimed particularly to answer the following questions:

- What communicative purposes and functions are reflected in the Conyo expressions used by the Senior High School students?
- What are the perceptions and experiences of Senior High School students regarding the use of Conyo expressions in academic and non-academic contexts, particularly in relation to identity, peer interaction, and academic performance?

## II. METHODOLOGY

#### ➤ *Research Design*

The perceived research design in this study was explanatory sequential mixed-method research design that combined the quantitative and qualitative methodologies to examine the use of Conyo expressions among students in the Senior High School in Abra. The quantitative stage was also conducted using a questionnaire survey that determined the frequency of using Conyo, contexts of use, and how students perceive the value of using it to communicate. The qualitative stage, that dwelled on the

linguistic and sociolinguistic features of Conyo, entailed a miniaturized interview and classroom visits, and elicitation exercises alongside the immigrants who frequently used Conyo. These ways gave a full picture of Conyo usage not just the overall trends but also the internal conjectures about the sociolectal processes of Conyo use.

#### ➤ *Respondents of the Study*

There were 40 students in the study, who were purposely chosen in four schools in Abra, which included Abra High School, Cristina B. Gonzales Memorial National High School, Suyo National High School, and Langiden National High School. Each school was chosen 10 students who regularly use Conyo and hence selected based on diversifying in dissimilarity, sex and language use. Supplementation of the sampling process was also done through snowball sampling, through which the first respondents gave recommendations on other regular users of Conyo.

#### ➤ *Research Instruments*

Several research instruments were used in the data collection. The frequency and contexts of Conyo use were measured with the help of a structured survey questionnaire that comprised closed-ended questions and Likert-scale. The structural features of Conyo observed during peer and classroom conversation were further identified on a checklist as code-mixing, hybrid morphology, semantic borrowing, phonological adaptation and syntactic blending recorded on a checklist. The other checklist was used to record the communicative character of Conyo like identity creation, peer socialization, humor, register switching, and discourse markers. Further, an interview guide (semi-structured) was employed to investigate how students perceived and experienced Conyo regarding their identity, peer interactions as well as academic performance.

This analytical approach presents a solid approach towards explaining the sociolinguistic processes of Conyo among the Senior High School learners in Abra with reference to its consequences of identity, peer relations and academic success. The reliability of the research instrument is indicated in table 1. The questionnaire consisted of twenty statements (item) regarding usage and perception of Conyo expressions by the students. To ensure the reliability of the instrument, the Cronbachs Alpha was used. The survey contains 20 questions where all questions are 4 point Likert scale. The null hypothesis was established at  $C0$  of Cronbach's Alpha ( $CA0$ ) = .50, but the alternative hypothesis was established at  $CA1$  = .90. The lowest amount of power of the test that could be detected using an alpha of 0.05 was 11, which is the minimum sample size requirement. The formula used to calculate the same was introduced by Bonett (Bonett and Wright, 2015). All the items of the instrument were found to be highly consistent with a reliability of .926.

➤ *Reliability of the Instrument*

Table 1 Shows the Reliability of the Instrument Used in the Study.

Items	Cronbach's Alpha	No. of Items	Internal Consistency
Conjoined Frequency and Context	.787	5	Acceptable
Attitudes Toward Conyo	.795	5	Acceptable
Observation Checklist (Structural Features)	.796	5	Acceptable
Observation Checklist (Functional Features)	.858	5	Good
Overall Research Instrument	.926	20	Excellent

➤ *Data Collection Procedure*

These schools were selected because of the permission given to the principals of the four schools to conduct the study. The parents and students were also informed of the study and gave informed consent because all the participants were underage. The initial stage of data collection entailed the use of the survey questionnaire to be administered on 40 students to collect quantitative data on the Conyo usage. The second phase entailed the semi-structured interviews, classroom observations, and the activities of elicitation that revolved around the linguistic or sociolinguistic aspects of Conyo. Each interview, taking about an hour, was recorded in audio and transcribed in either of the languages English or Filipino. Member-checking was taken to provide the validity of the accuracy of the interview transcripts.

➤ *Data Analysis*

Descriptive statistics were applied to quantitative data to determine the trends relating to the use of Conyo in the form of frequency, percentages, and mean scores. Thematic analysis was employed in analyzing the qualitative data (interviews, observations and elicitation tasks). This was done through manual coding to arrive at recurring themes, categories and patterns in regard to the linguistic characteristics of Conyo and communicative functions. The use of Conyo in a non-scholarly and scholarly context was particularly emphasized.

➤ *Ethical Considerations*

The ethical principles were followed during the study. Each participant received the guarantee of their anonymity, voluntary involvement, and the data confidentiality. Before engaging in the study, parental consent and student assent forms were taken. All the materials obtained were kept in a safe place and could only be accessed by the researchers. The research also provided that the participants were not at a disadvantage of dropping off any time they wanted. The research instruments were considered in terms of reliability and validity by a group of language instruction and research professionals, which guaranteed the comprehensibility and consistency of the research methodology.

### III. RESULTS AND DISCUSSION

This part involves the findings of the study concerning Conyo expressions among the Senior High school students in Abra. The study was conducted to determine the usage of Conyo during everyday talks, the effects upon identity and peer interrelations and the effects

upon academic achievements. Studying the linguistic characteristics as well as the sociocultural roles of Conyo, the research was able to give a holistic picture on how the hybrid language helps students to communicate and the place it plays in their academic and social lives. Those findings were discussed below through the prism of the objectives of the research and provide new insights into the intricacies of Conyo usage in various situations.

➤ *Conjoined Expressions in Communication, Purposes, Functions*

The data below described the observation and analysis of the interviews revealed that Conyo possesses a number of communicative functions, which in its turn means that it is a structured and multi-functional sociolect. The result of the study brought about five Cs; they include identity construction, peer socialization, communicative function, register shifting and discourse markers.

Table 2 Presents the Purposes and Functions of Conyo Expressions in Communication

Category	Indicators	Sample Expressions / Notes
Identity Construction	Express group belonging, social identity, or status	“We’re the cool kids, diba?” (“We’re the cool kids, right?”) / “Jowa ko na” (“I already have a partner”) / “Make usap tayo later” (“Let’s talk later”) / “We always chill sa kanto” (“We always hang out at the corner”) / “OMG, ang fun ng squad namin” (“OMG, our squad is so fun”)
Peer Socialization	Bond, joke, or signal in-group membership	“Paramdam na lang kung free ka” (“Just let me know if you are free”) / “Let’s eat na, hurry!” (“Let’s eat now, hurry!”) / “So nakakatuwa talaga yung joke mo ah” (“Your joke is really funny”) / “OMG, so sulit that sale” (“OMG, that sale is so worth it”) / “Gaya mo, I always copy everything” (“Like you, I always copy everything”)
Communicative Function	Use for humor, clarity, emphasis, or convenience	“I’m so pagod na” (“I’m so tired now”) / “That’s so nakakainis” (“That’s so annoying”) / “Wait lang, I’ll do it later” (“Wait a moment, I’ll do it later”) / “Grabe, ang taas ng homework natin today” (“Wow, our homework is so much today”) / “I can’t even, sobra akong stressed” (“I can’t even, I’m so stressed”)
Register Shifting	Switch between Conyo and formal/academic register	“I think the answer is correct, pero double-check tayo” (“I think the answer is correct, but let’s double-check”) / “Let’s submit this na before the deadline, teachers will notice” (“Let’s submit this now before the deadline, teachers will notice”) / “I’ll explain my point, ha, so everyone will get it” (“I’ll explain my point, okay, so everyone will get it”)
Discourse Markers	Fillers or connectors	“Like, grabe, ang dami ng tao” (“Like, wow, there are so many people”) / “Ano, ang ganda ng performance nila, diba?” (“What, their performance was really good, right?”) / “You know, I can’t focus today” (“You know, I can’t focus today”) / “I mean, sobrang nakakatuwa yung activity” (“I mean, the activity was really fun”) / “Diba, we all had fun sa field trip?” (“Right, we all had fun on the field trip?”)

There was also the use of Conyo expressions when it comes to constructing identity to pass on group membership, social identity as well as status among the peers and acquaintances. With the help of such words, students were able to possess belonging and fit into their social groups.

*“I often use a lot of jowa ko na when interacting with my friends particularly when they want to know my love life. It is simply more relaxed and more relatable and it seems like a status symbol of being a member of the particular group, the cool kids. (I already have a partner).”*

- *Participant 13-*

*“OMG, ang fun ng squad namin, I always say myself when we are out with friends and in great time. It is like making an expression towards someone that we have this good, fun relationship and therefore I feel like I am part of some group. (OMG, our squad is so fun).”*

- *Participant 22-*

The usage of such expressions like we are the cool kids, diba? (‘we are the cool kids, right?’) and jowa ko na (I already have a partner), we always chill sa kanto every weekend (we always hang out at the corner every weekend) and we always say OMG, ang fun ng squad namin (we always say OMG, our squad is so fun) demonstrate that Conyo is not just a casual speech phenomenon, but rather an identity marker and reinforces the social connection in the group of SHS students and the youth culture.

Peer socialization that students used to unite, making jokes and remaining in-group was another important role played by Conyo. The phrases “Paramdam na lang kung free ka” (“Just tell me whether you are free or not seeing that I am hungry and, in a hurry, to eat), Let’s eat na, hurry! Queuing up(n) Lets eat now, hurry!, So nakakatuwa yung joke mo ah, and OMG, so sulit yung sale, fun, and understanding playfully with a peer-group, explain the purpose of Conyo to be socio-pragmatically helpful.

*“I go out I use Paramdam na lang kung free ka to make plans with my friends. It is a quicky check of whether they are free and it still remains casual which makes it appear more friendly and less formal. (Just tell me whether you are free).”*

- *Participant 22-*

*“OMG, so sulit that sale is what I always tell when I see something on sale and I know it is really worth it. It is simply an amusing method of sharing my excitement with my friends and laughing with them. (OMG, that sale is so worth it).”*

- *Participant 17-*

These phrases emphasize the fact that Conyo does not only make communication easier but also reinforces the social connections between the youths and forms some common linguistic and cultural identity.

Use of Conyo in communicative role was observed when the students were communicating by using it to add expressive meaning, importance, sarcasm, and convenience in their day-to-day conversations. Types such as I can’t even, sobra akong stressed or Wait lang, I’ll do it

later are examples of forms that are observed: I can't even, sobra akong stressed or Wait lang, I will do it later.

*"When I am actually exhausted, I can say I say I am so pagod na a lot. That is much more comfortable to say and it delivers the message immediately without making it too formal and on the spot. (I'm so tired)."*

- *Participant 35-*

*"I can not even, sobra akong stressed is one of the things that I constantly utter when I have enough on my hands. It is a fast method of communicating my feeling of being overwhelmed, and everyone understands it. (I can't even, I'm so stressed)."*

- *Participant 19-*

These words demonstrate the power of expression and practicality of Conyo that makes the students able to express their affective state, provide arguments and make the audience attentive.

Conyo communicative role was observed when students had been using it to convey their feelings, stress, humor and convenience in day-to-day conversations. Some of the examples that can be observed include I'm so pagod na (I'm so tired), That's so nakakainis (That's so annoying), Wait lang, I'll do it later ( Wait a moment, I'll do it later ), Grabe, ang taas ng homework natin today ( Wow, the homework is so much today ), and I can't even, sobra akong stressed ( I can't even, sobra akong stressed).

*"It refers to that, when I have a long day and feel tired I always say that I am so pagod na that is an easier and quicker way to say that I am tired. (I'm so tired)"*

- *Participant 30-*

*"Sobra akong stressed is what I go on saying when I am overwhelmed with school work. It makes me articulate the level of stress, and I feel the support of my friends who understand what I mean and how I feel about the stressful events. (I can't even, I'm so stressed)."*

- *Participant 31-*

These phrases demonstrate expressive and practical power of Conyo, which enables the students to communicate their affective state quite successfully, provide arguments, and make the audience attentive.

Communicative aspect of Conyo was also observed as students were using the same to convey emotions, emphasis, humor and convenience in their day-to-day conversations. The phrases are I'm so pagod na for ("I am so tired"), That so nakakainis (so irritating), Wait lang, I'll do it later and Grabe, ang taas nagworkingatin today and I can't even, sobra akong stressed.

*"I so pagod, is a phrase that I use when I am extremely fatigued. I just say it this way and it seems more dramatic, expressive and like I am informing everybody that I have had a hard day. (I'm so tired)."*

- *Participant 12-*

*"I usually say, I always say, Grabe, ang taas ng homework natin today when I look at the amount of work that we have. It is sort of a release of frustration but with a manner that does not ruin the dialogue. (Oh, so much of our homework to-day)."*

- *Participant 16-*

Such phrases demonstrate the expressive and practical power of Conyo by which the students can really express their affective condition and provide the arguments as well as retain the audience to its attention. In general, the results illustrate that Conyo is a multifunctional and social-embedded variety of language. It is not just play or casual speech but a complex device of identity formation, peer socialization, creative communication, register adjustment, and discussion control, especially in the cases of Senior High School students in social and academic practices.

The findings indicate that Conyo is a multitasking sociolect that plays an important social and communicative role among SHS students in Abra. The fact that it is used in identity formation and socialization among peers emphasizes the role of language in forming in-group solidarity and indicating youth identity, which is consistent with the results of David (2021).

The communicative role of Conyo proves that it is effective at communicating emotions, humor, and emphasis, which underlies the argument presented by Tupas (2015) that hybrid youth languages are expressive and socially valuable. Register shifting reflects that students are able to bargain between informal peer communication and academics and demonstrates Conyo to be flexible and adaptable in various social settings.

Moreover, the discourse markers become an excellent example of the socio-pragmatic competence of Conyo, which keeps the conversation flowing and clear and enhances the social identity. The presence of regional Igbo-speaking forms like "*Paramdam na lang*", "*Make usap tayo*" and "*Gaya mo*, I always copy everything" confirm the regional accommodation of the sociolect, how Conyo is developing and localizing in particular cultural and geographic situations.

In general, Conyo is a structured and systematized and socially constructed variety of language that transcends slang. It serves as an identity construction, socialization and communication tool, and thus its importance in peer and semi-formal education interactions is highlighted.

➤ *The Perceptions and Experiences of High School Students About the Use of Conyo Expressions in Academic and Non-Academic Situations*

This study examined the perceptions and experiences of Senior High School students on the application of Conyo expressions both in school and non-school contexts more specifically in terms of identity, peer and non-peer interaction and performance in school. Qualitative data

were collected in form of classroom observations and elicitation tasks and analyzed in the form of manual thematic analysis, which discovered regular patterns, categories, and general themes. The discussion showed that there were four major themes, which included linguistic identity and self-expression, peer interaction and social cohesion, academic adaptation and register shifting, and language awareness and cognitive engagement.

- *Theme 1: Linguistic Self and Identity*

The respondents always stated that Conyo enabled them to be more individualistic, young and contemporary. Conyo represented an image of social and linguistic refinement, as it showed their ability to speak two languages and their urban sensibility. Students observed that the hybrid language style conveys individual identity as well as indicates that they are associated with the modern youth subculture. One participant said, *Kapag nag-Conyo kami, I feel like I am part of the group we are in and at the same time, I am talking in a fun way*, and another participant added *I do not feel awkward mixing the Filipino and English*. All these reactions underscore the fact that Conyo can be described as a linguistic identity that indicates belonging to peer groups and the difference between Senior High School students and younger or non-urban speakers of the language. It is not the only study that found that hybrid youth languages also serve as identity-forming and peer-supporting tools (David, 2021).

- *Theme 2: Group Interaction and Social Cohesion*

Pidgin language was also common to promote the peer bonding, humor and informal socialization. Students have reported that the application of Conyo increased the cohesion of the group, playful interaction, and made it possible to communicate with friends easily. Some of the expressions include: *Let's eat na, hurry, Paramdam na lang kung free ka* (Just tell me whether you are free), *OMG, so sulit that sale, Gaya mo, I always copy everything and Saan tayo mag-hangout later?* proved the practical use of Conyo in a peer-to-peer communication, passing the humor, camaraderie, and mutual understanding. The respondents underlined that Conyo creates a sense of belonging to the peer group and promotes fun which strengthens the social connections. Research findings indicate that the use of Conyo expressions contributes to social bonding among students. Siangco et al. (2026) found that Conyo language reduces linguistic anxiety and fosters social solidarity, making interactions among peers more relaxed and enjoyable. Consequently, the shared use of Conyo expressions creates a sense of belonging and strengthens social connections within peer groups.

- *Theme 3: Academic Coercion and Register Shifting*

Although Conyo was mostly applied in informal situations, scholars indicated that there was a tendency of strategic accommodation in academic or semi-academic environments. They were aware of alternating between informal Conyo and formal English or Filipino in communication with teachers, when delivering assignments or getting involved into classroom conversations. To illustrate, one student said, *by talking to friends I only use Conyo in class, because in front of the*

*teacher I use English or Filipino, or I stick to the deadline and teachers will see that it is too informal, but another one added, Let us submit this na before the end, or teachers will know that it is too informal*. These remarks point to the pragmatic and situation-specific character of Conyo, which enables students to preserve peer-oriented language and comply with academic standards, which implies the metalinguistic awareness and social-cognitive flexibility. Supported in the study of Lorente (2021) noted that Filipino youth often employ hybrid linguistic styles such as Conyo in casual conversations, but they demonstrate the ability to regulate or limit these expressions during classroom discussions, presentations, or formal communication. This behavior reflects strategic accommodation, where speakers modify their language according to the social context, audience, and communicative purpose.

- *Theme 4: Awareness and Cognitive involvement of Language*

Conjoined awareness of linguistic structures and social rules that Conyo stood on were also observed among students. They also explained that they have a conscious decision of when and how to mix Filipino and English to make it clear, underline or make jokes. This mental action is depicted by phrases like; *I am so pagod na* (I am so tired), *Grabe, ang taas ng homework natin today*, *That is so nakakainis and I can not, sobra akong stressed*. Respondents confirmed that to use Conyo, they have to make an effort and change registers until they experience transition, especially between peer communication and standard academic work. Such results highlight pragmatic sophistication of Conyo, and it is not just another simple slang, it is a structured sociolect in which there are communicative rules built in.

- *Theme 5: Effect on Identity, Peer Relations as well as Academic Performance*

Speaking of its effect on identity, peer relations and academic performance, the students indicated both positive and cautious effects. Conyo enhances group belonging, confidence and social identity, however, the regular usage can sometimes disrupt the acquisition of standard forms of English and Filipino. One student remarked that he uses Conyo to communicate to his friends, but at times he was confused in doing essays in Filipino, and another student remarked that it is necessary to be careful with exams or presentations. In spite of such possible difficulties, students considered Conyo as a socio-linguistic resource, which helps to express oneself, become creative and communicate effectively. These results are congruent with those of Gonzales (2020) who contend that hybrid youth languages play social, identity-related, and cognitive roles all at the same time.

In general, the results showed that Senior High School students in Abra views Conyo as a polypragmatic linguistic practice that can be used to construct identities and express oneself, allow bonding with peers and socialization, shift the register between informal and semi-formal contexts, metalinguistically aware, and inclusively apply to academic outcomes. The shaping of Conyo does

not only emerge as an incidental or light-hearted communication practice but as a multi-layered, socialized, and cognitively capable tool of communication, which represents youth culture, bilingual competence, and adaptive linguistic mobility in academic and non-academic competitive contexts.

#### IV. CONCLUSION

➤ *Based on the Findings, the Following Conclusions Were Drawn:*

- Conyo is identified as a socially and culturally significant sociolect among Senior High School students in Abra, associated with identity expression and peer-group affiliation.
- Its linguistic features—such as code-mixing, hybrid morphology, semantic borrowing, phonological adaptation, and syntactic blending—indicate that it is a structured and systematic form of communication rather than a trivial mode of speech.
- The sociolect is widely used in informal peer interactions and can shift to more formal language in academic contexts, demonstrating linguistic flexibility and metalinguistic awareness.
- These findings highlight the role of Conyo in youth culture and emphasize the importance of recognizing sociolects in education to balance informal and formal language use.

#### RECOMMENDATIONS

➤ *In Light of the Conclusions, the Following Recommendations are Offered:*

- *For Teachers:*

Recognize Conyo as a linguistic practice that reflects students' identity, peer integration, and bilingual competence. Integrate discussions of Conyo and other hybrid youth languages in language lessons to help students understand code-switching, register adaptation, and appropriate language use in different contexts. Classroom activities such as group discussions, collaborative projects, and reflective exercises may also help learners balance peer-oriented and academic language.

- *For Curriculum Developers:*

Consider incorporating topics on hybrid youth languages such as Conyo into language curricula and instructional materials. Including lessons on code-switching, register variation, and sociolinguistic awareness may support students in understanding the relationship between language, culture, and communication in both informal and academic settings.

- *For Students:*

Develop awareness of when to appropriately use informal and formal language in different communication contexts. Actively participate in discussions and language activities that promote critical understanding of language use, identity, and effective communication.

- *For Schools and Policymakers:*

Support further research and curriculum development on hybrid youth languages to promote sociolinguistic awareness and effective communication in education. Encouraging studies on regional variations, digital language use, and the impact of sociolects on literacy may provide valuable insights for language policy and instruction.

#### REFERENCES

- [1]. Altejar, M., Cruz, J., & Villanueva, R. (2024). *Hybrid language construction and online identity formation among Filipino students*. *Philippine Journal of Language and Culture*, 12(2), 45–63.
- [2]. Androutsopoulos, J. (2016). Mediating discourse on language and identity on the internet. In S. Deumert, A. Storch, & N. Otsuji (Eds.), *Colonial and postcolonial language practices* (pp. 257–282). De Gruyter Mouton. <https://doi.org/10.1515/9783110478333-012>
- [3]. Barrot, J. S. (2018). *Language use and linguistic hybridity among Filipino youth: A sociolinguistic perspective*. *Asian Englishes*, 20(3), 270–286. <https://doi.org/10.1080/13488678.2018.1490612>
- [4]. Blommaert, J. (2010). *The sociolinguistics of globalization*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511845307>
- [5]. Cabellon, K., Espenido, R., & Paco, J. (2024). *Conyo speech as youth identity: A sociolinguistic analysis of language hybridity among Filipino students*. *Philippine Journal of Communication Studies*, 18(1), 77–95.
- [6]. Crystal, D. (2019). *The Cambridge encyclopedia of the English language* (3rd ed.). Cambridge University Press. <https://doi.org/10.1017/9781108524936>
- [7]. David, M. (2021). *Language, identity, and youth culture in the Philippines: The case of Conyo English*. *Philippine Social Science Review*, 73(2), 112–130.
- [8]. Delos Reyes, J. (2019). *Linguistic hybridity and its effects on academic writing among Filipino students*. *Asia Pacific Journal of Education, Arts and Sciences*, 6(3), 56–65.
- [9]. Gonzalez, A. (2020). *Language, identity, and education in multilingual Philippines*. Ateneo de Manila University Press.
- [10]. Jimenez Adling, C. (2022). *Conyo and classroom communication: Implications for English language proficiency*. *Philippine ESL Journal*, 30(1), 98–113.
- [11]. Labov, W. (2010). *Principles of linguistic change: Cognitive and cultural factors* (Vol. 3). Wiley-Blackwell.
- [12]. Leppänen, S. (2018). Youth language, literacy, and globalization. In A. Suresh Canagarajah (Ed.), *The Routledge handbook of migration and language* (pp. 458–472). Routledge.
- [13]. Limoso, E. (2019). *Code-switching or Conyo? Rethinking youth language and identity in the Philippines*. *Asian Journal of Linguistics and Literature*, 5(2), 21–35.

- [14]. Llorente, R., & Tupas, R. (2021). *Negotiating English and Filipino: Hybrid language practices in senior high school classrooms*. *Asia Pacific Education Review*, 22(4), 675–688. <https://doi.org/10.1007/s12564-021-09710-3>
- [15]. Mojica, L., & De Leon, C. (2022). *Morpho-semantic features of Conyo speech: A linguistic inquiry*. *Journal of Philippine Linguistics*, 33(1), 54–72.
- [16]. Reyes, A. (2015). *Language, identity, and education in the Philippines*. *International Journal of the Sociology of Language*, 2015(231), 79–97. <https://doi.org/10.1515/ijsl-2014-0034>
- [17]. Sharma, B., & Tannen, D. (2020). *Hybrid youth languages in global contexts: A comparative study of code-mixing and identity*. Routledge.
- [18]. Suizo, R. (2025). *Gen Z language patterns in digital platforms: A sociolinguistic comparison with Conyo*. *Journal of Philippine Communication and Media Studies*, 11(1), 15–32.
- [19]. Tagaloguin, J. (2020). *Grammatical and lexical structures of Conyo speech: A morpho-semantic analysis*. *Philippine Linguistic Research Journal*, 8(2), 101–119.
- [20]. Trudgill, P. (2021). *Sociolinguistic typology: Social determinants of linguistic complexity* (2nd ed.). Oxford University Press.
- [21]. Tupas, R. (2015). *Unequal Englishes: The politics of Englishes today*. Palgrave Macmillan. <https://doi.org/10.1057/9781137455536>
- [22]. Valdeavilla, C. (2023). *The rise of Conyo culture and its linguistic implications among Filipino youth*. *Rappler Features*. <https://www.rappler.com/life-and-style/culture/conyo-culture-language-meaning-philippines/>