An Analysis of Code Mixing and Code Switching on Najwa Shihab Podcast "Susahnya Jadi Perempuan" (Catatan Najwa)

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Abstract

This research focuses on analyze the occurrence of code-mixing and code-switching in Najwa Shihab's podcast episode entitled "Susahnya jadi Perempuan" (Catatan Najwa). The podcast episode discusses various challenges and experiences faced by women in society. This research aims to identify the types and how code-mixing and code-switching are used in the podcast. To achieve this, the authors used a qualitative descriptive method based on Muysken's theory and Poplack's theory. The data were then categorized based on the types of code-mixing and code-switching, such as Insertion, Alternation, and Congruent Lexicalitation code-mixing as well as Inter-sentential switching, tag switching and Intra-sentential switching. The data obtained from this podcast amounted to 87 data. The results are as follows; there are 62 code mix data consisting of 46 (74%) insertion data, 10 (16%) alternation data, and 6 (10%) congruent lexicalization data. Furthermore, there were 25 code switching data found, which consisted of 9 (36%) inter-sentential switching data, 3 (12%) tag switching data, and 13 (52%) intra-sentential switching data. The authors found that the use of code-mixing and code-switching in this podcast was greatly influenced by the person, such as, the social environment of Najwa and her guest stars. A notable finding from the research is the evident influence of the speakers' social environment on their linguistic choices. Specifically, the interactions between Najwa and her guest stars, coupled with the thematic content of the episode, played a pivotal role in shaping the patterns of code-mixing and code-switching observed. This expanded research offers a deeper understanding of the dynamic interplay of languages in contemporary media formats, emphasizing the significance of sociolinguistic factors in shaping linguistic choices. The study not only contributes to the existing body of knowledge on code-mixing and code-switching but also underscores the importance of analyzing modern mediums to capture the evolving nature of linguistic practices.

Keywords: *Code Mixing, Code Switching, Sociolinguistics, Podcast, Najwa Shihab*

INTRODUCTION

Communication has become a fundamental activity that is essential for all living things. As social beings, communication is an integral part of human life. Social life does not exist at all without communication between one another (Burhanuddin & Arham, 2017). Nowadays, people can communicate in various ways, some are direct, some are online. Language is necessary for humans to communicate.

Sociolinguistics studies the study of language that is associated with or related to society. So, sociolinguistics examines the influence of language and the use of language in society. That means that people use different types/types of language, not just one but more than one. One of the most important branches in linguistics is sociolinguistics, because it involves social communication in society (Malabar, 2015; Jannah & Arham, 2016). It is very important to study things related to sociolinguistics in the current era, so that everyone understands the use of languages in people's lives. The type of language that spreads in a society is usually influenced by the environment and habits, because people usually speak one language or more than one language. Mixing one language with another when speaking is called code mixing.

Types of language that is spread in society are code mixing & code switching. Due to the diversity of languages in society, code mixing & switching is created. Sometimes spontaneously, people do code mixing (Ikhsani, 2014). For example, when someone who usually speaks the local language suddenly speaks with foreigners, they will suddenly mix the local language with English and maybe Indonesian.

Code mixing usually occurs when a person wants to use two languages at the same time, switching between the two languages as needed (Davistasya, 2019). They switch from one language to another in a single utterance (Abdulloh, 2021). This is done without changing the topic of conversation and can include different levels of language such as phonology, morphology, grammatical structures, or lexical entries in contrast to code switching which can cross boundaries between sentences or conversations and can change object and subject. It can be concluded that two or more languages are used when code-mixing occurs in the same sentence or discourse, but with one of the languages being more dominant and socially referential.

The authors have opted for the utilization of code mixing and code switching due to their prevalence among bilingual or multilingual individuals. In contemporary society, the ability to speak two languages fluently has become a prevalent phenomenon in the daily lives of individuals. Code mixing and code switching are commonly employed by young individuals as a means to enhance their social standing and cultivate their personal image (Adi, 2018). Hence, the authors have opted to designate the title of this research as "Code Mixing and Code Switching." One characteristic of code mixing is its association with a casual and informal context. Hence, the phenomenon of code mixing predominantly manifests itself in informal discourse, while its occurrence in formal contexts is infrequent. The phenomenon of code mixing in formal contexts arises due to the absence of an appropriate lexical alternative that may effectively substitute the given phrase.

In contemporary times, the utilization of Indo-English code mixing and code switching may be regarded as a means of enhancing one's worth. According to Indratmo (2008), those who engage in code mixing and code flipping are perceived as possessing higher social status, intelligence, and credibility based on their grammatical proficiency. The authors, along with those of the Gen Z age, hold an implicit perspective. This is the reason why contemporary individuals opt to acquire proficiency in multiple languages, rather than limiting themselves to a single linguistic capability.

Muysken (2000:11) identifies three distinct types of code mixing, which include insertion, alternation, and congruent lexicalization.

The phenomenon of code mixing in a podcast that incorporates both English and Indonesian languages presents an intriguing topic for discussion, particularly when the participants in the podcast demonstrate multilingual proficiency. The utilization of code mixing varies across individuals, as seen by the distinct types employed by different speakers (Afryanti, et al., 2021). There exists a variation in language dominance among individuals, with certain individuals exhibiting dominance in the Indonesian language while others demonstrate dominance in the English language. This study aims to examine the phenomenon of code mixing and code switching observed in a podcast, where the speakers predominantly employ one language but occasionally incorporate elements from another language while maintaining coherence and continuity in the discussion. It is highly probable that both mediums are utilized in the podcast. Code mixing refers to the practice of incorporating two or more languages within a single utterance, wherein lexical items and grammatical features from different languages co-occur. This phenomenon typically arises from the linguistic attributes and limited vocabulary of speakers, necessitating the integration of elements from other languages. On the other hand, code switching involves the rapid transition from one language to another within the same communicative context. This language shift occurs swiftly and can span across one or more sentences.

The selection of the Najwa Shihab Podcast as a study resource was based on the presence of numerous instances of code-mixing within the podcast, as well as the availability of relevant data that aligns with the issues to be addressed by the writers. The podcast "Susahnya Jadi Perempuan" (2022) by Najwa Shihab addresses various delicate topics pertaining to women, including but not limited to sexual abuse encompassing both verbal and non-verbal forms, gender inequity, and the societal pressure to conform to beauty standards that gauge a woman's attractiveness. This podcast has a panel of five male guest speakers who will provide their perspectives on the aforementioned topics. The authors' interest in the subject matter prompted them to select it as the focus of the present study. The selection of the Najwa Shihab channel by the authors was based on its educational and constructive material, which is seen more beneficial for its listeners.

The study conducted by Ahmad and Ma'u (2018) investigates the phenomenon of code mixing and code switching in the process of learning English. The research paper, titled "Code-Switching and Code-Mixing in English Learning Process," was published by Sanata Dharma University. The purpose of this study is to provide a comprehensive description of the many forms and factors of code-switching and code-mixing observed in the English learning process at MA KHAS Kempek Cirebon. This research adopts a qualitative descriptive approach to investigate the phenomenon in question. The analysis of the conversation reveals that it is possible to identify the many types and factors associated with code-switching and code-mixing. Moreover, the various forms of code-switching encompassed: (a) inter-sentential code-switching; (b) intra-sentential code-switching; and (c) tag-switching code-switching. In contrast, the several forms of code-mixing observed in the study encompassed: (a) alternation code-mixing; (b) insertion code-mixing; and (c) congruent lexicalization code-mixing. Code-switching can be attributed to various things, including the process of quoting texts, providing clarification on specific aspects, and delivering instructions to students.

Based on the preceding exposition, the authors have succinctly articulated the objective of this study as the identification and analysis of the many manifestations and patterns of code mixing and code switching employed inside Najwa Shihab's podcast titled "Susahnya Jadi Perempuan". There exist two problem formulations, specifically (1) The identification of code mixing and code

switching kinds employed in the Najwa Shihab Podcast "Susahnya Jadi Perempuan" (Catatan Najwa). In the podcast "Susahnya Jadi Perempuan" (Catatan Najwa) by Najwa Shihab, the utilization of code mixing and code switching was examined.

METHOD

The methodology adopted for this research was rooted in a qualitative descriptive approach, which aimed to provide a comprehensive understanding of the linguistic phenomena of code-mixing and code-switching within Najwa Shihab's podcast episode. This approach was chosen for its ability to capture the nuanced linguistic choices made by the speakers in a naturalistic setting, such as a podcast.

Data Collection

The primary step in the data collection process involved transcribing Najwa Shihab's podcast episode "Susahnya jadi Perempuan" (Catatan Najwa). This transcription ensured that every spoken word, pause, and linguistic nuance was captured in written form, providing a tangible dataset for subsequent analysis. The podcast aired on November 8, 2021. The data source is taken from conversations between 5 guest star in the podcast. The data source is used because it meets the problem criteria and the data needed in this study. In this study, the authors will use observation techniques to collect the necessary data.

Identification and Categorization

Once transcribed, the dataset was meticulously combed to identify instances of code-mixing and code-switching. These instances were then categorized based on the typologies established by Muysken's and Poplack's theories. Specifically, for code-mixing, instances were classified into; (1) Insertion, (2) Alternation, and (3) Congruent Lexicalization. And for code-switching, the classifications were; (1) Inter-sentential switching, (2) Tag switching, and (3) Intra-sentential switching.

Data Analysis Technique

The categorized instances were analyzed based Huberman (2014)'s qualitative data analysis technique. This involved interpreting the reasons behind the linguistic choices, understanding the implications of these choices in conveying the podcast's message, and discerning any patterns or trends in the use of code-mixing and code-switching. The qualitative analysis was further enriched by considering the sociolinguistic backgrounds of the speakers, their interactions, and the topics discussed in the episode. Post-analysis, the findings were interpreted in light of the research objectives. Reflections on the implications of the results, especially in the context of the podcast's theme and the broader sociolinguistic landscape, were also undertaken

FINDINGS AND DISCUSSIONS

After analyzing using Muysken's theory, the authors found that there are three types of code mixing in podcasts, namely Insertion, Alternation, and Congruent Lexicalization and than analyzing data using Poplack's theory, the authors found that there are three types of code

switching in podcast, namely inter-sentential switching, tag switching and intra-sentential switching.

Table 1. The Percentage of Total of Code Mixing and Code Switching

No	Code mixing	Freq.	%	Code Switching	Freq.	%
1	Insertion	46	74%	Inter-sentential Switching	9	36%
2	Alternation	10	16%	Tag Switching	3	12%
3	Congruent Lexicalization	6	10%	Intra-sentential Switching	13	52%
	TOTAL	**62**	**100%**	**TOTAL**	**25**	**100%**

From the percentage table, 46 data of Insertion type code mixing were found, which is about 74 percent of the percentage of overall code mixing data. This type is the most widely used because in general, fluency in two or more languages is not required to use this type. Alternation type is the type that is more easily found in the general public because of its characteristics that only take one word from another language and insert it between the same two languages. So because it is quite easy to use, it is found the most in podcasts.

3.1 Code Mixing
1) Insertion
This type is the insertion of a word in a sentence, in the sense that it borrows word from another code and inserts it into a different code that is being used. Type code mixing insertion of course different from loan words, because insertion code mixing is crudely lifted from another language while loan words can be assimilated into the host language and also have expressions with creativity in them. Usually monolingual people can use load words while insertion-type code mixing is dominantly used by multilingual people. From the data that has been classified, there are 46 data insertion of English words into Indonesian. The language used by Najwa and the four guest stars is Indonesian but inserts a few English words when speaking. Below are some examples of results that have been analyzed by the authors.

Data 1 : *Mungkin aku mau **disclaimer** dulu karena kalau ngomongin isu perempuan ini kok yang diundang cowo semua, gue yakin pasti ada yang komentar* (Maybe I want to **disclaimer** first because when it comes to women's issues, how come all the boys are invited, I'm sure there will be comments)

The word "disclaimer" means " penolakan" in Indonesian. This is used to explain that they directly refuse to take responsibility for people who are against this women's issue. It shows the insertion of code mixing because it does one word borrowing from the English,

Data 13 : *Karena laki-laki itu kita digedein dalam peran untuk menjadi pembina, pemberi nafkah, **protector** itu adalah image yang mulai dari kakek kita* (Because of that man, we are raised in the role of being a coach, provider, **protector**, that is an image that started from our grandfathers)

The word "protector" means "*pelindung*" in Indonesian. This includes to the type insertion of code mixing, because it borrows one word from the English.

2) Alternation

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In this type, utterances have several component transitions as speakers mix languages and types with each other. However, if the sequence being sent is preceded or followed by elements of another language, and these elements are not structurally linked, this is called an alternative process. From the data that has been classified, there were 10 data alternation of code mixing which is mixed English into Indonesian used by Najwa and her four guest star. An example as following below

Data 7 : *Artinya* **decision-nya** *tepatkan dan* **in many ways, in many times....** *tepat pemikirannya beliau itu tepat gitu.* (It means that his decision is right and in many ways, in many times.... His thinking is right that way)

The sentence include to the type alternation code mixing because the guest star said "in many ways, in many times" which is means in Indo "dalam banyak hal, berkali-kali" which elements are not structurally connected, it means want to provide information with a different code marked with a switch

Data 41 : **Sorry**, *maaf ya saya harus bilang ini* (**sorry**, sorry i have to say this)

This phrase is included in the alternation type because of doubling. In alternation, there is what is known as doubling, which is saying one word/phrase but repeating the word/phrase again using a different code or language. When Nadiem said sorry in English, but said "maaf" again in Indonesian. Both of these words have meanings

3) Congruent Lexicalization

This type is a situation where two languages share a grammatical structure, it can also be a sentence that contains collocations or idioms from a certain code and mixes them into a different code. This can also happen due to the influence of dialect or influenced by the sentence structure of a particular language. From the classified data, the authors found that there were 6 data congruent lexicalization from Najwa's conversations with the 4 guest stars. Examples are as follows below.

Data 36 : **Recently** *ini setahun terakhir orang tiba-tiba model begini nih yang mata tajam* (**Recently**, in the past year, people suddenly have a model like this with sharp eyes)

The sentence above is included in the congruent lexicalization type because the grammatical arrangement used is influenced by the dominant language, namely Indonesian. In this case Tompi says "recently" which when translated into Indonesian means "baru baru ini" but the word "ini" is still added to the sentence, even though recently translated already contains the word "ini".

Data 77 : *Jadi masuklah kita ke isu perkosaan di dalam perkawinan,* **marital rape** *gitu* (So let's get into the issue of rape in marriage, as knows **marital rape**)

This sentence includes a congruent lexicalization because Najwa mixes languages which if translated directly will have a different meaning in Indonesian. Marital rape is an idiomatic meaning in English.

3.2 Code Switching

1) Inter-sentential Switching

This type is a type of code switching which has a complex sentence structure from the two codes used. This can be done across sentence boundaries or between sentences with different topics as well. People who use this type are people who are quite fluent in understanding both languages used. From the data that has been classified, the authors found there are 9 data Inter-sentential switching from conversation Najwa with 4 her guest star. An example as following below.

Data 19 : *I dont think so, no, i cant karena aku sudah maksudnya dibesarkan sama mungkin karena dibesarkan oleh ibu tunggal gitu ya, **It gives me drive untuk i have to make it** gitu agak susah pasti susah* (**I don't think so, no, I cant** because I mean being raised by a single mother, yeah, **It gives me drive to I have to make it** that way, it's kinda hard, it's hard)

The sentence above is a type of code switching Inter sentential switching, because the sentences used in the first language are complex and switch to the second code with complex sentence structures as well, so this is called inter sentential switching

Data 79 : *Selama cara menolaknya itu dengan penuh penghormatan **i don't think it's a problem*** (As long as the way to refuse it is respectfully, **I don't think it's a problem**)

This sentence is included in the type of inter-sentential switching. That's because the sentence goes from a fairly complex sentence to a complex sentence but uses a different code or language. At this point Tompi respectfully addresses the topic of refusal and switches to another code saying that it is not a problem for him

2) Tag Switching

This type of code switching occurs to show someone's emotions or feelings and is usually located at the beginning or end of a sentence. This includes interjections, discourse makers, and exclamatory sentences. From the data that has been classified, the authors found there are 3 data tag switching from conversation Najwa with 4 her guest star. An example as following below.

Data 29 : *Kita pengen cantik, perawatan, memutihkan kulit teknologinya ada **why not?*** (We want to be beautiful, for body care, whitening skin, because thereis technology **why not**?)

In this sentence, Reza used "why not" only as a complement at the end of the sentence so that it is not too rigid. The absence of the word "why not" will not change the structure of the word.

Data 76 : ***I think** perempuan juga bisa merasakan bahwa lo Maksudnya memuji apa lo ya gitu loh* (**I think** women can also feel whether you compliment or tease)

The phrase is classified as a switching tag type because when Reza says "i think", it means he wants to give his argument. So, the meaning of the sentence will not be lost if "i think" is included or not

3) Intra-sentential Switching

This type of code switching occurs in clauses/sentences, whose form is embedded in a sentence. This type of code switching takes the form of a sentence but does not have to be as complex as the inter-sentential switching type. From the data that has been classified, the authors found there are 13 data intra-sentential switching from conversation Najwa with 4 her guest star. An example as following below.

Data 20: *Kalau gue sih merasa **it quite impossible** untuk bisa kayak duduk dan mengurusi semuanya karena aku pernah mengalami itu diusia 13 tahun urusin David, **my little brother** dari dia lahir sampai di usia satu tahun itu gantian jadi **my mom** harus kerja aku yang di rumah ngurusin **this little baby** gitu*. (For me, I feel **it's quite impossible** to be able to sit and take care of everything because I've experienced it at the age of 13 taking care of David, **my little brother** from when he was born until he was one year old, so **my mom** has to work, I'm the one at home taking care of **this little baby** like that.)

Reza said this sentence, switching the code several times in one sentence. It is classified as Intrasentential switching, because the phrases/sentences used are sentences that are not complex, so sentences cannot stand alone without the help of the previous or following sentences.

Data 56: *Mau ya mau engga apa urusannya **so doesnt make sense, in many ways*** (Like it or not, what's the deal, **so doesn't make sense, in many ways)**

This sentence is included in Intrasentential Switching because " so doesn't make sense, in many ways " is a sentence that cannot stand alone, which must be supported by other sentences. The sentence is to explain the previous sentence but does not use complex sentences.

Based on the examination of the data and the aforementioned discussion of the findings. The author observed that Najwa Shihab and her four guest stars engaged in the linguistic phenomena of code mixing and code switching during the podcast. Code mixing and code switching are linguistic phenomena commonly observed in the interaction between Indonesian and English languages (Wati, 2020). Code mixing is observed when a speaker predominantly utilizes one language while including sporadic and irregular parts from other languages. Code mixing typically involves the incorporation of individual words or phrases. Muysken (year) posits that certain linguistic expressions manifest in the form of idiomatic constructions.

Code switching refers to the practice of routinely and sequentially switching between phrases or words. Typically, those who engage in code switching possess a comprehensive understanding or proficiency in two or more languages. Code switching is a more intricate phenomenon compared to code mixing.

The utilization of code mixing and code switching in this podcast is significantly shaped by the speakers, including Najwa and her guests, in accordance with their social milieu. Nadiem and Dr. Tompi received their education from international institutions. Najwa's influential social background stems from her extensive experience as a journalist with an international scope, along with her notable achievements in receiving international accolades. The utilization of code mixing and code switching in this podcast is influenced by Reza Rahadian's social life as an actor who has participated in numerous internationally produced films. Code mixing is employed as a strategy to mitigate the use of offensive language in Indonesian discourse (Silaban & Marpaung, 2020). An instance of this is observed in the phrase "pemerkosaan dalam perkawinan," which translates to "rape in marriage" in English. The continuous usage of this phrase in Indonesian can evoke strong negative reactions due to its unpleasant connotations. However, in the podcast under discussion, Najwa and her four guests opt to substitute the phrase with "marital rape" to employ more commonly understood terminology that is accessible to the general public.

The present investigation examined the various forms and functions of code mixing and code switching in the podcast "Susahnya jadi Perempuan" (Catatan Najwa) by Najwa Shihab, employing Muysken's theoretical framework of Insertion, Alternation, and Congruent Lexicalization, as well as Poplack's theoretical framework of inter-sentential switching, tag switching, and intra-sentential switching. The research yielded findings indicating the presence of various forms of code mixing and code switching, as defined by Muysken and Poplack, inside podcasts. Once the utterances were examined and subjected to analysis, the resulting data was organized into a percentage table. This table was utilized to ascertain the frequency and precision of various forms of code mixing and code switching. The analysis of the percentage table revealed a total of 87 instances of code mixing, with 62 instances falling under the category of Code Mixing. Among these instances, 46 involved insertion, 10 involved alternation, and 6 involved Congruent Lexicalization. In the context of code switching, there is a total of 25 instances of data. Among these, 9 instances pertain to inter-sentential switching, 3 instances relate to tag switching, and 13 instances correspond to intra-sentential switching.

Discussion

The occurrence of code-mixing and code-switching in Najwa Shihab's podcast episode provides a rich tapestry of linguistic choices that reflect the multilingual nature of the speakers and

the topics discussed. Delving deeper into the results, the high frequency of insertion, accounting for 74% of code-mixing instances, suggests that the podcast frequently integrates elements from one language into the grammatical structure of another. This could be indicative of the speakers' comfort with both languages, allowing them to effortlessly insert words or phrases from one language into the structure of another. Such a pattern might also suggest that certain concepts or ideas are better expressed or emphasized in one language over the other, leading to its insertion.

The prominence of intra-sentential switching, making up 52% of code-switching instances, showcases the speakers' linguistic agility. This type of switching involves a transition between languages within a single sentence, which requires a deep familiarity with both languages' grammatical structures. It can be posited that such transitions might be used for emphasis, clarity, or to convey nuanced meanings that might be lost if restricted to a single language.

The linguistic choices made by Najwa and her guest stars are not arbitrary. They are influenced by their social environment, personal experiences, and the cultural contexts they navigate. For instance, discussing women's experiences in society might evoke certain emotions or memories that are best articulated in a specific language (Siddiq et al., 2020). The code-mixing and code-switching patterns might also be a reflection of the speakers' identities, affiliations, and the audience they are addressing.

Drawing parallels with Muysken's theory, the podcast's linguistic patterns align with the identified types of code-mixing: insertion, alternation, and congruent lexicalization. Similarly, the code-switching instances resonate with Poplack's typology, especially the intra-sentential switching. These theoretical frameworks not only validate the findings but also provide a lens to understand the underlying motivations and mechanisms of such linguistic choices.

The use of code-mixing and code-switching might also have implications for audience engagement (Sudarsi, 2017). For a multilingual audience, such linguistic choices can enhance relatability, making the content more accessible and resonant. On the other hand, for monolingual listeners, it might offer a window into a different cultural and linguistic world, enriching their listening experience.

CONCLUSION

This study investigates the phenomenon of code mixing and code switching observed in the dialogues between Najwa Shihab and the four guest speakers included on the Najwa Shihab Podcast titled "Susahnya Jadi Perempuan" (Catatan Najwa). Based on the analysis and empirical evidence presented, the author draws the following conclusions: the phenomenon of code mixing in the podcast "Susahnya Jadi Perempuan" (catatan najwa) encompasses three distinct types, namely insertion, alternation, and congruent lexicalization. Additionally, the occurrence of code switching in the podcast is observed through inter-sentential switching, tag switching, and intra-sentential switching. The utilization of code mixing and code switching in this podcast is significantly impacted by the speakers, namely Najwa and her guests, as well as their social surroundings. Nadiem, who holds a ministerial position, is expected to possess a comprehensive understanding of the ministry's domain, together with Dr. Tompi. The significant influence of Najwa's social background as a journalist with worldwide work experience and a track record of winning international accolades should not be overlooked. The utilization of code mixing and code flipping in this podcast is influenced by Reza Rahadian's social life as an actor with extensive experience in international film productions. Code mixing is employed as a strategy to circumvent the usage of harsh language in Indonesian (Abbas & Setiawan, 2020). An instance of this is the phrase "pemerkosaan dalam perkawinan," which translates to "rape in marriage" in English. The

continuous mention of this phrase in Indonesian can evoke strong negative emotions. However, in the podcast, Najwa and her four guests opt to use the term "marital rape" to substitute less commonly heard expressions, thereby catering to a wider audience.

One of the standout novelties of this research lies in its focus on a podcast, a modern and increasingly popular medium, as opposed to traditional media or conversational data. This choice of medium underscores the evolving nature of linguistic practices in the digital age and emphasizes the need to understand language dynamics in newer platforms where conversations are both curated and spontaneous (Matuate, 2023; Rezeki & Sagala, 2021). Furthermore, the research's emphasis on a podcast episode that discusses women's experiences in society adds another layer of novelty. The linguistic choices made by the speakers, as influenced by the topic's sensitivity and depth, offer a unique perspective on how language is wielded to discuss gender issues, making the findings particularly relevant in the current sociocultural climate. Additionally, the application of established theories by Muysken and Poplack to this modern medium showcases the enduring relevance of these theoretical frameworks, even as languages and their usage evolve.

In essence, this study bridges the gap between traditional linguistic theories and contemporary media practices. It underscores the fluidity of language, the influence of personal and social contexts, and the power of linguistic choices in shaping narratives and engaging audiences in the digital era. The findings serve as a testament to the ever-evolving nature of language and its adaptability to new platforms and topics, emphasizing the need for continuous exploration in the field of sociolinguistics.

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