# Code-Switching in Social Media Identity and Social Meaning Among Indonesian Youth

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## ABSTRACT
This study examines code-switching practices among Indonesian youth on social media and their relation to identity construction and social meaning. Using a qualitative descriptive design, the study analyzed 25 code-switched utterances collected from public posts, captions, and comments on X, Instagram, and TikTok. The participants were Indonesian social media users aged 18 to 24 years. The data were classified into three types of code-switching, namely intra-sentential switching, inter-sentential switching, and tag-switching. The findings show that intra-sentential switching was the most dominant type, representing 44% of the data, followed by inter-sentential switching at 36% and tag-switching at 20%. English words and expressions were frequently inserted into Indonesian utterances to express emotion, modernity, confidence, and digital identity. Indonesian, meanwhile, was used to maintain intimacy, cultural closeness, and local belonging. The study concludes that code-switching among Indonesian youth is not random language mixing, but a meaningful sociolinguistic practice that reflects emotional expression, solidarity, social positioning, and hybrid identity in contemporary digital communication.

**Keywords** : Code-Switching; Digital Communication; Indonesian Youth; Social Identity; Social Media.

## *ABSTRAK*
*Penelitian ini mengkaji praktik alih kode pada pemuda Indonesia di media sosial serta kaitannya dengan pembentukan identitas dan makna sosial. Dengan menggunakan desain kualitatif deskriptif, penelitian ini menganalisis 25 ujaran alih kode yang diperoleh dari unggahan, takarir, dan komentar publik di X, Instagram, dan TikTok. Partisipan merupakan pengguna media sosial Indonesia berusia 18 hingga 24 tahun. Data diklasifikasikan ke dalam tiga jenis alih kode, yaitu alih kode intra-kalimat, alih kode antar-kalimat, dan tag-switching. Hasil penelitian menunjukkan bahwa alih kode intra-kalimat menjadi jenis yang paling dominan, yaitu 44% dari data, diikuti alih kode antar-kalimat sebesar 36% dan tag-switching sebesar 20%. Kata dan ungkapan bahasa Inggris sering disisipkan ke dalam ujaran bahasa Indonesia untuk mengekspresikan emosi, modernitas, kepercayaan diri, dan identitas digital. Sementara itu, bahasa Indonesia digunakan untuk mempertahankan keakraban, kedekatan budaya, dan rasa memiliki secara lokal. Penelitian ini menyimpulkan bahwa alih kode bukan pencampuran bahasa yang acak, melainkan praktik sosiolinguistik bermakna dalam komunikasi digital kontemporer.*

***Kata kunci :*** *Alih Kode; Identitas Sosial; Komunikasi Digital; Media Sosial; Pemuda Indonesia.*

## INTRODUCTION
Indonesia is a multilingual country in which language use reflects complex social, cultural, and communicative practices. Indonesian functions as the national language and is widely used in formal and informal communication, while regional languages and foreign languages, particularly English, are also present in everyday interaction. This linguistic diversity allows many Indonesians to develop bilingual or multilingual competencies. In sociolinguistic contexts, speakers often adjust their language choices according to social setting, interlocutor, topic, and communicative purpose (Wardhaugh & Fuller, 2015). In such contexts, speakers may alternate between two or more languages during communication, a phenomenon commonly known as code-switching. Code-switching has become a natural part of communication in multilingual societies because speakers frequently use language choice to manage meaning, social relationship, and identity (Gardner-Chloros, 2009).

Among Indonesian youth, code-switching is especially visible in daily interaction and digital communication. Young people often use different languages to express themselves in different contexts, including online spaces. The rapid development of the internet and social media has expanded the ways people communicate, interact, and represent themselves. Platforms such as Instagram, TikTok, and X provide spaces where users can share opinions, experiences, emotions, and personal identities. In these digital environments, switching between languages occurs more fluidly because users are exposed to diverse linguistic resources and audiences. Androutsopoulos (2015) describes this condition as networked multilingualism, in which digital users combine linguistic resources to maintain interaction, identity, and social connection. As a result, social media has become an important site for observing code-switching practices among Indonesian youth.

In online communication, Indonesian youth commonly switch between Indonesian and English. This practice is not merely a linguistic habit, but also a meaningful social strategy. English may be used to signal modernity, education, global awareness, or a particular lifestyle, while Indonesian may be used to create familiarity, closeness, and cultural belonging. Through code-switching, young people can position themselves socially and symbolically within particular communities. Language choice therefore becomes a means of expressing identity, group affiliation, emotion, and social meaning. Lee (2017) explains that code-switching in social media texts may function as a marker of attitude, user identity, and communicative positioning. In the Indonesian context, code-switching and code-mixing on social media have also been observed as common practices among bilingual users on Twitter and other digital platforms (Pratama & Afifah, 2022).

Previous studies have examined code-switching in media and online communication. These studies show that speakers use code-switching to express themselves, mark social identity, and display group membership. For instance, Indonesian youth have been found to use code-switching on platforms such as Instagram and TikTok to present themselves as modern, educated, and socially connected (Daulay et al., 2024). Other studies indicate that code-switching is used to express emotion, strengthen interpersonal relationships, and signal belonging to certain social groups (Salsabila et al., 2024). In digital interaction, sociolinguistic style is also shaped by the relationship between language choice, audience, and identity performance (Bell, 2023). These findings suggest that code-switching is not only a linguistic phenomenon, but also a social and cultural practice that carries meaning in communication.

Although code-switching has been widely studied, many previous studies have focused more on grammatical patterns, structural forms, and language alternation. Fewer studies have examined how code-switching is used by Indonesian youth to construct identity and convey social meaning in digital spaces. This gap is important because social media communication has different characteristics from face-to-face communication. Online interaction allows users to combine language, text, visual elements, and audience awareness in shaping self-representation. The use of English among Indonesian youth is also closely related to social identity, cultural awareness, and access to global symbolic resources (Susilawati, 2024; Syafrony, 2024). Therefore, this study focuses on how Indonesian youth use code-switching in social media, what identities are constructed through code-switching, and what social meanings are conveyed through language choice in digital communication.

By addressing these issues, this study aims to provide a deeper understanding of code-switching practices among Indonesian youth in social media contexts. The study contributes to sociolinguistic research, particularly in the fields of bilingualism, digital communication, and identity construction. It also emphasizes that language is not only used as a tool for communication, but also as a medium for expressing identity, negotiating social position, and creating meaning in contemporary society. This study does not aim to measure code-switching variables quantitatively, but rather to describe naturally occurring language behavior in online communication. Thus, the current study seeks to identify the types of code-switching exhibited by Indonesian social media users and interpret the social significance of these language practices. This focus is relevant because recent studies on Indonesian youth and digital language practices show that social media has become an important space for language transformation, identity expression, and communicative creativity (Hidayat & Yusuf, 2023; Musyarrafah et al., 2025; Nur'aini & Fitriana, 2024).

The theoretical foundation of this study is based on the concept of code-switching discussed by Gardner-Chloros (2009). This framework explains how bilingual and multilingual speakers alternate between languages in communication. Code-switching may occur within a sentence, between sentences, or through the insertion of short tags or expressions from another language. These forms are commonly understood as intra-

sentential switching, inter-sentential switching, and tag-switching. This theoretical perspective is relevant because it helps explain how speakers organize language choices when they use more than one linguistic code. Recent code-switching research also emphasizes that language alternation should be examined through linguistic, sociolinguistic, and psycholinguistic perspectives because bilingual practices are shaped by both structural and social factors (Hofweber et al., 2023). Gardner-Chloros's framework is therefore useful for analyzing code-switching practices among Indonesian youth in social media communication. This framework was selected because of its relevance and applicability in examining bilingual language practices in sociolinguistic and digital communication research. Recent studies on social media communication have also applied similar contemporary approaches to examine bilingual practices among young internet users (Daulay et al., 2024; Jofita & Haryanto, 2025; Simanjuntak & Napitupulu, 2026).

## METHOD

### Research Design

This study employed a qualitative descriptive research design to explore how Indonesian youth practice code-switching in social media communication. This design was considered appropriate because the study aimed to describe naturally occurring language behavior in online interaction rather than to examine variables quantitatively. Qualitative research is suitable for examining meanings, experiences, and social practices in context because it allows the researcher to interpret phenomena based on naturally occurring data (Creswell & Poth, 2018). The focus of the study was to identify the forms of code-switching used by Indonesian social media users and to interpret the social meanings embedded in these language practices.

The analysis of code-switching forms was guided by Poplack's theory, which classifies code-switching into intra-sentential switching, inter-sentential switching, and tag-switching. This theory was selected because it has been widely used in sociolinguistic studies to examine bilingual language practices. In addition, recent studies on digital communication and social media have also applied similar theoretical perspectives to investigate bilingual practices among young internet users, as shown in the works of Daulay et al. (2024) and Jofita and Haryanto (2025). This study was conducted in digital contexts, particularly on X, Instagram, and TikTok, because these platforms provide informal spaces for users to express emotions, communicate socially, and construct identity through bilingual language use.

### Data Source

The data sources of this study consisted of posts, captions, comments, and short written utterances produced by Indonesian users on X, Instagram, and TikTok. The participants were Indonesian social media users aged around 18 to 24 years who actively used those platforms. To maintain ethical considerations and protect user identity, the account names were disguised using participant codes. X users were coded as T1 to T5, Instagram users as I1 to I5, and TikTok users as TK1 to TK5.

The topic of this research focused on Indonesian English bilingual communication in spontaneous online interaction. Each selected utterance represented emotional expression, self-reflection, social interaction, or identity construction in social media communication. The study used purposive sampling because the researcher deliberately selected data that were relevant to the research objectives. The selected posts contained Indonesian English code-switching and reflected emotional expression or self-construction among young adult users. The posts were publicly available on the internet and represented authentic digital communication rather than formal written texts. A total of 25 code-switched utterances were selected as the data for analysis. This selection is consistent with qualitative inquiry, which prioritizes depth, relevance, and contextual richness rather than statistical representativeness (Merriam & Tisdell, 2015).

### Data Collection

The data were collected through the documentation method. The researcher observed bilingual interactions on X, Instagram, and TikTok and documented posts that contained Indonesian English code-switching. After the relevant posts were identified, the selected utterances were transcribed into textual form for analysis. During this process, the researcher selected posts that were suitable for the research focus and organized the collected data into classification tables based on the types of code-switching.

To preserve the authenticity of the data, the researcher transcribed the utterances in their original form. Original words, spelling, punctuation, capitalization, and informal writing styles were maintained because these elements are part of digital communication practices. This procedure was important to ensure that the analysis remained close to the natural form of language used by social media users. The coding and classification procedures were also guided by qualitative coding principles, in which data are organized, compared, and interpreted to identify patterns, categories, and meanings (Saldaña, 2021).

### Data Analysis

The data were analyzed using a qualitative descriptive approach. The analysis focused on identifying the forms of code-switching and interpreting their social functions in online discourse. The researcher first identified utterances that contained Indonesian English switching in the collected social media posts. The utterances were then transcribed and classified into three categories, namely intra-sentential switching, inter-sentential switching, and tag-switching.

After the classification process, the researcher interpreted the meanings and functions of the switches in relation to the context of communication. The analysis considered how users expressed feelings, constructed identity, showed social closeness, and positioned themselves within online interaction. Repeated patterns in the data were examined to draw conclusions about the social significance of code-switching among Indonesian youth. Since the meanings of code-switching may overlap, the interpretation was conducted carefully by considering the context, language choice, and communicative purpose of each utterance. This interpretive procedure reflects the view that qualitative data analysis is not only a process of categorizing data, but also a process of understanding meaning within social context (Creswell & Poth, 2018; Saldaña, 2021).

## RESULTS AND DISCUSSION

### Types of Code-Switching Found in Social Media

The analysis of social media posts, captions, and comments produced by Indonesian youth aged 18 to 24 on Instagram, TikTok, and X revealed three major forms of code-switching. These forms include intra-sentential switching, inter-sentential switching, and tag-switching, following the contemporary classification of code-switching discussed by Gardner-Cloros (2009). The findings show that Indonesian youth do not switch between Indonesian and English randomly. Instead, they use code-switching to express emotion, strengthen interpersonal meaning, construct identity, and create a more relatable tone in digital interaction. A sample of the collected data is presented in Table 1.

**Table 1.** Sample Data of Code-Switching Instances

| No. | Participant | Example Post or Caption | Platform | Type |
|---|---|---|---|---|
| 1 | T1 | Tolong normalize remove orang di sosmed tanpa alasan... | X | Intra-sentential |
| 2 | T2 | Punya pacar tuh jadi bener bener makes me 10000x more confident even when I look like complete trash he hypes me up and that is what everyone deserves. | X | Intra-sentential |
| 3 | T3 | Semoga kita semua bertemu cowo yang secure in everything. | X | Intra-sentential |
| 4 | T4 | Orang kok bisa ya pacarnya ganti ganti dalam waktu dekat, or kok bisa falling for someone new so quickly... like, sorry imo bilang "I love you" sakral bgt dan maknanya dalem????? not judging guysss, just wondering what true love really means for some ppl. | X | Intra-sentential and Tag-switching |
| 5 | T5 | Semua orang keliatannya fine. Tapi once u sit and talk, kamu bakal sadar, banyak yang sebenarnya lagi struggle. | X | Intra-sentential |
| 6 | I1 | Kakkkk aku tahun ini 23, jujur kamu jadi role model aku di content creating. Hopefully aku bisa jadi kayak kamu as soon as possible. Kamu keren banget kak jyujyur. | Instagram | Intra-sentential |
| 7 | I2 | Yes you still can wear expensive bag and shoes etc. but it does reduce the whole thing, coba bayangin kalo tiap hari make branded and orang, maaf, desa itu make baju harian yang lebih kumuh, is not that the same thing? | Instagram | Intra-sentential |
| 8 | I3 | Aww thank you!! You read my mind heels nya cocok sama corset nya I will have that heels. | Instagram | Tag-switching and Intra-sentential |

| | | | | |
|---|---|---|---|---|
| 9 | I4 | Never seen something like this solid, attractive and epic! Gadis gadis Indonesia luar biasa kalian. | Instagram | Inter-sentential |
| 10 | I5 | Eyyy I sat behind you!!! Takut nyapa karena salah orang, ternyata bener wkwkwk. | Instagram | Tag-switching |
| 11 | TK1 | Ini selalu ada dipikiran aku ketika orang sekitar aku merasa insecure. Aku ingat ketika mereka juga melakukan hal yang mereka takutkan. It is always from you, to you, guys. So stop judge someone. | TikTok | Inter-sentential, Intra-sentential, and Tag-switching |
| 12 | TK2 | My friend told me something about emotional recovery and moving on, dan ini bener bener nyadarin aku. | TikTok | Inter-sentential |
| 13 | TK3 | Tidak di kehidupan yg sekarang, maybe in another life, kita bisa ketemu lagi dengan versi aku ataupun km yg jauh lebih baik. | TikTok | Intra-sentential |
| 14 | TK4 | Ketika aku berusaha untuk berdamai dan ikhlas, I know problems bukan orang selalu beri luka baru. | TikTok | Intra-sentential |
| 15 | TK5 | That is absolutely right, but ada lapisan yg perlu dipahami biar ga jatuh jd “yaudah bodo amat” yg kosong. | TikTok | Tag-switching and Inter-sentential |

The overall distribution of code-switching types is presented in Table 2. The table shows that intra-sentential switching appeared as the most dominant type in the data, followed by inter-sentential switching and tag-switching. The frequency in Table 2 is based on 25 identified code-switching instances.

**Table 2.** Frequency and Function of Code-Switching Types

| Type | Frequency | Function |
|---|---|---|
| Intra-sentential | 11 (44%) | Expressing modern identity, emotional nuance, personal expression, and the integration of English vocabulary into everyday communication |
| Inter-sentential | 9 (36%) | Emphasizing emotions, strengthening opinions, creating dramatic effect, and shifting discourse mood between sentences |
| Tag-switching | 5 (20%) | Building solidarity, creating casual interaction, seeking audience connection, and strengthening conversational tone |

As shown in Tables 1 and 2, intra-sentential switching is the most common type of code-switching found in this study, accounting for 44% of the total data. This type occurs when English words or phrases are inserted within Indonesian sentence structures. Examples such as “punya pacar tuh jadi bener bener makes me 10000x more confident,” “semoga kita semua bertemu cowo yang secure in everything,” and “jujur kamu jadi role model aku di content creating” show how English lexical items are integrated into Indonesian utterances. These examples indicate that English words are used to make online communication more expressive, attractive, and emotionally precise. The finding is consistent with Daulay et al. (2024), who found that Indonesian youth frequently switch languages within a sentence when communicating on Instagram and TikTok. This finding also supports Salsabila et al. (2024), who explained that intra-sentential switching is common among bilingual speakers because it allows them to use words associated with internet culture, modernity, and emotional expression.

Inter-sentential switching accounted for 36% of the data. This type occurs when users switch from Indonesian to English or from English to Indonesian between sentences or clauses. In the data, inter-sentential switching is often used to create emphasis, mark emotional transition, or strengthen a reflective statement. For example, the utterance “Never seen something like this solid, attractive and epic! Gadis gadis Indonesia luar biasa kalian” shows how the user begins with an English evaluative expression and then shifts to Indonesian to affirm local appreciation. Another example, “Ini selalu ada dipikiran aku ketika orang sekitar aku merasa insecure. Aku ingat ketika mereka juga melakukan hal yang mereka takutkan. It is always from you, to you, guys. So stop judge someone,” illustrates how English is used after Indonesian sentences to create a stronger moral emphasis. This pattern reflects discourse-related switching, which Romanowski (2024, as cited in Daulay et al., 2024) describes as language alternation used to express feelings, highlight a point, or change the tone of interaction. In this study, inter-sentential switching functions not only as language alternation, but also as a strategy for organizing emotional and reflective meanings in online discourse.

Tag-switching appeared in 20% of the data. This type includes short English expressions such as “like,” “sorry,” “imo,” “Aww,” “Eyyy,” “guys,” and “that is absolutely right.” These expressions are not used primarily to transfer new information, but rather to create a conversational tone and strengthen social

closeness. For instance, "Aww thank you" and "Eyyy I sat behind you" show how English tags can create friendliness, warmth, and casual interaction between users. Tag-switching also helps users sound more relatable and expressive in digital communication. This finding is in line with Jofita and Haryanto (2025), who stated that social media users frequently employ short English expressions to show expressiveness, trendiness, and relatability with others who share similar communication habits.

Overall, the findings indicate that code-switching among Indonesian youth on social media serves several communicative purposes. It helps users express emotions, create informal interaction, strengthen social connection, and present themselves in a particular way. The dominance of intra-sentential switching also suggests that English vocabulary has become increasingly integrated into the everyday online communication of Indonesian youth. Therefore, code-switching in this context should not be viewed as a sign of linguistic confusion, but as a purposeful and socially meaningful bilingual practice.

**Identity Construction through Code-Switching**

The data indicate that code-switching functions as a strategy for identity construction among Indonesian youth. Through language choice, users present themselves in ways that reflect both global orientation and local belonging. Two dominant identity positions were found in the data, namely global or modern identity and local or intimate identity. These identity positions are not separate from each other, but are often combined within a single post or comment.

English is frequently used to signal modernity, global connectedness, education, and participation in digital culture. Expressions such as "role model," "content creating," "secure," "hopefully," and "as soon as possible" show that English is associated with contemporary online lifestyles. In the utterance "Hopefully aku bisa jadi kayak kamu as soon as possible," English is used to express aspiration and admiration, while Indonesian maintains personal closeness. This kind of language mixing shows how Indonesian youth use English not only as a communicative resource, but also as a symbolic resource for presenting themselves as modern and digitally aware. Nur'aini and Fitriana (2024) found that young Indonesians often use English online because it is associated with being educated, expressive, and modern. In this sense, English becomes part of how youth construct their online identity.

English also carries symbolic value because it is connected to global youth culture, entertainment, and digital trends. Expressions such as "content creating," "role model," "secure," and "another life" are commonly circulated in online spaces and are understood by many young users. These expressions allow Indonesian youth to show that they are familiar with global digital discourse. This supports the idea that English can function as a marker of cosmopolitan identity and global awareness. As noted by Mitchell et al., English in online communication is often used to signal participation in wider cultural and communicative networks. Therefore, the use of English in the data reflects not only language ability, but also social positioning within digital youth culture.

At the same time, Indonesian is used to maintain intimacy, emotional closeness, and local belonging. Expressions such as "semoga kita semua bertemu cowo yang secure," "ketika aku berusaha untuk berdamai dan ikhlas," and "takut nyapa karena salah orang" show that Indonesian remains central when users express personal feelings, vulnerability, and everyday experiences. Indonesian allows users to sound familiar, sincere, and emotionally close to their audience. This finding supports Gardner-Chloros (2023) and Salsabila et al. (2024), who explain that bilingual speakers draw from their full linguistic repertoire to express different aspects of identity. In this study, Indonesian is closely associated with local emotional expression, while English is often used to add modern, global, or stylistic meaning.

The identity constructed through code-switching is therefore hybrid. Indonesian youth use Indonesian and English together to position themselves as locally rooted and globally connected. They can show emotional sincerity through Indonesian while also presenting modernity and digital awareness through English. This supports the view that code-switching on social media is a form of identity negotiation, as users are able to construct multiple social identities at the same time (Susilawati, 2024; Daulay et al., 2024). The findings show that Indonesian youth do not simply borrow English words, but use them strategically to shape how they are perceived in online spaces.

**Social Meanings Conveyed through Language Choice**

In addition to identity construction, the findings show that code-switching conveys several social meanings, including solidarity, emotional expressiveness, and social positioning. These meanings appear through the way users choose Indonesian, English, or a combination of both in social media interaction.

First, code-switching functions as a communicative device for establishing solidarity. Expressions such as "guys," "Aww," "Eyyy," and "that is absolutely right" are used to create a sense of closeness between the speaker and the audience. These expressions work as interpersonal markers that invite agreement, shared emotion, or friendly interaction. They do not merely add linguistic variety, but help users build a casual and familiar relationship with others online. This finding is consistent with the phatic function proposed by Appel and Muysken, as cited in Salsabila et al. (2024), which explains that language can be used primarily to maintain social relationships rather than to transfer information.

Second, code-switching functions as a tool for emotional expressiveness. English expressions such as "more confident," "another life," "struggle," and "trying to survive" give additional emotional intensity to the message. For example, when a user writes "semua orang keliatannya fine. Tapi once u sit and talk, kamu bakal sadar, banyak yang sebenarnya lagi struggle," the English words help frame the emotional meaning in a way that is familiar in digital culture. Similarly, "maybe in another life" creates a reflective and emotional tone that may sound more poetic or expressive to online audiences. Damanik and Damanik (2025) argue that language mixing in digital communication can create emotional connection and cyber solidarity among social media users. The data in this study support this argument because code-switching is often used to make emotions more visible and relatable.

Third, code-switching conveys social positioning. Words such as "role model," "content creating," "corset," "secure," and "branded" indicate users' familiarity with global trends, online culture, lifestyle discourse, and youth identity. By using these expressions, users show that they are aware of what is popular and socially meaningful in digital spaces. According to Susilawati (2024), the use of English among Indonesian youth often signals education, cultural awareness, and access to global information. This pattern is also part of a wider trend in Southeast Asia, where English is frequently associated with social mobility, global participation, and modern identity (Ding & Chee, 2023; Lee et al., 2023, as cited in Daulay et al., 2024).

The findings demonstrate that Indonesian youth use code-switching not because they lack competence in one language, but because they use language choice creatively and strategically. Indonesian and English are combined to express identity, emotion, solidarity, and social position. Code-switching allows users to participate in global digital culture while maintaining local identity and interpersonal closeness. Therefore, code-switching among Indonesian youth on social media should be understood as a meaningful bilingual practice shaped by social, emotional, and cultural contexts (Gardner-Chloros, 2023; Pennycook, 2007).

## CONCLUSION

This study examined how Indonesian youth use code-switching on X, Instagram, and TikTok through posts, captions, and comments produced by users aged 18 to 27 years. The findings show that three types of code-switching appear in online communication, namely intra-sentential switching, inter-sentential switching, and tag-switching. Intra-sentential switching was found as the most common type, particularly through the insertion of English words or phrases within Indonesian sentence structures, such as *makes me more confident* and *role model aku di content creating*. This finding indicates that English has become part of the everyday digital communication style of Indonesian youth. Inter-sentential switching also appeared when users shifted from Indonesian to English or from English to Indonesian between sentences to emphasize emotion, strengthen an opinion, or create a particular expressive effect. Meanwhile, tag-switching appeared through short English expressions such as *Aww* and *guys*, which functioned to create familiarity, build interaction, and strengthen a sense of group belonging in online communication.

The study also concludes that code-switching among Indonesian youth is not merely a matter of mixing languages, but a meaningful communicative practice related to identity, emotion, solidarity, and social positioning. English is often associated with modernity, global connectedness, digital culture, and familiarity with global trends, while Indonesian is used to maintain cultural closeness, emotional sincerity, and local belonging. By combining both languages, Indonesian youth are able to present themselves as locally rooted

and globally connected. Overall, this study contributes to the understanding of bilingual communication in digital spaces, particularly in the Indonesian context, by showing that code-switching reflects globalization, cultural hybridity, and creative self-expression. However, this study is limited because it only analyzed a small amount of data from three social media platforms. Future studies are suggested to include larger datasets and consider other factors, such as gender, regional background, and educational background, in order to provide a more comprehensive understanding of code-switching practices among Indonesian youth.

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