

**Code Switching Among Jordanians on Social Media:
Instagram as a Model**

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**التناوب اللغوي لدى الأردنيين في وسائل التواصل الاجتماعي:
انستغرام أنموذجاً**

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تخصّص اللغة الإنجليزية وآدابها

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Thesis Committee Decision

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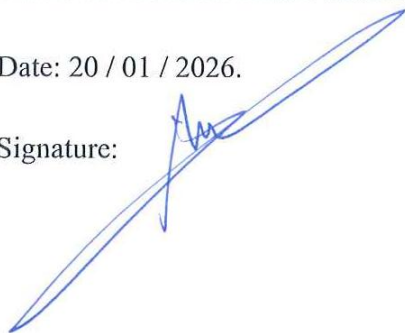
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Dedication

I dedicate this work with great love to my dear father (may God have mercy on his soul) who left this world too soon. Your love, wisdom, and unwavering support continue to guide me every day. This thesis is dedicated to your memory, my first teacher and greatest supporter. You believed in me long before I believed in myself. Though you are gone, your spirit accompanies me in every step of this journey. And family and friends, who are to be blamed neither by their love, patience nor their constant support, which took me through all the obstacles of this journey. They were the ones that made me strong when I was unsure, and when they believed that I could achieve something, they did, which made it happen to me. It is just as much theirs as mine.

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Code Switching among Jordanians on Social Media: Instagram as a Model

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Abstract

The study investigates the most frequently used English phrases and words that are switched by Jordanian Instagram users. It seeks to identify the types of code switching used by Jordanian Instagram users. It also seeks to identify the factors promoting Jordanian Instagram users towards code switching through their written messages. To this end, a total of 100 English code switched words from 50 posts on Instagram are collected. Besides, a questionnaire designed by a researcher has been distributed to 375 young people in the Hashemite Kingdom of Jordan; (151) males and (224) females who were selected using the Simple Random Sampling method. The data are collected using a code switching coding sheet and a questionnaire through the lens of Hoffman's (1999) taxonomy. The data are analyzed quantitatively by identifying the frequency and percentages of code switching and qualitatively using content analysis. The findings indicate that nine English phrases are usually inserted by speakers of the Jordanian language on Instagram. These are 'comment,' 'cute,' 'location,' 'love,' 'happy birthday,' 'follow,' 'over,' 'enjoy,' and 'mention.' The findings show that the most popular form of code switching is intra-sentential switching, then the tag-switching, and finally, there is inter-sentential switching. Competence, expression, platform norms, and prestige are the greatest motivating factors of code switching on social media. The study should consider a greater number of posts and comments on Instagram to eliminate the problem of sample bias and enhance its generalizability.

Keywords: Instagram, code switching, Jordanian speakers.

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الملخص

تناولت هذه الدراسة العبارات والجمل الإنجليزية الأكثر استخدامًا والتي مستخدمو الانستغرام الاردنيون وهدفت إلى تحديد أنواع التبدل اللغوي المستخدمة من قبل مستخدمو الانستغرام الاردنيون. كما هدفت إلى معرفة العوامل التي تدفع مستخدمو الانستغرام الاردنيون إلى التبدل اللغوي في خطابهم. ولتحقيق هذه الغاية، شملت عينة الدراسة 100 كلمة إنجليزية مُبدلة لغويًا من 50 منشورًا على إنستغرام. بالإضافة إلى ذلك، وزعت الدراسة استبيان صممه الباحث على تمّ توزيع استبانةٍ صمّمها باحثٌ على 375 شابًا وشابّةً في المملكة الأردنية الهاشمية، منهم (151) من الذكور و(224) من الإناث، وقد تمّ اختيارهم باستخدام أسلوب العينة العشوائية البسيطة. وقد تم جمع البيانات باستخدام نموذج ترميز للتبدل اللغوي واستبيان وفقًا لتصنيف هوفمان (1999). وتم تحليل البيانات كميًا من خلال تحديد التكرارات والنسب المئوية للتبدل اللغوي، وكيفية استخدام تحليل المحتوى. تكشف النتائج أن هناك تسع عبارات إنجليزية يتم إدراجها بشكل شائع من قبل المتحدثين الأردنيين على إنستغرام. وهذه العبارات هي: "تعليق"، "ظريف"، "موقع"، "حب"، "عيد ميلاد"، "متابعة"، "مبالغة"، "ممتع"، و"الذكر". وظهرت النتائج أن العوامل الرئيسية الدافعة للتناوب اللغوي على وسائل التواصل الاجتماعي في الكفاءة، والتعبير، وأعراف المنصّة، والمكانة الاجتماعية. وللحدّ من تحيّر العينة وتعزيز قابليّة تعميم النتائج، توصي الدراسة بجمع مجموعة بيانات أكبر من منشورات وتعليقات إنستغرام.

الكلمات المفتاحية: إنستغرام، التبدل اللغوي، المتحدثون الأردنيون.

CHAPTER ONE

Introduction

1.0 Background of the Study

Language is a means of communication among individuals that is used to facilitate their interaction with each other. Language further enables individuals to communicate their ideas, convey their thoughts, and feelings. More importantly, language conveys the social dimensions that shape interactions among individuals within a society. This close relationship between language and society is studied within the field of sociolinguistics.

Sociolinguistics explain the rationale that triggers individuals to speak language differently in various social contexts and societies (Danesi, 2017). Among these are bilingual and multilingual societies where speakers tend to shift between two or more languages (Brdarević-Čeljo et al., 2024). This shift is so-called code switching, which is considered a central topic in both psycholinguistics and sociolinguistics, particularly in research on bilingual and multilingual individuals (Alnadi, 2024).

Historically, code switching during the period from the 1940s to the 1950s was frequently portrayed as inferior or flawed linguistic behaviour (Yaseen & Hoon, 2017). Following that, this social phenomenon has garnered scholars' attention when Jakobson (1971) defined it as shifting between linguistic codes throughout communication. Nowadays, code switching is considered a sociolinguistic phenomenon that is commonly observed in online interaction (AbuTayeh, 2021).

This study is concerned with code switching, which consists of two words (code) and (switching). The code means any structured system of symbols, such as words or numbers, that render meaningful information (Dewi, 2021). According to Douaoudi and

Guitoune (2021), code is defined as a variety of languages or languages spoken by individuals and the entire speech community to communicate. However, switching means shifting (Lubis et al.,2017).

Scholars proposed various definitions of code switching. Muysken (2020) defines it as a thorough transition between languages to substitute a linguistic form. Likewise, Al-Qaysi and Al-Emran (2017) define code switching as shifting from one variety or language to another in a form of conversation or text. Besides, Daulay et al. (2024) define code switching as alternating the speech from one language to another or from one language variety to another, which has attracted sociolinguists and scholars' interests for decades (Daulay et al., 2024). Accordingly, code-switching means the alteration of two languages, varieties, or language styles (Roslan et al., 2021). Along similar lines, Douaoudi and Guitoune (2021) indicate that code switching occurs when speakers of language varieties or two languages begin shifting their languages from one code to another. To summarise, code switching is defined as a system (style, register, dialect, or language) used by individuals for communicative purposes. Code switching is considered one of the linguistic phenomena in which speakers seamlessly switch between two or more dialects within a single conversation (Albahouth et al., 2024). Consequently, code switching occurs when speakers decide to shift from one code to another (Myers-Scotton, 2017).

However, Lipski (2019) construes code switching as combining two grammatical systems within one instance of communication. Similarly, Ting and Yeo (2019) point out that code switching means altering the segments of speech within the same conversation, including the use of elements from two different syntactic systems.

As indicated earlier, code switching commonly occurs among bilingual and multilingual individuals. To support this claim, several studies (Shehadi and Wintner,

2022; Gardner-Chloros, 2020; Manuhutu et al., 2024) maintain that code switching occurs among bilinguals in the form of a single phrase, sentence, or utterance. Thus, it is considered one of the bilingual societies (Harya, 2018). Similarly, Tabe (2023) points out that code switching means shifting between two languages in the middle of a particular conversation that occurs among bilingual speakers.

Furthermore, Code switching occurs among multilingual speakers who can speak more than two languages (Anastassiou, 2017). Based on the above, it can be inferred that code switching means using two or more languages within the same sentence, which results from bilingualism and multilingualism.

There are several objectives for code switching, including knowledge sharing, communication, interaction, and exchanging ideas (AbuTayeh, 2021). Code-switching might occur among different dialects, styles, or languages, either expressed in a single sentence or through a conversational exchange of two related turns (Treffers-Daller, 2023). Similarly, Bhatti et al. (2018) maintain that people use code switching for exchanging ideas, sharing knowledge with other speakers, and obtaining interactional purposes. Besides, code switching is considered one of the language techniques that are used among individuals to compensate for limited language proficiency (Ezeh et al., 2022).

It is worth mentioning that code-switching is used among people for several reasons. Within this context, Hoffman (1991) points out that there are eight reasons for code switching, such as emphatic about something expressing solidarity, talking about a specific topic, repetition used for clarification, expression of group identity, real lexical need, quoting somebody else, intention to clarifying the speech content for interlocutor, to exclude other individuals when a comment is tailored for only limited audience, to

soften or strengthen request or command, interjection/inserting sentence connectors or fillers.

The factors that influence the use of code switching are age and education. Within this context, Samhan (2017) maintained that age and education influence the individuals' use of code switching. He adds that code switching is not observed among uneducated individuals and those above the age of 35, except for proper names, scientific terms, and places.

Code switching is classified into three types, namely, intra-sentential, inter-sentential, and tag-switching. Within this context, Hoffman (1999) defines intra-sentential as alternating the language within a clause boundary, phrase, word or sentence. He adds that inter-sentential means moving from one language to another within the same sentence. For him, tag-switching involves inserting a brief phrase or tag from one language into an otherwise entirely different language sentence.

Nowadays, code-switching has become pervasive due to technological advancements that facilitate interaction among people, enabling them to communicate across geographical barriers (Slimane, 2024). The most common technological means that are used by people are social media platforms, which have attracted users' attention due to their diverse functions (Nordin et al., 2022). Their functions encompass content creation, materials contribution, knowledge sharing, ideas and opinions sharing (Muninger et al., 2019). Therefore, social media constitutes an integral part for individuals (Temnikova and Vandsheva, 2022). There are diverse forms of social media, such as photographs or pictures, social bookmarking, rating, video, wikis, microblogging, social blogs, weblogs, and podcasts (Slimane, 2024). Temnikova and Vandsheva (2022) argue that both Twitter and Facebook are considered the most frequently used social media platforms among individuals to interact with each other.

As mentioned previously, code switching has increased due to the emergence of social media platforms, which provided a novel aspect to such a social phenomenon, providing a dynamic and unique arena for users to interact with others, share their narratives, and express themselves (Mewengkang and Fansury, 2021). Social media platforms become an arena for language use, particularly code-switching (Samhan, 2017). According to Nordin (2023), social media platforms not only allow their users to interact with each other but also influence the use of the first language and code switching, particularly among speakers in bilingual and multilingual settings.

Consequently, social media users tend to switch from one language to another by mixing and switching their language rather than using a specific language, which is regarded as a common act performed by both bilinguals and multilinguals (Botha, 2021).

Within the Jordanian context, little is known about the use of code switching among Jordanian users on social media platforms, particularly Instagram. This study aims to identify the most commonly used English words that are switched by Jordanian Instagram users. It further seeks to determine the types of code-switching by Jordanian Instagram users through the lens of Hoffman's (1999) taxonomy.

Before proceeding to elaborate on code switching on social media platforms in Jordan, it is necessary to highlight the language and dialects used in Jordan. According to AbuTayeh (2021), Jordan is one of the Arab countries located in the Middle East, where its official language is Modern Standard Arabic (MSA), which is used in formal settings, such as the court, governmental institutions, parliament, media, schools, and universities. Aburqayiq et al. (2025), moreover, point out that MSA is the official language in Jordan that is used in formal contexts.

In informal settings, Jordanian citizens tend to use non-standard Arabic, i.e., Jordanian dialects (AbuTayeh, 2021). These dialects are classified into three main dialects, namely, rural, Bedouin, and Urban, based on their geographical boundaries and economic diversity (Jdetawy, 2020). Rural is spoken in Jordanian suburbs and villages, Bedouin is spoken in eastern and southern areas, and urban is employed in the main Jordanian cities such as Amman (Abd-Eljawad, 1987). These dialects differ in grammar, pronunciation, and vocabulary (Al Nashash, 2020).

Another language that is used by Jordanian people is the English language, which is considered a compulsory language in Jordanian academic institutions (Algazo, 2018). English is a paramount subject in Jordan that is taught from kindergarten to high school and in universities that offer most of the programs, such as medicine and engineering, among others, in English (Aburqayiq et al., 2025). English is further considered a fundamental requirement in the business world that is used broadly among Jordanian people in their daily interactions, including trading, banking, and so forth (Daradkeh et al., 2024).

Some Jordanian citizens use other foreign languages such as Russian, German, Italian, and Spanish, which are provided by Jordanian universities (AbuTayeh, 2021). Concerning the factors that prompt Jordanians towards switching their language, Al Nashash (2020) contends that Jordanians resort to code-switching to express privacy, humour, clarity, emotional intensity, social prestige, and their language proficiency. Interestingly, he states that Jordanians, particularly those living in Amman, opt for using both English and Urban Arabic to align with educated and modern identities. Aburqayiq et al. (2025) add on this by stating that several factors propel Jordanians towards using

code switching, including artificial intelligence (AI), educational level, rapid advances in technology, globalisation, prestige, and social status.

Code switching is commonly used among Jordanian people on social media platforms in the form of combining the colloquial language with English (Al Nashash, 2020). AbuTayeh (2020) further states that the emergence of social media sites has propelled Jordanian citizens towards using code-switching. He adds that Jordanian social media users are inclined towards using the English language the most because English is regarded as the most dominant foreign language in Jordan; some of the English words that they tend to use are *update*, *mention*, *break*, and *like*. Likewise, Daradkeh et al. (2024) suggest that Jordanian social media users, particularly younger generations, tend to incorporate English words with Arabic words on social media.

1.1 Statement of the Problem

Nowadays, the widespread use of social media platforms, such as Twitter, WhatsApp, Instagram, and Facebook, has considerably enhanced the manner Jordanians communicate, particularly in a bilingual context. Code switching is considered the most observed phenomenon among Jordanian users (AbuTayeh, 2021). This linguistic phenomenon is manifested in alternating the use of Arabic and English within the same post or conversation. Although this practice mirrors a type of identity expression and linguistic creativity, it raises questions regarding cultural influences, language preferences, and the implications for social interaction and language integrity. Regardless of the increasing prevalence of code-switching in online communication, there is a lack of holistic studies that examine the most used English words and the types of code-switching that are commonly used by Jordanian speakers with Jordanian Instagram users. Therefore, this gap in the literature is intended to be addressed in this study.

1.2 The Significance of the Study

The research significance stems from its contribution to digital sociolinguistic behaviour evaluation in bilingual Jordanian contexts. This research on Jordanian code-switching practices reveals wider social matters involving language perception, cultural combination, and identity development for Jordanians. In addition, the results might inform policymakers, linguists, and educators regarding the evolving language practices of adults and youth in online environments by guiding digital communication policies and language education strategies. This study provides valuable insights regarding the role of technology and globalisation in shaping digital communication studies in the Arab world.

1.3 Objectives of the Study

The main objective of the current study is to investigate the code-switching among Jordanians on Instagram. This study seeks to achieve the following objectives:

- To identify the most used English comments and phrases that are switched by Jordanian Instagram users.
- To determine the categories of code-switching by Jordanian Instagram users.
- To determine the factors of code-switching by Jordanian Instagram users.

1.4 Questions of the Study

This study answers the following overarching question:

1. What are the most commonly used English comments and phrases that are switched by Jordanian Instagram users?
2. What are the categories of code-switching that are used by Jordanian Instagram users?
3. What are the factors of code-switching by Jordanian Instagram users?

1.5 Limitations of the Study

This study is limited to the following:

1. It is limited to English phrases and words that are switched by Jordanian users on Instagram, which means that non-English words are excluded.
2. It is confined to the functions of code-switching used on social media by Hoffman (1999); thus, the analysis cannot be generalised to other taxonomies.
3. It is limited to Instagram, which means that other social media platforms are excluded.
4. More importantly, it is confined to Jordanian speakers, which means that non-Jordanian speakers are excluded.

1.6 Definition of Terms

- **Social media:** it means a digital platform which permits written speech and constitutes a new domain for examining multilingual language practices in in-person communication (Ting and Yeo, 2019). The researcher defines it as code-switched comments that are used by Jordanian social media users on the social media platform, namely, *Instagram*.
- **Code Switching:** it is defined as a “transition from one code to another” (Mewengkang and Fansury, 2021). The researcher defines it as comments involving Arabic and other languages written by Jordanian social media users on social media platforms, including *Instagram*.
- **Instagram:** it is defined as an interactive, web-based network which enables its users to share thoughts as well as information and to express their feelings (Boudjemaa and Mouhadjer, 2021). The researcher defines it as a social media platform that is used by Jordanian speakers to mix their codes and speeches from Arabic into another language.

CHAPTER TWO

Review of Literature

2.0 Introduction

The current chapter is divided into four sections: the first section reviews the theoretical literature on language and sociolinguistics, social media, and code-switching. The second section presents the theoretical framework of the study. The third one reviews the empirical research conducted on code switching on social media platforms in general and those conducted within the Jordanian context in particular. The fourth section comments on the previous studies.

2.1 Review of Theoretical Literature

2.1.1 Language and Sociolinguistics

It is widely acknowledged that language is a social phenomenon and one of the most significant means for communication among people in a society (Kovacevic et al., 2018). Language is portrayed as a common ground and a unifying force among various individuals, where effective communication is achieved (Geurts, 2019). Language constitutes an integral part of human lives that facilitates interaction and communication (Korneeva et al., 2019). This denotes that language is of paramount importance in communication in bringing people together (Kurniawan, 2024). Language further enables individuals to share knowledge and to express their ideas, feelings, and thoughts (Rabiah, 2018).

The relationship between language and society is called sociolinguistics (Danesi, 2017). Similarly, Holmes and Wilson (2022) indicate that sociolinguistics means the study of language and society, which influences individuals in selecting the suitable language to communicate with other people in the current situation differently. Based on

the above, it can be argued that the language used by speakers in a particular community is influenced by the social context. For Hudson (1996), sociolinguistics means the study of language in correlation with society, denoting (intentionally) that sociolinguistics constitutes a part of the study of language. He adds that the sociolinguistics value highlights the linguistic nature in general and its characteristics in particular. It can be inferred from this definition that in sociolinguistics, both language and society are studied to identify the type of language.

However, Trudgil (2000) offers a comprehensive definition of sociolinguistics by stating that sociolinguistics is derived from linguistics, which is concerned with language as a cultural and social phenomenon. He further states that sociolinguistics is concerned with investigating both language and society and has a close association with social sciences, particularly sociology, human geography, anthropology, and social psychology. It can be elicited from Trudgil's definition lies in the fact that language is important as a cultural and social phenomenon.

Likewise, Chamber (1995) defines sociolinguistics as the study that addresses the relationship between language and society to understand the language structure. He stresses the importance of sociolinguistics as the study that is concerned with the correlation between language and society.

As Harya (2017) put it, sociolinguistics is defined as the study that is concerned with the language and society relationship in order to better understand the language structure and the function of languages in communication. Furthermore, sociolinguistics means the study of the various characteristics of language varieties in terms of their speakers and their functions within a speech society (Hymes, 2020).

According to Danylenko (2018), sociolinguistics is concerned with the correlations between linguistic structure and social structure. Sociolinguistics means a language that

is used in a social context among the speech community (Hymes, 2017). In the same vein, Santosa (2020) points out that sociolinguistics focuses on studying our daily lives, particularly in the use of language in our face-to-face interaction and online interaction. Accordingly, sociolinguistics does not focus on factual information, but rather on the way individuals perceive the world around them (Meyerhoff, 2018). By doing so, generalization about language in a society can be inferred (Hilton and Jeong, 2019).

Sociolinguistics tackles all nuances of applied linguistics about the interaction between language and society and the manner we use it in various language contexts (Smakman, 2017). It is worth mentioning that sociolinguistics is further concerned with how people employ language in various contexts to demonstrate their social identity (Amin, 2020). More importantly, sociolinguistics employs a language of distinct background to create individual and group identity (Meyerhoff, 2018).

2.1.2 Code Switching

Several topics are addressed in sociolinguistics, such as code switching (Myers-Scotton, 2017; Harya, 2018). This study is concerned with code-switching, which is a phenomenon in which a speaker alters one language to another in the same conversation or utterance, which occurs among multilingual or bilingual individuals (Eyato, 2018). Within this context, Wei (2020) defines a bilingual or multilingual person as an individual who can speak two or more languages in a manner that resembles that of a native speaker.

As interest in bilingualism and multilingualism has grown within the field of linguistics, code-switching has become an increasingly prominent subject (Nurhamidah et al., 2018). In this respect, Hayra (2018) indicates that bilingualism refers to an individual who can speak two languages, whereas multilingualism refers to an individual who can speak more than two languages.

Having mentioned the code-switching phenomenon in terms of its occurrences in bilingual and multilingual societies, it becomes necessary to mention its historical roots and definitions. Historically, code switching traces back to Grosjean (1982), who defines it as language change. After that, Haugen (1956) defines code switching as combining utterances from the first language with another language. Code switching consists of two terms, code and switching. Code switching is considered one of the most distinctive, unremarkable, and common features of bilingual behavior (Li and Martin, 2009). Gumperz (1982) was one of the pioneering scholars who first defined and conceptualized code switching as the placement of segments from different language structures or grammatical systems within the same interaction or conversation.

When it comes to the definition of code switching, as the name suggests, it consists of two concepts, namely, code and switching. To clarify, code means any system of signals, which includes words and numbers that have real meanings (Hall and Nilep, 2015). A code further means a system employed by individuals to communicate with each other and to express their feelings (Ansar, 2017). Accordingly, a code means a symbol that is employed by individuals to communicate or speak in a particular accent, register, dialect, language, or style on various occasions and for various purposes of communication (Amal, 2022). Similarly, Ali (2022) indicates that code is a system employed for communication among two or more parties that can be register, style, dialect, or language. Code further means a strategy that enables speakers to communicate with each other to attain a better understanding among them (Khattak et al., 2022). On the other hand, switching means shifting from one language to another (Muysken, 2020).

Taken together, code switching is defined as switching from one language to another language or altering a language to another language in an utterance (Ansar, 2017). Code

switching occurs among multilingual speakers, which entails switching between the utterances in foreign language settings (Al-Qaysi and Al-Emran, 2017). Code switching means shifting from one language variety to another or from one language to another in a conversation or text (Gardner-Chloros, 2020). Code switching is defined as a deliberate shifting from one language to another (Myers-Scotton, 2017). A similar assertion was made by Wei et al. (2020), who define code-switching as shifting between two or more language varieties that occur mainly in bilingual settings.

Code switching means a conversational strategy employed to cross, destroy, or establish group boundaries to change, evoke, or create interpersonal relations with their obligations and rights (Candra and Qodriani, 2019). Moreover, Kasim et al. (2019) define code switching as mixing or shifting codes with other languages among the speakers in a multilingual context. In their study, Putra et al. (2020) provide a comprehensive definition of code switching as the concept of how bilingual or multilingual speakers shift between languages, either in written or spoken form. Code switching means shifting from one dialect to another or from one language depending on the conversational setting or social context (Anjarani, 2021).

It should be noted that code-switching occurs in circumstances of change, where standards of evaluation and norms vary, and group boundaries are diffused (Gardner-Chloros, 2020). This language alteration is performed within a single sentence, constituent, or discourse (Octavita, 2017).

Code switching is frequently used in daily conversation and social media as a result of globalization and technology development (Tarihoran et al., 2022). Moreover, the English language, which is considered an international language, contributes to the emergence of code switching (Bhatti et al., 2018). The reasons that prompt bilingual and

multilingual speakers to use code-switching are exemplified in demonstrating a sense of belonging and attracting attention (Putra et al., 2020).

Code switching can be used to serve four functions, including quotation, injection, reiteration, and message qualification (Kasim et al., 2019). First, quotation means quoting a familiar saying or term in another language (Ben Said, 2023). Second, injection, which is a sentence filler, means that code-switching might occur at particular points with monolingual utterances, without changing the syntactic rules of the utterance or sentence (Ahmad et al., 2024). Third, reiteration, which commonly occurs when someone states or renders a message and repeats it using other code in a modified or literal form (Nazri and Kassim, 2023). Fourth, message qualification, which is employed to highlight the differences between the discourse parts or to qualify the message (Eid, 2019).

Code switching is commonly associated with the situations or the pragmatics that occur in the conversation or speech (Green, 2018). Several factors prompt individuals to use code-switching, including the interlocutor, shifting the topic, lack of vocabulary, and emphasizing terms (Brunner and Diemer, 2018). To clarify, the interlocutor means the participant of the conversation or speech by using the native language of the interlocutor to show respect (Myers-Scotton, 2020). Second, shifting the topic motivates the interlocutors to use code switching (Brunner and Diemer, 2018). Third, lack of vocabulary, i.e., which occurs when the speaker uses some words in the other language to demonstrate his/her lack of knowledge about this language (Ansar, 2017). Fourth, emphasizing terms, which entails using phrases in the speaker's native language, then repeating them using another language to emphasize and stress specific points and to demonstrate the sense of belonging and affiliation to the other language (Bhatti et al., 2018).

There are several reasons for using code switching; including lack of register, mood of the speaker, free switching, interjection, expressing solidarity, express group identity, attract attention, address different audience, clarifying the content, talking about point, lack of facility, quoting someone's statement, and habitual expression (Hoffman, 1991).

As for the types of code switching, Putra et al. (2020) point out that code-switching is divided into three types, namely, situational, metaphorical, and conversational. However, Gumperz (1982) argues that code switching is divided into both situational and metaphorical. The former occurs when the speaker employs two distinct codes for two distinct situations. The latter occurs when the speaker selects the language based on the topic, where the topic is considered the central factor. Troike (1982) differentiates between the types of code switching by stating that situational switching entails shifting the participants or topics, metaphorical switching occurs within the same situation scope, while conversational switching means changing codes to separate or code linguistic forms from other verbal contexts.

Firstly, situational code switching means the inclination of a speech community to employ various social situations or to shift structures for changing a defined social setting and driven by alterations in external factors rather than the participant's internal motivation (Damayanti, 2021).

Secondly, conversational code switching, which means a shifting between two or more language varieties or languages within a single interaction or conversation to meet the audience, topic, or social context (Putra et al., 2020). Conversational code-switching is divided into three types, namely, inter-sentential, intra-sentential, and tag-switching (Damayanti, 2021). There are three types of code switching, namely, inter-sentential, intra-sentential and tag-switching (Myers-Scotton, 2017).

To begin with, inter-sentential means switching among sentences from one language to another, which is generated completely in one language before shifting to another language (Putra et al., 2020). In this type of code switching, the shifting occurs after completing a sentence in the first language, and the next sentence begins with a new language (Irawan, 2022). Such a type of code switching occurs among various speech acts (Troike, 1982). Poplack (1980) indicates that such a form of code switching contains a transition at the sentence or the phrase level in distinct languages, which means that inter-sentential switching occurs when sentences within a word are switched.

As for intra-sentential switching, it means the shifting that occurs among parts of a sentence or the same sentence (Liu, 2018). It means shifting in a particular discourse between two languages, where the alternation occurs within a sentence (Putra et al., 2020). This type of switching occurs in the scope of single sentences (Troike, 1982).

Regarding tag-switching, it is defined as shifting from one language to another by inserting short phrases or tags (Adi, 2018). Tag-switching is subject to minimal syntax restriction in which tags demonstrate lower language proficiency opposed to intra and inter switching (Lipski, 2017). Moreover, Putra et al. (2020) define it as adding a tag of one specific language into another language's utterance. Tag-switching means substituting one speech or sentence using a different language within tags written in a single language (Poplack, 1980). There are several manifestations of tag-switching; including (i) sentence fillers, such as, *actually*, *well*, and *you know*, (ii) interjection, such as *oh*, *bye*, *ouch*, *hello*, *hi*, and *wow*, (iii) discourse markers, such as *okay*, *by the way*, and *I mean* (Yunita and Suryani, 2019). Tag-switching exists in public areas, including schools, universities, and companies, i.e., in any social interaction (Bhatti et al., 2018). More importantly, it can be found in social media platforms like Instagram (Yunita and Suryani, 2019).

Thirdly, metaphorical code-switching which occurs when speakers in a multilingual or bilingual community switch languages or language varieties within a conversation to discuss a topic that might typically belong to a distinct context or domain (Przymus, 2024).

2.1.3 Social Media

Having defined what is meant by language and its association with sociolinguistics, it becomes necessary now to articulate the language that is commonly used in our contemporary era, namely, online language as used on social media platforms. To elaborate, Nordin (2023) points out that people use technology, which is an online language, to communicate despite their geographical barriers. Following the worldwide advancement of technology, social media platforms have attracted a large number of social media users from distinct backgrounds (Díaz-Meneses, 2019).

Social media means a digital arena, which encompasses the social exchange among users, whose concentration lies in facilitating people's interaction with each other, leading to more diverse, fluid, and regulated content (Tankosić and Dovchin, 2023). Social media platforms enable their users to share their images, videos, and actions with a large audience (Moran et al., 2020). There are diverse social media platforms, including YouTube, Facebook, WhatsApp, and Instagram, among others, that enable their users to navigate and manage their varied linguistic repertoires to enable them to express and embody their chosen identities (Ali, 2023).

This study is concerned with Instagram, which is regarded as one of the most popular social media platforms that are highly used by young people to upload photos, videos, and posts regarding their current emotions and situations (Chaudhary, 2021).

When it comes to Instagram features, it enables its users to share stories via snapgrams, where they can share their location, use emoticons on the faces, and add songs to the story (Krieger, 2019). Moreover, Instagram users can make live broadcasts, and video calls on their accounts (Rodriguez, 2020).

Instagram users can build relationships in cyberspace by using their accounts (Serafinelli, 2017). Accordingly, the identities of social media users can have the power to affect the followers or audience in cyberspace (Kim et al., 2025).

Instagram is considered one of the most favorable social media platforms for users since it enables them to upload a variety of activities using visual (images and videos) as well as textual elements (Serafinelli, 2017). Accordingly, it enables its users to share their daily lives and to communicate with others either in the form of textual elements or by sharing their videos and images (Nasution, 2023). In Instagram, hashtag enables its users to locate all posts that include that specific tag (Giannoulakis and Tsapatsoulis, 2019).

More importantly, Instagram is further employed for reflecting mediated reality or defining social meaning (Ross, 2019). Within this context, Juditha (2018) contends that Instagram reflects the culture that has an audience, social logic, and hegemony.

Instagram influences the use of first language (mother tongue), code-mixing, borrowed words, and code-switching (Nordin, 2023). In a bilingual and multilingual society, Instagram users tend to extensively use code switching (Kamariah and Ambalegin, 2019). Along similar lines, Haryanto and Mahendra (2021) suggest that Instagram is used in a bilingual and multilingual community, where Instagram users tend to use code switching. This study is concerned with the types and factors of code switching used by Jordanian Instagram users.

2.2 Theoretical Framework

The taxonomy proposed by Hoffman (1999) demonstrates its essential role in studying bilingual and multilingual verbal practices that occur between different social settings. The theory derives from foundational works, which include contributions by Heller (2020) and Poplack (1980) and Myers-Scotton (1993). Hoffman (1999) identifies the three main categories of code switching as inter-sentential, intra-sentential and tag-switching. The first type, 'inter-sentential switching', means language shifts that occur at sentence or clause boundaries, which are often motivated by stylistic, syntactic, or pragmatic reasons (Myers-Scotton, 2002; Milroy and Muysken, 1995).

The second type, 'intra-sentential switching', includes language change within a single utterance or sentence, which requires speakers to navigate complicated syntactic fillers or markers from one language into a discourse mainly conducted in another (Auer, 2013). Intra-sentential switching demonstrates the precise fluidity of bilingual discourse (Romaine, 1995). The third type, 'tag-switching', occurs when speakers insert linguistic tags from one language into speech through exclamations and short phrases, including 'okay', 'I mean', and 'you know', among others. The systematic classification framework proposed by Hoffman in his taxonomy has received extensive usage and criticism in multiple sociolinguistic contexts (Bullock and Toribio, 2009; Myers-Scotton, 2006).

According to Hoffman (1999), code-switching means the practice of changing between two or more languages or among language varieties within a discourse, underscoring its structural and pragmatic dimensions. A similar assertion was made by Blom and Gumperz (2009) regarding metaphorical and situational code-switching. However, they advanced the discussion by improving the structural parameters, which define distinct types of switches. Several studies (Myers-Scotton, 2002; Poplack, 1980)

point out that Hoffman's taxonomy of code switching takes into consideration the discourse markers, pragmatic functions, and syntactic boundaries as crucial parameters for differentiating several forms of code-switching.

Auer (2013) and Gardner-Chloros (2009) emphasized through their research that the speaker's purpose and social language setting determine which code-switching type occurs. Hoffman's taxonomy was used to investigate code-switching between French and Arabic (Boumans, 1998), Spanish and English (Poplack, 1980) and various Asian languages (Wei, 2000). The literature confirmed the universal usefulness of Hoffman's (1999) code-switching taxonomy across bilingual linguistic research (Bullock & Toribio, 2009; MacSwan, 2000).

Hoffman's (1999) taxonomy provides a systematic classification system for code-switching types, in which researchers distinguish multiple language alternation types. In addition, several studies (Myers-Scotton, 2002; Myers-Scotton, 2006) indicate that such a taxonomy enables analysts to examine both structural and pragmatic dimensions of bilingual speech. Hoffman's taxonomy, which delineates inter-sentential, intra-sentential, and tag-switching, facilitates the examination of social and cognitive motivations, which underlie language variation (Grosjean, 1982; Romaine, 1995). Hoffman's taxonomy has proven its importance in psycholinguistic studies, which explore the cognitive processing of bilinguals (Bialystok, 2001; Kroll & Bialystok, 2013). More importantly, it can be applied in sociolinguistic research, which examine identity construction through code-switching (Auer, 2013; Zentella, 1998). Moreover, Hoffman's taxonomy is instrumental in educational research concentrated on bilingual classrooms, especially in correlation with pedagogy and language acquisition (García, 2011; Creese & Blackledge, 2010).

Regardless of the widespread application of Hoffman's (1999) taxonomy, it has been criticized for its portrayed structuralist bias as well as limited consideration of interactional and dynamic aspects of code switching. Several studies (Auer, 2013; Wei, 2000) indicate that Hoffman's taxonomy of code switching might oversimplify the context-dependent and fluid nature of bilingual discourse. In addition, Hoffman's model lacks explicit concentration on power-related and ideological aspects that affect code-switching practices (Heller, 1995; Canagarajah, 2012). Other studies have further questioned the applicability of the taxonomy in highly multilingual contexts where code-switching might occur fluidly between various linguistic varieties (García et al., 2007; Blommaert, 2010). These criticisms have encouraged the calls for a more flexible and integrative approach to understand code switching, which accommodates the complicated ideological and sociocultural dimensions of language variation (Garcia & Wei, 2014; Creese & Blackledge, 2010).

The researcher adopts Hoffman's (1999) taxonomy of code-switching to investigate the language practices of Jordanian Instagram users, which provides systematic categories that identify various forms of code-switching observed in online interactions. Such taxonomical classification enables the researcher to investigate the Jordanian-speaking community's use of English in Arabic discourse on social media through three identification categories: inter-sentential, intra-sentential, and tag-switching. In addition, the taxonomy offers a systematic approach to differentiate between distinct pragmatic and structural aspects of code-switching that are critical for understanding Jordanian speakers' linguistic behavior within the unique technological and socio-cultural context of Instagram. By pinpointing the most frequently employed English words and classifying types of code-switching, the researcher is enabled to explore the underlying

sociolinguistic motivations and lexical borrowing patterns that drive such switches, including ease of expression, topic-specific discourse, identity, and prestige.

Several studies (Bullock & Toribio, 2009; Creese & Blackledge, 2010; Garcia & Wei, 2014) advocate the use of Hoffman's taxonomy to investigate code-switching in various multilingual contexts, especially in informal written communication on social media. Through the use of this approach, this study seeks to systematically address the proposed questions and provide a holistic picture of code-switching phenomena among Jordanian Instagram users.

2.3 Review of Empirical Literature

This section reviews the empirical studies on code-switching on social media platforms worldwide and in Jordan. It further comments on the previous studies conducted in different setups.

2.3.1 Studies on Code Switching on Social Media Platforms Worldwide

Several attempts were conducted to investigate code switching on social media; including Al-Qaysi and Al-Emran (2017) in Oman, Samhan (2017) on Twitter, Al-Qaysi and Al-Emran (2019), Putra et al. (2020) in social media, Mewengkang and Fansury (2021) in Indonesia, Anjarani (2021) as well as Haryanto and Mahendra (2021) in Instagram, Dewi (2021), Baidya (2021) in Bangladesh, Wijaya (2022) in Instagram, Kay et al. (2022) on Facebook, Nordin (2023) literature review, Elhija (2023), and Daulay et al. (2024) in *TikTok* and *Instagram*.

Al-Qaysi and Al-Emran (2017) carried out a study on the use of code-switching among Omani social media users. To put it differently, the study explored the perspectives of learners and educators regarding the use of code switching on social media in the higher educational context in Oman. To achieve this objective, the study administered two

surveys to (338) students and (21) educators. Moreover, the study interviewed both students and educators. The study found that (86.40%) of students and (81%) of educators who use code switching on social media. The study found that the most pervasive social media platform employed for code switching among the respondents was WhatsApp. The findings showed that the students exhibited positive attitudes regarding the use of code switching on social media.

Samhan (2017) investigated the social aspects of code-switching and code-mixing in Twitter. The study further investigated the impact of education, gender, and age on respondents' language. The sample consisted of (100) tweets that were collected from (80) respondents who had active accounts on Twitter. The data were collected using a mobile phone and screenshot applications and analyzed qualitatively based on respondents' demographic variables. The results showed that both education and age influenced the respondents' language. The study further found that the respondents aged between 25-35 were inclined towards using code-switching. Interestingly, the analysis showed that highly educated users rarely switched their language compared to low-educated users. However, the study found that the gender of the respondents did not influence their use of code-mixing and code-switching.

Al-Qaysi and Al-Emran (2019) carried out a study on the use of code switching among Omani speakers on a social media platform. To achieve this objective, the study explored the perspectives of educators and students towards using code switching in social media settings. To collect the data, a questionnaire was distributed to (21) educators and (338) students. The results showed that the majority of educators and students code-switch their language on social media platforms, with the percentage (81%) and (86.40%), respectively. The study found that code switching was used by the participants to help

them communicate their ideas easily, facilitate communication, and increase their confidence.

Putra et al. (2020) carried out a study on code switching as well as the representation of elite characters in social media. To put it differently, the study addressed the types, functions, and uses of code switching in representing the Elites' character on social media platforms. To attain these aims, the study collected data from social media elites using documentation and observation that were analyzed qualitatively by transcribing, categorizing, analyzing, and interpreting the data. The study found that social media elite figures used two main types of code-switching, namely, situational and conversational, such as inter-sentential, tag-switching, and intra-sentential. Interestingly, the study found that intra-sentential code switching was the most used type of code switching. However, situational code switching was the least frequently used type of code-switching. Moreover, the analysis showed that code-switching served five main functions, namely, addressee specification, message qualification, reiteration, injection, and quotation. In addition, the study showed four socio-pragmatic factors influencing code-switching, including emphasis on certain terms, lack of vocabulary, topic change, and the participants.

Similarly, Mewengkang and Fansury (2021) investigated code switching and code mixing in writing daily status on social media platforms, particularly *Instagram*, *Facebook*, and *TikTok* in Indonesia. To this end, the study synthesized several articles related to the topic under investigation. Then they were analyzed qualitatively. The study found that code switching and code mixing were pervasive on social media platforms. The study found that the reasons that prompted social media users towards using them were attributed to several reasons, including changing the subject, vocabulary deficit, English, multilingualism and bilingualism.

Anjarani (2021) identified the types of code switching in Unisma in Instagram used by English students. The study further sought to identify the reasons for code switching. The study used mixed mixed-methods approach. The sample consisted of (19) English students who used Instagram. The findings were gathered using screenshots and interviews. The study found the majority of the students use Tag-switching (43,2%), subsequent by inter-sentential switching, which accounted for (32.4%), and intra-sentential switching (24,3%). The study further found that the most frequent reasons for using code switching are for emphasis and meaning enhancement, emotional expression and comfort, group solidarity and intimacy, free switching, and ease and fluency in communication.

In the same vein, Haryanto and Mahendra (2021) carried out a study on the types and reasons behind using code switching in Instagram. To this end, the data of the study were collected from (454) Instagram users taken from videos, images, and posts. The data were analyzed qualitatively through the lens of Hoffman's theory using documentation. The results showed that Instagram users used three types of code switching, namely, inter-sentential, intra-sentential, and emblematic switching. However, the study found that inter-sentential was the most frequent type of code switching. Interestingly, the findings showed several reasons behind using code switching by Instagram users, such as revealing a particular topic, repetition for emphasizing group identity and for clarification, and demonstrating solidarity. However, revealing a certain topic was the frequent reason behind using code-switching.

Dewi (2021) conducted a study on code-switching celebrities on social media in Indonesia. The study focused mainly on analyzing the types of code-switching as well as the most common type of code-switching used by Indonesian celebrities. To this end, a

descriptive qualitative method was used in which the data were analyzed from videos on the *Boy William* YouTube channel. The data were collected from the utterances of Indonesian celebrities. The results revealed three types of code-switching, namely, (i) inter-sentential, (ii) intra-sentential, and (iii) tag-switching. To be specific, the study found that the most frequent type of code-switching was intra-sentential, which occurred 17 times (65%), followed by inter-sentential, which occurred 7 times (35%). However, tag-switching type was not found in the study.

Baidya (2021) investigated the phenomenon of code switching on social media platforms (Facebook, Instagram, Twitter, WhatsApp) among private university students in Bangladesh. The data was collected using observation, textual data gathered from social media platforms, and a questionnaire that was conducted with (30) students. The findings revealed that the students used various types of switching on social media platforms, including intra-word switching, inter-sentential switching, intra-sentential switching, and tag-switching. Interestingly, the study found that code-switching was used to achieve several purposes, such as drawing others' attention, showing mastery of the English language,

Wijaya (2022) examined the use of code-switching among adults on Instagram. The study sought to identify the types of code switching employed by Instagram users. The study further sought to illustrate the rationale behind the occurrence of code switching. More importantly, the study sought to pinpoint the frequency of each type of code-switching that occurs in Instagram. The sample consisted of Instagram postings whose comments or captions included Indonesian English code switching. To achieve the study's objectives, four theories were adopted. To clarify, the types of code switching were analyzed through the lens of Poplack (1980). However, the reasons for the

occurrence of code switching were analyzed through the lens of Hoffman (1991) and Myers-Scotton (1993). The data were analyzed using a mixed-method approach, i.e., the quantitative data identified the frequencies of code-switching, while the qualitative data were used to illustrate the reasons and the types of code-switching occurrences. The study found that three types of code-switching were used, namely, inter-sentential (57%), intra-sentential (33%), and tag-switching (10%). The findings further showed various functions of code-switching, namely, message qualification and personification versus objectification, addressee specification, expressing group identity, quoting somebody else or quotation, difference, addressee involved in the functions, expressing group identity, intention of clarifying, solidarity, repetition or reiteration, and eloquence. The study concluded that Instagram users resorted to code-switching for emphasis.

Kay et al. (2022) conducted a qualitative study to explore the use of code-switching and code-mixing among Indonesian Facebookers. The data were collected by observing 50 Facebook accounts. The analysis revealed that Facebookers used code-mixing by combining both Indonesian and English in their Facebook posts. Moreover, the study found that the code-switching data were classified into three categories: (18) of the data were personalization and objectivization, (1) of the data was message qualification, while (7) of them were facilities of expression. Similarly, code-mixing data were classified into data facility of expression that amounted to (12), personalization objectivization that accounted for (31), message qualification that occurred five times, and data repetition that occurred twice. The study found that inter-sentential was the most frequently used type of code-switching that occurred (18) times, followed by tag-switching (7), and intra-sentential switching (1).

Nordin (2023) conceptually investigated the phenomenon of code-mixing and code-switching on social media. The study focused on investigating the individuals of social media, types and uses of code-mixing and code-switching, and the factors that affect the use of code-mixing or code-switching on social media. To this end, the study analyzed the data qualitatively using a coding technique. The study found that social media users use code-switching to convey complicated ideas, express themselves effectively, reflect their identity, navigate distinct social or cultural contexts, and connect with specific audiences. The study found three types of code-switching that are pervasive on social media, namely, inter-sentential switching, intra-sentential code-switching, and tag-switching. Interestingly, the results showed that code-mixing and code-switching are used among individuals for social and personal factors. The social factors encompass trending language practices, peer influence, education, and age. On the other hand, the personal factors include communication efficiency, emotional expression, and linguistic comfort, which prompt users to shift among languages in online interactions.

Elhija (2023) conducted a study on code-switching from Hebrew into Arabic that was employed by Arabs from Um Al-Fahm and Iksal in Israel on WhatsApp and Viber. To be specific, the study focused mainly on the written colloquial Palestinian dialect of Arabs in Israel. The study concentrated on the topics which motivated the use of code-switching, the syntactical, phonological, and types of code-switching. The sample contained 315 sentences: (76) from WhatsApp, whereas (236) from Viber. The study found that bilinguals switched their speech in using greeting phrases, which were limited to clause boundaries, with one-utterance switching into Hebrew. In addition, the study found an adaptation of the second language to the first language's phonology. The results showed that intrasentential was the most frequent type of code switching. This type contained nouns and noun phrases. Moreover, Hebrew insertions were adapted to Arabic

orthography and phonology, highlighting Arabic as the frequent matrix language across the analyzed digital platforms.

In their study, Daulay et al. (2024) conducted a study on the types of code switching on social media among social media users in both *TikTok* and *Instagram* social media platforms. The study further sought to investigate the reasons behind using code switching among social media users. The data were collected from watching *TikTok* and *Instagram* videos, reading social media users' comments, and taking screenshots of the comments. The corpus consisted of code-switching comments that were analyzed qualitatively using content analysis based on the types of code switching they present. The results showed that three types of code switching were pervasive in the above-mentioned social media platforms, namely, (i) tag-switching, (ii) inter-sentential code switching, and (iii) intra-sentential code switching. The study found that social media users use code switching to achieve several objectives, including (1) changing the topic; (2) vocabulary deficiency; (3) bilingualism and multilingualism; and (4) trend and prestige.

2.3.2 Studies on Code Switching on Social Media Platforms in Jordan

Within the Jordanian context, Mustafa and Hussein (2011), Al-Quran (2022), AbuTayeh (2021), and Kreishan and Abbadi (2022) addressed code switching among Jordanian social media users. Mustafa and Hussein (2011) investigated the use of SMS code-switching among teenagers in Jordan. The study further sought to investigate the reasons that prompt teenagers to switch their language while texting. The study further aimed to determine the factors that aid in the proliferation of code-switching. To achieve these objectives, a total of (150) Jordanian males and females participated in the study. Their ages ranged between 13-17, and they were recruited from five distinct public and

private schools. The study collected (1500) text messages from the respondents. To collect the data, two instruments were used, namely, a questionnaire and an interview. The study found that the most used English words among the respondents were abbreviated words and acronyms, such as *coz* rather than *because*, *u* instead of *you*, *wut* rather than *what*, and *jk* as a substitute for joking. Interestingly, the analysis showed seven reasons that prompted teenagers to switch their language from Arabic to English, including euphemism, economy, prestige, attractiveness of the English language, the ability to use acronyms and abbreviations, academic, technical and scientific terms, and unfamiliarity with Arabic. Besides, the results showed that teenagers exhibited positive attitudes towards using code-switching for several reasons, namely, a sense of pride, to acquire a higher socio-economic class, language simplicity, and to maintain their language competency. However, a minority of them exhibited negative attitudes towards using code-switching due to their loyalty to their Arabic language. Finally, the study examines five factors behind using code-switching, such as mixed marriage and living abroad, the recipient of the message, school type and educational level, mobile set default, and incorporation with Western culture.

Al-Quran (2022) investigated the code-switching functions among Jordanians in stand-up comedy. The study gathered the data from YouTube by selecting (20) performances randomly from YouTube, particularly those delivered by the comedians Rwsan Hallak and Rjai Qawwas. The study downloaded and transcribed the data. To achieve these objectives, the study adopted Hoffman's (1991) and Troike's (1982) theories of code-switching. The findings showed that Jordanians shifted their speech from colloquial Jordanian Arabic to Modern Standard Arabic (MSA) to achieve several functions, including emphasizing the humorous role of this genre, reflecting the social diversity among Jordanians, and building rapport with other speakers despite their

cultural backgrounds. Moreover, the study found that MSA was used to attract the audience's attention. However, the use of dialectical variations reflected Jordanian ethnolinguistic variety and the comedians' multicultural identities.

AbuTayeh (2021) conducted a study on code switching among Jordanians on Instagram. The study focused on a variety of English words that were used during online interaction. Furthermore, the study addressed the Instagram users' perspectives regarding the role of Instagram in mixing Arabic and English. To achieve this objective, the study used a descriptive mixed-methods approach. The data were collected using an online questionnaire that was shared on Instagram groups and pages. The questionnaire was distributed to 181 respondents. Besides, the study conducted 35 interviews with the authors' relatives and neighbors to elicit their perspectives regarding the use of code switching. The study found that the respondents were included to code-switch due to the nature of Instagram, which prompts them to use words such as *group*, *like*, *share* and *comment*. However, other respondents preferred to use Modern Standard Arabic (MSA) more than using English words, which revealed that English did not affect their language. Interestingly, the majority of the participants opined that Instagram played a role in combining Arabic and English.

Kreishan and Abbadi (2022) investigated the usage and willingness of English major students towards using English language on Facebook. The study further sought to determine the most frequently used expressions among Jordanian students and their functions. To achieve these aims, a questionnaire was distributed to (100) students at Al-Hussein bin Talal University in Jordan. The data was analyzed quantitatively using statistical analysis. The results showed that transliterated English expressions were the most frequently used expressions on Facebook that were used to replace Arabic

alternatives. In addition, the study found that English language was used to serve several functions; including signal group identity, negotiate meaning, discussing academic topics, greeting, and commenting. Interestingly, the study found that Jordanian social media users preferred English language because it is more useful for connecting with others since this language is cosmopolitan, expressive, and prestigious.

2.4 Comments on the Previous Studies

The current work deals with investigating the application of code-switching by the Jordanian Instagram users in the context of the most frequent posts of English comments and phrases, types of code-switching, and the factors that affect the usage of this practice. As compared to studies carried out worldwide and within Jordanian context, this study shares similarities with the previous studies. To mention some, some investigations like the ones conducted by Al-Qaysi and Al-Emran (2017, 2019) and Samhan (2017) focused on individual motivations of social media users and their patterns of code-switching, paying attention to users' attitude, the impact of the demographic variable and the choice of the platform. In their turn, foreign researchers, such as Anjarani (2021), Dewi (2021), and Haryanto and Mahendra (2021), focused on the types of code-switching on social media platforms, namely, Instagram, Facebook, and TikTok. These studies found that intra-sentential and inter-sentential switching were the most common types of code switching. This study resembles the previous studies in investigating the types of code switching used on social media platforms. Moreover, these studies focused on the reasons behind using code switching in terms of emphasizing certain points, expressing a certain emotion, or owing to the lack of vocabulary items, among others.

Nevertheless, the major differences between this study and the previous studies lie in the area and depth of analysis. Most studies on code-switching, especially those

conducted in the Jordanian setting (Mustafa & Hussein, 2011; AbuTayeh, 2021), approached the topic through broad themes like language use in SMS or personal attitudes towards the influence of Instagram on the mixing of Arabic and English, without a thorough breakdown and categorization of the particular English comments and phrases they switched or a dedicated linguistic analysis of Instagram conversations. An illustrative example of such research is exemplified in AbuTayeh (2021) study, which examined the interpretation of perceptions and tendencies to code-switch on Instagram but did not present a specific typological breakdown or frequency-based characterization of the English phrases involved. In the same way, the study by Kreishan and Abbadi (2022) investigated the overall use of Facebook by English majors, yet they failed to separate or examine a particular linguistic element like common expressions or switching types in detail.

The present study which examines code switching among Jordanians on Instagram resembles the previous studies concerning their focus on determining commonly used English words and the types of code-switching used by users. It is anchored on Hoffman's (1999) taxonomy, who classified code-switching into types such as tag-switching, inter-sentential, and intra-sentential. Nevertheless, the present study differs from the previous studies by mainly focusing on Jordanian speakers and their practices on Instagram, which remained unaddressed opposed to other social media platforms like Instagram and TikTok (Daulay et al., 2024; Dewi, 2021; Mewengkang & Fansury, 2021).

Besides, although the previous studies have addressed general reasons for code-switching, this study seeks to identify English words that are generally switched by Jordanian speakers and identifying the types of code-switching they use. In addition, the study seeks to provide insights regarding how the use of language on social media

platforms such as Instagram mirrors broader sociolinguistic patterns in Jordan. This investigation offers new insights regarding code-switching practices through its localized analysis of Jordanian Instagram users thus filling this gap in literature. This study investigates how social media influences language practices particularly among bilingual and multilingual populations.

The present study attempts to fill in these gaps by providing a more specific and detailed linguistic examination of code-switching used by Jordanian social media users on Instagram. In contrast to the previous studies that mostly addressed overall attitudes or large-scale patterns of usage, the present study distinguishes itself from the previous studies by focusing on three aspects, namely, popular English phrases, types of codeswitching (e.g. inter-sentential, intra-sentential, tag-switching), and the motivational drivers behind these using code switching. Accordingly, it adds to the body of knowledge on code-switching practices peculiar to Instagram in Jordan, expanding the literature field by integrating the frequency study with sociopolitical motivators and providing implications regarding sociolinguistic identity, online communication patterns, and code-switching in bilingual contexts on social media platforms.

CHAPTER THREE

Methodology

3.0 Introduction

This chapter provides information about the methods employed in the present study. Further, it addresses the population and the sample of the study, the tool of the study, the validity and reliability of the tool of the study, data analysis, and procedures of the study.

3.1 Method of the Study

To achieve the objectives of the study, a mixed-methods approach was used, which combines both qualitative and quantitative data. Qualitative research design is defined as a type of research design that is presented through language or descriptive terms rather than numbers (Turhan, 2019). The gathered data are the English words that are switched by Jordanian Instagram users and the types of code-switching by Jordanian Instagram users. A qualitative study aims to provide a more accurate description of the issues, events, conversations, places, and so forth. The researcher in the current study analyzed the content of the comments from Instagram. The methodological approach that used in this study is content analysis. Content analysis is defined as an instrument that is concerned with acquiring and investigating the textual elements (Krippendorff, 2018). The content analysis encompasses any message that can be rendered by meanings, concepts, themes, symbols, or words (Neuendorf and Kumar, 2015). The findings of the qualitative approach were used to answer the first research question regarding the most commonly used English comments and phrases that are switched by Jordanian Instagram users and the second research question concerning the categories of code-switching that are used by Jordanian Instagram users. However, the quantitative approach is reflected in the use of the questionnaire that was distributed to the sample.

The methodology adopted for analyzing the questionnaire was descriptive-analytical approach. The descriptive approach is based on studying the phenomenon in its current state by providing an accurate description, expressed both quantitatively and qualitatively. The quantitative expression offers a numerical description by clarifying the magnitude of the phenomenon and the degree of its association with other phenomena, while the qualitative expression describes the phenomenon and clarifies its characteristics. The analytical approach was also employed, as this approach focuses on analyzing data and uncovering relationships in order to answer the research questions.

3.2 Population of the Study

3.2.1 Population of Instagram

The population of the study consisted of all code-switched comments and posts written by Jordanian students on Instagram. Moreover, it encompasses all young Jordanian Instagram users.

3.2.2 Population of the Questionnaire

The study population included all young people in the Hashemite Kingdom of Jordan aged between 18 and 40 years during the first semester of the 2025/2026 academic year.

3.3 Sample of the Study

3.3.1 Sample of Instagram Posts

The sample of the study consisted of English and code-switched comments and posts written by Jordanian citizens on Instagram. The researcher scrutinised the comments and posts published on Instagram purposively using purposive sampling. The researcher took screenshots based on the comments that are categorised as code-switching content. The study collected 100 English code-switched words from 50 posts on Instagram. The

rationale behind selecting this number lies in the fact that this sample size provided a comprehensive picture of the topic under investigation.

3.3.2 Sample of the Questionnaire

The study sample consisted of 375 individuals; (151) males and (224) females who were selected using the Simple Random Sampling method, based on Krejcie and Morgan's tables (1970). They were recruited purposefully using a purposive sampling. According to Shamsudin et al. (2024), purposive sampling is defined as one of the non-probability sampling techniques in which the researcher recruits the respondents according to particular criteria or characteristics related to the research questions.

Table 3.1 shows the distribution of the study sample according to personal and demographic variables:

Table 3.1 Descriptive Sample of the Demographic Variables of the Study.

NO.	Variables	Categorization	Frequency	Percent%
	Age	18–24	191	50.9
		25–34	104	27.7
		35–44	64	17.1
		45 and above	16	4.3
		Total	375	100.0
2	Gender	Male	151	40.3
		Female	224	59.7
		Total	375	100.0
3	Education level	Bachelor's degree	239	63.7
		Master's degree	104	27.7
		PhD or higher	32	8.5
		Total	375	100.0
4	Do you live in:	Amman	223	59.5
		Irbid	80	21.3
		Zarqa	40	10.7
		Other	32	8.5
		Total	375	100.0

The following Table 3.2 shows the distribution of the study sample according to Instagram Usage:

Table 3.2 The Frequency of Using Instagram among the Participants

NO.	Variables	Categorization	Frequency	Percent%
1	How many hours per day do you spend on Instagram?	Less than 1 hour	72	19.2
		1–3 hours	56	14.9
		3–5 hours	158	42.1
		More than 5 hours	89	23.7
		Total	375	100.0
2	What do you mostly use Instagram for? (choose all that apply)	Sharing personal posts/stories	122	32.5
		Following friends/family	15	4.0
		Following influencers/celebrities	24	6.4
		Education/self-development	1	0.30
		Business/marketing	32	8.5
		Sharing personal posts/stories & Following friends/family	2	0.50
		Sharing personal posts/stories & Following influencers/celebrities	57	15.2
		Following friends/family & Business/marketing	47	12.5
		Following influencers/celebrities & Education/self-development	49	13.1
		Following influencers/celebrities & Business/marketing	26	6.9
		Total	375	100.0

3.4 Instrument of the Study

The study used two instruments for collecting the data, namely, a coding sheet classification and a questionnaire, as elaborated in the following sub-sections.

3.4.1 Coding Sheet Classification

The researcher used a code-switching coding sheet developed based on Hoffman's (1999) taxonomy of code-switching. Such code sheeting enables the researcher to systematically identify, classify, and collect each code-switched word or phrase from Instagram posts and comments based on particular types of code-switching (e.g., inter-sentential, intra-sentential, tag-switching, etc.). A coding sheet means a spreadsheet or table used to organise and record the data systematically (Broman and Woo, 2018). The coding sheet is used to answer the first and the second research questions regarding the most commonly used English comments and phrases that are switched by Jordanian Instagram users and the categories of code-switching that are used by Jordanian Instagram users, as shown in Table 3.3 below:

Table 3.3 Code-Switching Coding Sheet

Post ID	Comment or Post (Original)	Code-Switched Word/Phrase	Contextual Meaning	Type of Code-Switching (Hoffman, 1999)	Most Commonly Used English Comments/Phrases
1	يا جماعة the vibe كان خرافي	the vibe	The atmosphere	Intra-sentential	The vibe

(Source: Researcher's Construction, 2025)

3.4.2 Questionnaire of the Study

This study designed a questionnaire to examine the factors of code switching by Jordanian Instagram users. The questionnaire consists of four sections. The first section is demographic information, which consists of four questions, namely, age, gender, education level and place of residence as shown in Table 3.4 below:

Table 3.4 Demographic Information

Demographic Questions	Items
1. Age:	Under 18 18–24 25–34 35–44 45+
2. Gender:	Male Female Prefer not to say
3. Education level:	High school or less Bachelor's degree Master's degree PhD or higher
4. Do you live in:	Amman Irbid Zarqa Other (please specify)

The second section is Instagram usage which consists of two questions regarding the number of hours the participants spend on Instagram and the rationale behind using Instagram as shown in Table 3.5 below:

Table 3.5 Instagram Usage

Instagram Usage Questions	Items
1. How many hours per day do you spend on Instagram?	Less than 1 hour 1–3 hours 3–5 hours More than 5 hours
2. What do you mostly use Instagram for? (choose all that apply)	Sharing personal posts/stories Following friends/family Following influencers/celebrities Education/self-development Business/marketing

The third section addresses the factors of code switching by Jordanian Instagram users 11 dimensions, namely, (1) social identity and group belonging, (2) topic and content relevance, (3) emotional and expressive purposes, (4) audience and prestige factors, (5) technological and platform influence, (6) communicative efficiency, (7) creativity and aesthetic purposes, (8) linguistic competence and language preference, (9), cultural influence and globalization, (10) social media habits and interaction patterns, (11)

psychological and identity expression. Each dimension consists of five items totalling 59 items in the form of a 5-Point Likert Scale that ranges from strongly disagree, disagree, neutral, agree, and strongly agree. The respondents were asked to express their attitudes towards each item as illustrated in Table 3.26 below.

Table 3.6 The Factors of Code Switching by Jordanian Instagram users

Dimensions
First Dimension: Social Identity and Group Belonging
Second Dimension: Topic and Content Relevance
Third Dimension: Emotional and Expressive Purposes
Fourth Dimension: Audience and Prestige Factors
Fifth Dimension: Technological and Platform Influence
Sixth Dimension: Communicative Efficiency
Seventh Dimension: Creativity and Aesthetic Purposes
Eighth Dimension: Linguistic Competence and Language Preference
Ninth Dimension: Cultural Influence and Globalization
Tenth Dimension: Social media and Interaction Patterns
Eleventh Dimension: Psychological and Identity Expression

The fourth section consists of three open-ended questions that aims to elicit the participants' personal views and experiences related to the use of code-switching on Instagram. The aim is to comprehend the social, cultural, and personal reasons that encourage Jordanians to alternate between Arabic and English (or other languages) when posting, commenting, or using Instagram. The following Table 3.7 illustrates the reasons for code switching by Jordanian Instagram users:

Table 3.7 The Reasons for Code Switching by Jordanian Instagram users

Open-Ended Questions
1. What are the main reasons that make you switch between Arabic and English (or other languages) when you write and comment on Instagram posts?
2. How do your family, friends, and followers influence your choice to switch languages on Instagram?
3. In your opinion, how does code-switching help you express your identity, emotions, and social image more effectively on Instagram?

3.5 Validity and Reliability of the Instruments

The validity and reliability of the coding sheet and a questionnaire are elaborated in the following sub-sections:

3.5.1 Validity and Reliability of the Coding Sheet

The researcher undertook several steps to guarantee the validity and the reliability of the coding sheet developed by Hoffman's (1999) taxonomy of code-switching. Such a framework offers an established and clear framework for classifying diverse types of code switching, namely, intra-sentential, inter-sentential, and tag-switching. To enhance the validity of its content, the researcher referred to the previous studies and literature regarding code-switching, a strategy that ensured the use of categories that were relevant and comprehensive of the environment of Instagram comments. Inter-rater reliability was applied to make sure that the long process of coding was similar. This was achieved by requesting two independent coders, who are trained in sociolinguistics and code-switching analysis, to categorise the subset of the data using the same coding sheet. Cohen's Kappa was used to calculate the inter-rater agreement, which yielded a value of 0.84. This confirms a high level of agreement and thus underscores the coding procedure's reliability. To maintain consistency in the final analysis, any discrepancies in classification were discussed and resolved.

3.5.2 Validity and Reliability of the Questionnaire

To achieve the objectives of the study, the researcher developed a questionnaire by referring to the theoretical literature and previous studies related to the topic of the study. After drafting the study domains, their items, and the targeted personal and demographic variables, the initial version of the questionnaire was presented to a group of reviewers and specialists from Jordanian universities (Appendix 1). This was done to obtain their

opinions on the questionnaire items and domains in terms of: the relevance of each item to its domain, clarity of the items, accuracy of language and phrasing, the coherence and logical sequencing of the items, exclusion of inappropriate items, and the modification of certain items. Accordingly, some items were revised, and the phrasing of others was corrected.

After collecting the reviewers' suggestions and opinions regarding the questionnaire domains and items, and making the necessary adjustments, the final version of the questionnaire was established, consisting of 59 items distributed across 11 domains.

The researcher calculated the Pearson's correlation coefficient between the items and the total score for the dimension to which each item belongs. Table 3.8 shows the results of the analysis:

Table 3.8 Pearson Correlation Coefficient Values between the Questionnaire Items and the Total Score

Item	Pearson correlation coefficient	Significant	Item	Pearson correlation coefficient	Significant
1	0.46	0.01**	31	0.69	0.00**
2	0.51	0.007**	32	0.54	0.004**
3	0.71	0.00**	33	0.60	0.001**
4	0.73	0.00**	34	0.45	0.020**
5	0.69	0.00**	35	0.59	0.001**
6	0.54	0.004**	36	0.72	0.00**
7	0.56	0.002**	37	0.82	0.00**
8	0.45	0.02**	38	0.54	0.004**
9	0.59	0.001**	39	0.70	0.00**
10	0.72	0.00**	40	0.62	0.001**
11	0.82	0.00**	41	0.55	0.003**
12	0.54	0.004**	42	0.51	0.007**
13	0.84	0.00**	43	0.58	0.001**
14	0.70	0.00**	44	0.70	0.00**
15	0.62	0.001**	45	0.79	0.00**
16	0.55	0.003**	46	0.74	0.00**
17	0.51	0.007**	47	0.69	0.00**
18	0.56	0.003**	48	0.80	0.00**
19	0.70	0.00**	49	0.74	0.00**
20	0.76	0.00**	50	0.73	0.00**
21	0.74	0.00**	51	0.54	0.004**
22	0.69	0.00**	52	0.52	0.005**
23	0.71	0.00**	53	0.43	0.020**
24	0.74	0.00**	54	0.57	0.002**
25	0.54	0.004**	55	0.44	0.020**
26	0.52	0.005**	56	0.65	0.00**
27	0.60	0.001**	57	0.63	0.00**
28	0.76	0.00**	58	0.58	0.002**
29	0.73	0.00**	59	0.42	0.030**
30	0.73	0.00**			

**Statistically significant at (0.05 = α).

It is noted from the results Table (3.8) that the values of Pearson's correlation coefficients ranged between (0.44-0.84), and all the values of the correlation coefficients were statistically significant at the significance level ($\alpha = 0.05$), which indicates the availability of a high degree of internal consistency validity for the questionnaire items and their applicability to the study sample.

Table 3.9 Cronbach's alpha Reliability Coefficients for the Dimensions of the Study Instrument

NO.	Dimensions	NO.	Cronbach's Alpha (Alpha Value (α))
1	First Dimension: Social Identity and Group Belonging	5	0.82
2	Second Dimension: Topic and Content Relevance	5	0.77
3	Third Dimension: Emotional and Expressive Purposes	8	0.83
4	Fourth Dimension: Audience and Prestige Factors	6	0.77
5	Fifth Dimension: Technological and Platform Influence	5	0.75
6	Sixth Dimension: Communicative Efficiency	5	0.79
7	Seventh Dimension: Creativity and Aesthetic Purposes	5	0.80
8	Eighth Dimension: Linguistic Competence and Language Preference	5	0.75
9	Ninth Dimension: Cultural Influence and Globalization	5	0.74
10	Tenth Dimension: Social Media Habits and Interaction Patterns	5	0.77
11	Eleventh Dimension: Psychological and Identity Expression	5	0.73
	Overall	59	0.96

It was noted from Table No. (3.9) that the value of reliability coefficients was high. Where percentages were acceptable because they are higher than the permissible limit (0.70) (Pallant, 2005). Thus, the study tool is suitable for the application to achieve the purposes of the study.

3.6 Data Analysis

3.6.1 The Analysis of Instagram Posts

The researcher analysed the data yielded from the coding sheet using a mixed-method approach. The researcher identified the frequency and percentages of code-switching based on Hoffman's (1999) taxonomy. The qualitative data was achieved using content analysis by systematically examining each chosen Instagram post and comment. Following that, the researcher identified and categorised code-switched words or phrases in light of Hoffman's (1999) taxonomy. Then, the researcher recorded each type of code-switching, namely, intra-sentential, inter-sentential, and tag-switching. The study highlighted the most recurrent English words and phrases used by Jordanian speakers. This analysis provides an answer to the first and second research questions related to linguistic patterns and switching categories. However, the data yielded from the questionnaire were analysed quantitatively using SPSS software (version 27). To examine the respondents' perspectives on the factors behind code switching on Instagram, the researcher computed the descriptive statistics, namely, means, standard deviations, percentages, and frequencies. To determine the most influential factors, the researcher ranked the items according to their mean scores. Such a mixed-method approach permitted a holistic interpretation of both users' motivations and linguistic behaviour.

3.6.2 The Analysis of the Questionnaire

To answer the third research question regarding the factors of code-switching by Jordanian Instagram users, the study conducted the required statistical analyses using statistical software SPSS (V.27). This software was used to extract the frequency and percentages of the items. Besides, descriptive statistics were used by extracting the mean, standard deviations, degree of appreciation, and ranks.

The Statistical Package for Social Sciences (SPSS V.27) was employed to perform the necessary statistical analyses.

- Calculating frequencies and percentages for the demographic and personal variables of the study sample.
- Pearson correlation coefficient, to verify the internal consistency validity of the questionnaire items.
- Reliability coefficient using the Cronbach-alpha.
- Calculating mean values, standard deviations, estimates, and ranks for the questionnaire items and domains, in order to answer the following research question: What are the factors of code-switching by Jordanian Instagram users?
- To determine the level of factors that lead to code-switching among Jordanian Instagram users for each domain and each item of the study instrument, the following equation was used:

Class Interval = (Upper Limit – Lower Limit)/Number of levels

Class Interval = $(5 - 1)/3 = 1.33$

Based on the above calculations, a criterion was set to judge the nature of the factors leading to code-switching among Jordanian Instagram users. Table (3.10) shows this:

Table (3.10) Statistical Criterion for Interpreting Means and Their Estimates

Mean	Level
1-2.33	Low
3.67-2.34	Medium
5-3.68	High

3.7 Procedures of the Study

The researcher followed the following procedures to conduct this study:

- 1) Reading the previous studies on code-switching types, code-switched words, and the factors behind code-switching.
- 2) After reading the literature on the topic under investigation, the researcher resolved the objectives and reformed the research questions.
- 3) The study identified the study's methodology.
- 4) The study determined the population, the sample, and the social media platform.
- 5) Identifying the code-switched terms and phrases used by Jordanian Instagram users and distributing a questionnaire to random young Jordanian who uses Instagram.
- 6) Gathering the data from Instagram using a code sheet and from a questionnaire.
- 7) Analysing the data from the coding sheet using a content analysis and a mixed-method approach through the lens of Hoffman's (1999) taxonomy of code-switching.
- 8) Analysing the data from the questionnaire using descriptive statistics by extracting the means, frequencies, and percentages.
- 9) Discussing the results of the reviewed literature.
- 10) Listing the references in light of APA style.

CHAPTER FOUR

Results of the study

4.0 Introduction

This chapter provides answers to the questions of the study in light of the data obtained from code-switched Instagram posts and comments and from questionnaire that was distributed to 375 random young Jordanian who are Instagram users. The collected data from both Instagram and a questionnaire sought to provide an answer to main research questions. The main questions that this study seeks to answer are illustrated below:

- 4.1 What are the most commonly used English comments and phrases that are switched by Jordanian Instagram users?
- 4.2 What are the categories of code-switching that are used by Jordanian Instagram users?
- 4.3 What are the factors of code-switching by Jordanian Instagram users?

The findings yielded from Instagram's data sought to answer the first two research questions, whereas the questionnaire sought to provide an answer to the third research question.

4.1 Results of the First Research Question: What are the most commonly used English comments and phrases that are switched by Jordanian Instagram users?

To answer this question, 100 English code-switched words from 50 posts on Instagram were gathered and scrutinized to identify the most commonly used English comments and phrases that are switched by Jordanian Instagram users as shown in Table (4.1) below:

Table (4.1) Code-Switched Words and Phrases by Jordanian Instagram users

Code-Switched Words	Frequency	Percentage
Comments	27	27%
Cute	20	20%
Location	12	12%
Love	10	10%
Happy birthday	9	9%
Follow	7	7%
Over	6	6%
Enjoy	5	5%
Mention	4	4%
Total	100	100%

A closer inspection of Table (4.1) shows that nine code-switched words and phrases are used by Jordanian social media users on Instagram. These words are ‘comments’, ‘cute’, ‘location’, ‘love’, ‘happy birthday’, ‘follow’, ‘over’, ‘enjoy’, and ‘mention’ with the percentages, (27%), (20%), (12%), (10%), (9%), (7%), (6%), (5%), (4%), respectively.

4.2 Results of the Second Research Question: What are the categories of code-switching that are used by Jordanian Instagram users?

This section presents the findings collected from Instagram posts and comments regarding the categories of code-switching used by Jordanian Instagram users in light of Hoffman’s (1999) taxonomy of code-switching as illustrated in Table (4.2) below:

Table (4.2) Code-Switched Categories by Jordanian Instagram users

Code-Switched Words and Phrases	Frequency	Percentage
Intra-sentential	82	82%
Tag Switching	14	14%
Inter-sentential	4	4%
Total	100	100%

Table (4.2) reveals the types of code-switching used by Jordanian social media users on Instagram in light of Hoffman's (1999) taxonomy of code-switching. Obviously, 'intra-sentential' type of code-switching occupies the first rank with the percentage (82%), followed by 'tag switching', which accounts for (14%). The least commonly used type of code-switching is 'inter-sentential', which amounts to (4%).

4.3 Results of the Third Research Question: What are the factors of code-switching by Jordanian Instagram users?

Personal Views and Experiences Related to the Use of Code-Switching on Instagram.

This section presents the results of the open-ended questions distributed to the participants to elicit their personal views and experiences regarding the use of code-switching on Instagram. It contributes to understanding the social, cultural, and personal reasons that encourage Jordanians to switch between Arabic and English (or other languages) when posting, commenting, or using Instagram. The descriptive statistics related to the questions of this section were calculated by computing frequencies and percentages.

4.3.4.1 Main Reasons for Switching Between Arabic and English on Instagram

This section presents the main reasons prompting the participants to switch between Arabic and English on Instagram, as shown in Table 4.3 below:

Table (4.3) Descriptive Statistics of main reasons for switching between Arabic and English (or other languages) when writing and commenting on Instagram posts

NO#	Items	Freq.	%
1	use the English language when I do not find an equivalent word in the Arabic language.	25	83.3%
2	I use the English language when the English word is easier and more meaningful.	20	66.7%
3	Being influenced by Western culture, social media platforms, and influencers.	19	63.3%

NO#	Items	Freq.	%
4	I feel that I am cultured, and I express my modern identity when mixing the two languages.	18	60.0%
5	Communication and interaction with followers, especially since some of them are foreigners.	15	50.0%
6	I change the language used depending on the topic and context.	14	46.7%
7	I use the English language according to my mood and psychological state.	9	30.0%

Table 4.3 shows that the main reasons for switching between Arabic and English (or other languages) when writing and commenting on Instagram posts are the lack of an appropriate equivalent word in the Arabic language at a rate of 83.3%, followed by using the English language when the English word is easier and more meaningful at a rate of 66.7%. Additionally, 63.3% of the participants use switching because of being influenced by Western culture, social media platforms, and influencers, whereas 30% of them use the English language according to their mood and psychological state.

4.3.4.2 Influence of Family, Friends, and Followers on Language Choice

This section highlights the impact of family, friends, and followers in code-switching on Instagram, as illustrated in Table 4.4 below:

Table (4.4) Descriptive Statistics of the Influence of Family, Friends, and Followers on the Choice to Switch Languages on Instagram

NO#	Items	Freq.	%
1	I use the English language or mix between the two languages with my colleagues and friends.	24	80.0%
2	I change the language used depending on the topic, and sometimes I mix between the two languages as an expression of modernity and trendiness.	22	73.3%
3	I usually use the Arabic language only in comments, posts, and stories with family and relatives.	19	63.3%
4	I mix the two languages according to the nature of the followers and the target audience.	17	56.7%

Table 4.4 shows that there is an effect of family, friends, and followers on the choice to switch languages on Instagram. 80% of the participants indicated that they use the

English language or mix it with Arabic when interacting with their friends and colleagues on the Instagram platform. Also, 73.3% of them indicated that they change the language according to the topic and to be more modern and trendier. Whereas, 63.3% of them indicated that they prefer the Arabic language when interacting with their family and relatives via Instagram, and 56.7% mix the two languages according to the target audience and followers.

4.3.4.3 The Role of Code-Switching in Expressing Identity, Emotions, and Social Image

This section presents the results of the open-ended question distributed to the respondents to elicit their perspectives on the role of code-switching in expressing identity, emotions, and social image, as shown in Table 4.5 below:

Table (4.5) Descriptive Statistics of the Role of Coding-Switching in Expressing Identity, Emotions, and Social Image More Effectively on Instagram

NO#	Items	Freq.	%
1	Code-switching makes me appear more confident and modern.	25	83.3%
2	Code-switching reflects my open cultural identity.	23	76.7%
3	Code-switching enables me to express my emotions better.	21	70.0%
4	Code-switching helps me enhance my social image, as it makes me more confident and enables me to reach a wider audience.	19	63.3%
5	Code-switching makes me more flexible in interaction and communication, as I use the appropriate language with each person, which reflects the image I want to present about myself.	15	50.0%

Table 4.5 indicates that 83.3% of the participants believe that code-switching expresses their self-confidence and modernity. Additionally, 76.7% of them stated that using code-switching reflects cultural openness. Likewise, 70% of the participants believe that code-switching enables them to express their emotions and feelings better, while 63.3% see that it helped them improve their social image. Moreover, 50% confirmed its role in making communication and interaction more flexible.

CHAPTER FIVE

Discussion, Conclusion, and Recommendations

5.0 Introduction

This chapter provides an overview of the code-switching comments and posts used by Jordanian social media users on Instagram and questionnaire responses regarding the most commonly used English words and phrases on Instagram, the types of code-switching, and the factors that prompt Jordanian social media users to switch their language on Instagram. The study further links the findings of the study with Hoffman's (1999) taxonomy of code-switching and the findings of the previous studies that agree or disagree with the study's findings. This chapter concludes with a summary and recommendations for future studies.

5.1 Discussion of the First Research Question

The first research question is (What are the most commonly used English comments and phrases that are switched by Jordanian Instagram users?). To answer this question, a total of 100 code-switched words written by Jordanian social media users were collected from Instagram.

The results revealed that (9) English words are commonly used by Jordanian users, namely, comments, cute, location, love, happy birthday, follow, over, enjoy, and mention. The following sub-sections illustrate the use of each of these English code-switched words:

5.1.1 Comment

The word 'comment', which means spoken or written remark expressing a reaction or an opinion, or explanation regarding something (Kolhatkar et al., 2020). In social

media, ‘comment’ denotes a user-generated feedback or response on a video, photo, or post (Yang et al., 2019). It is the most commonly used code-switched word, with a percentage (27%, as illustrated in the following examples:

Example (1): اشتقت أكتب كومنترات والله

I miss writing comments, honestly.

Example (2): حبيت ال comment

I liked the comment.

The above example demonstrates the use of intra-sentential code-switching. This is evident in incorporating English lexical utterances within Arabic utterances. Hoffman (1999) maintains that intra-sentential code-switching means integrating words from one language into another language, i.e., mixing two languages in the same sentences. In the above examples, the word ‘comment’ is incorporated into an Arabic sentence. Possibly, Jordanian social media users use this word due to its linguistic ease and the impact of social media discourse. Besides, it reflects the tendency of Jordanian users towards lexical borrowing of platform-specific vocabulary items. This result is consistent with AbuTayeh (2021) regarding the inclination of Jordanian users towards incorporating English terms such as ‘comment’, ‘group’, ‘like’, and ‘share’ due to the nature of social media platforms.

5.1.2 Cute

The code-switched word ‘cute’, which is an adjective employed to describe something or something, which is attractive in an endearing, delightful, or charming manner (Shemi, 2023). Cute often involves admiration or affection, particularly for expressions, behavior, or appearance (Steinnes et al., 2019). It occupies the second rank with the most commonly used code-switched words on Instagram, which accounts for 20%. This word was either Arabized or written in English, as indicated in the following examples:

Example (3): كيوٲ 🥰..الصوت لابق الها كثير

Cute 🥰 ... the voice really suits her a lot.

Example (4): انت cute

You are cute

The above examples reflect the use of intra-sentential code-switching. The English adjective 'cute' in both sentences is inserted directly into the Arabic sentence. Such insertion maintains the English spelling or is Arabized as "كيوت", where the syntactic form is written in Arabic. The selection of 'cute' denotes connotations of affection and charm that are frequently understood in Jordan because of English's frequent exposure through media and prestige. The use of 'cute' rather than an Arabic equivalent like "ظريفة" or "جميلة" (nice) adds a cosmopolitan and trendy tone, signalling alignment with globalised youth culture. In light of Hoffman's (1999) taxonomy, the above examples fall under intra-sentential switching in which a switch occurs within a single clause or sentence. This is consistent with the definition, which states that intra-sentential switching demands complicated syntactic markers or fillers from one language into another language, demonstrating the fluidity of bilingual discourse. The switch in the above example is structurally seamless, i.e. Arabic syntax incorporates English lexical utterance without disrupting grammatical cohesion. Hoffman stresses that code-switching not only renders meaning but also reflects social belonging and identity in a bilingual community. This finding is consistent with Kreishan and Abbadi (2022), who stated that Jordanian users commonly use transliterated English expressions to substitute Arabic alternatives, often for expressiveness and prestige, which is consistent with the selection of cute over Arabic synonyms.

5.1.3 Location

The word 'location', which refers to a particular position or place, is often employed to determine where someone or something is situated (Gao et al., 2017). Location in social media commonly implies a geographical point shared through digital maps or an application for tagging purposes, directions, or a meeting (Cambridge Dictionary, 2021). It occupies the third rank of the most commonly used code-switched words among Jordanian social media users on Instagram, which amounts to 12%. The following examples are illustrative:

Example (5): ممكن location

Can you give me the location



Example (6): ابعت location



Send the location

In the above instances, the English word location is directly integrated into the Arabic utterances. This shows a common digital communicative practice among Jordanian Instagram users of codeswitch English words into their Arabic discourse. The lexeme of location is an English borrowing that is quite identifiable within the Instagram context. It saves the speaker from using less familiar or longer Arabic alternatives like "الموقع الجغرافي" [geographic location]. This choice could be explained by the simplicity of the expression and the international recognizability of this word in an online context. The above examples are intra-sentential code-switching since the English lexical element is placed inside an Arabic sentence (Hoffman, 1999). It reflects the ability of bilingual speakers to navigate semantic and syntactic boundaries fluidly. This finding concurs with that of Mustafa and Hussein (2011) on borrowing and inserting English words in social media due to their familiarity and efficiency.

5.1.4 Love

The utterance ‘love’, which means an English verb denoting strong positive admiration and emotion toward something (Xenia, 2019). It particularly renders affection and enthusiasm for what the speaker is referring to, such as shared content, a video, or a post (Saputri et al., 2024). This code-switch occurred 10 times with the percentage (10%) as elaborated in the following examples:

Example (7): Love it mashaalah mabroukkkk  

Love it, Masha ‘Allah, congratulations  

Example (8): Love your videos together bet3a2do  

Love your videos together, you are amazing.

In the examples above, Jordanian Instagram users inserted into the Arabic sentence the English verb ‘love’ and then other Arabic expressions, such as *mashaAllah*, *mabrouk* and *bet3a2do*. This insertion falls under the intra-sentential type of code-switching. Intra-sentential code-switching, as suggested by Hoffman (1999), is evident through the use of code-switching since the shift of language occurs within one sentence. It requires the speaker to negotiate the lexical and syntactical dimensions of both languages within an utterance. The choice of the word ‘love’ creates a positive and solid emotional response, which serves as an exaggerated statement that meets the supportive and informal tone of Instagram interactions. This observation is consistent with Wijaya (2022) regarding the use of intra-sentential switching to place emphasis and convey emotion, which aligns with the purpose of love in these examples.

5.1.5 Happy birthday

The phrase ‘happy birthday’ which means a common English greeting employed to express good wishes and to celebrate someone's birthday (Marginingsih et al., 2023). It renders positivity and joy and is commonly employed to show appreciation or affection and to mark the occasion (Chandra, 2019). It occupies the third rank with the most commonly used code-switched phrases among Jordanian social media users on Instagram, with the percentage (9%) as shown below:

Example (9): Happy birthday, ya albee

Happy birthday, my heart

Example (10): حرام الكذب happy birthday my love قالب الكيك مكتوب عليه

The cake has “happy birthday, my love” written on it — lying is forbidden.

The above examples show the use of intra-sentential code-switching, where the English phrase ‘happy birthday’ is incorporated with an Arabic sentence. This shows how Jordanian Instagram users fluidly shift between languages in a single utterance. In both examples, English is employed for the greeting phrase, whereas Arabic is considered the matrix language, which frames the utterance. This issue mirrors the affective and symbolic value of English greetings when connected to expressions of social commentary, humour, and love. The selection of English, especially for emotionally charged expressions, demonstrates prestige markers and identity within social interaction, which underscores the role of English as an instrument for modernity, intimacy, and affection. According to Hoffman’s (1999) taxonomy, such instances fall under intra-sentential switching since the language alteration occurs within the sentence, demanding bilingual speakers to simultaneously navigate two syntactic systems. This result agrees with Wijaya (2022), who stated that intra-sentential switching denotes functions of solidarity and identity.

5.1.6 Follow

The word ‘follow’, which is a verb in social media that means to keep up with someone’s posts or updates or to subscribe (Sutrisno and Ariesta, 2019). It is a request for connection, visibility, or support on platforms like Instagram (Lubis et al., 2017). It occupies the sixth rank with the percentage (7%) as indicated in the following examples:

Examples (11): مرحبا فتحت مشروع جديد صغير ممكن فولو ❤️

Hello, I’ve opened a small new business, could you follow ❤️

Example (12): اعملولي follow

Follow me

The above examples show how Jordanians on Instagram code-switch by borrowing the English verb *follow* rather than using its Arabic equivalent "متابعة". There are several reasons behind switching English words on social media, including efficiency in online interactions, prestige, and visibility. In the above instances, the word ‘follow’ serves as a request for support, recognition, and connection. They embed digital culture into Jordanian discourse. Such a selection demonstrates that the pragmatic motivations of prestige and ease of expression align with globalised social media norms. In these examples, the English utterance ‘follow’ is incorporated seamlessly into Arabic discourse, which means that the type of switching in these examples is intra-sentential code-switching (Hoffman, 1999). This finding is in harmony with Putra et al. (2020) regarding the use of intra-sentential code-switching to highlight group identity and addressee specification.

5.1.7 Over

The utterance ‘over’ occupies the seventh rank with the percentage (6%). On Instagram, ‘over’ is commonly employed informally to describe something or someone as being excessive, dramatic, or exaggerated in behaviour or reaction. It has been borrowed from English and adapted into a sarcastic and colloquial tone when incorporated into Arabic conversation. The following examples are illustrative:

Example (13): اول واحده ميكونش رده فعلها او فر

The first one shouldn’t have an overreaction.

Example (14): كثير overrr

Very overreacting.


As shown in the above examples, No. (13) and (14), Jordanian social media inserted the word ‘over’ with an Arabic sentence. This type of code switching is called intra-sentential code-switching. Jordanian social media users borrowed and stylised the word ‘over’ into colloquial Arabic discourse using a sarcastic undertone. Both instances show how Jordanian users employ shortcuts or English lexical items for dramatic, exaggerated, or expressive behaviour. Jordanian social media users not only borrowed the word but further adapted it orthographically and phonologically to align with the informal and playful style of online communication. Altogether, such instances demonstrate how English functions as a linguistic resource for prestige, identity expression, and dramatisation, while remaining inherited in Arabic syntactic structures.


In light of Hoffman’s (1999) framework, such instances belong to intra-sentential code-switching in which occurs within a single sentence. This finding agrees with Auer (2013), who indicated that speakers’ contexts and purposes impact the type of switching. Jordanians on Instagram switch to English as a stylistic choice rather than a necessity to

emphasise irony, informality, and exaggeration. The inclusion of ‘over’ within an Arabic sentence aligns with what Blom and Gumperz (2009) define as pragmatic code-switching, which is not driven by structural necessity but rather by sociocultural motivations. The adaptation of ‘over’ into daily Instagram discourse demonstrates how English terms acquire symbolic capital in online bilingual communities, which underscores Hoffman’s framework as a useful lens for categorising such practices. This finding is consistent with Haryanto and Mahendra (2021) regarding the tendency of Instagram users to switch languages to display solidarity and emphasise particular topics.

5.1.8 Enjoy

The utterance ‘enjoy’ is used to express well-wishing, particularly when someone is about to experience, drink, or eat something pleasant (Cambridge Dictionary, 2021). On Instagram, it is incorporated playfully into Arabic sentences as a trendy manner to show friendliness or enthusiasm. It occupies the eighth rank with a percentage (5%, as shown in the following examples:

Example (15): صحتين انجوي: 

Bon appétit, enjoy 

Example (16): حبييتي enjoy

My dear enjoy

The above examples No. (15) and (16) show how ‘enjoy’ is inserted into Arabic sentences to convey well-wishing, enthusiasm, or friendliness. The utterance ‘enjoy’ is incorporated in contexts of experiences, drinks, or food. On Instagram, it denotes trendiness and modernity. The integration of ‘enjoy’ in Arabic sentences reflects the use of intra-sentential code-switching. It further resembles tag-switching since ‘enjoy’ functions as a formulaic and short insertion similar to ‘you know’ or ‘okay’. Accordingly,

the instances clarify a fluid overlap among Hoffman's (1999) types of code switching, and they underscore the creativity of bilingual speakers on Instagram.

According to Hoffman's (1992) typology of code-switching, such instances demonstrate how 'intra-sentential code-switching' is dominated since 'enjoy' is integrated into Arabic sentences without disrupting grammatical flow. Meanwhile, it reveals characteristics of tag-switching in terms of its use as a playful add-on or a stand-alone phrase. This agrees with Auer's (2013) idea that the setting and social purpose often identify which type of code-switching emerges. On Instagram, the word 'enjoy' is used for pragmatic, trend-following, identity-signalling, and friendliness purposes rather than necessity. Such examples demonstrate the structural classifications of Hoffman while further confirming the sociolinguistic motivations underscored in broader code-switching theory. This finding is consistent with Wijaya (2022) regarding the use of code-switching on Instagram to serve functions like eloquence, solidarity, and group identity.

5.1.9 Mention

The utterance 'mention, which is frequently employed in the context of referring to or tagging someone in a story or comment (Myers-Scotton, 2017). In Instagram, it is frequently employed as a verb meaning 'tag', reflecting the impact of social media platforms' terminology (Kang et al., 2020). It occupies the ninth rank with the percentage (4%) as shown in the following examples:

Example (17): مو زابطه معي بدون منشن

It's not working for me without a mention.

Example (18): عملتاك اكثر من مرة mention

I've mentioned you more than once.

The above examples No. (17) and (18) demonstrate how Jordanians on Instagram incorporate the English lexical utterance ‘mention’ in Arabic sentences. The word ‘mention’ in both examples is used as a verb, which demonstrates how the perpetuation of English words occurs in social media. Such incorporation is called intra-sentential code-switching by integrating an English word into an Arabic syntactic structure. This reflects the fluidity of bilingual practices by adapting English terms to Arabic syntax without disrupting intelligibility. Meanwhile, such uses demonstrate lexical borrowing affected by digital culture, where ‘mention’ has a particular meaning on Instagram, which lacks a direct Arabic equivalent with a similar pragmatic force.

These examples are intra-sentential switching, which occurs by incorporating two languages within the same sentence (Hoffman, 1999). In the above examples, both Arabic and English sentences are incorporated. Intra-sentential switching is considered the most natural form of bilingual discourse (Romaine, 1995). In the above examples, the switch is motivated by the socio-cultural and digital context of Instagram. This aligns with Auer’s (2013) observation that speaker intention and social setting identify the type of code-switching used. This result agrees with Putra et al. (2020) concerning the use of intra-sentential switching for reiteration and specification, as is the case in the above examples, where the word ‘mention’ is used for prestige, precision, and platform relevance.

5.2 Discussion of the Second Research Question

The second research question is (What are the categories of code-switching that are used by Jordanian Instagram users?). To answer this question, a total of 100 code-switched words written by Jordanian social media users were collected from Instagram to identify the types of code-switching, namely, inter-sentential, intra-sentential, and tag switching, based on Hoffman’s (1999) taxonomy of code-switching:

5.2.1 Intra-Sentential

Intra-sentential means inserting clauses, phrases, or words from one language into the structure of a single sentence in another language (Hoffman, 1999). Such type of code-switching exhibits high grammatical competence and fluency since it occurs within the same utterance without violating syntactical rules (Hoffman, 1999). It occupies the first rank with the percentage (82%) as illustrated in the following examples:

Example (19): I'm just a girl say: فكر منيح



Think carefully. I'm just a girl

Example (20): مش من الاردن الحمد لله الذي عافانا مما ابتلاهم به لا حول ولا قوة الا Jordan هذول من

بالله العلي العظيم

These are from Jordan, not from Al-Urdun. Praise be to Allah who spared us from what He has afflicted them with. There is no power nor strength except through Allah, the Most High, the Great.



Example (21): Love it mashaallah mabroukkkk  

Love it, mashallah, congratulations  

Example (22): شو هادا الابيض اللي لابسها طالعة شبه ال pumpkin

What is that white thing she's wearing? She looks like a pumpkin.

Example (23): Love your videos together bet3a2do  

Love your videos together, you suit each other  

Example (24): هاي شكلها بدخن LD 😊

She looks like she smokes LD 😊

The above Instagram examples reveal intra-sentential code-switching in which Arabic and English are incorporated seamlessly within a single phrase. The phrases include ranges from single words such as *mashallah*, *mabrouk*, *LD*, and *pumpkin* to longer Arabic clauses inherited in English discourse, such as “*I’m just a girl, say: فكر منيح*” “think carefully. I’m just a girl”. This shows that Jordanian Instagram users shift fluidly between languages without violating syntactic rules. This reflects high fluency and grammatical competence. More importantly, the switches serve pragmatic functions. It denotes prestige and identity, which occurs by using English words with Arabic, such as “love your videos together bet3a2do” “love your videos together, you suit each other”, which places the speaker in a cosmopolitan identity space, reflecting social prestige and modernity/

It further reflects emphasis and emotional expression, the use of Arabic cultural or religious expressions such as “mashallah” and “الحمد لله الذي عافانا مما ابتلى به غيرنا” “Praise be to Allah who spared us from what He has afflicted them with” render strong solidarity, blessings, or feelings in which English elements provide trendy or casual tones. It is used for ease and specificity, i.e., some switches like *pumpkin* and *LD* for a cigarette brand reflect lexical borrowings in which English terms are more fashionable or readily available. Taken together, such instances underscore that Jordanians use intra-sentential code-switching as a stylistic or social resource, not because of vocabulary gaps.

These results align with Hoffman’s (1999) taxonomy, which states that intra-sentential switching demands the highest bilingual competence. This is precisely reflected in the Jordanian examples, where speakers navigate syntactic boundaries with precision,

while incorporating foreign clauses and words into Arabic discourse. Auer (2013) points out that the speaker's context and purpose guide the type of selected code-switching. The informal and performative nature of Instagram encourages expressive and playful intra-sentential shifts. Such a pragmatic dimension observed by Romaine (1995) is further visible, where code-switching in these examples promotes group identity, identity construction, and expressivity. The findings of the study concerning the pervasiveness of intra-sentential switching among Jordanians align with the findings of Anjarani (2021) and Haryanto & Mahendra (2021) concerning the use of inter-sentential switching the most among Instagram users.

5.2.2 Tag- Switching

Tag-switching occurs when discourse markers or fixed phrases like *okay, you know, or I mean* from one language are incorporated into speech in another language (Hoffman, 1999). Such tags serve pragmatic functions like clarification or emphasis and are typically syntactically independent (Hoffman, 1999). Tag switching occupies the second rank with the percentage (14%) as shown in the following examples:

Example (25): عنجد كثير حلو OMG!

Really, it's so beautiful, OMG!

Example (26): بتجنن بوستاتك، seriously!

Your posts are amazing, seriously!

Example (27): كثير حبيت الفيديو، you know?

I really loved the video, you know?

The three instances clearly reflect tag-switching by using expressions like OMG! Oh, May God, seriously, and you know that were inserted into Arabic sentences without changing the grammatical structure of the main discourse. Taken together, such instances clarify that Jordanians on Instagram use tag switching to add pragmatic nuance, emotional intensity, and emphasis. These tags are considered discourse makers, which make communication livelier by highlighting personal feelings and aligning with globalised online speech practices. More importantly, their syntactic independence permits them to be incorporated seamlessly into Arabic examples without causing structural conflict (Hoffman, 1999). According to Hoffman (1999), tags like ‘you know’ and ‘I mean’ are considered syntactically free elements which function pragmatically within bilingual discourse. However, this finding disagrees with Dewi (2021) regarding the non-use of tag switching among social media users. It agrees with Wijaya (2020) regarding the pervasiveness of intra-sentential switching more than tag-switching.

5.2.3 Inter-Sentential


Inter-sentential entailment shifts between sentence, clause boundaries, or languages (Hoffman, 1999). It commonly occurs when speakers shift languages between complete sentences, often for discourse-related, pragmatic, or stylistic reasons (Hoffman, 1999). It occupies the third rank with the percentage (4%), as illustrated in the following examples:

Example (28): عشرين دقيقة؟ give me a challenge

Twenty minutes? Give me a challenge.



Example (29): Dakhil l Jamel classy lady 🍷🍷🍷

Oh, beautiful, classy lady

Example (30): قلبي الحلو انشالله كل ايامك بيضه: I LOVE YOUU 

My sweet heart, inshallah all your days will be white (happy and bright). I love you



The examples given above belong to the category of inter-sentential switching, which shows a definite change at the sentence boundary between Arabic and English. The Arabic interrogative in example No. (28) "عشرين دقيقة؟" [twenty minutes] is followed immediately by the English sentence 'give me a challenge'. Likewise, example No. (29) combines Arabic and English across turns as in 'Dakhil l Jamel' [oh beautiful] followed by the English phrase [classy lady ]. Example No. (30) starts with Arabic "قلبي الحلو انشالله كل ايامك بيضه" [My sweet heart, inshallah all your days will be white (happy and bright)], followed by English sentence [I LOVE YOUU ]. Taken together, these instances demonstrate the strategic switch of Jordanians to English after Arabic to express stylistic variation, affection, or emphasis. This switch is not inherited within one clause (intra-sentential), nor is it a simple borrowed tag. However, it clearly occurs among full clauses or sentences, emphasizing their classification as inter-sentential switches.

According to Hoffman (1999), inter-sentential switching means language shifts at clause or sentence boundaries, often motivated by pragmatic, discourse-related, or stylistic needs. These examples illustrate how social media users employ English after Arabic examples to add emotional intensity, stylistic force, and international flavour. This further supports Hoffman's view, which reveals that such shifts occur within structured discourse boundaries, not randomly, which underscores both the pragmatic and structural dimensions of code-switching. They elaborate on how speakers use English after Arabic sentences to add emotional intensity, international flavour, and stylistic force. This further

supports Hoffman's conception that these shifts occur not in a random manner, but within structured discourse boundaries, emphasising both the pragmatic and the structural dimensions of code-switching. This finding agrees with Anjarani (2021), who found that tag-switching was more frequent than inter-sentential switching. However, it disagrees with Haryanto and Mahendra (2021), who found that inter-sentential switching was the most frequent type of switching on Instagram.

5.3 Discussion of the Third Research Question

The third research question is (What are the factors of code-switching by Jordanian Instagram users?). To answer this question, a questionnaire consisted of four sections, namely, demographic questions, Instagram usage, factors of code-switching by Jordanian users, which consist of 59 items and 11 dimensions in a form of 5-point Likert scale, and three open-ended questions was distributed to (375) random young Jordanians who are Instagram users to elicit their perspectives regarding the factors that prompt them to switch their language on Instagram.

5.3.1 Discussion of the Demographic Questions

The demographic data of Instagram users, in this research, offers a valuable theoretical background on the contextual interpretation of the code-switching behaviour in terms of the theoretical framework proposed by Hoffman (1999). The presence of moderate users, with 43.3% spending 1-3 hours a day on Instagram and 26.7% spending fewer than one hour, indicates that this platform is a responsible use of language and not a compulsive or habitual activity, which partially agrees with Hoffman that code-switching is more of a planned and situation-specific activity than an instinctive one. Since the vast majority of participants do not use the language heavily, their code-switching decision-making is probably driven by communicative efficiency, identity

signalling, and practical necessity when making online communication interactions limited, as Myers-Scotton (2002) and Auer (2013) point out.

This observation aligns with prior literature in the field of social media, which indicates that even moderate amounts of social media use are enough to induce systematic kinds of inter-sentential, intra-sentential, and tag-switching (Anjarani, 2021; Haryanto and Mahendra, 2021; Wijaya, 2022). Furthermore, the low percentage of heavy users (6.7) corroborates the findings by Nordin (2023) and Putra et al. (2020) that code-switching is not contingent on longer exposure to social media but emerges as a result of bilingual competency of users as well as communicative purpose. This usage pattern is reflected in the Jordanian context as reported by AbuTayeh (2021), who noted that users of Instagram code-switch because of communicative affordances of the platform and not because they spend too much time on it. Therefore, the demographic findings support the applicability of the taxonomy of code-switching elaborated by Hoffman (1999) to the context of the selective use of code-switching by the Jordanian Instagram users in the limited but socially significant digital communication.

5.3.2 Discussion of Instagram Usage

The information about intentions of the participants to use Instagram also proves the topicality of the theoretical framework developed by Hoffman (1999) and reflects the earlier empirical research on the topic of code-switching in social media contexts. The social reasons take the centre stage with 86.7% of users subscribing to friends and family on Instagram and 70.0% of users expressing personal stories and posts highlighting the aspect of Instagram as a socialising platform, the staging and expression of self and identity as well as socialisation with other people. Such functions are quite comparable to the taxonomy of code-switching by Hoffman into a pragmatically motivated activity,

in particular tag-switching and intra-sentential switching, which is most commonly used in expressions of emotions, solidarity, and bargain social relationships (Grosjean, 1982; Romaine, 1995). The results are comparable to the studies by Putra et al. (2020), Nordin (2023), and Anjarani (2021), who emphasized that the main reasons of the use of code-switching in social media sites are social affiliation and identity formation.

The large percentage of the participants using Instagram as a business and marketing tool (60%) also confirms the fact that code-switching can be associated with prestige, audience creation, and pragmatic usefulness, as suggested by Myers-Scotton (2002). Communicating in both English and Arabic in business or advertising allows users to display a sense of professionalism, modernity, and wider marketability, which resonates with findings by AbuTayeh (2021) and Kreishan and Abbadi (2022) that the use of English on social media has cosmopolitan and prestigious implications when used by Jordanians.

On the other hand, the comparatively low rate of using Instagram to learn and develop as an individual (30) can be used to justify the reason why code-switching in this research is more socially and stylistically motivated rather than academically motivated. This observation aligns with that of Mustafa and Hussein (2011) and Samhan (2017), who observed that educational settings are more restrictive of code-switching as compared to informal online environments. Together, these motives of use explain why code switching on Instagram is becoming less a tool of formal knowledge transfer and more a means of social positioning, identity negotiation, and professional self-presentation, and thus supports the explanatory force of the taxonomy offered by Hoffman (1999) to digitally mediated Jordanian discourses.

5.3.3 Discussion of the Factors of Code-Switching by Jordanian Instagram users

The statistical results reveal that code-switching in Jordanian users of Instagram is a very salient linguistic behavior according to the overall mean score of 3.87 with a very low standard deviation (0.08) indicating that there is a high-level of agreement and consistency among the respondents. The highest mean was obtained in the domain Linguistic Competence and Language Preference ($M = 4.21$, $SD = 0.29$), which implies that the Jordanian speakers switch codes as they have enough bilingual competence and feel linguistic comfort when switching between Arabic and English. This is statistically consistent with the opinion of Hoffman (1999) that intricate forms of code-switching- particularly intra-sentential and tag-switching- are facilitated by strong linguistic control as opposed to language deficiency.

On the same note, Psychological and Identity Expression came second ($M = 4.15$, $SD = 0.29$) and it describes how code-switching can serve a self-presentation purpose, expressing emotions and negotiating identity within the virtual environment. This observation is in line with the practical motives of switching as highlighted by Hoffman and it is also in line with the findings of AbuTayeh (2021) who indicated that Instagram users find the platform as a place where they can practice bilingualism in an expressive way. The standard deviation is also relatively low, which also demonstrates that the participants have common perceptions on identity-based switching.

The relationship between social media Habits and Interaction Patterns ($M = 4.08$, $SD = 0.33$) and Technological and Platform Influence ($M = 4.01$, $SD = 0.34$) domains support the fact that the digital affordances of Instagram are actively involved in the process of code-switching. These results are in line with Anjarani (2021) and Daulay et al. (2024), who found that platform norms and interactional ease are major drivers of switching.

However, in comparison, Social Identity and Group Belonging provided the lowest mean ($M = 3.55$, $SD = 0.31$), which means they have moderate impact. This is statistically different than Mustafa and Hussein (2011) who found that group identity was more important, and this indicates that there is a tendency to move toward less collective and more expressive code-switching in modern Jordanian social media use.

5.3.3.1 First Dimension: Social Identity and Group Belonging

The results of the Social Identity and Group Belonging dimension prove that there is an average tendency among Jordanian Instagram users to use code-switching as a means of identity and social belonging. The mean scores were the greatest when the language switching was done to indicate a multicultural background and to fit in an online community, which implies that the code-switching could be used as a resource to negotiate the belonging in digitally-mediated spaces. This observation can be attributed to the transnational and visually orientated space in which Instagram users are placed all the time, where language alternation is an inherent approach towards indicating a desire to be accommodating, modern, and to be part of a specific group.

The results are consistent with the taxonomy of Hoffman (1999), who focuses on pragmatic and social reasons of code-switching. Specifically, the intermediate to high frequency of language switching as a means of community identification points to the practical aspect of inter-sentential and tag-switching, where the speakers adjust their language options to anticipations and social conditions of the audience. The findings are also consistent with the perspective of Auer (2013) that the concept of code-switching is influenced by interactional intentions and social status instead of simple structural limitations.

The results are empirically consistent with such studies like Anjarani (2021), Haryanto and Mahendra (2021), and Wijaya (2022), which found that the use of code-

switching by Instagram users is a mode of manifesting group solidarity, identity, and social alignment. Likewise, recent studies by AbuTayeh (2021), Kreishan and Abbadi (2022), which are carried out in Jordan, confirm the idea that English is strategically deployed to indicate cosmopolitan identity and social connectedness. Nonetheless, the mean is moderate and not high indicating a bivalent or at least compromised linguistic position as in Mustafa and Hussein (2011) where Arabic allegiance exists alongside selective use of English, which is indicative of a negotiated and not a defining bilingual identity.

5.3.3.2 Second Dimension: Topic and Content Relevance in Code-Switching Practices

The results of the Topic and Content Relevance dimension demonstrate that there is a high degree of uniformity in the inclination of the Jordanian Instagram users towards switching the codes depending on the sensitivity of the topic and the need to communicate. The high means of using English to talk about technology, the switching code when Arabic does not have an appropriate equivalent, and the use of switching languages depending on the topic makes it seem that code-switching is not a random use of languages but a pragmatic and topic-oriented approach. Such tendency is indicative of the knowledge of speakers of lexical gaps in Arabic, especially in technological and global areas and their need in communicative effectiveness and accuracy.

These findings are similar to the taxonomy of Hoffman (1999) in that, intra-sentential switching the speakers may use English lexical items in the discourse of Arabic language to preserve fluency and clarity. The medium level application of code-switching in quoting and clarifying ideas also confirms Hoffman that the discourse functions and pragmatic intent determine switching but not structural necessity. The results are also close to the difference between situational and metaphorical code-switching offered by

Blom and Gumperz because the topic choice quite obviously initiates language alternation.

The research findings are empirically valid and agree with the results of other researchers, who also indicate the particularity of the topic and the lack of vocabulary as the major drivers of code-switching on social media networks, such as Al-Qaysi and Al-Emran (2019), Putra et al. (2020), Haryanto and Mahendra (2021), Wijaya (2022), and Daulay et al. (2024). The findings in Jordan are quite similar to the studies by AbuTayeh (2021) and Kreishan and Abbadi (2022) who also concluded that Instagram and Facebook encourage the usage of English when speaking about the technological, academic, and prestige problems. There is no evident contradiction created, which means that both local and global contexts of topic-driven code-switching remain consistent.

5.3.3.3 Third Dimension: Emotional and Expressive Purposes

The outcomes of the Emotional and Expressive Purposes dimension show that Jordanian Instagram users actively use the phenomenon of code-switching to demonstrate affective, interpersonal, and expressive meanings. The large overall mean implies that language switching does not occur at random, but it is a deliberate linguistic change that allows the users to highlight the emotions, enhance or weaken a message and express themselves more easily. This trend can be justified by expressive affordances of the English in the Arabic language discourse when English is generally viewed as a tone-neutral, stylistically versatile, and socially marked means where the user can better control the tones, intensity, and positions in online communication.

These results are similar to the taxonomy made by Hoffman, (1999), especially in its claims that pragmatic motivations drive inter-sentential, intra-sentential, and tag-switching. The fact that code-switching is common to add emotional stress and strengthen

a message provides the pragmatic dimension that is pointed out by Hoffman, and the perception that speakers consciously chose the type of switching according to the intent of communicating and the social conditions. This helps to prove the claim made by Auer (2013) and Gardner-Chloros (2009) that the purpose of speakers is decisive in influencing the code-switching behavior.

The results are empirically aligned with other studies, including those by Anjarani (2021), Haryanto and Mahendra (2021), and Nordin (2023), which have identified emotional expression, comfort, and focus as the key motivators of code-switching in Instagram and other social networks. These also overlap with AbuTayeh (2021) and Kreishan and Abbadi (2022), who observe that English was linked to expressiveness and prestige in the Jordanian context. Nonetheless, the moderate application of code-switching in terms of irony and sarcasm imply the presence of some pragmatic restraint, which may also be associated with the cultural expectations of indirectness and face management in online Jordanian communication. In general, the findings support the applicability of the framework proposed by Hoffman to the explanation of emotively-based code-switching on social media platforms.

5.3.3.4 Fourth Dimension: Audience and Prestige Factors in Relation to Code-Switching Practices

The findings obtained in the Audience and Prestige Factors dimension suggest that Jordanian Instagram users depend on code-switching as a medium of social visibility and a symbolic capital medium moderately. The highest agreement with “I code-switch to sound more modern” and “I use English to give my posts a higher-status feel” implies that English is a symbol of modernity and prestige, and not only a tool to communicate. This is indicative of the symbolism of English in the realm of digital space because the choice of language is an act of performance connected to identity formation and

perception of the audience. The overall mean also suggests that prestige and audience reach are important factors that dictate the code-switching behavior, but they are not the only factors.

These results are quite consistent with the taxonomy provided by Hoffman (1999) who highlighted the pragmatic motives behind code-switching, as well as its structural manifestations. Inter-sentential, intra-sentential, and tag-switching on Instagram can therefore be viewed as social decision-making based on visibility, identity, and perceived status in line with the framework that addresses the context of the discourse and intention of the speaker. These findings are also similar to other researchers like Mustafa and Hussein (2011) and Kreishan and Abbadi (2022), who mentioned prestige, attractiveness of the English language, and social signaling as the main motivations among the Jordanian users. In a similar manner, Prestige and audience-oriented motivations were reported by Putra et al. (2020) and Daulay et al. (2024) in the context of elite and social media. The medium-level ratings however differ with the stronger positive attitudes as reported by Al-Qaysi and Al-Emran (2017, 2019) to indicate that Jordanian users can balance prestige-based code-switching and linguistic loyalty and situational appropriateness.

5.3.3.5 Fifth Dimension: Technological and Platform Influence Dimension

The findings of the Technological and Platform Influence dimension demonstrate a relatively high level of consensus as it is well-established that the technological affordances of Instagram can influence the code-switching behavior of the users. The high means represent that the participants knowingly shift between Arabic and English due to platform-based factors like automatic suggestions of English content, bilingual hashtags, captions, filters, and stickers as well as emojis and the language of Japanese comments

and interfaces. This implies that code-switching on Instagram is not just a personal lingual decision, but a technologically mediated practice that is ingrained within the product design and algorithm in place.

The results are closely consistent with the taxonomy proposed by Hoffman (1999) especially in the context of how inter-sentential and intra-sentential switching develops due to contextual induction. The pragmatic conditions of automatic suggesting English content and being able to see bilingual interactive tools promote fluid language alternation, which reinforces structural aspect, as well as functional aspect, which are the major concerns of Hoffman. Meanwhile, the findings confirm the difference between situational and metaphorical code-switching of Blom and Gumperz because language selection is altered based on the online setting, as opposed to the face-to-face communication.

The results are also in line with the empirical data of AbuTayeh (2021), who indicated that the interface and the terminology embedded in Instagram encourage the use of the mixture between Arabic and English among Jordanians. They also align with Haryanto and Mahendra (2021), Wijaya (2022), and Daulay et al. (2024), who discovered that platform features and interaction mechanisms improve code-switching to increase interactional efficiency and visibility. But, in contrast to Samhan (2017), where the education decreased the level of switching, the actual outcomes indicate that the technological factor can prevail over the personal demographic predisposition and emphasizes the increasing dominance of platform-directed linguistic conduct.

4.3.3.6 Sixth Dimension: Communicative Efficiency Results

The results of the Communicative Efficiency dimension demonstrate that the use of the code-switching in online communication is a conscious means of communicative strategy by the users of Instagram in Jordan to make their message clearer, shorter, and

more expressive. The large mean (3.69) implies that when asked to switch Arabic and English, the participants consider the ability to use it as a resource that helps them deliver the message well, especially in those cases when a given language has a shorter or more accurate expression. This helps the idea of code-switching as a functional and systematic process that is determined by the communicative needs, but not linguistic incompetence as conceptualized by Hoffman (1999).

This inclination to mix languages to achieve clarity and minimize misunderstanding will be in line with the pragmatic motivations of the Hoffman taxonomy, particularly intra-sentential switching that enables the speakers to call on lexical efficiency to cross-linguistic boundaries (Hoffman, 1999; Myers-Scotton, 2002). Beyond, the time-saving and better message clarity are characteristic of the argument of Auer (2013) that code-switching is situational and purpose-driven in informal digital environments.

These findings are in line with the earlier empirical research on social media. Al-Qaysi and Al-Emran (2017; 2019) discovered that code-switching is used by the users in order to communicate and share their ideas more comfortably. On the same note, ease, fluency, and clarification were among the significant motivators to use Instagram to switch (Anjarani, 2021; Haryanto and Mahendra, 2021). Nordin (2023) also highlighted communicative efficacy and linguistic comfort among other individual factors that lead to online code-switching. On the Jordanian side, the results are consistent with those of AbuTayeh (2021) and Kreishan and Abbadi (2022) who have demonstrated that the use of English in the Arabic conversation about social media is regularly employed to increase its efficiency, expressiveness, and reach.

4.3.3.7 Seventh Dimension: Creativity and Aesthetic Purposes

The results of the Creativity and Aesthetic Purposes dimension show that the Jordanian users of Instagram attribute the strong correlation between code-switching and stylistic expression, modernity, and creative self-presentation. The high mean (3.87) of the overall means shows that mixing Arabic and English is considered an aesthetic resource that enables users to create a unique online identity and align their language with the visual and symbolic character of an Instagram content. The fact that the tendency to mix the two languages is to create a specific personal style and to demonstrate creativity indicates that code-switching can be viewed as a tool of semiotic origin, which does not necessarily carry a propositional meaning but rather supplements images, reels, and stories.

These findings are quite consistent with the taxonomy of Hoffman (1999), intra-sentential switching and tag-switching, which allow the linguistic play and stylistic variation in a single posting. Conceptually, these practices are representative of the practical and expressive aspects of code-switching that have been highlighted by Hoffman (1999) and further informed by Auer (2013) that contends that speakers choose switching patterns in pursuit of communicative objectives and social contexts. Instagram being a visual social network promotes the use of innovative language that reflects aesthetic tendencies and symbolic capital.

From an empirical perspective, the results are broadly consistent with international research. Anjarani (2021), Haryanto and Mahendra (2021), and Wijaya (2022) found that Instagram users code-switch to emphasize, express creativity, and style. Nordin (2023) also emphasized identity expression and aesthetic motivation as the reasons among the personal factors contributing to online code-switching. In Jordan, the findings are

consistent with AbuTayeh (2021) and Kreishan and Abbadi (2022), who demonstrated that English is incorporated into the Arabic discourse on social media to indicate modernity, prestige, and expressive flexibility.

4.3.3.8 Eighth Dimension: Linguistic Competence and Language Preference in Jordanian Instagram Code-Switching

The scores of the Linguistic Competence and Language Preference dimension show that the inclination of the respondents to use bilingual competence in online communication is always high. The high means indicate that respondents deliberately switch between Arabic and English to attain semantic accuracy, expression fluency and communicative effectiveness. The common use of English where the Arabic phrases do not capture the intended meaning implies that the use of language is pragmatic instead of language incompetence. Equally, the topic switching and spontaneous language recall switchover is a cognitively economical approach characteristic of effective bilinguals in which the two languages are activated together and selectively retrieved.

The results are quite consistent with the taxonomy introduced by Hoffman (1999) especially intra-sentential switching which assumes high linguistic competence and the control of syntax. The findings confirm the view of Hoffman that code-switching is a structurally and pragmatically structured practice and not a random alternation. They also echo Myers-Scotton (1993, 2002) in his focus on the linguistic choice as a communicative intent and markedness and with Auer (2013) and Grosjean (1982), who emphasize agency of speakers and fluency in bilingual communication.

The empirical findings are also consistent with other studies that have found that ease, i.e. enhancement, and linguistic comfort are motivation factors of code-switching, e.g., Al-Qaysi and Al-Emran (2017, 2019), Putra et al. (2020), Anjarani (2021), Wijaya

(2022), and AbuTayeh (2021). They also support Nordin (2023) and Kreishan and Abbadi (2022) who relate English use to expressiveness and prestige. There is no significant contradiction presented, and instead, the results support the perspective that bilingual competence facilitates natural, strategic, and socially significant code-switching in digital environments.

4.3.3.9 Ninth Dimension: Cultural Influence and Globalisation

The outcomes of the Cultural Influence and Globalization dimension indicate that the orientation towards the Arabic-English code-switching as a result of the global cultural exposure is generally high. The most frequent correspondence to the adoption of language styles of the international influencers and celebrities means that global digital culture is in the center of the linguistic preferences development, especially in the more graphical-oriented platforms like Instagram. This implies that English is not only a means of communication, but a symbolic resource that is linked to modernity, prestige, and global affiliation. On the same note, the common use of the English terms in reference to the movies, brands, and pop culture are indicative of the prevalence of the English language in the world media discourse, which, of course, promotes bilingualism.

Such results are quite consistent with the taxonomy of Hoffman especially intra-sentential switching and tag-switching whereby users smoothly incorporate Arabic structures with English lexical items and discourse markers to index identity, trendiness and facilitation of expression. The findings also substantiate the fact that Hoffman is right in his emphasis that code-switching is driven by pragmatic and social forces and not necessarily by structural limitations.

The findings can be compared to those of the previous studies in that Al-Qaysi and Al-Emran (2017, 2019) described positive attitudes towards code-switching because of

confidence and communicative efficiency and Daulay et al. (2024) and Nordin (2023) found trend, prestige, and global media exposure to be the primary ones. The findings are also consistent with AbuTayeh (2021) and Kreishan and Abbadi (2022) who discovered that Instagram and Facebook promote the use of English as a sign of the cosmopolitan identity. Nevertheless, the comparatively low rate of switching to English in order to adopt the Western tendencies only indicates that the identity performance is selective and context-specific, but not a wholesale linguistic change, which supports the criticism of seeing code-switching as a dynamically changing and ideologically-oriented process instead of a unified one.

4.3.3.10 Tenth Dimension: Social Media Habits and Interaction Patterns in Relation to Code-Switching

The results of the tenth dimension demonstrate the high degree of consistency in the fact that the social media habits determine the code-switching behavior of the users, which is expressed through the high overall mean. The high support of the statements that frequent use of social media enhances language mixing implies that the habitual exposure to the multilingual digital space normalizes and solidifies the bilingual practices. It is in accordance with the conceptualization of the code-switching as a systematic and functional practice that Hoffman (1999) introduces in his taxonomy of code-switching instead of a random choice of language. These findings also suggest that users change their switching behaviour depending on the context of interaction, whether commenting or posting, or interacting with various types of content, which is why Auer (2013) and Gardner-Chloros (2009) highlight the importance of the speaker intention and the social setting as the determinants of switching type.

The observation that the choice of language differs among stories, posts and direct messages indicates that the pragmatic sensitivity of the inter-sentential and intra-

sentential differences in Hoffman varies in terms of switching using structural limits and communicative objectives. In addition, the variation in language use with friends and influencers imply identity construction and audience design in line with sociolinguistic motivations, which Grosjean (1982) and Romaine (1995) discussed.

Such findings are aligned with the previous studies, including Al-Qaysi and Al-Emran (2017, 2019), Samhan (2017), AbuTayeh (2021), and Nordin (2023), who determined that platform affordances, frequency of use, and type of audience can affect code-switching. They are also consistent with the results of Haryanto and Mahendra (2021) and Daulay et al. (2024), who found that switching behavior is predetermined by the content type and the purpose of interaction. All in all, the findings support the framework suggested by Hoffman as one of the effective tools to analyze dynamic and situation-specific code-switching behaviors on Instagram.

4.3.3.11 Eleventh Dimension: Psychological and Identity Expression through Code-Switching on Instagram

The results of the Psychological and Identity Expression dimension reveal that the code-switching is a significant psychological and identity-oriented practice that is perceived by the users of the Jordanian Instagram. This is due to the high overall mean indicating that the use of Arabic and English is not haphazard but is closely associated with expression of emotions, mood, and self-identification. The high score of the respondents on the opinion of using English to convey the emotions that are hard to express in Arabic implies that bilingual users utilize the linguistic resources to control the extent of affective complexity and emotional subtlety. This is in line with the perception that language selection is informed by inner levels and communicative purposes as opposed to language competency.

These findings align with Hoffman (1999) taxonomy which theorizes code-switching as organized structurally and driven pragmatically. The inclination to alternate languages in expressing feelings and identity is especially aligned to intra-sentential and tag-switching in which speakers combine the elements of language dynamically to create psychological realism. The results are also aligned with the concerns that Auer (2013) and Gardner-Chloros (2009) focus on, which are the importance of the speaker intention and the social context in understanding the path to code-switching behavior.

The findings are consistent with the empirical studies, including Putra et al. (2020), Nordin (2023), and Anjarani (2021), who point to emotional expression, confidence, and identity signaling as the primary drivers of code-switching on social media. In the Jordanian setting, the results are in line with Kreishan and Abbadi (2022), and AbuTayeh (2021) who discovered that expressiveness and identity projection online is boosted by English. Nevertheless, the current results predict imminent psychological comfort and identity authenticity as key driving forces, which is unlike Mustafa and Hussein (2011), where prestige and economy predominated in influencing the choice to use Instagram, as this discourse is evolving and affective.

5.3.4 Discussion of the Open-Ended Questions

As indicated earlier, the researcher raised three open-ended questions to reliably generate robust results about the phenomenon of code-switching among Jordanian Instagram users. The following sub-sections (5.3.4.1-5.3.4.3) discuss the results of each question.

5.3.4.1 Main Reasons for Switching Between Arabic and English on Instagram

The results of the current research indicate that the motivation behind the use of Arabic and English on Instagram is mainly due to language need, communicative

effectiveness, and sociocultural preference, though identity factors and interpersonal influences also contribute substantially. The most common reason reported is the absence of an equivalent word with an adequate semantic function in Arabic, which shows that the participants turn to the English language because, in Arabic, the corresponding meaning is not adequate either. In terms of technical or modern, or platform-specific meaning. This finding indicates a practical attitude to communication, in which the correctness of meaning and availability of lexis supersede language fidelity. Theoretically, this explanation is very much similar to the taxonomy presented by Hoffman (1999), especially the intra-sentential switching, where Arabic speakers insert English lexical items into an Arabic discourse to fill the lexical gaps or to remain fluent. This type of behaviour displays structural flexibility of bilingual discourse, as stressed in the framework of Hoffman, and shows how code-switching is a linguistic resource, but not a weakness.

In a similar manner, the result that people change to English when the English word is simpler and more interpretable supports the perspective that code-switching in Instagram is driven by communicative economy and the comfort of expression. This tendency is, as the taxonomy offered by Hoffman, typical of not only intra-sentential switching but tag-switching as well, especially in informal computer-mediated communications with efficiency and speed as the key priorities. This definition can be explained by the focus on pragmatic motivations and discourse efficiency in the theoretical framework. This finding is empirically consistent with the results of Al-Qaysi and Al-Emran (2019), Putra et al. (2020), Mewengkang and Fansury (2021), and Nordin (2023), who all found that vocabulary limitation and facilitation of expression are key factors that drive code-switching on social media. In the Jordanian context, Mustafa and

Hussein (2011) and AbuTayeh (2021) observed similar trends in that English can be chosen conveniently, briefly, and with a knowledge of digital terms.

The implication of Western culture, social media, and influencers is a definite sociocultural aspect of the code-switching behaviour. Hoffman's taxonomy is applicable in explaining this finding by being an inter-sentential and tag-switching phenomenon, especially when speakers change language to conform to globalised digital conventions or to mark cultural identity. The theoretical framework emphasises the fact that there is more than mere structural motivation in code-switching, which was proved by Haryanto and Mahendra (2021), Kay et al. (2022), and Daulay et al. (2024), who suggested prestige, trend-following, and global identity as some of the motivators. This finding resonates with Mustafa and Hussein (2011), who conclude that Western culture and media have a significant impact on the formation of bilingual practices, which indicates continuity in the form of SMS existing in the past with new forms of Instagram in the present.

The attitude that the combination of Arabic and English lets users form an identity that is cool and refined points to the symbolic and identity-oriented role of code-switching. In the framework of Hoffman, this kind of use is frequently achieved by inter-sentential switching where language selection is taken as an indicator of attitude, self-presentation and social identification. This definition conforms to the sociolinguistic uses of the taxonomy of Hoffman in the theoretical framework, especially in its use in identity construction. This discovery can be empirically supported by the works by Putra et al. (2020), Wijaya (2022), and Nordin (2023), who defined identity signalling and prestige as the primary switching motivation. In Jordan, Kreishan and Abbadi (2022) also discovered that English is viewed as cosmopolitan and prestigious and supports its ability to indicate social status and modernity.

The desire to ease the communication process with the followers, particularly the foreigners, refers to the audience-oriented language choice. This trend dovetails with situational code switching that is compatible with the inter-sentential switching group of Hoffman because the language use is flexible based on the perceived language background of the interlocutors. The theoretical model focuses on the fact that the intention of the speaker and the social context define the type of code switching, and here, it is evident. The same results were demonstrated by Al-Qaysi and Al-Emran (2017), Kay et al. (2022), and Nordin (2023), who revealed that reaching out to a varied audience leads to promoting bilingualism. This finding is not opposed to Jordanian research but is an extension of the finding of AbuTayeh (2021) that an interactive feature of Instagram promotes linguistic accommodation.

The fact that the subjects change language according to the subject matter and the context also validates the pragmatic and discourse-sensitive character of the code-switching, as argued by Hoffman in his taxonomy. Topic-based switching can take the form of inter-sentential switching, where a user can easily preserve coherence whilst changing language use according to the subject matter. The results are in line with those recently provided by Putra et al. (2020), Haryanto and Mahendra (2021), and Daulay et al. (2024), who have found that topic change is one of the primary prompts that cause code-switching. The theoretical consistency is that syntactic and pragmatic limits to such shifting are explicitly taken care of in the framework presented by Hoffman.

Lastly, the fact that a few of the participants make linguistic changes depending on mood and psychological state, although it is less common, highlights the expressive and affective aspect of code-switching. This incentive is normally achieved by tag-switching, where short English phrases are inserted in order to express emotion or attitude. Though

this reason is not so dominant in comparison with other reasons, it is still theoretically important because the taxonomy by Hoffman acknowledges the importance of pragmatic markers and discourse functions. The positive correlation between switching based on emotions and empirical evidence is seen in the study of Anjarani (2021) and Nordin (2023), who reported that online-based language alternation is driven by emotional comfort and self-certification.

On the whole, the results of this research are closely related to the taxonomy proposed by Hoffman (1999), who shows that the users of the Instagram app in Jordan utilise inter-sentential, intra-sentential, and tag-switching in order to address the language, pragmatic, social, and identity-based needs. The findings also indicate a significant consistency in the agreement with regional as well as international empirical research, pointing to the fact that code-switching on Instagram adheres to the internationally noticeable patterns, yet it is sensitive to local sociocultural forces. As opposed to certain previous studies in Jordan, which put more importance on prestige or Western influence as the most important drivers, the lexical necessity and ease of expression are the main drivers in this study, which indicates a paradigm shift to more functional motivation bilingual communication in the modern online environment.

5.3.4.2 Influence of Family, Friends, and Followers on Language Choice

The findings provided in Table 4.3 are distinct in showing that friends, relatives and the audience are the key determinants of how participants make decisions in regards to the language and code-switching in Instagram. The fact that a high percentage of the participants indicated that they communicated with their friends and workmates using either English or a blend of both English and Arabic indicates the role of the peer networks in facilitating linguistic hybridity. It is usual that friends and colleagues share

the same educational background, career interests, and Internet literacy, which might advance the concept of using English as a symbolic instrument referring to modernity, interconnectedness in the whole world, and social status. This is in line with the fact that it has been observed that the subjects will switch their use of language depending on the topic and perceived trend, and this implies that the application of code switching is not an impulsive act, but an intended behaviour to identify the contemporary sophistication and an association with the digital conventions of the world.

Contrarily, the fact that the respondents prefer to speak Arabic only with their families and relations implies that the language they use is very sensitive to intimacy and cultural demands, as well as shared identity. In this sense, Arabic serves as a sign of unity, emotional intimacy and deference to family rules. The presence of the selective application of Arabic in family-oriented communication is an attempt to preserve the continuity of the culture and language authenticity, and limit the use of bilingualism to less intimate or more open communication. This pattern also explains the strategic navigation of various audiences among the Instagram users, which is why the participants who not only mixed languages depending on the type of followers and target audience reported this. The continuum of public/ private that can be found on the platform seems to encourage the users to tune their linguistic preferences within the scheme that would result in the highest levels of social acceptance and effectiveness of communication.

These results can be logically described in terms of the taxonomy of code-switching by Hoffman (1999), which offers a systematic system of grouping the linguistic alternation based on structural and pragmatic aspects. The fact that the participants tend to intermix Arabic and English with friends and followers is likely to be concerned with intra-sentential and tag-switching, in which the elements of the English language are

closely integrated into the Arabic discourse to convey modern ideas, underline thoughts, and add style effects. These practices indicate fluidity of the bilingual discourse presented by Hoffman and expounded by Myers-Scotton (2002) and Romaine (1995), where it is described how speakers are able to effectively manage two language systems in a given interaction. Also, the change of the discourse towards Arabic-only with the family members seems to imply the lack of motivation to resort to code-switching when the common cultural knowledge and linguistic homogeneity have already been formed.

In the sociolinguistic approach, the findings are also consistent with the interactional and purposive perceptions discussed by Auer (2013) and Gardner-Chloros (2009) that code-switching is influenced by the intentions and social contexts of the speakers. On Instagram, the users seem to choose the language varieties not only with the help of their linguistic competence but also with regard to the expectations of the audience and positioning themselves in terms of identity, as well as with regard to the communicative objectives of the interaction. In this way, the patterns seen are not the indicators of language preference but their sensitivity to the situation, which confirms the opinion of Hoffman, who claims that code-switching is a practice that is motivated by the situation.

Comparing their results with other previous empirical studies, the current results are very consistent with the existing international research on the topic of code-switching on social media. The literature works by Al-Qaysi and Al-Emran (2017, 2019), Mewengkang and Fansury (2021), Nordin (2023) and Daulay et al. (2024) also indicated that users online determined which language to use based on the social relationship, the type of audience, and the need to be trendy and prestigious. The inclination to equate modernity and broadening scope to the English language reflects the results of Anjarani (2021) and Haryanto and Mahendra (2021), who found that Instagram users use code-switching to

indicate group affiliation, focus on a subject, and adhere to the popular language trends. Similarly, the focus on the audience design and the relevance of the topics align with the results indicated by Wijaya (2022) and Putra et al. (2020), where code-switching is employed as an expedient measure that is reactive to interlocutors and a communicative purpose.

The results are in line with the results found by AbuTayeh (2021) and Kreishan and Abbadi (2022), who determined that the adoption of the English in the Jackson speech forms, in addition to the Arabic, is a strategic method of demonstrating the prestige, cosmopolitan identity, and communicative efficiency, but at the same time, one maintains the Arabic in the culturally sensitive or intimate component. The use of Arabic to address the family members is also reminiscent of the results of Mustafa and Hussein (2011), who pointed out how recipient type and social proximity played a role in language selection in Jordanian youth. Nevertheless, as opposed to the negative attitudes to code-switching, as identified in the studies referring to linguistic loyalty, as partially mentioned by Mustafa and Hussein (2011), the given results indicate that the bilingual practices and the high levels of attachment to Arabic in the family situations are not mutually exclusive.

In general, the discussion shows that the effectiveness of family, friends, and followers in choosing language on Instagram should be viewed as the interplay between social relations, expectations of the audience, and identity formation. A powerful analytical frame for capturing such patterns is proposed in the taxonomy of Hoffman (1999), which associates the structural types of code-switching with their assumed pragmatic and social incentives. Placing the findings within the theoretical framework and the current empirical literature, the given study proves that code-switching among the Instagram users in Jordan is an intentional, socially significant practice that does not

indicate language impairment, but is a representation of the global trends, and at the same time, it is situated within the local cultural contexts.

5.3.4.3 The Role of Code-Switching in Expressing Identity, Emotions, And Social Image

This study shows that code-switching is perceived by the Jordanians who use Instagram as a valuable linguistic tool in the study of identity, emotional expression and social image management during online communication. A significant number of respondents stressed that switching between the Arabic and the English language enables them to convey a sense of self-confidence and modernisation as they seek to identify with the globalised forms of communication today. Such an impression can be attributed to the symbolic nature of English within the Jordanian society, whereby English is commonly linked to education, cosmopolitanism as well and technological proficiency. Choosing the English language in Arabic-dominant code, users present themselves as socially mobile, linguistically diverse and, therefore, create a modern self-image which suits the visual and public character of Instagram.

These findings are in line with the taxonomy of code-switching by Hoffman (1999) that theorises the concept of switching as one based on structural and pragmatic motivation. Specifically, intra-sentential and tag-switching enable speakers to have the flexibility to incorporate English lexical items and discourse markers in Arabic posts and captions to convey a brief emotional response and style. This versatility is the reason why most of its users testified that code-switching assists them in conveying feelings more expressively; moods, feelings, and judgments can be heightened or toned down using selective wording. This kind of use is pragmatically motivated switching, as explained by Hofstman (1999), as well as Myers-Scotton (2002) and Poplack (1980): speakers use

linguistic means to achieve communicative purposes as opposed to indicating linguistic incompetence.

The fact that code-switching is a manifestation of cultural openness also confirms sociolinguistic approaches to the construct of identity based on language choice. According to Blom and Gumperz (2009), metaphorical code-switching gives the speaker an opportunity to refer to social meanings outside the immediate situational requirements. The context of the Instagram language allows the users to illustrate both the willingness to openness to other cultures and the preservation of the local language. This duality is echoed by the fact that Auer (2013) argues that code-switching is influenced by the intention of speakers and social contexts, especially informal and semi-public ones, like social media.

Additionally, the interpersonal role of code-switching is also indicated by the opinions of the participants that it positively impacts their social image and flexibility of communication. The use of the right language with every individual can help create audience design and self-presentation, as the users can focus their language use on the interlocutors and the purpose of communication. The framework, created by Hoffman (1999), is especially helpful in this case since it allows distinguishing between various types of switching that can be attributed to such audience-oriented strategies. Tag-switching, e.g., can mean that speakers can reach wider or mixed audiences using well-known English phrases, whereas inter-sentential switching can indicate the change of position, subject or addressee.

The findings of this study have high convergence with the international and regional studies when they are correlated with other past empirical studies. Indicatively, Al-Qaysi and Al-Emran (2017, 2019) have also determined that the users of social media use code-

switching to convey ideas more easily, build confidence, and engage. Similarly, Anjarani (2021) and Haryanto and Mahendra (2021) also indicated that code-switching is used to express emotionality, emphasise, and indicate identity by users of Instagram, which confirms the current finding that code-switching boosts emotional and social self-presentation. The flexibility and reach to the audience are also similar to Nordin (2023), who emphasised efficiency of communication, emotional expression, and identity negotiation as the main factors attracting code-switching to social media.

In the context of the Jordanian environment, the results are in line with Mustafa and Hussein (2011) and Kreishan and Abbadi (2022), who observed that the use of English and code-switching are related to prestige, group identity, and social attractiveness. Equally, AbuTayeh (2021) noted that Instagram promotes the fusion of the Arabic and English languages not necessarily because the vocabulary can be mixed on the platform itself, but also because of the attitude of users towards the use of two languages. Such parallels indicate that digital forms of communication that existed previously, like SMS and Facebook, and newly emerge through visual tools like Instagram, continue to be a part of operation, and emphasise the growing role of social image and self-branding.

Simultaneously, the existing results are partially in contrast to other works, including Samhan (2017), which found that less frequently, highly educated users switched, and Dewi (2021), where tag-switching did not occur. In contrast to these studies, the current findings highlight the positive aspects of perception towards code-switching among the users as a confidence strategy and also as an outlet for expressing emotions, as opposed to being a sign of poor competence or restricted functionality. This disparity can be explained by platform-specific affordances: the focus on visibility, self-presentation, and

involvement with the audience can potentially enhance the symbolic meaning of code-switching on Instagram, in contrast with the text-based applications such as Twitter.

On the whole, the findings prove that the taxonomy created by Hoffman (1999) can be used as a theoretical framework to understand the idea of code-switching on Instagram. The taxonomy not only aids the categorisation of types of switching but also helps in clarifying why structural patterns overlap with social, emotional, and identity-related motivations. Following Auer (2013) and Zentella (1998), the results indicate that code-switching among the users of Instagram in Jordan is not accidental but a goal-oriented, meaning practice that is determined by the sociocultural conventions and dynamics of the platform and the willingness of users to convey specific images and identities in the online environments.

5.4 Conclusion

This study concludes the following:

- This study aims to identify the most commonly used English comments and phrases that are switched by Jordanian Instagram users. It further aims to determine the categories of code-switching by Jordanian Instagram users. Moreover, it aims to determine the factors of code-switching by Jordanian Instagram users.
- The study collected 100 English code-switched words from 50 posts on Instagram and distributed a questionnaire to 375 young Jordanian Instagram users.
- The data are analysed using a mixed method approach by identifying the frequency and percentages of code-switching based on Hoffman's (1999) taxonomy. However, the qualitative data are analysed using content analysis.

- The results of the study regarding the commonly used English comments and phrases that are switched by Jordanian Instagram users revealed that nine words are switched, namely, the *comment* that is manifested in اشتقت أكتب كومننات والله / I miss writing comments, honestly, and ال حبيت comment / I liked the comment. *Cute* that is reflected in الصوت لابق لها كثير.. 🥰 / كيوت / Cute 🥰... the voice really suits her a lot and انت cute / You are cute. Moreover, *location* that is exemplified in ممكن location / Can you give me the location and ابعت location / Send the location. Besides, *love* that is manifested in Love it mashaallah mabroukkkkk ❤️ ❤️ / Love it, Masha ‘Allah, congratulations ❤️ ❤️ and Love your videos together bet3a2do 🥰 ❤️ / Love your videos together, you are amazing. The phrase *happy birthday* that is used for Happy birthday, ya albee / Happy birthday, my heart and حرام الكذب happy birthday, my love الكيك مكتوب عليه / The cake has “happy birthday my love” written on it — lying is forbidden. The word *follow* that is manifested in مرحبا فتحت مشروع جديد صغير ممكن فولو ❤️ / Hello, I’ve opened a small new business, could you follow ❤️ and اعملولي follow / Follow me.
- The word *over* that is exemplified in اول واحده ميكونش رده فعلها او فر / The first one shouldn’t have an overreaction and كثير overrr / Very overreacting. The word *enjoy* that is reflected in صحتين انجوي 🥰 / Bon appétit, enjoy 🥰 and حبييتي enjoy / My dear enjoy. The word *mentioned* that is manifested in مو زابطه معي بدون منشن / It’s not working for me without a mention, and عملتلك اكثر من مرة mention / I’ve mentioned you more than once. A possible explanation of these findings could be attributed to linguistic ease, efficiency in online interactions, social prestige, and the influence of globalised social media discourse that motivates Jordanian users

to borrow and integrate English lexical items into Arabic communication. This constitutes an answer to the first research question.

- The findings reveal that intra-sentential code-switching is the most commonly used type of code-switching. It is exemplified in *'I'm just a girl say: فكر منيح'*, and *'Love it mashaalah mabroukkkk 🤍 🤍'*. Hoffman (1999) indicates that intra-sentential means inserting phrases, clauses, or words from one language into the structure of a single sentence in another language, which demands high grammatical fluency and competence. Possibly, the Instagram users resorted to intra-sentential because of its stylistic and pragmatic functions, such as expressing identity and prestige, emphasising emotional expression through Arabic cultural or religious terms like mashallah and الحمد لله الذي عافانا مما ابتلاهم به, or using English words like pumpkin and LD for ease, fashion, and specificity.
- The study found that tag-switching was the second commonly used type of code-switching by Jordanian Instagram users. This is manifested in examples such as *عندك كثير حلو OMG! بتجنن بوستاتك seriously!* and *حبيب الفيديو، you know? A* possible explanation of this result could be attributed to the fact that tag-switching serves as a discourse marker to add emotional intensity, clarification, and emphasis in online interactions. Tag-switching is manifested when fixed discourse markers or expressions from one language, such as *'okay'*, *'you know'*, or *'I mean'*, are inserted into another without changing the grammatical structure (Hoffman, 1999). Possibly, the Instagram users resorted to tag-switching because it allows them to align with globalised online speech practices, make their posts livelier, and convey personal feelings in a simple and trendy way.
- The study found that inter-sentential code-switching was the third commonly used type of code-switching by Jordanian Instagram users. This is exemplified in

examples such as *عشرين دقيقة؟* give me a challenge, Dakhil l Jamel classy lady 🤩
 🤩🤩, and *قلبي الحلو انشالله كل ايامك بيضه* I LOVE YOUU 🤍🤍🤍🤍🤍🤍🤍.

This finding could be justified by the speakers' inclination to change languages at sentence boundaries for emphasis, affection, or stylistic variation. Intra-sentential switching entails shifting languages at sentence boundaries or clause boundaries. It is often influenced by stylistic needs, discourse-related, or pragmatic. The Instagram users might use intra-sentential as it enables them to express their feelings more powerfully. It further enhances stylistic force and adds an intentional flavour to their online communication.

- The quantitative data reflect that the code-switching between the Arabic and English languages is a wide-ranging and systematically shaped behavior of the Jordanian users of Instagram, which is observed in the high total mean score ($M = 3.87$, $SD = 0.08$). The average of the eleven dimensions was between 3.55 and 4.21 with the majority of domains falling in the high criteria of relative importance which indicated strong and consistent concurrence of the respondents. Linguistic Competence and Language Preference topped the list ($M = 4.21$, $SD = 0.29$), with bilingual competence and semantic competency topping the list of causes of code-switching. Psychological and Identity Expression ($M = 4.15$, $SD = 0.29$) and social media Habits and Interaction Patterns ($M = 4.08$, $SD = 0.33$) then followed and this means that the emotional expression, identity negotiation, and repeated exposure to Instagram interactional contexts are strong determinants of language choice. The Technological and Platform Influence ($M = 4.01$, $SD = 0.34$) and Cultural Influence and Globalization ($M = 4.00$, $SD = 0.28$) showed high levels of consensus as well, which supports the idea of the use of platform capabilities and the global digital culture in fostering the practice of bilingualism. Conversely,

Social Identity and Group Belonging ($M = 3.55$, $SD = 0.31$) and Audience and Prestige Factors ($M = 3.58$, $SD = 0.40$) had a medium rating and this indicates that collective affiliation and prestige are not as important as functional, expressive and platform driven motivation. All in all, the standard deviations demonstrate a high level of consensus as the SDs between the dimensions are low ($SD = 0.25-0.41$), which confirms the idea that code-switching on Instagram is viewed as a purposeful, effective, and identity-sensitive linguistic choice and not a haphazard, or language incompetence, behavior.

- The qualitative results enrich and contextualize the quantitative ones by showing that code switching is perceived by the participants as an instrument that is mostly practical and strategic to them in terms of language. The most commonly cited ones are the lexical gaps in Arabic, communicative efficiency, topic specificity (in the technology and modern concepts in particular), and the ease of expression, which means that the meaning accuracy and fluency usually take precedence over the language loyalty. The influence of social culture, including the global media, influencers, and Westernized digital norms are also significant, especially in building a new, more cosmopolitan social image. At the interpersonal level, interviewees focused on audience design with Arabic language being used in families and intimate conversations and mixing or English-inclusive language used in situations with friends, colleagues, and followers as a sign of contemporary times, openness, and increased discursive coverage. Also, the participants emphasized on the importance of the code switching in order to convey emotions, mood, creativity, and confidence, where affective motivations were not so overwhelming compared to functional ones. Together, the responses to the open-ended questions prove that the process of code-switching on

Instagram is a socially significant, purposeful behavior that balances the global trends in digital platforms with the local cultural patterns, and that it is an adaptable instrument of communication, self-presentation, and identity construction, as opposed to a sign of linguistic incompetence.

5.5 Recommendations

This study recommends the following:

1. To increase the external validity to minimise sampling bias, the researcher suggests that the sample of the comments and posts that Instagram users have abandoned should be further extended to cover more Instagram comments and posts.
2. To compare code-switching practices across regions, it is suggested that the study be replicated in other cities of Jordan or other Arab states.
3. It is advisable to expand the study to other social media platforms, such as Twitter, TikTok, Snapchat, and Facebook, as diverse platforms might encourage various switching patterns.
4. To identify whether the type or frequency of code-switching changes with fluctuation in the trends in social media usage, the researcher proposes that it would be significant to monitor code-switching with time to establish whether or not the code-switching type or frequency is affected by the changes in social media usage trends.
5. It is recommended to investigate if education level, profession, age, or gender influences the selection of English phrases or words inserted into Arabic.
6. To highlight sociolinguistic differences in the use of code-switching, it is suggested to compare Instagram users in Jordan with other Arabic dialects, including Egyptian and Gulf.

7. It is recommended to investigate functional and pragmatic analysis by investigating deeper functions of code-switching, such as softening criticism, identity signalling, sarcasm, or humour beyond frequency counts.
8. It is advisable to address the psycholinguistic perspective by exploring the cognitive fluency and load required for intra-sentential code-switching to better grasp bilingual competence in informal online settings.
9. The researcher recommends comparing Jordanian users' code-switching on Instagram with bilingual speakers from non-Arab contexts to highlight similarities and differences in code-switching.
10. It is recommended to conduct interviews or a survey to examine how users perceive their own code-switching practice and if they observe it as harmful to Arabic, necessary, or trendy.

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Appendices

Appendix A

A Code-Switching Questionnaire

Dear participant:

I, *Mohammad*, an MA student in the Department of English Language and Literature at Middle East University in Jordan, have formulated this questionnaire to explore the factors of code-switching by Jordanian Instagram users.

My aim is to collect information for my MA thesis titled “**Code Switching among Jordanians on Social Media: Instagram as a platform**”. The questionnaire consists of 20 items in form of 5-Point Likert Scale. Please answer all the questions to achieve all the goals of the study. Answers will be used for the purpose of academic research only.

عزيمي المشترك/ة:

أنا الطالب محمد، طالب دراسات عليا في جامعة الشرق الأوسط، أقوم بإجراء دراسة للحصول على درجة الماجستير في تخصص اللغة الانجليزية وآدابها بعنوان "التنابؤ اللغوي لدي الأردنيون في وسائل التواصل الاجتماعي: انستغرام كمنصة اجتماعية".

والغرض من هذا البحث معرفة العوامل التي تدفع المتحدثين للانتقال من لغة أو لهجة الى أخرى. يتكون هذا الاستبيان من 20 بنداً على شكل مقياس ليكرت خماسي النقاط. أرجو التفضل بالإجابة على جميع الأسئلة وذلك لتحقيق جميع أهداف الدراسة. تستخدم هذه الإجابات فقط لأغراض البحث العلمي.

Section 1: Demographic Information

1. Age:	Under 18–24 25–34 35–44 45+	18
2. Gender:	Male Female Prefer not to say	
3. Education level:	High school or less Bachelor's degree Master's degree PhD or higher	
4. Do you live in:	Amman Irbid Zarqa Other (please specify)	

Section 2: Instagram Usage

5. How many hours per day do you spend on Instagram?	Less than 1 hour 1–3 hours 3–5 hours More than 5 hours
6. What do you mostly use Instagram for? (choose all that apply)	Sharing personal posts/stories Following friends/family Following influencers/celebrities Education/self-development Business/marketing

Section 3: The Factors of Code-Switching by Jordanian Instagram users

Each item uses a 5-point Likert scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree).

Item No.	Statement	1 = Strongly Disagree	2 = Disagree	3 = Neutral	4 = Agree	5 = Strongly Agree
First Dimension: Social Identity and Group Belonging						
1	I switch codes to connect with people who speak both Arabic and English.					
2	I use code-switching to express my identity on Instagram.					
3	I code-switch to feel part of a specific social group.					
4	I switch languages to align with my online community.					

Item No.	Statement	1 = Strongly Disagree	2 = Disagree	3 = Neutral	4 = Agree	5 = Strongly Agree
5	I code-switch to reflect my multicultural background.					
Second Dimension: Topic and Content Relevance						
6	I use English terms when discussing technology.					
7	I code-switch when Arabic lacks an exact equivalent.					
8	I switch codes based on the topic I'm talking about.					
9	I use code-switching to express certain ideas more clearly.					
10	I switch languages when quoting something.					
Third Dimension: Emotional and Expressive Purposes						
11	I code-switch to emphasize feelings.					
12	I switch codes to make my posts more humorous.					
13	I use code-switching to express irony.					
14	I use code-switching to express sarcasm					
15	I switch languages when I feel more comfortable expressing myself.					
16	I code-switch to strengthen my message.					
17	I code-switch to soften my message.					
18	I code-switch to sound more educated.					
Fourth Dimension: Audience and Prestige Factors						
19	I code-switch to sound more modern.					
20	I use English to appeal to a wider audience.					
21	I switch codes to impress my followers.					

Item No.	Statement	1 = Strongly Disagree	2 = Disagree	3 = Neutral	4 = Agree	5 = Strongly Agree
22	I code-switch to attract more likes and engagement.					
23	I code-switch to attract more engagement.					
24	I use English to give my posts a higher-status feel.					
Fifth Dimension: Technological and Platform Influence						
25	I switch between Arabic and English on Instagram because the platform's features (hashtags, captions, etc.) encourage it.					
26	I use code-switching when Instagram automatically suggests content in English.					
27	Code-switching helps me engage better with Instagram's recommended posts.					
28	The presence of bilingual filters, stickers, and emojis motivates me to code-switch.					
29	I switch languages depending on the language of the comments and interface I see on Instagram.					
Sixth Dimension: Communicative Efficiency						
30	I use code-switching when I cannot fully express myself in one language.					
31	Switching languages helps me save time when writing comments.					
32	I mix languages to make my message clearer for my followers.					
33	Using both Arabic and English reduces					

Item No.	Statement	1 = Strongly Disagree	2 = Disagree	3 = Neutral	4 = Agree	5 = Strongly Agree
	misunderstanding in my posts.					
34	I code-switch when one language provides a shorter word/phrase.					
Seventh Dimension: Creativity and Aesthetic Purposes						
35	I switch languages to make my captions look more stylish.					
36	I use English and Arabic together to create a unique personal style on Instagram.					
37	Code-switching helps me make my posts appear modern and creative.					
38	Mixing languages allows me to play with puns.					
39	I switch languages to match the aesthetic tone of pictures, reels, and stories I post.					
Eighth Dimension: Linguistic Competence and Language Preference						
40	I switch between Arabic and English based on which language I am more fluent in for a particular topic.					
41	I use the language that comes to my mind first when I write comments.					
42	I code-switch when I cannot recall a word in one language.					
43	My level of proficiency in both Arabic and English encourages me to mix them naturally.					
44	I use English when Arabic expressions do not fully convey my intended meaning.					

Item No.	Statement	1 = Strongly Disagree	2 = Disagree	3 = Neutral	4 = Agree	5 = Strongly Agree
Ninth Dimension: Cultural Influence and Globalization						
45	I switch to English to reflect Western cultural trends I identify with.					
46	I use English expressions when discussing movies, brands, and pop culture references.					
47	My exposure to global media (Netflix, YouTube, etc.) increases my tendency to mix languages.					
48	I use Arabic-English mixes to show that I am modern.					
49	I adopt language styles from international influencers and celebrities I follow.					
Tenth Dimension: Social Media Habits and Interaction Patterns						
50	I code-switch more when I comment on posts than when I write my own captions.					
51	The frequency of my social media use increases my habit of mixing languages.					
52	I code-switch differently depending on whether I'm using stories, posts, and direct messages.					
53	The type of content I engage with (educational, humorous, emotional) affects my language choice.					
54	I use different language mixes when replying to friends compared to influencers.					

Item No.	Statement	1 = Strongly Disagree	2 = Disagree	3 = Neutral	4 = Agree	5 = Strongly Agree
Eleventh Dimension: Psychological and Identity Expression						
55	I switch between Arabic and English to express different aspects of my personality.					
56	Using both languages makes me feel more authentic and confident online.					
57	I feel that code-switching reflects my bilingual identity as a Jordanian social media user.					
58	I sometimes use English to express emotions I find difficult to express in Arabic.					
59	My mood influences the language I choose to post in.					

Section 4: Open-Ended Questions:

The purpose of this section is to understand your personal views and experiences related to the use of code-switching on Instagram. The aim is to comprehend the social, cultural, and personal reasons that encourage Jordanians to alternate between Arabic and English (or other languages) when posting, commenting, or using Instagram. Please answer the following questions as openly and honestly as possible. Your responses will remain strictly confidential and will be used for academic purposes only.

1. What are the main reasons that make you switch between Arabic and English (or other languages) when you write and comment on Instagram posts?
2. How do your family, friends, and followers influence your choice to switch languages on Instagram?
3. In your opinion, how does code-switching help you express your identity, emotions, and social image more effectively on Instagram?