



Exploring Bilingual Practices in the Indonesian Student Twitter Community

Siti Maghfira Azzahra¹, Khairiah Syahabuddin²

^{1,2}Pendidikan Bahasa Inggris, Universitas Islam Negeri Ar-Raniry, Banda Aceh, Aceh

Article Info	Abstract
Received: 2026-07-27 Revised: 2026-08-21 Accepted: 2026-08-22 Keywords: bilingual practices; language attitudes; sociolinguistic motivations; StudyTwt; social media community DOI: 10.24256/ideas.v14i1.11747 Corresponding Author: Siti Maghfira Azzahra sitimaghfiraa@gmail.com Pendidikan Bahasa Inggris, Universitas Islam Negeri Ar-Raniry, Banda Aceh, Aceh	<i>This study examines language attitudes and sociolinguistic motivations underlying Indonesian-English code-switching (CS) and code-mixing (CM) in the Indonesian StudyTwt community on Twitter (X), an understudied academic online space, comparing high school seniors and university students. Using a sequential explanatory mixed-methods design, 43 active members completed a 22-item Likert-scale attitude survey, followed by semi-structured interviews with 10 purposively selected participants. Descriptive results showed an overall positive attitude toward bilingualism ($M = 3.95$, $SD = 0.48$) across all three dimensions, with high school students scoring significantly higher than university students on cognitive, behavioral, and overall attitudes (all $p < .05$), though not on affective attitude. Thematic analysis identified six motivational themes across three categories: situational (lexical gap, audience alignment), affective (comfort and anti-kringe, peer influence), and social indexicality (belonging, identity projection). These qualitative themes explain the quantitative pattern: shared affective motives (comfort, avoiding "kringe") account for the non-significant affective group difference, while more instrumental cognitive rationales and emotionally charged identity accounts among university students echo the significant cognitive and behavioral group differences. Together, the findings show that positive attitudes and sociolinguistic motivations jointly sustain bilingual fluidity in this academic digital space, offering one of the first empirical accounts of the StudyTwt community and addressing a gap in research on Indonesian digital bilingualism beyond entertainment-oriented platforms.</i>

1. Introduction

In today's era of globalization and digital connectivity, English has consolidated its position as the dominant global lingua franca across education, technology, and science. In Indonesia, this shift is especially visible: with more than 170 million active social media users, English has become deeply embedded in the everyday communicative repertoires of

young Indonesians, who must navigate academic resources, digital platforms, and global information flows with increasing linguistic flexibility (Jenkins & Panero, 2024).

This linguistic reality has given rise to widespread bilingual practices, most notably code-switching (CS) and code-mixing (CM), in which speakers alternate between or blend Indonesian and English within a single interaction. As digital natives, young Indonesians engage with online platforms not simply as tools but as environments for socialization, identity construction, and academic exchange, with language markers functioning as visible signals of social identity within Generation Z's digital communication specifically in the Indonesian context (Jayaputri & Aziz, 2024), and their linguistic practices reflect this hybridity in ways that are deliberate, context-driven, and community-shaped.

Code-switching (CS) and code-mixing (CM) are analytically distinct, though related, phenomena within bilingual speech. CS is typically understood as the alternation between two languages across clause or sentence boundaries, in which each stretch of speech conforms to the grammatical rules of a single language (Poplack, 1980). CM, by contrast, refers to the insertion of lexical items or phrases from one language into the grammatical frame of another within a single clause or utterance (Muysken, 2003; Myers-Scotton, 1989). Muysken (2003) notes that this boundary is not always sharp in informal, digital registers such as social media. In this study, "bilingual practices" is used as an umbrella term encompassing both CS and CM; however, the linguistic examples emerging from the interview data predominantly reflect intra-sentential code-mixing, the insertion of English lexical items (e.g., "deadline," "burnout," "overthinking") into an Indonesian syntactic frame, rather than inter-sentential code-switching. The survey instrument likewise measured attitudes toward bilingual mixing as a general practice rather than distinguishing CS from CM at the item level, a scope limitation acknowledged in the Discussion.

Research on bilingual practices in Indonesian digital media has largely focused on how code-switching and code-mixing function in social media discourse. Studies of code-switching among Indonesian Generation Z link the practice to identity construction and digital self-presentation (Azmi et al., 2025; Wulandari et al., 2025), and a recent sequential explanatory mixed-methods study of Generation Z virtual communication in Bali similarly found that code-mixing operates alongside acronyms and abbreviations as a marker of efficiency, in-group identity, and aspiration toward global modernity (Wirahyuni et al., 2025), while corpus-based work on Twitter (X) shows that intra-sentential mixing dominates because it serves particular expressive and social functions rather than reflecting linguistic confusion (Nur'aini & Fitriana, 2024; Syafaat & Setiawan, 2019). However, these structural and frequency-based analyses describe what forms of mixing occur without directly asking why users evaluate or choose them: none incorporates a validated attitude measure or triangulates frequency counts with participants' own accounts of their motivations.

A second strand of research addresses language attitudes more directly. Politeness-oriented research on Indonesian Twitter (X) interaction demonstrates that in-group identity markers are a dominant relational strategy (Fitriyah & Virgianti, 2026) but this line of work centers on interpersonal politeness rather than bilingual code choice per se, leaving open how solidarity-building operates specifically through language alternation. At a more macro level, work on validated language-attitude instrumentation confirms that Indonesian students' cognitive, affective, and conative orientations toward English can be reliably measured using a tripartite model (Jarnudi et al., 2024) demonstrating the feasibility of the very instrument-development approach this study adopts for RQ1; however, that validation work was conducted with a single-institution sample of Islamic high school students in one city and did not examine how such attitudes are enacted, or vary, within a specific, bounded online community.

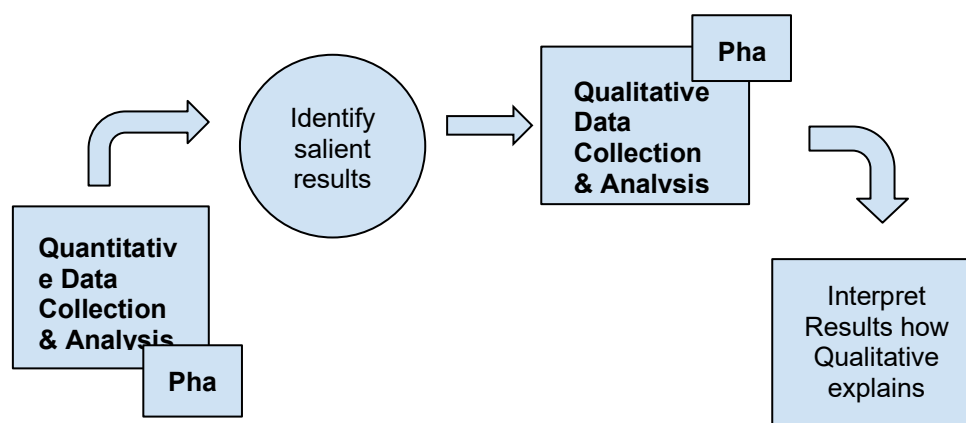
This is consistent with recent findings from Harianja et al. (2025) indicating that while Indonesian remains highly valued in formal contexts or in terms of national identity, English-influenced digital communication is widely viewed by young people as expressive, modern, and socially advantageous, thereby fostering highly positive cognitive and affective attitudes toward the language. Relatedly, broader documentation of youth language dynamics on TikTok and Instagram (Ajam et al., 2026) further confirms that English-inflected digital communication continues to expand its expressive and social functions among young Indonesians, though again at a platform-general rather than community-specific level.

A third strand examines identity and motivation as drivers of code choice more explicitly. Studies of code-mixing on Instagram and TikTok around celebrity captions, fandom, and beauty influencers (Rahman et al., 2025) illuminate identity performance in entertainment contexts, but their platform-specific, lifestyle-oriented focus means their conclusions cannot be assumed to generalize to communities organized around academic rather than entertainment purposes. Similarly, recent work on code-switching as an identity marker among Chinese-Indonesian students (Gabriella & Rengkung, 2025) and among college students in Makassar (Yusuf et al., 2024) reinforces that code choice functions as a marker of in-group identity across Indonesian educational settings more broadly, but neither study examines a bounded, self-organized digital community built around a shared academic practice. The fourth gap, the absence of research on academic online communities specifically, is addressed directly below.

Six theoretical frameworks inform this study, each contributing a distinct analytical function. Bilingualism and language contact theory (Grosjean, 2015; Muysken, 2003; Poplack, 1980) supplies the descriptive vocabulary for identifying CS and CM as linguistic phenomena. Language Attitude Theory (Dragojevic et al., 2021) provides the cognitive-affective-behavioral structure used to operationalize and measure attitudes for RQ1. The remaining four frameworks interpret participants' qualitative motivations for RQ2: the Markedness Model (Myers-Scotton, 1989) explains code choice as strategic negotiation of social markedness, relevant to situational motivations; Accommodation Theory (Giles, 1973) accounts for audience-directed convergence, relevant to participants' reports of mirroring interlocutors; the Acts of Identity framework (Le Page & Tabouret-Keller, 1985) explains bilingual choice as identity projection, relevant to social indexicality motivations; and Social Identity Theory (Tajfel & Turner, 1979) provides the group-membership rationale for how belonging to StudyTwt is indexed through shared linguistic practice.

These frameworks are applied in a staged rather than simultaneous manner: attitude theory structures the quantitative strand, while the remaining frameworks interpret qualitative themes depending on their motivation category. While these frameworks are individually well established, most existing studies apply only one or two at a time and rarely test whether attitudinal and motivational explanations converge empirically within the same sample, limiting the extent to which theoretical claims about why bilingual practice occurs are substantiated by direct participant evidence.

These frameworks can be integrated into a single conceptual sequence: language attitudes (cognitive, affective, behavioral orientations) interact with sociolinguistic motivations (situational, affective, social-indexicality reasons), which together shape observable bilingual practices within the StudyTwt community. The quantitative strand measures the attitude component of this sequence, the qualitative strand explores the motivational component, and the two strands are integrated in the Discussion to examine how motivations help explain attitude patterns across educational groups.



Several concrete gaps follow from this pattern. Most existing studies on Indonesian digital bilingualism focus on entertainment-oriented or lifestyle contexts rather than academically oriented spaces; Twitter-based studies of CS/CM tend to prioritize structural or frequency analysis over user attitudes and motivations; identity-focused studies remain platform-general rather than community-specific; and very few studies adopt a mixed-methods design that integrates quantitative attitude measurement with qualitative motivational analysis, or compare bilingual practices across different educational stages. Most critically, the StudyTwt community, an active, academically oriented collaborative space on Twitter (X) where high school students and university students share study strategies and peer support, remains largely unexamined in the literature, despite its apparent status as a distinctive site where academic identity, peer learning, and bilingual practice converge.

StudyTwt (a portmanteau of “study” and “Twitter”) refers to a self-organized digital learning community on Twitter (now X) in which Indonesian secondary and tertiary students share study strategies, aesthetically formatted notes, academic materials, exam-preparation content, and productivity-oriented motivation. Academic attention to this community remains limited, though a recent study examined self-management and peer support among prospective university students affiliated with the StudyTwt/AmbisTwt community accessed through X’s built-in “Community” feature (Tanjung & Septyanti, 2026). Membership in StudyTwt is informal and self-ascribed rather than governed by formal registration: participants are typically recognized as members through consistent use of study-related hashtags, engagement with community-specific content conventions (e.g., posting notes, study-timer updates, or progress threads), and mutual following among self-identified members, criteria that inform the participant recruitment procedure described in the Method section.

This study’s primary theoretical contribution is to demonstrate empirically that attitudinal and motivational explanations for bilingual practice are not independent but converge within the same sample. The qualitative motivational themes identified here directly account for the pattern of quantitative attitude differences, addressing a gap left by prior research that has typically applied attitude theory and identity or motivation frameworks separately rather than testing their joint explanatory power. This contribution is examined through a sequential explanatory mixed-methods design within the StudyTwt community, comparing two educational levels.

RQ1: To what extent do Indonesian high school students and university students who are active StudyTwt members hold positive, negative, or neutral attitudes toward bilingual (Indonesian-English) practices, and do these attitudes differ significantly between the two groups?

RQ2: What sociolinguistic motivations (situational, affective, or social indexicality) drive these students to engage in bilingual practices within the StudyTwt community?

2. Method

This study employed a sequential explanatory mixed-methods design (Creswell & Creswell, 2018; Rose et al., 2019), in which quantitative data addressing RQ1 were collected and analyzed first, followed by qualitative data collection addressing RQ2 that was used to explain and contextualize the quantitative results through triangulation. Participants were active members of the Indonesian StudyTwt community on Twitter (X), comprising Indonesian high school students (Sekolah Menengah Atas, high school) and university students (mahasiswa). Purposive sampling was used to select participants who met three inclusion criteria: verifiable enrollment as a high school student or university student in Indonesia, active membership in the StudyTwt community on Twitter (X), and a demonstrable history of producing Indonesian-English bilingual tweets.

For the quantitative strand, 45 respondents were initially recruited; two were excluded after data screening identified one respondent who produced a strictly sequential response pattern across all 22 items and one respondent who rated both regular and reverse-worded items in the same direction, indicating an inconsistent or inattentive response set. This screening yielded a final analytical sample of 43 participants (12 high school students, 31 university students), which exceeds Mursa's (2025) minimum recommendation of 30 participants for descriptive statistical analysis in focused community studies. However, sample size was not determined through an a priori power analysis; the study may therefore be underpowered to detect smaller effects, a limitation that is particularly relevant to the non-significant affective-dimension comparison and is revisited in the Discussion.

In terms of demographic composition, the final sample was predominantly female ($n = 37$, 86.0%; male $n = 6$, 14.0%) and geographically concentrated in Java ($n = 32$, 74.4%), with the remainder distributed across Sumatra ($n = 8$, 18.6%), Kalimantan ($n = 2$, 4.7%), and Sulawesi ($n = 1$, 2.3%). Regarding community engagement, participants varied in tenure within StudyTwt, ranging from less than three months ($n = 14$, 32.6%) to more than one year ($n = 18$, 41.9%), and in posting frequency, with the largest subgroup ($n = 20$, 46.5%) engaging less than once a week and a smaller subgroup ($n = 3$, 7.0%) posting daily.

For the qualitative strand, 10 participants (5 high school, 5 university students) were purposively selected from among the survey respondents for semi-structured written interviews. Participants were selected to (a) represent both educational groups equally, (b) span the range of attitude scores observed in the survey rather than only its highest scorers, so that the interview sample would not be biased toward uniformly enthusiastic accounts, and (c) reflect variation in self-reported StudyTwt activity level and tenure, allowing motivational accounts to be interpreted against differing degrees of community embeddedness. This selection logic is consistent with Hennink & Kaiser's (2022) finding that thematic saturation is commonly reached within 6-12 participants in relatively homogeneous qualitative samples.

Written interviews conducted via direct message on Twitter (X) were used instead of oral interviews for two main reasons: participants were geographically dispersed across different regions of Indonesia, making synchronous interviews logistically difficult, and this format allowed participants to preserve their privacy by communicating through the same platform and pseudonymous handles they used within the StudyTwt community, rather than disclosing personal contact information or identity for a video or phone call. This approach is acknowledged as a limitation in that it may have constrained opportunities for real-time probing and follow-up compared to synchronous interviews.

Data were collected in two sequential phases. First, a closed-ended 22-item Likert-scale questionnaire measured participants' attitudes toward Indonesian-English bilingual practices across the cognitive, affective, and behavioral dimensions of language attitude as operationalized by Dragojevic et al., (2021); two items (7 and 15) were reverse-worded to reduce acquiescence bias (Suárez-Alvarez et al., 2018) and were reverse-scored prior to analysis. Content validity was established by aligning each item with Baker's tripartite attitude components and reviewing item wording against existing Indonesian sociolinguistic attitude instruments before distributing the survey via Twitter (X) and Google Forms.

Internal consistency reliability, assessed with Cronbach's alpha on the final 43-respondent sample, was good for the overall scale ($\alpha = .86$) and acceptable for the behavioral ($\alpha = .80$) and affective ($\alpha = .72$) subscales, but comparatively weak for the cognitive subscale ($\alpha = .57$); this weaker figure is treated as a genuine limitation of the cognitive subscale rather than set aside, and is revisited in the Discussion. Second, semi-structured written interviews were conducted with the 10 selected participants to elicit their reasons for language choice, covering situational, affective, and social indexicality motivations informed by Giles (1973), Le Page & Tabouret-Keller (1985), and Myers-Scotton (1989). The instrument was subsequently reviewed and approved by the research supervisor prior to distribution via Twitter (X) and Google Forms, although a separate pilot test with an independent sample was not conducted.

This study adhered to standard ethical procedures for research involving human participants. Before completing the questionnaire, all prospective participants were presented with a consent statement outlining the study's purpose, the voluntary nature of participation, and their right to withdraw at any point without consequence; only respondents who affirmed their willingness to participate proceeded to the survey items. Participants' identities were anonymized using participant codes (P1–P10) in the reporting of qualitative data, and no identifying social-media handles are disclosed in this manuscript. Participant quotations throughout this article are reproduced as originally written by participants, including minor grammatical or orthographic variations typical of informal digital writing; [sic] is used sparingly where a departure from standard usage might otherwise be mistaken for a transcription error.

Quantitative data addressing RQ1 were analyzed descriptively (means, standard deviations, frequency distributions) using Microsoft Excel and SPSS, with scores interpreted on a three-category scale: 1.00–2.33 (negative), 2.34–3.66 (neutral), 3.67–5.00 (positive). To test whether attitude scores differed significantly between the two educational groups, Shapiro-Wilk tests first assessed normality of each dimension's scores within each group. Where both groups' scores were approximately normally distributed and Levene's test indicated equal variances, an independent-samples t-test was used; where normality was violated, the non-parametric Mann-Whitney U test was used instead, with effect sizes reported as Cohen's d for t-tests.

For the qualitative data addressing RQ2, thematic analysis followed Braun & Clarke's (2021) six-phase procedure; a hybrid inductive–deductive approach was adopted: codes were generated inductively from the interview transcripts, then organized deductively under the three pre-established motivation categories (situational, affective, and social indexicality). Finally, quantitative and qualitative findings were triangulated to provide an integrated account of bilingual practices in the StudyTwT community.

3. Result

Attitudes toward Bilingual Practices in StudyTwt

Descriptive statistical analysis revealed an overall positive attitude toward Indonesian-English bilingual practices in StudyTwt ($M = 3.95$, $SD = 0.48$), with no respondents in the negative range. Table 1 presents descriptive statistics for each dimension and the overall scale.

Table 1. Overall Descriptive Statistics of Attitude Dimensions

Dimension	N	Min	Max	Mean	SD	Category
Cognitive (Items 1-7)	43	2.71	4.86	3.99	0.50	Positive
Affective (Items 8-15)	43	2.75	5.00	4.18	0.57	Positive
Behavioral (Items 16-22)	43	2.29	5.00	3.68	0.60	Positive
Overall Total	43	3.00	4.86	3.96	0.48	Positive

As shown in Table 1, the affective dimension yielded the highest mean score ($M = 4.18$, $SD = 0.57$), followed by the cognitive dimension ($M = 3.99$, $SD = 0.50$), and the behavioral dimension ($M = 3.68$, $SD = 0.60$). All three dimensions fell within the positive range, indicating consistently positive beliefs, emotional responses, and behavioral orientations toward bilingual practices.

Table 2. Descriptive Attitude Scores by Educational Group

Group	N	Cognitive M	Affective M	Behavioral M	Total M	Category
SMA (High School)	12	4.24	4.38	4.01	4.22	Positive
Mahasiswa (University)	31	3.90	4.10	3.54	3.86	Positive

Table 2 shows that both groups held positive overall attitudes, with high school students scoring descriptively higher than university students across all dimensions. To determine whether these descriptive differences were statistically significant, Shapiro-Wilk tests assessed normality separately for each group on each dimension. Scores were approximately normally distributed for both groups on the cognitive, behavioral, and total dimensions (all Shapiro-Wilk $p > .05$), so independent-samples t-tests were used for these three, with Levene's test confirming homogeneity of variance in each case (all $p > .05$). Affective scores departed from normality in the high school group (Shapiro-Wilk $W = .81$, $p = .011$), so the non-parametric Mann-Whitney U test was used for that dimension instead. Table 3 summarizes the inferential results.

Table 3. Inferential Comparison of Attitude Dimensions between high school and university students

Dimension	Test	Statistic	p	Effect size
Cognitive	Independent t-test	$t(41) = 2.05$	.047	$d = 0.70$
Affective	Mann-Whitney U	$U = 239.0$	.152	$r = .22$
Behavioral	Independent t-test	$t(41) = 2.39$	.022	$d = 0.81$
Total	Independent t-test	$t(41) = 2.27$	.028	$d = 0.78$

As shown in Table 3, high school students scored significantly higher than university students on the cognitive dimension ($p = .047$, moderate-to-large effect), the behavioral dimension ($p = .022$, large effect), and the overall total attitude score ($p = .028$, large effect).

However, the affective dimension, despite showing a similar descriptive gap ($M = 4.38$ vs. 4.10), did not differ significantly between groups ($p = .152$). This pattern indicates that the group-level advantage previously visible only in descriptive terms is statistically reliable for the cognitive, behavioral, and overall dimensions, but that emotional orientation toward bilingual mixing is more broadly shared across both educational levels than the raw means alone might suggest, a nuance that descriptive statistics alone could not reveal. This affective effect size was small-to-moderate ($r = .22$), indicating that although the two groups showed a comparable descriptive gap in affective attitudes, the strength of this group difference was less pronounced than the significant differences observed in the cognitive, behavioral, and overall dimensions.

Frequency Distribution of Attitude Categories

Table 4. Frequency Distribution of Attitude Categories

Attitude	Score Range	All	% All	high school	%high school	Mhs	% Mhs
Positive	3.67-5.00	33	76.70%	12	100%	21	67.7%
Neutral	2.34-3.66	10	23%	0	0%	10	32.3%
Negative	1.00-2.33	0	0%	0	0%	0	0%
Total		43	100%	12	100%	31	100%

As shown in Table 4, 33 respondents (76.7%) demonstrated positive attitudes and 10 (23.3%) demonstrated neutral attitudes, with no negative attitudes recorded. All 12 high school students (100%) demonstrated positive attitudes, while university students were split between positive (67.7%) and neutral (32.3%).

Sociolinguistic Motivations for Bilingual Practices in StudyTwt

Written interviews were conducted with ten purposively selected participants, comprising five high school students (P1, P2, P3, P4, P10) and five university students (P5, P6, P7, P8, P9). Thematic analysis yielded three overarching motivation categories and six themes, summarized in Table 5. Rather than reporting how many participants touched each theme, a count that risks reading as quantitative significance from a purposive sample of ten, the analysis below traces how participants who appear to share a theme often arrive at it through different reasoning, and where their accounts genuinely diverge from one another.

Situational Motivations

Most participants treated English as more efficient or more precise for specific registers, though the underlying reasoning split three ways. For some, English filled a genuine denotative gap: study-method terms such as "flashcards" and "blurting" had no Indonesian equivalent that P1 (high school student) considered natural in the StudyTwt register, and academic-affective vocabulary such as "overthinking," "burnout," "deadline," and "self-improvement" posed the same problem for P9 (university student), who noted that translating these terms into Indonesian made them sound stiff or contextually off:

"Terms like 'overthinking,' 'burnout,' 'deadline,' or 'self-improvement' are easier to use in English; when translated into Indonesian, they sometimes sound stiff or don't quite fit the context." (P9, university student, 17 May 2026)

For other participants, English won out on economy rather than meaning: an Indonesian equivalent existed but felt clunky, as P2 (high school student) noted while contrasting the single word "followed" with the phrase "*sudah aku ikuti*." A third group

reached for English because the Indonesian equivalent felt emotionally overweight in a way English did not; P2 also described phrases like "so proud of you" or "i love you" as comfortable in English but "*susah dijelaskan*" (hard to phrase) once rendered in Indonesian. The lexical gap these participants describe is not one gap but three: missing vocabulary, awkward economy, and mismatched emotional register.

The direction occasionally reversed. P7 (university student) described avoiding English glosses for terms that already carry an official, fixed meaning in Indonesian, specifically UTBK, PK, and PBM, to prevent "misconception," since replacing an established institutional acronym risks blurring a meaning the Indonesian term was built to fix in place. Precision, in other words, motivated code choice in both directions: toward English for casual or affective vocabulary, toward Indonesian for terms with institutional weight.

Audience alignment, the second situational pattern, ranged from reflexive mirroring to calibrated multilingual accommodation. P8 (university student) described mirroring a stranger's opening tweet almost automatically, aiming to get "straight to the point" the way the other person had. P6 (university student) extended this logic across three languages at once: full English with Filipino StudyTwt contacts, partial Indonesian-English mixing with Malay contacts who "*masih ngerti beberapa*" (still understand some), and Indonesian-English mixing with local peers, calibrating code choice to each interlocutor's actual linguistic repertoire rather than applying one blanket community norm. P1 (high school student) read a stranger's bilingual tweet as a kind of credential check, describing it as a "green light" confirming the other person could hold a conversation in English before she switched into a mixed register herself, a form of audience design that functions more like social testing than pure convergence.

Affective Motivations

Comfort and "anti-cringe" recurred across participants, though the mechanism behind it varied. P3 (high school student) traced his ease with English to childhood exposure to English-language media, predating StudyTwt entirely, and described the mixed register as a "safe place" he brought into the community rather than one the community gave him:

"...I have grown with childhood movies that notabene nya mostly using English even i am indonesian, and when i am fully grown ups its just nice talk to people like that, it feels like you're at the safe places." (P3, high school student, 17 May 2026)

For P4 (high school student), by contrast, discomfort with full Indonesian was situational and stress-triggered rather than a stable trait, surfacing specifically when "*lagi stress belajar dan butuh nyambat*" (venting about academic stress), not as a general communicative style. P2 (high school student) complicated the comfort narrative further. She described her own English grammar as "*berantakan*" (a mess) and reported no added confidence from mixing, yet still preferred it over full Indonesian, because full Indonesian felt more "cringe" to her than imperfect English did.

For P2, mixing functioned less as a confidence booster and more as a high school discomfort chosen over a larger one, a distinction the comfort/anti-cringe label alone does not capture. Peer influence and blending showed a similar range, running from aspiration to reflex. P5 (university student) described watching community members tweet in full English as motivation to "*belajar dan menerapkan bahasa Inggris lebih dalam lagi*" (learn and apply English more deeply), treating peer mixing as a model to learn from. P2 (high school student) described the pull as closer to automatic, a form of unconscious linguistic carryover rather than deliberate imitation:

"I often see people using Indo-English, so I suddenly remember their vocabulary and context, and I just end up using it without even realizing it." (P2, high school student, 16 May 2026)

P9 (university student) reframed peer mixing as neither modeling nor reflex but self-monitoring against overreach, worrying that heavy code-mixing risks sounding "*dipaksain*" (forced) if it outpaces what the listener is comfortable with. The one exception was P10 (high school student), who reported no peer influence on his own mixing.

Social Indexicality Motivations

Belonging surfaced with more emotional intensity than any other theme, and with the least agreement among participants. At one extreme, P3 (high school student) described bilingual mixing as a "golden ticket" that dissolved seniority and hierarchy:

"...mixing language is like a golden ticket to the community members, feels belonging and accepted to be honest... no seniority or hierarchy, everyone is the same in surviving the absolute academic madness together." (P3, high school student, 17 May 2026)

P8 (university student) used a related but distinct image, describing the shared register as feeling "*sekufu*" (well-matched) with the people around her. Other participants pushed back on this reading with equal conviction. Asked directly whether mixing earned her more acceptance in StudyTwt, P2 (high school student) said no: members did not track which language she used, only whether the exchange landed on both sides. P4 (high school student) went further, arguing twice within the same interview that code-mixing carries no StudyTwt-specific identity at all, since people outside the community mix languages just as freely; for her, mixing was a comfort preference, full stop. Yet the same participant, without apparent contradiction in her own account, also said that watching many others do the same thing made her feel she shared something with them.

P5 (university student) and P7 (university student) offered comparable dissent. P5 rejected any claim that mixing reflects a StudyTwt-specific identity, and P7 reported no felt identity signal despite finding the literal Indonesian equivalent of "moots," namely "*teman*," oddly marked to use in context.

P5 (university student) wanted to sound approachable. P4 (high school student) wanted to come across as organized and easy to follow. P6 (university student) explicitly built her online persona around being "ambitious, global, or chronically online." P10 (high school student), whose posts leaned political rather than academic, wanted to seem "*ga formal tapi tetep dihormati*" (informal but still respected). The aspirational-academic persona documented in prior identity-performance work accounts for only part of this range, StudyTwt members appear to draw on bilingual mixing to construct several different personas rather than one shared aspirational identity.

Integration of Quantitative and Qualitative Findings

To integrate the quantitative and qualitative strands, the three attitude dimensions measured in RQ1 are considered alongside the three motivation categories that emerged from RQ2. The correspondence is closest for the affective dimension: quantitatively, affective attitudes did not differ significantly between high school and university students ($p = .152$, $r = .22$), and qualitatively, the comfort and anti-cringe theme was near-universal across both groups, suggesting a shared affective orientation toward bilingual mixing regardless of educational level. By contrast, the cognitive and behavioral dimensions differed significantly between groups ($p = .047$ and $p = .022$, respectively), and this asymmetry is echoed in the situational and social indexicality themes: situational motivations (precision, economy, audience alignment) were reported with more instrumental, evaluative language by university students, consistent with the descriptive

group gap in cognitive scores, while social indexicality motivations (belonging, differentiated identity projection) surfaced with the most emotional intensity and the least agreement among all six themes, echoing the wider spread observed in the behavioral dimension.

This pattern suggests that group-level differences in attitude scores are not undifferentiated; they concentrate in the dimensions where participants' qualitative accounts also showed the most variation (cognitive, behavioral), while remaining muted in the dimension where qualitative accounts converged most strongly (affective).

Table 5 provides a joint display mapping the quantitative attitude dimensions to their corresponding qualitative explanatory themes and representative participant evidence.

Table 5. Qualitative Summary Findings

Category	Theme	Explanation	Representative Participant Evidence
Situational	Lexical precision and economy	English terms are perceived as more precise or economical than Indonesian equivalents, particularly for academic or emotional vocabulary.	"Terms like 'overthinking,' 'burnout,' 'deadline'... are easier to use in English... they sometimes sound stiff" (P9, university student)
Situational	Audience alignment	Code choice is calibrated to match or accommodate the interlocutor's language use, ranging from reflexive mirroring to deliberate accommodation.	P8 (university student) mirrors a stranger's opening tweet almost automatically, aiming to get "straight to the point"
Affective	Comfort and anti-kringe	Bilingual mixing feels natural and safe, while speaking only in Indonesian is associated with discomfort or social "kringe."	"...it feels like you're at the safe places." (P3, high school student)
Affective	Peer influence and unconscious carryover	Mixing habits are absorbed from peers, ranging from deliberate aspiration to automatic, unreflective use.	"I just end up using it without even realizing it." (P2, high school student)
Social indexicality	Belonging	Bilingual mixing symbolizes equal membership and dissolves perceived seniority or hierarchy within the community.	"...mixing language is like a golden ticket to the community members... no seniority or hierarchy" (P3, high school student)

Social indexicality	Identity projection	Mixing is used to construct differentiated personal personas (e.g., organized, ambitious, approachable) rather than one shared community identity.	P6 (university student) built her online persona around being "ambitious, global, or chronically online"
---------------------	---------------------	--	--

As shown in Table 5, the qualitative findings directly illuminate the quantitative trends: cognitive beliefs in the utility of code-mixing stem from perceived lexical precision, affective comfort reflects a shared community aesthetic against "cringe," and behavioral enactment varies according to individual identity projection and group belonging needs.

4. Discussion

The findings extend understanding of bilingual practices in Indonesian digital academic communities in three interlocking ways. First, the overall positive orientation toward Indonesian-English mixing in StudyTwt aligns with prior survey evidence on Indonesian youth attitudes toward code hybridity (Fitriyah & Virgianti, 2026; Jarnudi et al., 2024), extending it from a general youth population to a specific, bounded academic community.

This pattern is also highly consistent with Nur'aini & Fitriana (2024), who similarly found predominantly positive attitudes toward code-mixing among Indonesian university students on social media. Such pervasive positive orientations reinforce the arguments of (Manuhutu et al., 2024), who frame Indonesian-English hybridity as a highly dynamic, creative linguistic practice reflecting active digital bilingualism rather than a sign of linguistic deficiency. Furthermore, while lifestyle- or entertainment-oriented platforms often leverage code-mixing for prestige and lifestyle exhibition, digital spaces on Twitter (X) distinctively prioritize communicative efficiency and community solidarity through mixed language practices, echoing recent literature on student digital networks (Nugroho & Mulyeni, 2025).

Second, the finding that this positive orientation is statistically stronger among high school students on the cognitive, behavioral, and overall dimensions, but not the affective dimension, complicates a simple reading in which high school students are merely "more enthusiastic" across the board. From a psychometric standpoint, the comparatively lower behavioral mean, together with its adequate subscale reliability ($\alpha = .80$), suggests that this pattern reflects genuine variability in behavioral consistency rather than measurement noise. This variation is highly consistent with the Markedness Model, as students may recognize English as a valued resource while modulating its use according to situational appropriateness rather than deploying it automatically.

However, the cognitive subscale's weaker reliability ($\alpha = .57$), by contrast, means its mean score and any group comparison based on it should be interpreted with somewhat more caution, since the seven items may not be tapping a fully unidimensional belief construct; this statistical limitation warrants acknowledgment. Despite this caveat, the quantitative divergence between behavioral enactment and cognitive beliefs aligns with broader empirical trends observed among digital native youth (Imran & Natsir, 2025), where mixed-methods data indicates that language alternation is heavily calibrated based on immediate identity construction goals (32.1%) relative to pure denotative lexical gaps (8.3%). Emotional comfort with bilingual mixing appears instead to function as a baseline community norm shared across educational levels, consistent with Social Identity Theory's premise that in-group affective bonds operate at the level of the community rather than any single developmental stage (Tajfel & Turner, 1979).

An alternative explanation, however, cannot be ruled out by this study's design. Because the high school subgroup in this sample ($n = 12$) is smaller and drawn from an already purposively sampled community, the observed group difference may partly reflect self-selection: the specific high school students who are active, visible members of an English-inflected academic Twitter community may already be more linguistically confident or aspirational than high school students generally, rather than high-school status itself producing more positive attitudes. Disentangling these two explanations would require either a larger, more representative sample of high school students both inside and outside StudyTwt, or longitudinal tracking of the same individuals as they transition from high school to university, an approach this study's cross-sectional design cannot provide.

Third, the qualitative findings clarify the mechanisms underlying these attitude patterns. Read alongside the integration analysis above, these qualitative patterns offer a plausible account for why group differences concentrated in the cognitive and behavioral dimensions while remaining non-significant for the affective dimension: participants across both educational groups converged on similar affective reasons for mixing (comfort, avoidance of cringe), but diverged more in the cognitive rationale they offered (instrumental precision and economy) and in the behavioral consistency of their reported mixing, consistent with university students' descriptively lower cognitive and behavioral scores in Table 2.

The qualitative findings help explain the mechanisms behind these attitudes. The near-universal salience of lexical gap and familiarity supports the Markedness Model's claim that speakers select codes based on communicative adequacy (Myers-Scotton, 1989), consistent with corpus evidence that English nouns and verbs are the most frequently mixed elements in Indonesian social media (Syafaat & Setiawan, 2019).

The comfort and anti-tinge theme, also near-universal, suggests, within this small purposive interview sample, that bilingual mixing may function less as an occasional practical tool and more as a shared aesthetic register whose violation, that is, speaking only in Indonesian, was experienced as socially awkward by these participants; if this pattern holds more broadly, it would extend Accommodation Theory from individual convergence toward a community-level stylistic tendency, though confirming this would require a larger, more representative sample of StudyTwt members.

This finding, however, sits in some tension with sociolinguistic research on other Indonesian online communities, where regional-language loyalty and pride can coexist with functional shift toward Indonesian without being experienced as "cringe" at all (Rusdiansyah et al., 2024); the StudyTwt case may therefore be better understood as reflecting a specific, English-oriented, academically aspirational community aesthetic rather than a general pattern of how Indonesian digital communities relate to code choice. This collective effort toward code hybridization shows that code-mixing serves as a primary means of fostering cyber solidarity. Such mechanisms align with the macro-level findings of Harianja et al. (2025), who, through their systematic synthesis of digital communication in Indonesia, mapped out how code-mixing does not function as a linguistic deficiency but rather as a deliberate adaptive strategy, dominated by affective and connotative meanings, to build online group cohesion.

The social indexicality findings sit less cleanly under a single theoretical account than the situational and affective findings do. Read through the Acts-of-Identity framework, belonging and identity projection form a coherent story: bilingual mixing marks community membership and performs an aspirational academic persona, extending Rahman et al.'s (2025) identity-performance findings from entertainment platforms to an academic one. Several participants, however, actively rejected the premise that their language choice signals anything about identity or belonging, one of them twice within the same interview,

while still reporting the collective feeling of commonality an Acts-of-Identity account predicts.

That gap between stated motivation and reported experience points to a competing explanation by Muysken's (2003) distinction between code-mixing as conscious stylistic performance and code-mixing as automatized, low-awareness bilingual production. Participants who deny any identity motive may be mixing below the level of conscious signaling, a habitual production choice that generates community-level identity effects as a byproduct rather than a goal. The interview data cannot adjudicate which account fits any individual participant, but treating the two as competing, rather than assuming the Acts-of-Identity reading applies uniformly, gives a more accurate picture of how mixed the belonging-related motivation actually is within one community.

Methodologically, the cognitive subscale's comparatively weak internal consistency ($\alpha = .57$) is a limitation worth flagging directly rather than glossing over: it suggests that some of the seven cognitive items may not be measuring a single unified belief construct as cleanly as the affective and behavioral subscales do, and the cognitive dimension's mean score and its group difference should accordingly be interpreted with somewhat more caution than the other two dimensions. Taken together, these three strands, the community's overall positive orientation, its uneven statistical distribution across educational groups, and the qualitative mechanisms that explain that unevenness, form a single coherent account of how bilingual practices are attitudinally and motivationally sustained in StudyTwt.

5. Conclusion

This study investigated bilingual practices in the Indonesian StudyTwt community on Twitter (X) through a sequential explanatory mixed-methods design, combining a Likert-scale survey administered to 43 participants with written interviews conducted with 10 purposively selected members. The findings for RQ1 reveal an overall positive attitude toward bilingual practices ($M = 3.95$, $SD = 0.48$), with all three dimensions falling in the positive range. Independent-samples tests showed that high school students held significantly stronger cognitive, behavioral, and overall attitudes than university students (all $p < .05$), while the affective dimension did not differ significantly between groups, indicating that emotional comfort with bilingual mixing is a norm shared across both educational levels rather than a marker that distinguishes them.

The findings for RQ2 identified six themes across three motivation categories, though participants who appeared to share a theme often reached it through different reasoning. Situationally, the lexical gap participants described was not one gap but three: missing vocabulary, awkward economy, and mismatched emotional register, alongside a mirror-typing pattern ranging from reflexive courtesy to deliberate calibration across several languages at once. Affectively, comfort and anti-cringe motivations covered participants who felt genuinely at ease mixing languages and at least one who mixed despite no added confidence, simply because full Indonesian felt worse; peer influence ranged from conscious aspiration to unconscious carryover. Social indexicality proved the most contested category: some participants described bilingual mixing as central to belonging and identity, while others explicitly denied that language choice signals identity at all, even while describing the same sense of shared practice an identity account would predict.

This study makes four key contributions. First, it provides one of the first empirical investigations of bilingual practices in the StudyTwt community, filling a gap in research focused predominantly on entertainment-based digital discourse. Second, it integrates attitudinal and motivational dimensions within a single mixed-methods study, demonstrating their complementary rather than independent relationship. Third, it moves beyond descriptive statistics to inferential group comparison, showing that the previously

assumed uniform high school advantage is statistically robust for some attitude dimensions but not others. Fourth, it offers a comparative perspective across two educational levels, revealing that high school students hold stronger and more aspirational cognitive and behavioral orientations even as affective comfort with bilingualism appeared broadly shared among the interviewed participants.

This study is not without limitations. The relatively small and unevenly distributed sample, particularly the 12-member high school subgroup, together with reliance on purposive sampling from a single platform, limits generalizability and leaves open a self-selection explanation for the observed group differences. The cognitive subscale's comparatively weak internal consistency ($\alpha = 0.57$) further suggests that some cognitive items may warrant revision in future instrument development. Future research should consider larger and more balanced samples across multiple platforms, corpus analysis of actual tweets to complement attitudinal self-report, and longitudinal designs tracking how attitudes and motivations evolve as students move from high school to university. It is also important to note that this study examined participants' self-reported attitudes and motivations rather than their actual tweets; observed linguistic behavior in the StudyTwt community may differ from what participants reported in the survey and interviews.

In conclusion, bilingual practices in StudyTwt rest on overlapping motivations, precision and economy, affective comfort, peer influence, and needs for belonging and identity performance, that operate with more individual variation than a single unified account would suggest. For most participants, Indonesian-English mixing still functions as the default communicative style of this academic online space, even when the reasoning behind it differs from person to person. These findings have practical implications for educators and digital literacy practitioners, who should recognize students' bilingual digital practices as reflecting sophisticated sociolinguistic competence rather than linguistic deficiency, and as resources for academic identity development and peer learning in contemporary Indonesian education.

At the same time, educators can help students recognize that the register flexibility valued within StudyTwt is not directly transferable to formal academic writing; explicitly teaching the distinction between socially situated code-mixing and the monolingual or formally cited English/Indonesian expected in essays, theses, and examinations may help students code-switch appropriately across these different communicative demands, rather than treating either register as inherently correct or incorrect.

6. References

- Ajam, M. R., Taha, M., & Sumar-Karman, A. (2026). Language Change in Social Media and Its Impact on the Linguistic Identity of Indonesia's Younger Generation: A Sociolinguistic Study. *Journal of Language Teaching and Research*, 17(3), 850–861. <https://doi.org/10.17507/jltr.1703.10>
- Azmi, M. U., Fatimah, A. B., Khomisah, & Salsabila, G. N. (2025). Code shift in the digital communication of generation z in Indonesia. *Jurnal Ilmiah Pendidikan*, 3(2), 65–68. <https://doi.org/10.70437/educative.v3i2.1245>
- Braun, V., & Clarke, V. (2021). *Thematic analysis: A practical guide*. London UK: SAGE Publications.
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). Thousand Oaks, CA: SAGE Publications.
- Dragojevic, M., Fasoli, F., Cramer, J., & Rakić, T. (2021). Toward a Century of Language Attitudes Research: Looking Back and Moving Forward. *Journal of Language and Social Psychology*, 40(1), 60–79. <https://doi.org/10.1177/0261927X20966714>

- Fitriyah, & Virgianti, S. A. (2026). Politeness Strategies Used in NIKIZEFANYA Twitter (X). <https://doi.org/10.21093/ijeltal.v11i1.2559>
- Gabriella, R., & Rengkung, F. Z. (2025). Code-Switching as Social Identity Marker among Chinese-Indonesian Students in Urban Educational Settings. *Jurnal Tahuri*, 22(2), 157–177. <https://doi.org/10.30598/tahurivol22issue2page157-177>
- Giles, H. (1973). Accent mobility: A model and some data. *Anthropological Linguistics*.
- Grosjean, F. (2015). *Bilingual: Life and reality*. Harvard University Press.
- Harianja, A. A., Sari, A. A., Dachi, P., & Rangkuti, R. (2025). Multimodal Analysis of Indonesian-English Code Switching Across Tiktok and Instagram (2023–2025). *Jurnal Penelitian Inovatif*, 5(4), 3327–3338. <https://doi.org/10.54082/jupin.2006>
- Hennink, M., & Kaiser, B. N. (2022). Sample sizes for saturation in qualitative research: A systematic review of empirical tests. *Social Science & Medicine*, 292, 114523. <https://doi.org/10.1016/j.socscimed.2021.114523>
- Imran, M. A., & Natsir, N. (2025). Code-Switching Patterns Among Indonesian Digital Native Youth: A Sociolinguistic Analysis of Computer-Mediated Communication. *International Journal of Educational Research*, 3(1). <https://doi.org/10.62951/ijer.v3i1>
- Jarnudi, K., Hidayat, S., Syafrizal, S., Pahamzah, J., & Amrudin, A. (2024). Development of a Language Attitude Instrument and its Application to Survey Islamic High School Students' Language Attitudes towards English. *Jurnal Pendidikan Indonesia Gemilang*, 4(2), 135–149. <https://doi.org/10.52889/jpig.v4i2.369>
- Jayaputri, H. E., & Aziz, M. F. (2024). Language Markers and Social Identity in Digital Communication Among Generation Z in Indonesia. *Applied Linguistics: Innovative Approaches and Emerging Trends*, 1(2), 131–154. <https://doi.org/10.58989/appling.v1i2.21>
- Jenkins, J., & Panero, S. M. (2024). *Global Englishes: A resource book for students*.
- Le Page, R. B., & Tabouret-Keller, A. (1985). *Acts of identity: Creole-based approaches to language and ethnicity*. Cambridge University Press.
- Manuhutu, M. A., Rahmadani, A. I., & Suardana, I. P. E. (2024). Language Contact Phenomena: A Case Study of Indonesian-English Code-Switching in Social Media Communication: Language Contact Phenomena: A Case Study of Indonesian-English Code-Switching in Social Media Communication. *Focus Journal Language Review*, 2(2). <https://doi.org/10.62795/fjlg.v2i2.291>
- Mursa, R. A. (2025). How many is enough? Justifying sample size in descriptive quantitative research. *Nurse Researcher*, 33(2).
- Muysken, P. (2003). Bilingual speech: A typology of code-mixing. *Journal Of Linguistics* Cambridge University Press, 39(4), 678–683.
- Myers-Scotton, C. (1989). Codeswitching with english: Types of switching, types of communities. *World Englishes*, 8(3), 333–346.
- Nugroho, A. I., & Mulyeni, S. (2025). *Bahasa Indonesia dan Tantangan Media Sosial Analisis Pustaka Tentang Code-Switching dan Bahasa Campuran di Kalangan Mahasiswa*. *Jurnal Nakula: Pusat Ilmu Pendidikan, Bahasa dan Ilmu Sosial*, 3(6), 330–341. <https://doi.org/10.61132/nakula.v3i6.2428>
- Nur'aini, D., & Fitriana, F. (2024). Code-switching as a communicative strategy among indonesian university students on social media. *Journal Tahuri*, 21(2), 155–172. <https://doi.org/https://doi.org/10.30598/tahurivol21issue2page155-172>
- Poplack, S. (1980). Sometimes i'll start a sentence in spanish y termino espanol: Toward a typology of code-switching. *Linguistics*, 18(7), 581–618.
- Rahman, A., Gunawan, & Said, D. R. (2025). Bilingual identity construction through social media: A study of english influenced code mixing. *Jurnal Studi Guru Dan Pembelajaran*, 8(2), 534–544. <https://doi.org/10.30605/jsgp.8.2.2025.5842>

- Rose, H., McKinley, J., & Baffoe-Djan, J. B. (2019). *Data Collection Research Methods in Applied Linguistics*. Bloomsbury Academic.
<https://doi.org/10.5040/9781350025875>
- Rusdiansyah, R., Kurniawan, E., & Syihabuddin, S. (2024). Positive Attitudes and Language Shift: Dynamics of Tae' Language Usage. *IJELTAL (Indonesian Journal of English Language Teaching and Applied Linguistics)*, 9(1), 163.
<https://doi.org/10.21093/ijeltal.v9i1.1676>
- Suárez-Alvarez, J., Pedrosa, I., Lozano, L. M., García-Cueto, E., Cuesta, M., & Muñiz, J. (2018). Using reversed items in likert scales: A questionable practice. *Psicothema*, 30(2), 149–158.
- Syafaat, P. M. F., & Setiawan, T. (2019). An analysis of code mixing in twitter. *ICILLE 2018, (Advance in Social Science, Education and Humanities Research)*, 276–281.
<https://doi.org/10.2991/icille-18.2019.57>
- Tajfel, H., & Turner, C. J. (1979). An integrative theory of intergroup conflict. *The Social Psychology of Intergroup Relations*, 33–37.
- Tanjung, R. S., & Septyanti, E. C. (2026). Academic Grit dalam Komunitas Belajar Digital Studytwit: Pengaruh Self-Management dan Peer Support pada Calon Mahasiswa. *TERAPUTIK Jurnal Bimbingan dan Konseling*, 10(1).
- Wirahyuni, K., Putrayasa, I. B., Paramarta, K., Suandi, N., & Rasna, W. (2025). The dynamics of Indonesian language adaptation in virtual communication among Generation Z using acronyms, abbreviations, and code-mixing. 9(2).
- Wulandari, C. E., Hadiani, A. N., & Fhadilathusy, S. M. (2025). Code-switching in digital communication: A study of bilingual language use in popular platforms. *International Journal of Language and Culture*, 3(1), 21–31.
- Yusuf, M. J., Simpuru, I., & Syamsinar, S. (2024). An Analysis of Code-Switching by College Students in Makassar. *ELS Journal on Interdisciplinary Studies in Humanities*, 7(4), 567–578. <https://doi.org/10.34050/els-jish.v7i4.42024>

