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Code-Switching Models Used by Millennial Muslim Preachers on Instagram in Indonesia: A Sociolinguistic Analysis from a Grammatical Perspective

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Abstrak

Code-switching is becoming increasingly prevalent among young people as a communication strategy that reflects contemporary social and cultural dynamics. Millennial Muslim preachers in Indonesia are also utilizing code-switching to convey their messages, particularly through the Instagram platform. This study aims to identify the code-switching models used by millennial Muslim preachers from a grammatical perspective. Data was collected from the Instagram accounts @hanan_attaki, @syam_elmarusy, @husein_hadar, @adihidayatofficial, and @kohdennislim using purposive sampling. Data analysis was conducted using a grammatical approach in code-switching studies. The results of the study indicate that the types of code-switching used include inter-sentential, intra-sentential, extra-sentential, single-word, and word-internal code-switching. Each account shows different patterns of use, with some displaying only one type and others displaying a combination of several types of code-switching. These findings indicate a high degree of linguistic adaptability among preachers in tailoring religious messages to the characteristics of a young audience. In conclusion, code-switching variation serves as an effective strategy in bridging social gaps and enhancing the connectivity of religious messages in digital media.

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Keywords: Code-switching, Instagram, Millennial Preachers, Sociolinguistics, Indonesia

INTRODUCTION

In today's digital era, social media has become a primary medium for communication and information sharing within society. Based on www.datareportal.com (Kemp, 2024), among the most accessed websites globally, social media ranks between second and sixth, following www.google.com. The social media platforms in sequence include youtube.com, facebook.com, Instagram, and x.com. This ranking demonstrates that social media is among internet users' most frequently accessed sites worldwide.

Referring to the data presented (Kemp, 2024), Instagram is ranked as the fourth most-visited website, with a visit count of 5.88 billion and 933 million users globally. In Indonesia specifically, data from www.rri.co.id (Panggabean, 2024) shows that Instagram ranks second in user numbers, following YouTube. Most of these users are aged 18–44 (Napoleoncat, 2024). It indicates that Instagram is a highly relevant space for Generation Z and Millennials (with a smaller proportion of Generation X) to interact and seek information, including religious content. Given its standing, Instagram is not only popular but also possesses a wide-reaching potential for information dissemination. This situation firmly positions Instagram as a strategic platform for millennial Muslim preachers to convey religious messages, particularly targeting diverse audiences, especially youth. Instagram's popularity thus provides a significant opportunity for preachers to reach more followers and expand their outreach through content that resonates with younger audiences.

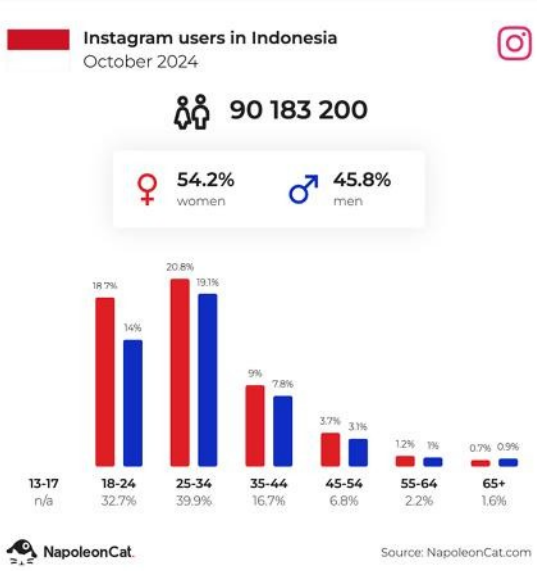


Chart 1 Instagram users in Indonesia (Napoleoncat,2024)

One essential approach Muslim preachers can use to engage young audiences is code-switching (Zainal Ariff, 2012). The phenomenon of code-switching by millennial Muslim preachers on Instagram serves as an essential strategy to capture attention and appeal to diverse audiences across age groups, social backgrounds, and languages. For instance, in a post by the Instagram account @hanan_attaki, the following caption was shared: "*... Semoga kapan2 kita bisa* ***tafakkur*** *underwater bareng lagi di tempat2 keren lainnya ya...*" (Hopefully someday we can reflect underwater together in other amazing places too...). This example illustrates how the owner of the @hanan_attaki account uses code-switching. The inclusion of the word "underwater" appears to have been used to broaden the reach and understanding of the chosen vocabulary. Based on this example, the code-switching employed here represents the single-word type.

Code-switching is categorized into two perspectives, as proposed by Muysken (2011): the sociolinguistic and grammatical perspectives. From a sociolinguistic perspective, code-switching is divided into situational and metaphorical types. Situational switching occurs when a speaker shifts codes due to situational demands. For example, two friends speaking informally may switch to a formal register when a third party, such as their teacher, joins the conversation. In contrast, metaphorical switching occurs when a speaker changes codes for stylistic reasons, aiming to create familiarity or closeness with the interlocutor, without any external requirement for the shift.

From a grammatical perspective, Muysken (2011) identifies five types of code-switching: inter-sentential, extra-sentential, intra-sentential, single-word, and word-internal. Inter-sentential switching occurs between separate utterances or clauses, such as in *"Jangan lupa kita terus berdoa. Allahu akbar"* (Do not forget to keep praying. Allahu akbar") (Anam, 2023), where there is a switch between Indonesian and Arabic with each clause in a different language. Extra-sentential switching involves additional clause elements, such as filler words or conjunctions, that attach to the main clause, as seen in "sudah sesuai dengan aplikasi, nggih?" ("Is it following the application, yes?"). Intra-sentential switching takes place when a phrase or clause in one language is embedded within a sentence in another, for instance, *"... dengan kebersamaan kulo kaleh jenengan, semua ini bisa terhentikan" ...*" ("... with my togetherness with you, all of this can be stopped.") (Anam & A'yun, 2022). Single-word switching involves inserting a word from one language into a clause in another, as in "*Beliau berpikir, kalau kita lockdown, bagaimana"* ("He was thinking, what if we go into lockdown?") (Humas Setkab, 2024). Word-internal switching combines elements from multiple languages within a single word, resulting in expressions like

"*nge*-print" (to print), "*nge*-chat" (to chat), "*mem*-follow" (to follow), and "*di*-subscribe" (be subscribed).

Muysken's inter-sentential code-switching model (2000) classifies code-switching into insertion, alternation, and congruent lexicalization. Insertion involves embedding a phrase from one language into a sentence in another. Alternation is a type where neither the matrix nor the embedded language is clearly identifiable. At the same time, congruent lexicalization occurs when grammatical structures in one language correspond to those in another, facilitating a blend of codes. Muysken terms these forms as code-mixing.

Several studies have applied these models in various contexts. Irrohman & Rokhman (2021) found that preachers used internal, external, metaphorical, situational, temporary, and permanent types of code-switching. Similarly, A. P. Sari (2015) observed that Muslim preachers employed internal, external, temporary, permanent, metaphorical, and situational switching. Research by M. P. Sari, Andra, & Friantary (2023) also documented that Ustadz Abd. Somad used both internal and external switching, findings echoed by Wiranti, (2021) and Khoironi (2024). Marshall's study (2022) on Muslim preachers in Sulawesi revealed two primary models: the first model used the local language as the matrix with Indonesian and Arabic as embedded languages, while the second model employed Arabic as the matrix, with the local language and Indonesian as embedded languages. Marshall observed that the first model allowed preachers to explore meanings, while the second led to a more literal interpretation of sentences.

Further studies have addressed code-switching in various regions. Al-Haj Eid (2019) examined diglossic code-switching among Friday prayer preachers in Jordan, finding that extra-sentential, inter-sentential, and intra-sentential switching were prevalent, with extra-sentential switching being the most common. Ibrahim's study (2023) on Northern Nigerian religious institutions found that intra-sentential switching was more dominant than inter-sentential and extra-sentential forms. Syam & Fitrawati (2020) applied the sociolinguistic perspective to examine code-switching in an Indonesian preacher's sermons, concluding that metaphorical switching was used to convey the message. Mulyani, Yusuf, Pujiono, Aswani, & Dahlan (2023) studied code choice in wedding sermons, identifying inter-sentential and intra-sentential switching. Research by (Mardikantoro et al., 2023) highlighted that informal language, conversational expressions, unnatural contexts, and abbreviations characterize speech events on social media. (Cahyani et al., 2020) also observed inter-sentential switching among youth on social media.

Meanwhile, several studies have analyzed code-switching grammatically with varying results, such as identifying inter-sentential and intra-sentential switching (Al-Haj Eid, 2019; Muhammad Luthfi Syaf & Ibrahim, 2023; Mulyani et al., 2023; Sales, 2022) and extra-sentential switching (Al-Haj Eid, 2019; Ibrahim, 2023) – these studies have focused on limited events: Friday sermons (Al-Haj Eid, 2019), religious institutions (Ibrahim, 2023), and wedding speeches (Mulyani et al., 2023). Consequently, the scope of data available to cover the entire range of code-switching from a grammatical perspective appears restricted. Consequently, the study result did not show the extent to which Muslim preachers use code-switching on Instagram.

While the studies mentioned above contribute valuable insights, they are limited to offline, formal religious spaces, such as Friday sermons and formal lectures provided in institutions. Therefore, we don't have yet an understanding of how millennial Muslim preachers code-switch, particularly as it relates to grammatical code-switching in informal digital spaces, such as Instagram. Hence, this study aims to fill the gap and explicitly provides a grammatical analysis to understand the models of code-switching that Millennial Muslim preachers in Indonesia use and aims to examine code-switching on Instagram as the subject of the research and expects that the diversity of Instagram will yield a more varied dataset with better coverage of data. Thus, this study aims to ask what are the code-switching models used by millennial Muslim preachers on Indonesian Instagram.

RESEARCH METHOD

This study employs a qualitative approach to identify and analyze the code-switching models used by millennial Muslim preachers on social media, specifically Instagram. The research focuses on the grammatical perspective of code-switching analysis. Since the data of this present study were text, this study also used a textual research method.

Data for this study was drawn from five Instagram accounts of Muslim preachers in Indonesia: @hanan_attaki, @syam_elmarusy, @husein_hadar, @adihidayatofficial, and @kohdennislim. Several aspects informed the selection of these data sources, including the number of followers each account holds. The large follower base—exceeding one million for each account—significantly influenced the researcher's decision to include these accounts in the study. Respectively, these accounts have 10.6 million, 1.7 million, 6.8 million, 5.6 million, and 1.1 million followers.

Another consideration was the consistency of Islamic teaching content in their posts, whether conveyed directly in captions or embedded within their content. The final factor was the

style in which they delivered Islamic teachings. Based on the content from these sources, delivery models are categorized into at least two types: classic and contemporary. These delivery models are pertinent for understanding the heterogeneity of their followers.

The data collected from the above sources consists of textual data obtained from the captions of their Instagram posts. This data was gathered using a note-taking technique (Sudaryanto, 2015), which involves recording or copying the content into a word processing unit. A purposive sampling technique was applied to ensure that the data obtained was representative (Ary et al., 2010, p. 192) and adequately addressed the research questions.

The data collection procedure follows: first, the researcher documented the content from each of the five accounts. There were no time constraints on data collection, allowing for a more comprehensive dataset. From this content, the researcher noted every instance containing code-switching. After collection, the data was categorized and analyzed for each source based on grammatical types of code-switching: inter-sentential, extrasentential, intra-sentential, single-word, and word-internal code-switching.

RESULTS AND DISCUSSION

Result

The following findings were obtained from the data sources. A total of 71 instances were identified, and categorized into inter-sentential, extrasentential, intra-sentential, single-word, and word-internal data.

1. Data source 1

There are 29 data found from the data source with all types of code-switching.

a. Inter-sentential

(1) ***Alhamdulillah****, sekarang saya punya hobi baru: macul & memanah ...*
(Alhamdulillah, I have a new hobby now: farming & archery ...)

(2) *Doa favorit saya saat sujud:* بِالصَالِحِينْ أَلْحِقْلِي وَ حُكْمًا لِي هَبْ رَبِّي
(My favorite prayer in sujood: بِالصَالِحِينْ أَلْحِقْلِي وَ حُكْمًا لِي هَبْ رَبِّي)

(3) *Tafakkur* ***underwater with friends @ajepu_recaronebula @falsafisme dll. Allah maha kaya di langit****, di bumi, di laut.*
(Reflecting underwater with friends @ajepu_recaronebula @falsafisme, etc. Allah is infinitely rich—in the heavens, on earth, and in the sea.)

(4) ***Bismillah****, ini kisah inspiring tentang Belajar Iman ....*
(Bismillah, here's an inspiring story about learning faith...)

(5) *Dan* ***masyaAllah****, saat sedang sakit pun, dalam kondisi yang sangat sulit... beliau justru makin kenceng berpegang kepada Allah....*

(MasyaAllah, even when he was sick and going through a tough time, he held even closer to Allah...)

(6) *Teman adalah penyeimbang. Kadang saat hidup terasa berat, mereka meringankan. Saat lelah, mereka menghibur. Jaga pertemanan, rawat, dan hidup akan baik-baik aja… **insyaAllah***
(Friends bring balance. When life feels heavy, they lighten the load. When we're tired, they lift our spirits. Take care of your friendships, nurture them, and life will be alright… inshaAllah.)

(7) *Tonight show... #taraweh #allatif #markas @pemudahijrah **InsyaAllah** nanti malam mau bawain ....*
(Tonight's show... #taraweh #allatif #markas @pemudahijrah InshaAllah, I'll be sharing something tonight...)

b. Extrasentential

(8) *#eh **sori**, lupa kalo teman2 banyak yg masih jom*l**
(#oh sorry, I forgot many of you are still single.)

(9) *... **Btw,** ini foto diambil sama sahabat kecil saya Pudin the kalem boy dari Aceh...*
(... By the way, this photo was taken by my childhood friend Pudin, the calm boy from Aceh...)

c. Intra-sentential

Insertion

(10) *... Makasih yg sedalam2nya pastinya buat my parter in crime hehehe @ajepu_recaronebula udah sabar jadi **"guru talaqqi"** saya selama ini ....*
(... Thank you so much to my "partner in crime" hehehe @ajepu_recaronebula for being so patient as my "talaqqi teacher"...)

(11) ***Ya Rabbi**, beri saya Hikmah dan pertemukan saya dengan orang solih ....*
(Ya Rabbi, grant me wisdom and let me meet righteous people...)

(12) *Dan selalu ditemani sahabat saya Gus Mahatir @iamahathir **matur suwuuun katah Gus***
(And always accompanied by my friend Gus Mahatir @iamahathir, thank you so much, Gus)

(13) ***Tonight show...** #taraweh #allatif #markas @pemudahijrah InsyaAllah nanti malam mau bawain ....*
(Tonight's show... #taraweh #allatif #markas @pemudahijrah InshaAllah, bringing something tonight...)

(14) *... kalian kalo ke gorontalo mau ketemu hiupaus atau mau **slowliving** saya rekomendasi nginap di sini, nyaman asli. hiupaus atau mau **slowliving** saya rekomendasi nginap di sini, nyaman asli.*
(if you want to for slow living, I highly recommend staying here; it's truly comfortable.)

Congruent Lexicalization

(15) *... Semoga kapan2 kita bisa **tafakkur underwater** bareng lagi di tempat2 keren lainnya ya...*
(.. Hopefully, one day we can reflect underwater together in other amazing places...)

(16) *... Makasih murid terbaikku @idzar_andalan yg udah jadi "**ghulamnya Musa**" dalam perjalanan mencari hikmah bareng saya.*
(... Thank you to my best student @idzar_andalan for being like "Musa's young companion" on our journey seeking wisdom together.)

(17) ***Tafakkur underwater with friends** @ajepu_recaronebula @falsafisme dll. ....*
(Reflecting *underwater* with friends @ajepu_recaronebula @falsafisme, etc ...)

(18) *Link order delivery nya besok saya **story** ya*
(I'll share *the delivery* link tomorrow on my story)

d. Single Word

(19) ***..... saya janji akan terus belajar sampe jadi **divemaster** atau mungkin instruktur biar bisa mengagumi kebesaran Allah di semua lautan Indonesia....***
(... I promise to keep learning until I become a divemaster, or maybe even an instructor, so I can admire Allah's greatness across all of Indonesia's seas.)

(20) ***..... Semoga kapan2 kita bisa **tafakkur** underwater bareng lagi di tempat2 keren lainnya ya...***
(... Hopefully, one day we can reflect underwater together in other amazing places...)

(21) ***..... Semoga kapan2 kita bisa tafakkur **underwater** bareng lagi di tempat2 keren lainnya ya...***
(... Hoping that someday we'll reflect underwater together in even more incredible places..)

(22) ***..... Pengennya, **project** @pesan_trend ini benar2 jadi bekal pulang ke Allah kelak ....***
(... I hope this @pesan_trend project becomes my provision for my return to Allah..)

(23) ***..... Yuk **followers** baik, siapa yang mau ngumpulin bekal untuk pulang ke Allah? ....***
(... Alright, dear followers, who's ready to gather provisions for our return to Allah? ..)

(24) *Di sini kita sama2 nabung untuk akhirat dengan infak harta, **skill**, tenaga, dan ilmu ....*
(Here, we're saving for the afterlife together, with donations of wealth, skills, energy, and knowledge ..)

(25) *Saya rekomendasiin banget **arrow** dan busur buatan mereka, ...*
(Highly recommending their arrows and bows..)

(26) *"Sibuk banget nih, g ada waktu buat gibah-gibah **club**."...*
("Super busy, no time for gossip clubs.")

e. Word Internal

(27) *Makasih banyak @ulieanwar dan @shava.beachresort utk **hospitality nya** yg keren banget...*
(Big thanks to @ulieanwar and @shava.beachresort for the amazing hospitality...)

(28) *... Makasih murid terbaikku @idzar_andalan yg udah jadi "**ghulamnya** Musa" dalam perjalanan mencari hikmah bareng saya.*
(... Thanks to my best student @idzar_andalan for being my "Musa's young companion" on this journey of seeking wisdom together.)

(29) *Link order **delivery nya** besok saya story ya*
(I'll share the delivery link tomorrow on my story)

2. Data source 2

There are 5 data found in this data source and all types of code-switching are available.

a. Inter-sentential

(30) ***Happy Eid Mubarak.** Saudara kita di Palestine mengorbankan harta dan nyawa,*
(Happy Eid Mubarak. Our brothers and sisters in Palestine are sacrificing their wealth and lives.)

b. Extrasentential

(31) *Emang dasar bapak-bapak banget ya! **Hehe***
(What a gentleman you are! Hehe)

c. Intra-sentential

(32) ***Great song by** @salpriadi, selain teringat orang yang telah mendahului....*
(Great song by @salpriadi; makes me remember those who passed on...)

d. Single Word

(33) *Setahun sekali mau **upload** foto mamak, susah ketemu fotonya,*
(Once a year, I upload a picture of mom—it's hard to find one.)

e. Word Internal

(34) *Saya suka sedekah like **postingan** kawan di Instagram...*
(I love giving "likes" to friends' posts on Instagram...)

3. Data source 3

There are 18 data found in this data source and all types of code-switching are available.

a. Inter-sentential

(35) *... Emaknya Nopek* ***-insyaAllah-*** *sudah tersenyum di sana....*
(... Nopek's mom -insyaAllah- is smiling up there...)

(36) ***Alhamdulillah****, istirahat dulu. Sabda Nabi Muhammad, tugas utama orang sakit dalam Islam itu sabar sambil lalu diobati dgn niat jaga amanah tubuh dari Tuhan dan agar bisa ibadah maksimal lg. Doakan ya.*
(Alhamdulillah, taking a break. The Prophet Muhammad said, the main task for a sick person in Islam is patience while also taking care of the body given by God so it can be ready for worship again. Keep me in your prayers.)

(37) *Buat Para Pemuda Tersesat,* ***insyaAllah*** *kalian adalah santri. Maka, saya ucapkan "Selamat Hari Santri" buat kalian.*
(To all "lost youths," inshaAllah you're still students. So, "Happy Student's Day" to all of you.

b. Extrasentential

(38) ***Eitss****! Ente Mabar @freefirebgid karena banyak update ya boleh aja, tapi ibadah nomor 1! ....*
(Hey! Gaming at @freefirebgid is okay, but remember worship comes first!...)

(39) *Assalamualaikum,* ***Guys****!*
(Assalamualaikum, guys!)

(40) ***Btw****, suatu saat, Ayah kita, ya, saya dan kalian semua, jg akan wafat.*
(By the way, someday, our father, yeah, me and all of you, will pass away too.")

(41) ***FYI****. Ini bukan saya! Saya merangkul, bukan memukul. Gitu.*
("FYI, this isn't me! I'm hugging, not hitting. That's it.")

c. Intra-sentential

Insertion

(42) *... Dan, kini -kata Nopek, giliran dia yg akan bagikan senyum Emaknya ke kalian yg akan nonton* ***spesial show stand up*** *dia. ...*
(.. And now, Nopek says, it's his turn to share his mom's smile with everyone coming to watch his special stand-up show...)

Congruent Lexicalization

(43) *Jadi, saat di Madinah & Makkah 'kan saya rajin* ***update story & feed*** *untuk dakwah tentang dua Kota Suci itu....*
(So, while I was in Madinah & Makkah, I was constantly updating my story & feed to share about those two Holy Cities...)

(44) *... Tapi selama di Hadhramaut kemarin tiba-tiba gak* ***upload story*** *sama sekali & hanya posting beberapa feed aja ....*
(... But in Hadhramaut, I suddenly stopped uploading stories and only posted a few updates...)

(45) ... ***Roaming data*** *yang berlaku di Arab Saudi & sepuluh negara Arab, tak termasuk Yaman....*
(... Roaming data in Saudi Arabia & ten Arab countries, Yaman not included...)

d. Single Word

(46) *Saat Ibunya Nopek wafat, saya tiba-tiba ingin & yakin bahwa saya akan* ***takziyah*** *langsung, entah kapan. ...*
(When Nopek's mom passed away, I suddenly felt like I'd be able to attend her funeral one day, not sure when...)

(47) *... Yg jelas bahwa kesederhanaan, kerendahan hati, dan* ***support*** *Nopek untuk semua yg ada di sekitarnya membuat saya sejak awal ketemu sudah respect dgnnya....*
(... Honestly, his humility, modesty, and support for those around him earned my respect from the moment we met...)

(48) ..... *Dia bahkan hingga kini sudah bikin 18 orang di kampungnya jadi* ***Youtuber*** *dgn adsense yg besar hingga mereka bisa mandiri ....*
(...He's even managed to turn 18 people in his village into successful YouTubers with substantial ad revenue, helping them become independent ..)

(49) ..... *Dia bahkan hingga kini sudah bikin 18 orang di kampungnya jadi Youtuber dgn* ***adsense*** *yg besar hingga mereka bisa mandiri ....*
(.. He's even managed to turn 18 people in his village into successful YouTubers with substantial ad revenue, helping them become independent..)

(50) *Eitss!* ***Ente*** *Mabar @freefirebgid karena banyak update ya boleh aja, tapi ibadah nomor 1! ....*
(Hey! Gaming at @freefirebgid is fine, but worship is number one! ..)

(51) ..... *Tapi selama di Hadhramaut kemarin tiba-tiba gak upload story sama sekali & hanya* ***posting*** *beberapa feed aja ....*
("...But, while I was in Hadhramaut recently, I suddenly didn't upload any stories at all & only posted a few feed posts.. ")

(52) *Selesai sudah perjalanan batin selama tiga hari di Solo: dari mengikuti* ***Rauhah, Haul,*** *hingga Maulid....*
(My spiritual journey over three days in Solo is over: from attending Rauhah, Haul, to Maulid..)

e. Word Internal

(53) *Shalat emang boleh di langgar tapi jangan dilanggar karena kita diciptakan dari "****Ruh"-Nya*** *yang dengan shalat kita seperti ngecas ruh kita dengan "pusat".*
(Prayer is like plugging into the Source; it charges our spirit with the Divine energy we were created from.)

4. Data source 4

There are 5 data found in this source data. All types of code-switching are available but the extrasentential.

a. Inter-sentential

(54) ***Ikhwah fillah****, berikut informasi Jadwal Ta'lim Bersama: Ustadz Dr. Adi Hidayat, Lc., MA ….*
("Brothers in faith, here's the schedule for our study session together: Ustadz Dr. Adi Hidayat, Lc., MA ….")

(55) Semoga Allah membahagiakan kita dengan menanamkan keluhuran hikmah ini di lubuk jiwa. Amiin. ***Wallahu a'lam***
("May Allah bless us by planting this noble wisdom deep in our hearts. Ameen. And Allah knows best.")

b. Extrasentential

No data found

c. Intra-sentential

(56) Moderasi Beragama dalam Tuntunan Syariat Islam di Era ***Post Modern…***
("Religious Moderation in the Guidance of Islamic Sharia in the Post-Modern Era...")

d. Single Word

(57) Kesempatan Berwakaf. Untuk ***Finishing*** *Pembangunan Masjid dan Pesantren MIRA Ma'had* Islam Rafiah Akhyar....
("Opportunity to make a donation. For the completion of the mosque and pesantren MIRA Ma'had Islam Rafiah Akhyar's construction...")

e. Word Internal

(58) InsyaAllah UAH akan menjawab pertanyan dari teman-teman melalui video khusus yang nanti ***dipublish*** *di media sosial UAH.*
("InshaAllah UAH will answer questions from friends through a special video that will later be published on UAH's social media.")

5. Data source 5

There are 14 data found in this data source and all types of code-switching are met.

a. Inter-sentential

(59) tehhh @yundafaisyah lekas sembuh yaa ***syafakillah*** *banyakin istirahat, smoga sehat" selalu...*
("Get well soon @yundafaisyah, may Allah heal you, rest a lot, and may you always be healthy.")

(60) ... dan ***Alhamdulillah*** *juga kita dapat support 100 kotak nasi dari @warunglalagung ...*
("... and Alhamdulillah, we also received support with 100 boxes of meals from @warunglalagung...")

b. Extrasentential

*(61) ...****btw****, maaf ya pa yudi, pinjem namanya biar ga di delete IG...*

("... *btw, sorry pa yudi, borrowed your name so it won't get deleted from IG...")

(62) *...**Hehe** dress yunda & mamak dari @ainayya.id cusss cakep2 bgt...*
"... Hehe, Yunda & mamak's outfits from @ainayya.id, so cute..."

c. Intra-sentential

(63) *...**Jazakumullahu khayr** untuk temen-temen yang udah percaya dan ikut berpartisipasi...*
("... Jazakumullahu khayr to all the friends who trusted and participated...")

d. Single Word

(64) *Kalau kamu rasa video ini bermanfaat, Share agar jadi pahala jariyah*
("If you think this video is useful, Share it so it becomes a charity reward")

(65) *... dan Alhamdulillah juga kita dapat **support** 100 kotak nasi dari @warunglalagung ...*

(66) ("... and Alhamdulillah, we also received support with 100 boxes of meals from @warunglalagung...")

(67) *... Pertama x ngasih **surprise** buat mamak kayak gini...*
("... First time giving a surprise like this for mom...")

(68) *...Hehe **dress** yunda & mamak dari @ainayya.id cusss cakep2 bgt...*
("... Hehe, Yunda & mom's dresses from @ainayya.id, so cute...")

(69) *...Follow dan **comment** "BERUBAH" di bawah, koh Dennis akan memberikan tips dan trik*
(... Follow and comment 'BERUBAH' below, koh Dennis will give tips and tricks on how to live debt-free and online without interest for a more peaceful life...")

(70) *bebas hutang & juday online tanpa riba demi hidup yang lebih tenang...*
("debt-free & free from online gambling and interest-based transactions—for a calmer, more peaceful life...")

e. Word Internal

(71) *...Makaaasih sayang **surprisenya**! @kohdennislim...*
("... Thank you, love, for the surprise! @kohdennislim...")

(72) *...umroh kali ini **mencharge** iman & hubungan kita dengan pasangan ...*
("... This umrah has recharged our faith & relationship with our partner ...")

Table 1 below presents the distribution of data based on the Instagram account names analyzed. Meanwhile, Table 2 shows the frequency of the data collected. The data is sorted from the highest to lowest percentage and occurrence. This arrangement aims to facilitate the identification of the most dominant elements in the overall findings.

Table 1 Distribution Data based on Instagram Account

No.	Akun Instagram	Followers (Millions)	Code	Number of data	Percentage
1.	@hanan_attaki	10.05	Source 1	29	40.85%
2.	@syam_elmarusy	02.06	Source 2	5	7.04%
3.	@husein_hadar	01.07	Source 3	18	25.35%
4.	@adihidayatofficial	06.02	Source 4	5	7.04%
5.	@kohdennislim	05.03	Source 5	14	19.72%
	TOTAL	—	—	**71**	100%

Table 2 Frequency of Code-Switching Type

No.	Type	Data Frequency
1.	Single Word	21
2.	Inter-sentential	17
3.	Intra-sentential	13
4.	Extrasentential	10
5.	Word Internal	10
	Total	**71**

Discussion

Based on the data in the distribution table, the most dominant use of code-switching was found on the Instagram account @hanan_attaki. This dominance appears to be relevant given that the content posted on this account consists of religious sermons by Hanan Attaki, a well-known millennial preacher renowned for his casual and youth-oriented language style (Fadhilah et al., 2023), moreover generation Z plays a very important role, especially in the shift of the landscape of preaching in Indonesia, from traditional to digital preaching on virtual platforms (Kholis, 2021).. This communication style is not only evident in the choice of language but also reflected in its casual visual appearance, which aligns with the characteristics of its primary audience, namely the younger generation. Additionally, the account's large following—reaching 10.05 million at the time of this study—also impacts the frequency of posts, which are nearly daily. This

account also frequently collaborates with other accounts when posting content, which further enriches the quantity and variety of data. Given these conditions, it is not surprising that this account contributed the highest amount of data in the study.

Meanwhile, the @adihidayatofficial account, despite ranking third in terms of follower count, shows a relatively low percentage of code switching usage. Based on observations, the content posted by this account tends to be schedule information for religious study sessions, unlike other accounts that are more thematically diverse. The dominance of formal, informative content is suspected to be one of the factors contributing to the low code-switching usage, as the language used tends to be formal and lacks variation between codes.

In terms of prevalence in speech acts in religious preaching, the single-word type is the one most frequently adopted. Grammatically, it is the least complex of the codes, as the speaker is merely inserting a word or expression (when code-switching in this case involves using a language) from one code into another code. Thus, the single-word data in this research is predominantly elements from a foreign language. According to Anam & Nirmala (2019), there are six reasonable motives that speakers might have for using foreign words: to be more effective in expressing the message, to be globally or universally understood, to sound more modern, to sound more educated, to affect the vocabulary of the sentence with synonyms to enrich it, or to break up the boring expression of the sentence.

Above patterns highlight broader dynamics regarding the use of code-switching among millennial preachers on Instagram, particularly three key aspects that warrant further attention: social and cultural influences on the use of code-switching, the effectiveness of the use of code-switching in delivering da'wah, and the influence of social media on the use of code-switching. In terms of *social and cultural influences* on the use of code-switching, the use of code-switching by millennial Muslim preachers cannot be separated from the highly varied communication needs of their audience's background. According to Mona (2024), the very diverse backgrounds of social media users require highly varied communication styles that reflect the social identity of the group. It is very important considering that social media can maintain group identity and also increase group ties by ignoring geographical distance between group members (Bilge, 2018) and can also increase group solidarity (Stewart & Schultze, 2019). In their study, Wentker & Schneider (2022) demonstrated that code-switching strengthens solidarity within groups, especially those rooted in shared experiences and discussions about culture. Therefore, code-

switching functions not only a variety of communication but also a tool used in enhancing group solidarity.

Code-switching also plays a crucial role in the context of the *effectiveness of religious message delivery*. Zainal Ariff (2012) explain that preachers employ various strategies to disseminate Islamic teaching, including code-switching, politeness, topic management strategies, and humour. This strategy is used to attract the audience's attention. Similarly, Mulyani et al. (2023) noted that the use of code-switching in Islamic religious activities aims to reach a wider audience, thereby increasing the audience engagement in the lecture fcommunication process (Stille, 2018). Additionally, Bassiouney (2013) argues that code-switching enhances religious message delivery, allowing preachers not only to convey a religious message but also to exhibit more dynamic communication flexibility with the audience.

In examining code-switching within this study, the influence of *social media* as a variable is undeniable. Natsir, Aliah, Zulkhaeriyah, Amiruddin, & Esmianti, (2023) revealed in their research that social media has significantly altered language use. They noted that social media has enabled faster and more efficient communication between individuals around the world (Jawa, 2023). The use of more casual and non-formal language also strengthens social ties among social media users. In the context of this study, social media plays a very important role in expanding the access and reach of millennial preachers. Briandana, Doktoralina, Hassan, & Hasan (2020) stated that the use of social media allows flexibility of da'wah, especially for millennials who are accustomed to interactions in the digital world. These interactions will create online communities where these communities will foster their sense of belonging and social identity, especially among marginalized groups, by providing a platform for cultural expression (Hamed, 2023). The influence of social media on millennials' cultural identity is further reflected in language use, as shown by Pangesti et al., (2024) who identified that social media significantly influences the cultural identity of Indonesia's millennial generation, affecting language use, fashion trends, and social values.

The findings bear out the notion of convergence from Communication Accommodation Theory (Giles & Ogay, 2007), which suggests speakers tailor their linguistic style—including code-switching—to the communicative and social identities of their audience's expectations and preferences. In the case of Islamic preaching on Instagram, this study illustrated how Muslim preachers intentionally deploy language choices that aim to keep audience attention, create cultural resonance, and develop interpersonal closeness by having followers.

In summary, the use of code-switching in social media, especially by millennial preachers in Instagram shows how language is used as a flexible tool to fulfil social needs, increase the effectiveness of da'wah communication, and enable the adaptation of messages to the cultural context of social media. With this analysis, we understand that code-switching in online da'wah is not just about language switching, but also about how religious messages can be personalized, adapted, and understood by audiences in a highly diverse environment.

CONCLUSION

This research highlights the use of code-switching by millennial Muslim preachers in Indonesia on Instagram accounts. Instagram accounts such as @hanan_attaki, @syam_elmarusy, @husein_hadar, @adihidayatofficial, and @kohdennislim use a linguistic approach in their communication process with their followers. They use code-switching models such as Inter-sentential, extrasentential, intra-sentential, single word, and internal word to accommodate followers who come from various generations. In their use, these models emphasize modernity, presentness, and familiarity and impress a close social distance to increase the interest of their audience which is not limited to one generation, including millennials and Z groups.

In addition, the ability to use various codes in one speech act process shows the linguistic adaptation done by the preachers. Some posts use one code-switching model while others use several code-switching models in one post. This diversity shows how the preachers vary their codes to reach audiences with diverse backgrounds. It makes possibility for preachers to deliver their da'wah messages so that they can be well received, especially by millennials and the Z generation who are used to language diversity in the digital space.

The conclusion of this study shows that the varied use of code-switching in religious discourse serves as a dynamic communication approach and bridges the social distance between preachers and their audiences. The deliberate use of various linguistic codes allows the preacher to build a sense of closeness and relevance, thus strengthening the understanding and alignment of the message with the audience's expectations. It shows that code-switching in religious discourse enriches the relationship between the preacher and the audience by supporting communication that is inclusive, flexible, and responsive to religious nuances.

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